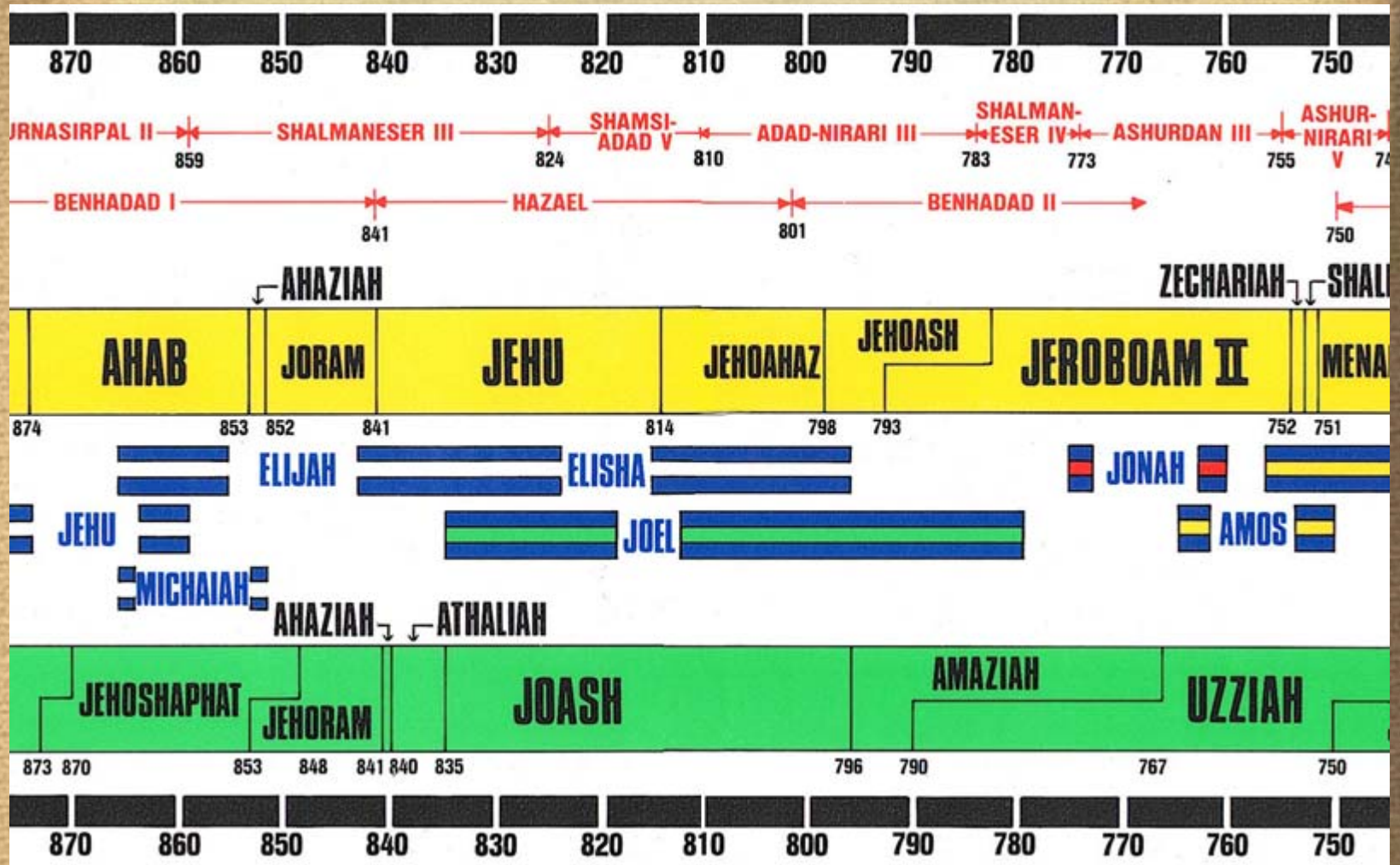
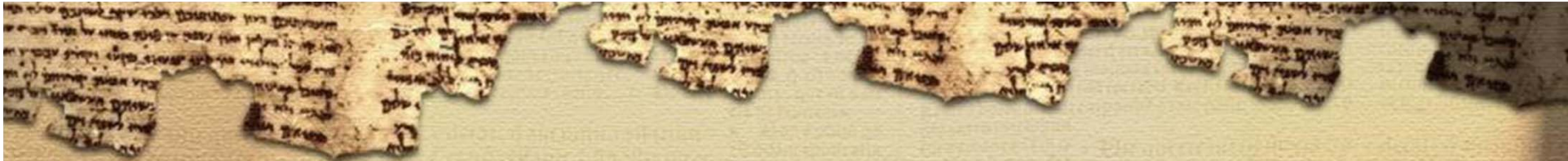


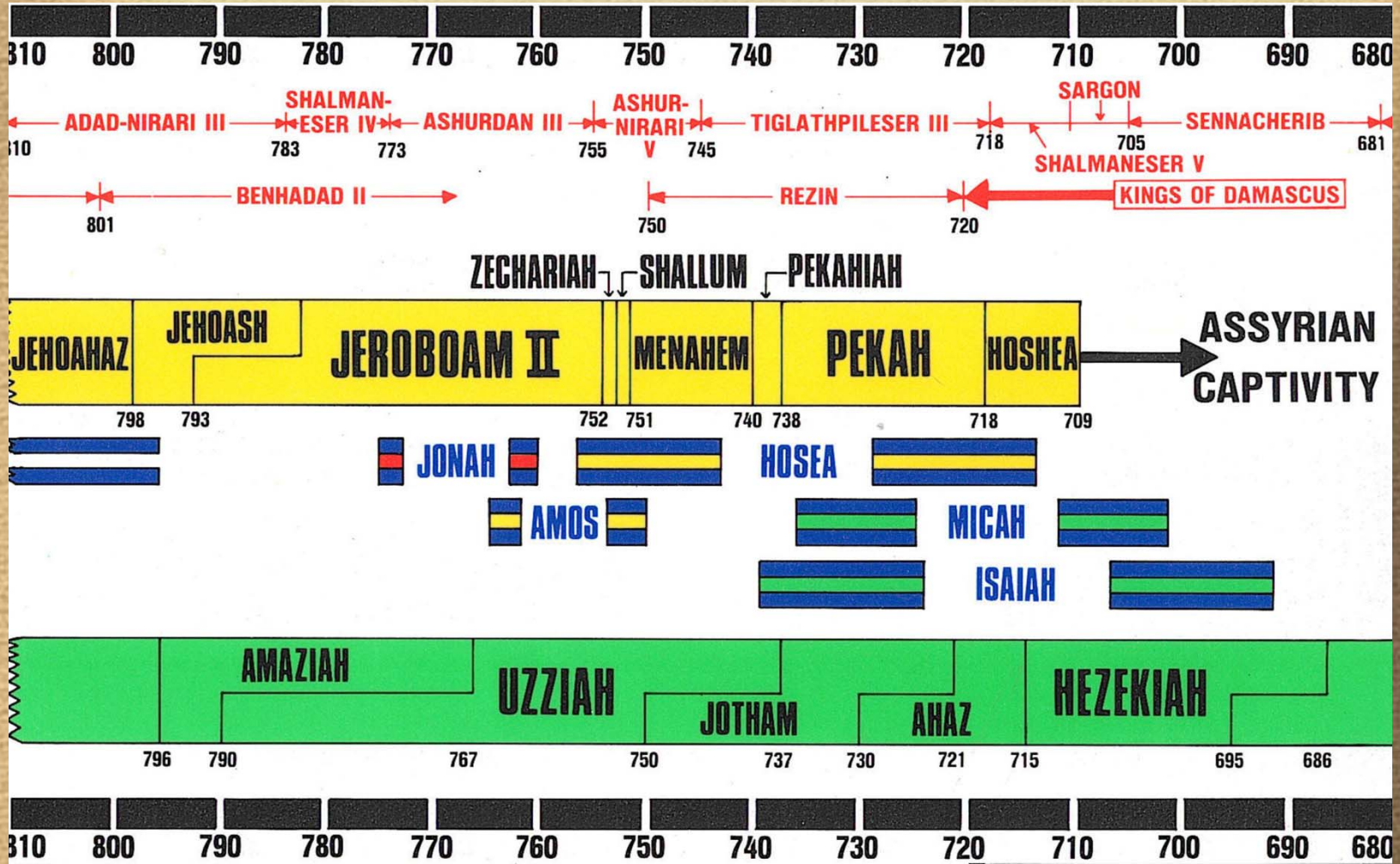
The background features a textured, light-brown surface with several fragments of aged, yellowed parchment scattered across the top and bottom edges. On the left side, a scroll is partially unrolled, with a white cloth draped over its end. On the right side, a scroll is fully unrolled, displaying text in a golden-brown font.

*THE PROPHETS,
A CONCISE REVIEW*

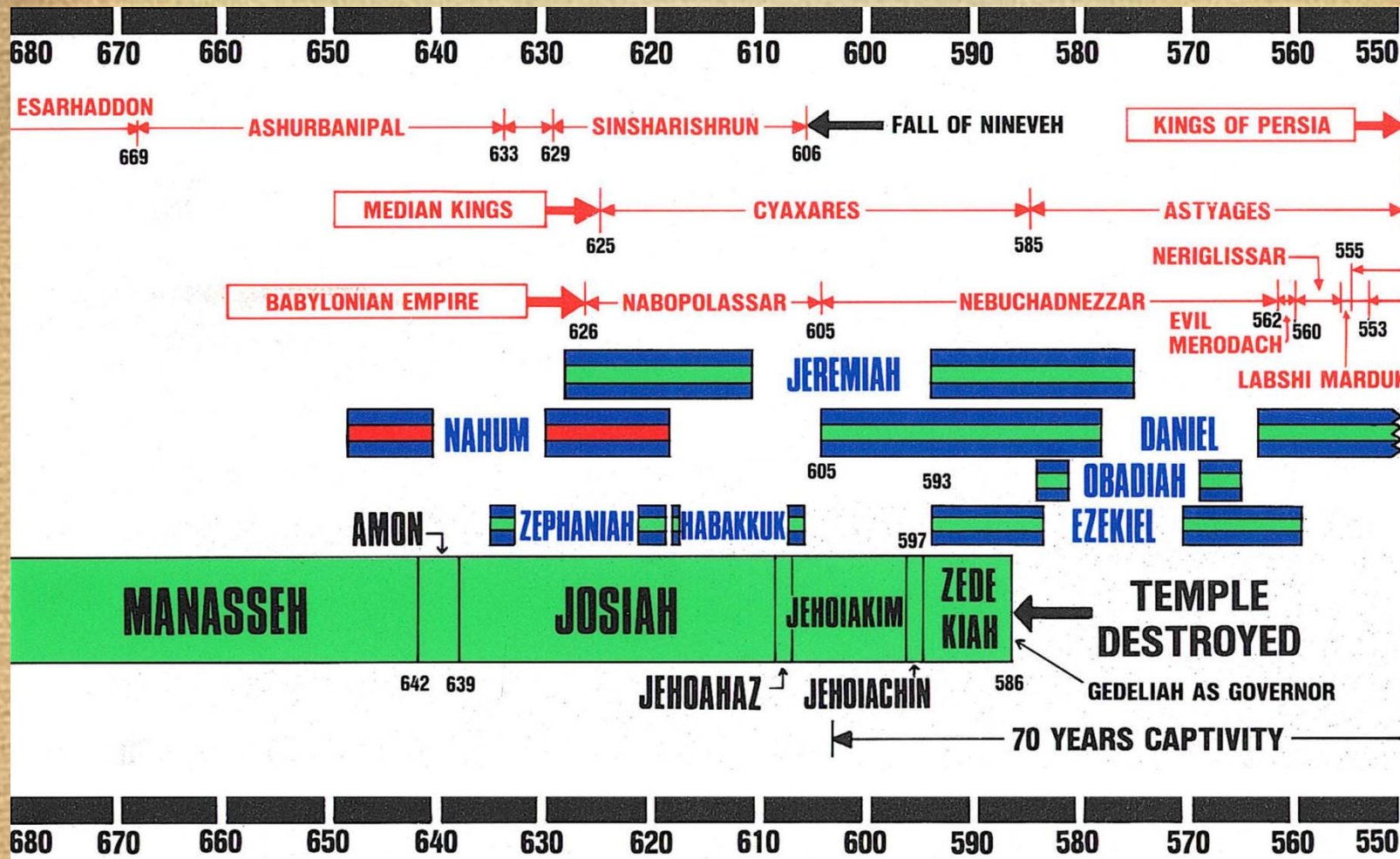
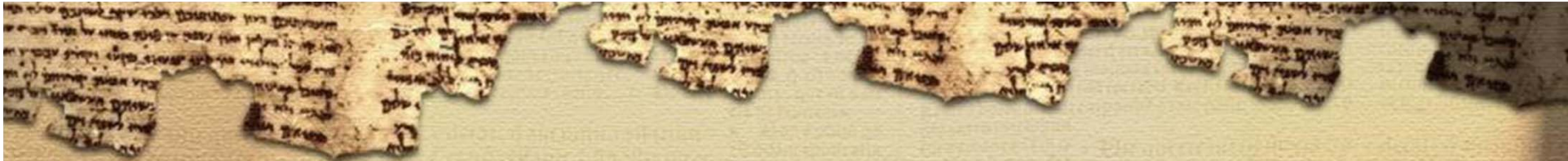
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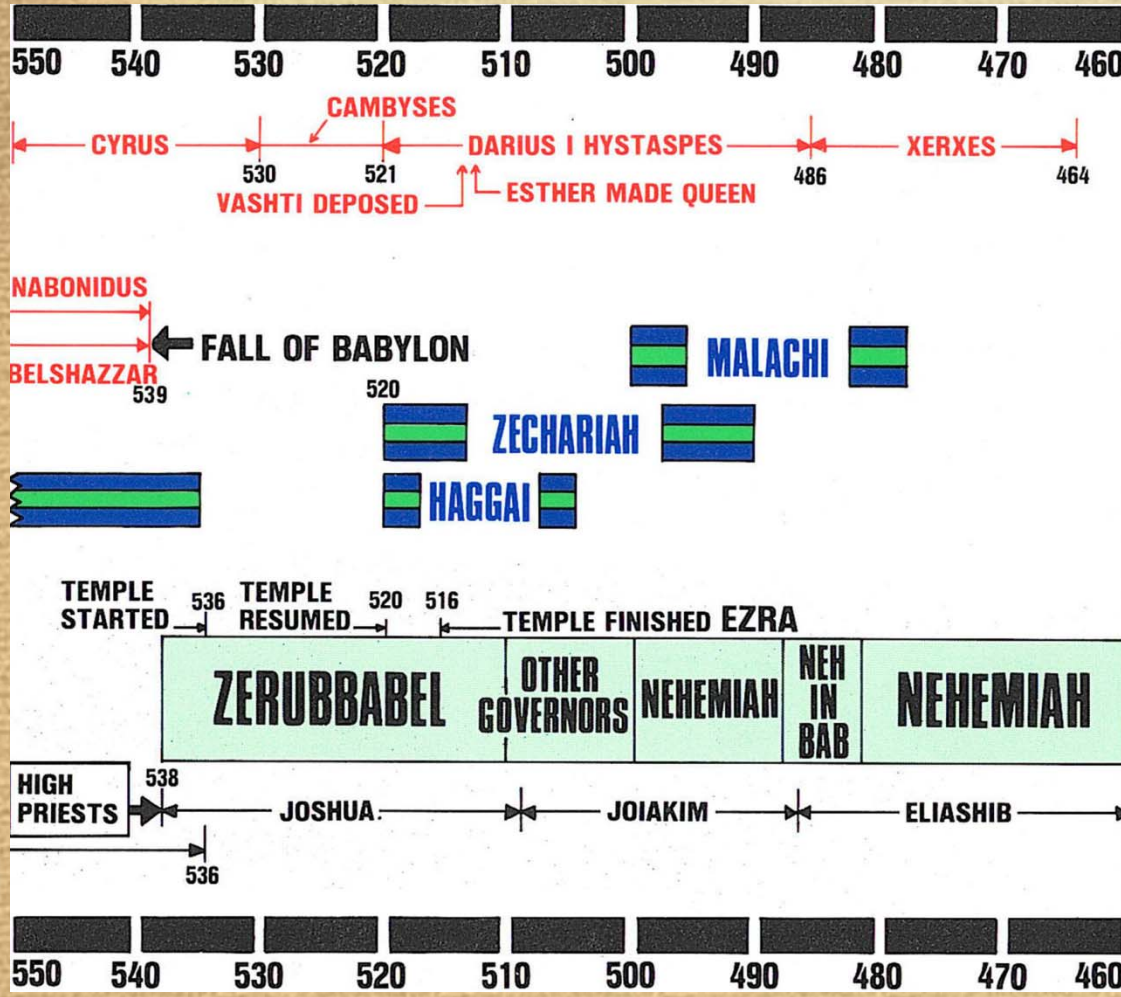


Divided Kingdom



Divided Kingdom ↔ PreExilic





KEY

940 Years B.C.

- Nations around Israel
- Kings of Judah
- Kings of Israel
- Prophets (no book)
- Prophets to Nations
- Prophets to Israel
- Prophets to Judah
- Judah after Captivity



Post Exilic

ISAIAH



BI 305
HEBREW
PROPHETS

Theme of Isaiah

*GOD MUST JUDGE SIN
AND APOSTASY, BUT
HE DELIGHTS IN
DELIVERANCE AND
REDEMPTION.*



ISAIAH - "YAHWEH SAVES."

PROBABLE DATE FOR BOOK
AFTER 701 B.C.



Audience: Judah (1-39) and the future Babylonian exiles (40-66)

Historical Setting:

The first half of Isaiah (ch. 1-39) is set against an Assyrian background and is principally concerned with rebuking and condemning the people and leaders of Judah and predicting the overthrow of the kingdom. The second half (ch. 40-66) is written from the viewpoint of the Babylonian exile of 586 B.C. In these chapters Isaiah addresses prophetically the Jews of the captivity. Spiritually, Isaiah ministered during a period of degeneracy and apostasy, especially during the reigns of Ahaz and Manasseh.

Purpose

Isaiah writes to condemn and to comfort. He announces inescapable judgment for the world and promises comfort and deliverance to the righteous remnant.

Theology

Isaiah reveals the great doctrines of God (41), man (1:3-15), salvation (55) and last things (58-66). The book abounds in Messianic prophecies (7, 9, 11, 53).



OUTLINE OF ISAIAH

LEVEL

I

I. Condemnation of Judah and the Nations
(1-35)

2A

A

II. Historical Parenthesis on Hezekiah
(36-39)

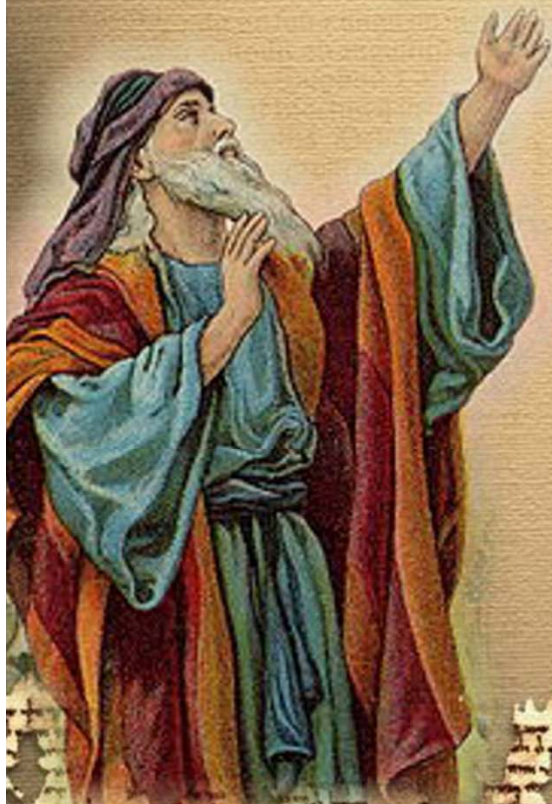
2B

III. Comfort after Captivity
(40-66)

2C



JEREMIAH



BI 305
HEBREW
PROPHETS

Theme
Of
Jeremiah

***GOD'S JUDGMENT
ON UNREPENTANT
JUDAH FOR
UNFAITHFULNESS
TO GOD
AND HIS COVENANT.***



JEREMIAH – “YAHWEH ESTABLISHES”

PROBABLE DATE FOR BOOK
AFTER ~560 B.C.



Audience: Judah

Historical Setting:

Jeremiah ministered in the kingdom of Judah during the reigns of the last five kings of Judah. Jeremiah would have witnessed such events as the revival under Josiah, the captivity of Daniel, the deportation of Jehoiachin and ten thousand Judeans, the siege of Jerusalem, and the burning of the temple. Prophets contemporary with Jeremiah include Zephaniah and Habakkuk in Judah, and Ezekiel and Daniel in Babylon.

Purpose

The book records the warnings, rebukes, and exhortations of Jeremiah to the unrepentant people of Judah. The book is intended to show the exiles the reasons for their captivity and to encourage them with promises of restoration.

Theology

Jeremiah makes a distinctive contribution to OT theology with his promise of the New Covenant (Jer. 31:31-34). The New Covenant amplifies and confirms the blessing promises of the Abrahamic Covenant (Gen. 12:1-3).

OUTLINE OF JEREMIAH

LEVEL

I
A

A Prophecies of Judgment against Jerusalem (Chs 1-25)

2A →

B Narratives holding out hope for the future (Chs 26-36)

2B →

B* Narratives regarding the Fall of Jerusalem (Chs 37-45)

2C →

A* Prophecies of Judgment against the Nations (Chs 46-51)

2D →

V. Epilogue (Chs 52)

2E →



LAMENTATIONS



BI 305
HEBREW
PROPHETS

Theme Of Lamentations



THE KEY PASSAGE IN LAMENTATIONS IS 3:19–24, WHERE THE SPEAKER AFFIRMS THAT BELIEF IN GOD’S MERCY AND FAITHFULNESS IS THE KEY TO A RESTORED RELATIONSHIP WITH GOD. THIS FACT IS TRUE EVEN FOR PEOPLE WHO HAVE MERITED AND RECEIVED GOD’S JUDGMENT (1:18). HOPE, NOT DESPAIR, IS THE FINAL WORD IN LAMENTATIONS.

LAMENTATIONS

PROBABLE DATE FOR BOOK
AFTER ~586 B.C.



Audience: Exiles

Historical Setting:

Lamentations describes the results of Babylon's destruction of Jerusalem in 587 b.c. in vivid (though stylized) detail. The book has the flavor of personal experience and eyewitness testimony, particularly in the descriptions of death and starvation in 4:1–22. Though it is possible that a long time passed between the destruction and the book's composition, there is no compelling reason to accept this conclusion. Since temple worship had begun again by 520–516 b.c. (during the time of Haggai and Zechariah), it is likely that the mourning for the city and temple had reached its height before then. The date of the writing of Lamentations probably falls between 587 and 516 b.c., with a time earlier in the era being more likely.

Purpose






Lamentations was most likely written to be prayed or sung in worship services devoted to asking God's forgiveness and seeking restoration to a covenant relationship with God. Such observances began as early as the months after the temple's destruction in 587 b.c. (Jer. 41:4–5). They continued when the temple was rebuilt during Zechariah's time (c. 520 b.c.; see Zech. 7:3–5; 8:19). As time passed, Lamentations was read and sung as part of annual observances related to remembering the temple's destruction.

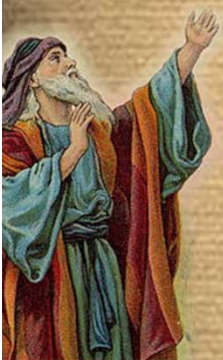


OUTLINE OF LAMENTATIONS

LEVEL



- I. How Lonely Sits the City (1:1-22)  2A
- II. God Has Set Zion under a Cloud (2:1-22)  2B
- III. I Am The Man Who Has Seen Affliction (3:1-66)  2C
- IV. How the Gold Has Grown Dim (4:1-22)  2D
- V. Restore Us to Yourself, O Lord (5:1-22)  2E



UNDERSTANDING THE BASIC MOVEMENT

- Chapters 1-2 are the least Acrostic

These relate the horrible defeat at the hands of Babylon. People, property, community and hope have been lost.

- Chapter 3 is the most Acrostic

An individual counsels Jerusalem of the justice of what He has endured, and the way to come to trust in God's faithfulness.

- Chapter 4 returns to the form of chapters 1-2 but has a tighter spacing

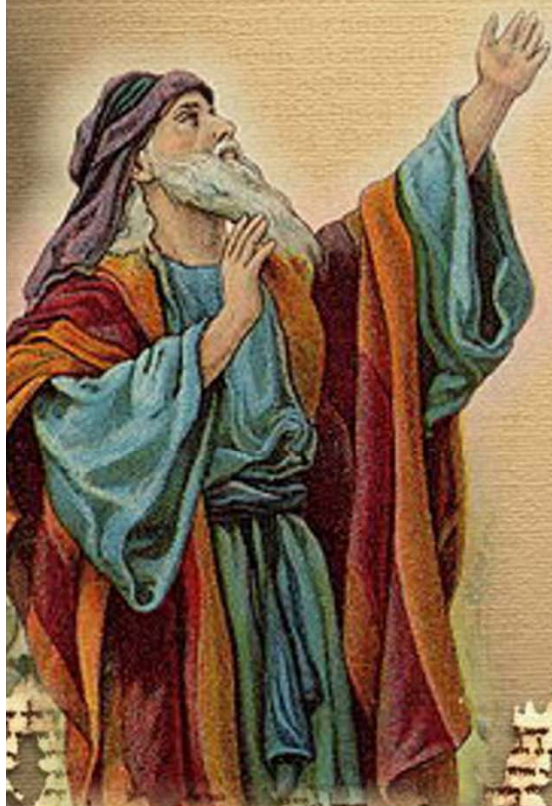
Jerusalem continues to question the justice – but admits her sin and takes comfort that the pain will end. The two line acrostic form conveys protest, but not as much as the 3 line in chapters 1-2

- Chapter 5 is a community lament paralleling the individuals thoughts in Chapter 3

Jerusalem now cries out to God casting all her future on him. Chapter 5 is for community what chapter 3 is to the individual – the whole community has come to accept what the individual in chapter 3 advised.



EZEKIEL



BI 305
HEBREW
PROPHETS

Theme
Of
Ezekiel

*THE THEME OF
EZEKIEL IS THE
DESTRUCTION AND
FUTURE
RESTORATION OF
JERUSALEM AND THE
TEMPLE*



EZEKIEL – “GOD STRENGTHENS”

PROBABLE DATE FOR BOOK
AFTER ~570 B.C.



Audience: Judah, and exiles in Babylon.

Historical Setting:

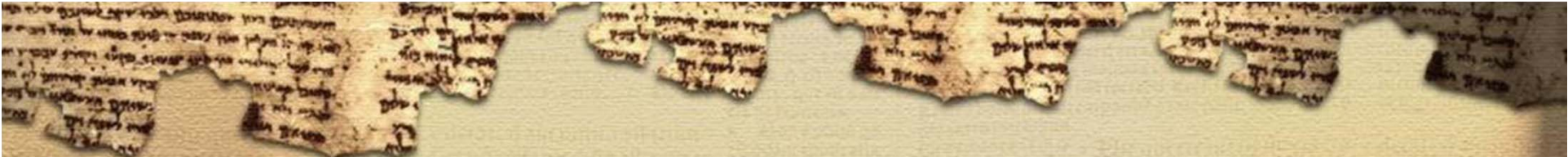
Ezekiel, the son of a Zadokite priest, was deported to Babylon with king Jehoachin and ten thousand other captives in 597 B.C. He lived in Babylonia among a colony of Jews at a place called Tel-abib, located 50 miles south of Babylon. From 593 to 586 B.C. Ezekiel's ministry consisted primarily of preaching judgment against Judah. After the fall of Jerusalem, he ministered consolation, predicting the future restoration of the nation with its temple.

Purpose

The prophecy of Ezekiel was intended to show that Jerusalem's destruction was on account of the sins of the nation. This discipline was designed to bring them to the knowledge that Yahweh is God (6:7,10,13). The prophecy also intended to comfort the people through God's promise of future restoration and blessing.

Theology

Ezekiel makes a distinctive contribution to theology by emphasizing the glory of Yahweh. The vision which introduces Ezekiel's call left him with an abiding sense of God's glory (1:28, 3:23, 8:4, 10:4, 11:22).



OUTLINE OF EZEKIEL

LEVEL

I

I. Judgment: God's Glory and Man's Rebellion (1:1-7:27)

2A 

A

II. The Vacant Temple:
God's departed Glory (8:1-39:29)

2B 

III. The Occupied Temple:
God's returned Glory (40:1-48:35)

2C 



DANIEL



BI 305
HEBREW
PROPHETS

Theme
of
Daniel

*THE SOVEREIGNTY
OF GOD OVER THE
AFFAIRS OF THE
NATIONS*



DANIEL – “GOD IS MY JUDGE”

PROBABLE DATE FOR BOOK
ABOUT 530 B.C.

Audience: Exiled Judah

Historical Setting:

Daniel was taken into captivity in 605 B.C. This was the first of three deportations to Babylon. Daniel served as a court prophet under Nebuchadnezzar, Belshazzar and Cyrus [Darius]. He was a contemporary of Ezekiel who ministered to the colony of exiles.

Purpose

The book of Daniel was designed to encourage the Jews in Babylon who were spiritually weary from the exile and needed to be reminded that God was in control of their destiny. The book also provided the example of Daniel and his friends who remained faithful to God in a pagan culture and environment.

Theology

The book of Daniel teaches a great deal about God's dealings with Israel. Daniel reveals that God has not abandoned the people of Israel and has a future for the nation.





OUTLINE OF DANIEL

LEVEL

I
A

- I. Preparation of Daniel (Chap 1)
- II. The Service of Daniel (Chap 2-6)
- III. The Visions of Daniel (Chap 7-12)
Especially of the 70 weeks

2A

2B

2C



HOSEA



BI 305
HEBREW
PROPHETS

Theme
Of
Hosea

*ISRAEL'S APOSTASY
AND GOD'S
UNCEASING LOVE FOR
THE NATION.*



HOSEA – “SALVATION OR DELIVERANCE”

Audience: Israel

Historical Setting:

Hosea began his prophetic ministry in Israel during the prosperous reign of Jeroboam II. Internationally, Assyria was in the ascendancy and moving west. The Assyrian kings were soon nibbling away at the northern territories of Israel. Samaria fell to the Assyrians in 722 B.C.

Spiritually, the kingdom of Israel was at an all-time low during Hosea's ministry. The priests were corrupt. Idolatry and temple prostitution was rampant. Amos, Isaiah and Micah were contemporaries of the prophet Hosea.

Purpose

Hosea seeks to convince the inhabitants of Israel that they need to repent and return to God so that judgment might be averted.

Theology

Hosea teaches a great lesson concerning the nature of God's loyal-love (hesed). This term denotes the love and loyalty operative within the covenant relationship into which Yahweh and Israel entered at Mt. Sinai. Loyal-love was Yahweh's delight (6:6), yet this was lacking in Hosea's day (4:1, 6:7)

PROBABLE DATE FOR BOOK
~725 B.C.





OUTLINE OF HOSEA

LEVEL

I
A

Heading (1:1)

I. The Pain and Persistence of Divine Love (1:1-3:5)

2A →

II. Threefold Accusation and Call to Repent (4:1-7:16)

2B →

III. Alternating Lament of the Lord and Hosea (8:1-14:9)

2C →



JOEL



Theme
Of
Joel

*HISTORY,
POETRY AND PROPHECY
UNITING
TO FOCUS ON A
COMMON THEME,
“THE DAY OF THE LORD”*



JOEL – “YAHWEH IS GOD”

PROBABLE DATE FOR BOOK
BEFORE 760 B.C.

Audience: Judah & Jerusalem

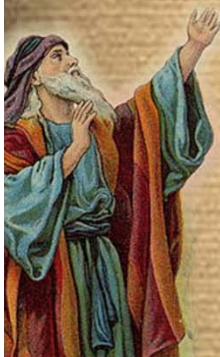
Historical Setting:

Sometime during the early reign of young king Joash, an unprecedented and devastating locust swarm invaded Judah. This great catastrophe sounded the alarm for a call to repentance in view of the greater judgment to come, the "Day of the Lord."

Purpose

The book of Joel was designed to call the nation to repentance on the basis of the calamity of the locust plague. The prophecy also served to comfort the nation with promises of future salvation and blessings in the coming Day of the Lord.

Theology



OUTLINE OF JOEL

LEVEL

I

I. The Judgment against Judah and the [Day of the Lord](#) (1:1-2:17)

2A

A

II. The Mercy of the Lord and Judgment against the nations (2:18-3:21)

2B



AMOS



BI 305
HEBREW
PROPHETS

Theme
Of
Amos

***THE RIGHTEOUS
JUDGMENT OF
GOD ON HIS
APOSTATE PEOPLE***



AMOS – “BURDEN OR BURDEN BEARER”

Audience: Israel

Historical Setting:

Amos prophesied at the height of prosperity for both the Northern and Southern kingdoms. Religiously, the period was marked by moral and spiritual corruption. Amos denounces Israel and Judah for their sinful self-security, violence, wanton luxury, and injustice.

Purpose

Amos records prophetic judgment on the Northern Kingdom for their social injustices, moral degeneracy, and spiritual apostasy. The prophet intends to remind God's people of their accountability to the covenant obligations, both in letter and spirit. External religion apart from righteous ethical conduct is unacceptable to God

Theology

Amos teaches that Israel's privileged position as an elect nation (2:9-11, 3:2) did not give the people immunity from divine judgment on sin and apostasy (5:18-20). Great privilege is accompanied by corresponding responsibility

PROBABLE DATE FOR BOOK
~760 B.C.





OUTLINE OF AMOS

LEVEL

I
A

I. Introduction (1:1)

II. Oracles of Judgment (1:2-6:14)

2A →

III. Visions of Judgment (7:1-9:10)

2B →

IV. Promises of Restoration (9:11-15)

2C →



THE LAW AND THE PROPHETS

Yes Sir

Did the prophets link Piety with Ethics, and duty towards man with duty towards God? If so, where did they get that association?

Subject	Law	Prophet
The orphan and the widow	Deut 18:10	Ezek 22:7
The return of a pledge	Exod 22:26	Amos 2:8
The perversion of justice	Deut 24:17	Hab 1:4
The use of bribes	Exod. 23:8	Micah 3:11
The use of usury	Lev 25:36	Ezek 22:12
Caring for the poor	Deut 15:7-11	Amos 4:1, 5:17



THE PROPHETS OFFERED 4 SOLUTIONS

REPENTANCE:

NEW COVENANT:

DO GOOD:

*COMING OF
MESSIAH:*



THE OT PATTERN FOR CHRISTIANS IN SOCIETY TODAY.

1. Recognize and condemn social injustice as sin.
2. Call men and women to repent of this sin.
3. Exhort people to take positive steps to correct social injustice.
4. Direct men and women to Christ so that they might be regenerated and have the spiritual empowerment to deal with these problems.
5. ***Anticipate the return of Christ Who will establish justice and righteousness in society.***



OBADIAH



BI 305
HEBREW
PROPHETS

Theme
Of
Obadiah

*THE DIVINE JUDGMENT
AND DESTRUCTION OF
EDOM AND ALL
NATIONS WHICH RAGE
AGAINST ISRAEL.*



OBADIAH – “SERVANT OF YAHWEH”

PROBABLE DATE FOR BOOK
~586 OR 845 B.C.



Audience: Judah & the Nations

Historical Setting:

Obadiah records another chapter in the long story of enmity which existed between the descendants of Esau and Jacob (Gen. 25:29-34, Num. 20:14-21, 1 Sam. 14:47, Psa. 137:7). After Edom revolted against Judah and set up their own king (2 Chron. 21:8-10), Judah was invaded by the Philistines and Arabs (2 Chron. 21:16-17). The Edomites applauded this invasion, persecuting their Israelite kinsmen instead of protecting them.

Purpose

The book of Obadiah is designed to show God's faithfulness to Israel and illustrate His sovereignty over the nations. Obadiah also intends his prophecy to comfort Judah through God's promise of future restoration.

Theology

Obadiah teaches an important lesson concerning divine retribution. Verse 15 states this concisely, "As you have done, it will be done to you" (cf. Rom. 2:5-6). The book also instructs concerning the "Day of the Lord" which will be characterized both by judgment and blessing (vv. 15-21).



OUTLINE OF OBADIAH

LEVEL

I

I. The prediction of
Edom's Destruction

2A →

A

II. The Reason for
Edom's Destruction

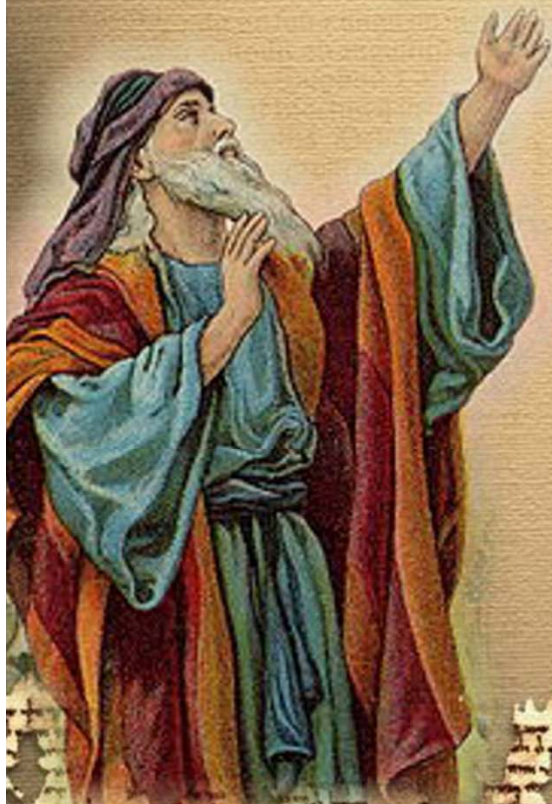
2B →

III. Judgment and Restoration
in the day of the Lord.

2C →



JONAH



BI 305
HEBREW
PROPHETS

Theme
of
Jonah

*GOD'S MERCY AND
COMPASSION EXTEND
EVEN TO THE HEATHEN
NATIONS ON THE
CONDITION OF
REPENTANCE.*



JONAH – “DOVE”

Audience: Nineveh (Israel, Judah & World)

Historical Setting:

The site of Nineveh is located just east of the Tigris River in northern Mesopotamia. According to ancient mythology, Nineveh was founded by a fish-god. Hence, the name "Nineveh" means "fish" or "fish town." Although Nineveh was the largest Assyrian city in the time of Jonah, it was not the capital city. At the time of Jonah's visit, the capital of Assyria was at Calah, about 25 miles SE of Nineveh. At the time of its greatest prosperity, Nineveh was surrounded by a wall nearly eight miles in length. The moral corruptness of the city is attested by the prophet Nahum.

Purpose

The book is intended to demonstrate that Yahweh is a God of universal judgment and universal grace. He judges wickedness and responds to repentance in all spheres.

Theology

Jonah teaches that Yahweh is a God of grace, compassion and loyal-love (Jonah 4:2). He is slow to anger, and responds to repentance by withholding judgment.

PROBABLE DATE FOR BOOK
~760 B.C.



Jonah, the Book's Structure

#7, Jonah's lesson in compassion (4:5-11).

Should not I pity Nineveh

#3 Jonah's Grateful prayer (1:17-2:10).

How does Jonah respond to God's grace to him?

#6 Jonah's angry prayer (4:1-4).

How does Jonah respond to God's grace to others?

#2 Jonah and the pagan Sailors (1:4-16).

How responsive were the pagan sailors?

#5 Jonah and the pagan Ninevites (3:3b-10).

How responsive were the pagan Ninevites?

#1 Jonah's commissioning and flight (1:1-3).

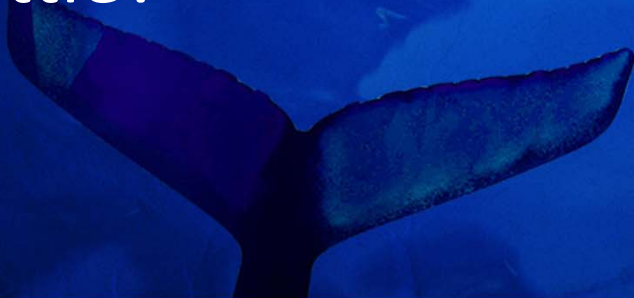
What will happen to Jonah?

#4 Jonah's recommissioning and compliance (3:1-3a).

What will happen to the Ninevites?

Jonah 4:10–11 (ESV)

- ¹⁰ And the LORD said, “You pity the plant, for which you did not labor, nor did you make it grow, which came into being in a night and perished in a night. ¹¹ **And should not I pity Nineveh, that great city, in which there are more than 120,000 persons who do not know their right hand from their left, and also much cattle?”**



MICAH



BI 305
HEBREW
PROPHETS

Theme
of
Micah

*THE APPROACHING
JUDGMENT ON BOTH
KINGDOMS AND THE
ULTIMATE
DELIVERANCE
THROUGH THE
COMING MESSIAH.*



MICAH – “WHO IS LIKE YAHWEH”

Audience: Israel & Judah

Historical Setting:

Micah ministered in the days of the Assyrian menace. The moral and spiritual situation in both kingdoms was at a low point. Religion was a matter of mere form (6:6-8) and the religious establishment was corrupt (3:11). Idolatry (1:3,7), injustice (3:1) and avarice (3:2-3) was widespread. Micah addressed himself to these wrongs, championing the cause of the oppressed (3:8). His contemporaries were Hosea, Amos and Isaiah.

Purpose

Micah was designed to encourage repentance by threats of judgment and assurances that God's purposes for His people will finally prevail.

Theology

Micah teaches that true religion is not a matter of outward conformity to external ritual, but a life lived according to principles of justice, loyalty, and humility (6:6-8).

PROBABLE DATE FOR BOOK
~735-700 B.C.





OUTLINE OF MICAH

The top level outline divide points for Micah are almost unmistakable ?

Vs 1:2 Micah 1:2 (ESV) ²Hear, you peoples, all of you; pay attention, O earth, and all that is in it, and let the Lord GOD be a witness against you, the Lord from his holy temple.

Vs 3:1 Micah 3:1 (ESV) ¹And I said: ¹Hear, you heads of Jacob and rulers of the house of Israel! Is it not for you to know justice?—

Vs 6:1 Micah 6:1 (ESV) ¹Hear what the LORD says: Arise, plead your case before the mountains, and let the hills hear your voice.





OUTLINE OF MICAH

The top level divide points also present us with a chiasm pointing to Vs 3.1 as the “KEY”?

Vs 1:2

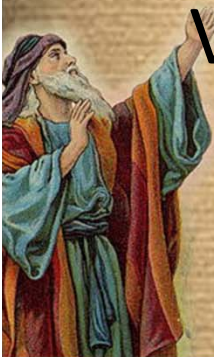
Micah 1:2 (ESV) **²Hear**, you peoples, all of you; pay attention, O earth, and all that is in it, and let the Lord God be a witness against you, the Lord from his holy temple.

Vs 3:1

Micah 3:1 (ESV) ¹And I said: **Hear**, you heads of Jacob and rulers of the house of Israel! Is it not for you to know justice?—

Vs 6:1

Micah 6:1 (ESV) **¹Hear** what the LORD says: Arise, plead your case before the mountains, and let the hills hear your voice.



NAHUM



BI 305
HEBREW
PROPHETS

Theme
of
Nahum

*GOD'S MERCY AND
COMPASSION EXTEND
EVEN TO THE HEATHEN
NATIONS ON THE
CONDITION OF
REPENTANCE.*



NAHUM – “COMFORT, OR CONSOLATION”

Audience: Judah (Nineveh)

Historical Setting:

Nahum prophesied during the long reign of wicked king Manasseh (697-642 B.C.). Assyria was at its apex of power. Judah had witnessed a succession of cruel Assyrian invaders. Nineveh, the proud capital of Assyria, seemed invulnerable. It was Nineveh's attitude and aggression that God condemned and judged. The prophesied judgment on Nineveh was fulfilled in 612 B.C. when the city fell to the Median and Babylonian armies.

Purpose

Nahum is intended to comfort Judah by its announcement of judgment on wicked Nineveh. The book demonstrates that the God of Israel is sovereign over the destinies of all nations.

Theology

Nahum teaches that persistent wickedness will be judged by divine wrath (1:2). Although Yahweh is long-suffering (1:3) and good (1:7), there comes a point where He must execute justice in a manner consistent with His holy character.

PROBABLE DATE FOR BOOK
~650 B.C.



OUTLINE OF NAHUM

LEVEL

I

I. Superscription
and Psalm of Praise 1:1-8

2A

A

II. The Lord's coming judgment
on Nineveh and Deliverance of Judah 1:9-15

2B

III. Focus on Nineveh:
The Lord's coming judgment 2:1-13

2C

IV. Again, Focus on Nineveh:
More concerning the Lord's coming judgment
3:1-19

2D



BUT, WHAT ABOUT US?

- God's longsuffering has limits
- God will judge sin
- God is NOT safe, but He is good
- Instead of condemning Nineveh
We should look to ourselves

GAL 6:1 'BROTHERS, IF ANYONE IS CAUGHT IN ANY TRANSGRESSION, YOU WHO ARE SPIRITUAL SHOULD RESTORE HIM IN A SPIRIT OF GENTLENESS. KEEP WATCH ON YOURSELF, LEST YOU TOO BE TEMPTED.



HABAKKUK



BI 305
HEBREW
PROPHETS

Theme
of
Habakkuk

*THE HOLINESS
OF GOD IN JUDGING
JUDAH.*



HABAKKUK – “EMBRACE, OR EMBRACER”

Audience: Judah

Historical Setting:

After the death of Josiah king (609 B.C.), the spiritual conditions of the people in Judah rapidly degenerated. Wickedness, injustice, and disregard of the law (1:3-4) came to characterize the moral attitudes and actions of the Judeans.

Although Egypt's Pharaoh Necho challenged the ascendancy of the Babylonians, he was defeated at Carchemish in 605 B.C. Nebuchadnezzar then advanced against Palestine to secure the newly won territory of Judah. His destruction of Jerusalem and exile of the people fulfilled the predictions of Jeremiah and Habakkuk.

Purpose

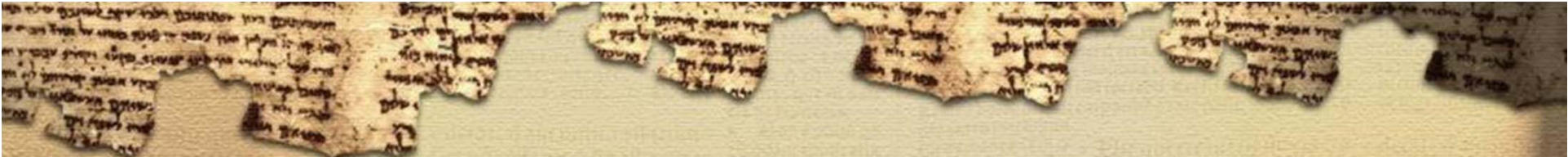
Habakkuk is intended to provide comfort and hope during one of the darkest periods of Israel's history. Although God would judge, He would "remember mercy" (3:2). The book also deals with the moral dilemma of how a holy God could allow a wicked enemy nation to punish a people more righteous than itself (1:13).

Theology

Habakkuk sets forth the principle of faith righteousness, a theme developed in the NT (Rom. 1:17, Gal. 3:11, Heb. 10:38).

PROBABLE DATE FOR BOOK
~607-606 B.C.





OUTLINE OF HABAKKUK

LEVEL

I
A

I. Habakkuk's Perplexity (1-2)



II. Habakkuk's Prayer (3)





LESSONS IN HABAKKUK

- There is nothing wrong with having doubts (1:2-4)
- God may use the wicked to accomplish his purposes (1:6)
- The sovereignty of God in using a wicked instrument does not annul human responsibility (2:4-20).
- God will not lead us into a trial without providing the device enablement to endure it (3:19)



ZEPHANIAH



BI 305
HEBREW
PROPHETS

Theme
Of
Zephaniah

*THE COMING
DAY OF THE LORD
AND
JUDGMENT ON JUDAH*



ZEPHANIAH – “HIDDEN OF YAHWEH”

Audience: Judah & Jerusalem

Historical Setting:

The spiritual condition of the kingdom of Judah progressively worsened from the death of Hezekiah (728-686 B.C.) until the reform of Josiah (621 B.C.). Josiah, the greatest of the reformers of Judah, inherited a kingdom plagued with ruinous spiritual and moral problems. He instituted vast religious reform in Judah and Jerusalem, a movement no doubt influence by Zephaniah and his contemporaries. During the period in which Zephaniah ministered, Judah was free from foreign intervention, but facing a growing Babylonian threat.

Purpose

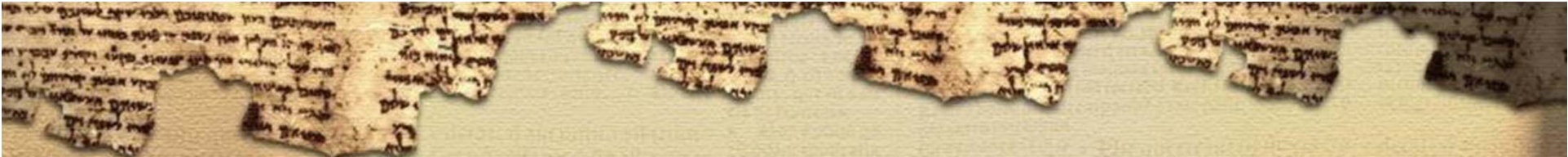
Zephaniah is intended to warn of the impending universal judgment of the Day of the Lord and to call the remnant of God's people to repent (2:3) and be protected

Theology

Like Joel, Zephaniah makes a major contribution regarding the Day of the Lord--a day of wrath on sin and redemption for God's people as they are purified through chastisement.

PROBABLE DATE FOR BOOK
~640-621 B.C.








OUTLINE OF ZEPHANIAH

LEVEL

I
A

- I. Prophecy of God's Judgment (1:1-2:3)  2A
- II. God's Judgment of the Nations (2:4-3:8)  2B
- III. Promised Blessing  2C



CLOSING PICTURES OF THE LORD

Zephaniah 3:15–17 (ESV)

¹⁵ .. The **King of Israel, the LORD, is in your midst**;
you shall never again fear evil.

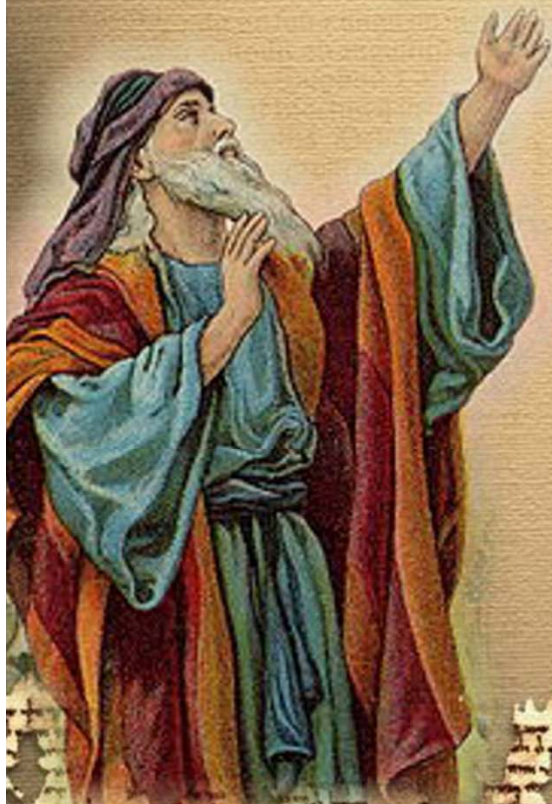
¹⁶ On that day it shall be said to Jerusalem:
“Fear not, O Zion; let not your hands grow weak. ¹⁷The LORD your God is
in your midst, **a mighty one who will save**;

¹⁷ he will rejoice over you with gladness; he will **quiet you by his love**; he
will exult over you with loud singing.

- The **Present King**
- The **Protective Warrior**
- The **Rejoicing Bride Groom**



HAGGAI



BI 305
HEBREW
PROPHETS

Theme
of
Haggai

***RISE UP
AND REBUILD
THE TEMPLE***



HAGGAI – “FESTAL OR MY FEAST”

PROBABLE DATE FOR BOOK
DURING 520 B.C.



Audience: The returned exiles in Jerusalem

Historical Setting:

After Babylon fell to the armies of Persia in 539 B.C., Cyrus gave permission for the Jews to return to their homeland in Judah (Ezra 1:1-4). The first group returned in 537 B.C. under the leadership of Sheshbazzar. The foundation of the temple was laid, but the builders soon met with opposition. Work on the temple stopped and did not begin again until the time of Haggai. Haggai and his contemporary, Zechariah, exhorted the people that if they were to enjoy God's blessing, they must recognize their spiritual priorities.

Purpose

The purpose of Haggai is to stimulate the lethargic leaders and people of Judah to recognize their spiritual priorities and rise up and rebuild the temple

Theology

Haggai teaches a great truth concerning God's presence among His people. The promise, "I am with you" (1:13, 2:4) has its ultimate fulfillment in Christ, our Immanuel (cf. Matt. 28:20).



OUTLINE OF HAGGAI – 4 MESSAGES

LEVEL

I
A

- I. An exhortation to Rebuild 1:1-15
- II. A Word of Encouragement 2:1-9
- III. A Promise of Blessing 2:10-19
- IV. A messianic prophecy 2:20-23

2A

2B

2C

2D





GOD TO MAKE ZERUBBABEL A SIGNET RING

A signet ring engraved with the King's seal was used to endorse official documents. The reason for God's promise is in the words, "***for I have chosen you.***" God has chosen Zerubbabel and would keep him safe like the signet to fulfill his appointed purpose. This purpose is dual, relating to both he himself, and the Davidic line which he represents.

The Promise for Zerubbabel:

This is most certainly a personal promise to Zerubbabel. He would have his place in God's plan and purposes. As an elect believer, he would have his place in the kingdom.

The Promise for the Davidic Line:

The words of vs 23 relate to the events of vv 21-22 which did not transpire in Zerubbabel's lifetime.

As a descendant of David, Zerubbabel represents the Davidic line. God was speaking to Zerubbabel as a Davidic descendant. "Your line is like a signet that will be preserved for the fulfillment of the promises made to David. The line of Zerubbabel was preserved. Jesus the Messiah is Zerubbabel's greatest descendant.



ZECHARIAH



BI 305
HEBREW
PROPHETS

Theme
of
Zechariah

*THE RESTORATION OF
GOD'S PEOPLE THROUGH
THE REDEEMING AND
DELIVERING WORK OF
MESSIAH.*



ZECHARIAH – “YAHWEH REMEMBERS”

Audience: The returned exiles in Jerusalem

Historical Setting:

Zechariah lived and ministered in Jerusalem during the restoration period that followed the Babylonian Exile. He began his prophetic ministry just 2 months after Haggai's first message (Hag. 1:1, Zech. 1:1). Conditions in Judah were disheartening. The temple was lying neglected and the walls of Jerusalem were in ruins. The people were experiencing drought and adversity because of their sinful neglect.

Purpose

Zechariah was intended to challenge the exiles to turn from their sins and to the Lord for cleansing and blessing (1:3). The book also provides encouragement by revealing future glories, the overthrow of Israel's enemies, and the universal reign of the Messiah.

Theology

Zechariah teaches a great deal concerning the first and second advents of the Messiah. In addition, the book provides insight into the prophetic events of the Day of the Lord.

PROBABLE DATE FOR BOOK
~500 B.C.



OUTLINE OF ZECHARIAH

LEVEL

I
A

I. Oracles and Visions 1:1-8:23

A. Introduction: 1:1-6



B. Eight night visions & the sign-act
1:7-6:15



C. From Fasts to Feasts 7:1-8:23



II. The Coming of the King 9:1-14:21

A. 1st Burden: The leaders and their people
9:1-11:17



B. 2nd Burden: The people and their leader
12:1-14:21



I.C. FROM FASTS TO FEASTS 7:1-23

LEVEL

2

C'

1. Question – do we continue to mourn and fast over Jerusalem's fall 7:1-3
2. A judgment against fasting without obedience to the covenant 7:4-14
3. A Picture of restored Jerusalem which serves to inspire 8:1-18
4. An encouragement to rebuild the temple 8:9-13
5. True fasting expresses itself in showing mercy and justice 8:14-17
6. The question answered – let the fasts be turned into joyful celebrations 8:18-19



II.A. MESSIAH'S FIRST ADVENT: REJECTION

LEVEL

2

F

1. Messiah will enter Jerusalem riding on the colt of a donkey 9:9 *Read: Matt 21:1-8*
2. Messiah will be rejected by Israel 11:4-11
Read: Matt 12:22-32, 21:33-43, 23:37
3. Messiah will be betrayed for 30 pieces of silver 11:12-13 *Read: Matt 26:14-16*
4. Messiah's hands and feet will be pierced 12:10 *Read: Matt 27:31-33; Jn 20:24-27*
5. Messiah will provide cleansing at the cross 13:1 *Read: Titus 3:5; Heb 9:13-14*



II.B. MESSIAH'S SECOND ADVENT: ACCEPTANCE

LEVEL

2

G

1. Messiah will be accepted by Israel 12:10-13:1
2. Messiah will judge and destroy Israel's enemies 14:3, 12-15
3. Messiah will return to the Mount of Olives 14:4
4. Messiah will reign from Jerusalem 14:9



MALACHI



BI 305
HEBREW
PROPHETS

Theme
Of
Malachi

*THE NECESSITY
OF GENUINE
REPENTANCE
TO ASSURE GOD'S
BLESSING
AND AVERT HIS
JUDGMENT*



MALACHI – “MY MESSENGER”

Audience: The returned exiles in Jerusalem

Historical Setting:

Malachi prophesied about seventy-five years after the temple had been completed (515 B.C.). The Jews had been home from Babylon for about one hundred years. Although cured of idolatry, they had lost their enthusiasm over God and worship. They had succumbed to religious indifference and moral laxity. The priesthood was corrupt and the people were wearying God with their hypocrisy.

Purpose

Malachi was intended to restore the Jewish people to a right relationship with God by exposing the causes of their spiritual declension and setting forth the steps for renewal.

Theology

Malachi makes a unique contribution to OT theology by promising the coming of Elijah as Messiah's forerunner (4:5-6).

PROBABLE DATE FOR BOOK
432 – 431 B.C.



OUTLINE OF MALACHI - HCSB SB

LEVEL

I
A

I. Introduction 1:1

II. Priest exhorted to Honor Yahweh
1:2-2:9

2A

III. Judah exhorted to faith fullness
2:10-3:6

2B

IV. Judah exhorted to return to the
Lord 3:7-4:4

2C

V. Conclusion 4:5-6: *{Elijah is first}*

2D

