Minor Prophets -3
NAHUM, ZEPHANIAH & HABAKKUK

Embry Hills church of Christ
Fall 2019
# Lessons

<table>
<thead>
<tr>
<th>Class</th>
<th>Subject</th>
<th>Teacher</th>
<th>Lesson Covers</th>
<th>Date</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Introduction to Minor Prophets</td>
<td>Danny</td>
<td></td>
<td>9/8</td>
</tr>
<tr>
<td>2</td>
<td>Overview of Nahum</td>
<td>Danny</td>
<td></td>
<td>9/11</td>
</tr>
<tr>
<td>3</td>
<td>God’s Wrath Against Nineveh</td>
<td>Danny</td>
<td>Nahum 1</td>
<td>9/15</td>
</tr>
<tr>
<td>4</td>
<td>The Destruction of Nineveh</td>
<td>Danny</td>
<td>Nahum 2</td>
<td>9/18</td>
</tr>
<tr>
<td>5</td>
<td>Woe to Nineveh</td>
<td>Danny</td>
<td>Nahum 3</td>
<td>9/22</td>
</tr>
<tr>
<td>6</td>
<td>Overview of Zephaniah</td>
<td>Clay</td>
<td></td>
<td>9/25</td>
</tr>
<tr>
<td>7</td>
<td>The Coming Judgment on Judah</td>
<td>Clay</td>
<td>Zephaniah 1</td>
<td>9/29</td>
</tr>
<tr>
<td>8</td>
<td>Judgment on Judah’s Enemies</td>
<td>Clay</td>
<td>Zephaniah 2</td>
<td>10/2</td>
</tr>
<tr>
<td>9</td>
<td>Judgment on Jerusalem &amp; the Nations</td>
<td>Clay</td>
<td>Zephaniah 3</td>
<td>10/6</td>
</tr>
<tr>
<td>10</td>
<td>Overview of Habakkuk</td>
<td>Danny</td>
<td></td>
<td>10/9</td>
</tr>
<tr>
<td>11</td>
<td>Habakkuk’s Complaint</td>
<td>Danny</td>
<td>Habakkuk 1 to 2:5</td>
<td>10/13</td>
</tr>
<tr>
<td>12</td>
<td>Woe to the Chaldeans</td>
<td>Danny</td>
<td>Habakkuk 2:6-2:20</td>
<td>10/16</td>
</tr>
<tr>
<td>13</td>
<td>Habakkuk’s Prayer</td>
<td>Danny</td>
<td>Habakkuk 3</td>
<td>10/20</td>
</tr>
</tbody>
</table>

**Objectives:**

1. Learn about God’s judgements on His people and other nations
2. Gain a better understanding of the Minor Prophets structure and message.
3. Learn about the last generation and days before exile
Lesson 1. The When & Where Nahum, Zephaniah & Habakkuk

This class is part of a series on the 12 Minor Prophets of the Old Testament and will cover the second three Minor Prophets, Obadiah, Jonah and Micah. Of course it is not the message of the prophets are of minor importance but rather the length is shorter than the Major Prophets Isaiah, Jeremiah, Ezekiel, and Daniel.

For each of the three books we will spend time developing an overview of the book by using bible study skills to understand the book by reading, looking at words or phrases that are repeated, that are peculiar, that make comparisons or contrasts, that are strange and that are prophetic.

The prophets went beyond simply explaining the crises being faced in their own time. They explained how this fit into God’s dealings with the nation and his eventual plan of redemption. Therefore, they present an overall view, or paradigm, which pervades their writings. There are eight basic points summed up in this interpretation of history;

1. God is Lord (“The Lord says”/“word of the Lord” etc)
2. Election of Israel
3. Rebellion of Israel
4. Judgment of God
5. Divine Compassion of God
6. Call to Repentance
7. Redemption & Restoration
8. Kingdom of God

B. ASSIGNMENTS FOR OVERVIEW OF EACH MINOR PROPHET

1. Completely read the book.
2. Reread the book
3. After reading go back through the book and look for six things:
   a. Repeated Words and Phrases.
   b. Peculiar Words and Phrases.
   c. Comparisons and Contrasts.
   d. Figurative Expressions.
   e. Anything Strange.
   f. Any prophetic statements
4. After reading the book look for passages of the book that fit into the “Prophetic Paradigm”, Note this will be limited since Jonah is written as a narrative.

God revealed his standards for prophets. According to Deuteronomy 13:1–11, Israel’s prophets must never teach the people to serve any other god but Yahweh. Even if a prophet can perform signs and wonders, the people must not follow him if he advocates serving other gods. In Deuteronomy 18:9–22 Moses adds that other nations will have
prophets who tell the future and communicate with spirits (Deut. 18:9–14); in contrast, God will put his own words in his prophets’ mouths (Deut. 18:18). Further, a prophet can show that he has God’s authorization by speaking the truth about future events (Deut. 18:21–22). Israel must obey prophets who proclaim faithfulness to God’s covenant with Israel and whose predictions come true every time. Any prophet failing to meet these standards does not speak for God. It is important to recognize that the prophets were not the regular teachers of God’s word—that was the priests’ calling (Deut. 33:10). Rather, God raised up prophets for particular times in the OT story (which is why their “calls” were so important, as in Isaiah 6). The first written Prophetic Books originated in the eighth century B.C. These books came about during the decline of the kingdoms of Israel and Judah and the rise of Assyria as a world power.

2 Peter 1:19–21 (ESV)

19 And we have the prophetic word more fully confirmed, to which you will do well to pay attention as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts, 20 knowing this first of all, that no prophecy of Scripture comes from someone’s own interpretation. 21 For no prophecy was ever produced by the will of man, but men spoke from God as they were carried along by the Holy Spirit.
Assyria and Judah’s Road to Ruin

663 B.C.

Assurbanipal was a munificent patron of learning, and the library of Nineveh owed most of its treasures to him and the king conducted his wars through his’ generals, while he himself remained at home. Egypt demanded his first attention. Tirhakah the Ethiopian who had headed its revolt was driven back to his own country, and for a time there was peace. Then under Tandamane, Tirhakah’s successor, Egypt revolted again. This time the Assyrian punishment was merciless. Thebes--“No-amon” (Nahum 3:8)--was destroyed, its booty carried away and two obelisks transported to Nineveh as trophies of victory.

652 B.C.

The most likely occasion for Manasseh’s insubordination would have been in conjunction with the Babylonian revolt in 652 bc.

630-625 B.C. Date cited for Minor Prophet Zephaniah

650 or 630-612 B.C. Date cited for Minor Prophet Nahum

626 B.C.

The death of Ashurbanipal in 631 B.C. leads to revolt by Nabopolassar that last a decade with Babylon gaining the upper hand and turns into a fight for survival for Assyria.

616 B.C.

Nabopolassar (ruled 627-623 BC) was as aggressive as any Assyrian king and by all accounts just as politically savvy. Nabopolassar mustered an army at Babylon in 616 BC and marched north to destroy the Assyrians and Nineveh. Ironically, the Assyrians were saved by their once rival the Egyptians, who led by their King Psamtek I (ruled 664-610 BC), were able to fight off the Neo-Babylonian attack.

615-614 B.C.

Nabopolassar strengthened himself by forming an offensive and defensive alliance with the Median king, whose daughter he had married to his son Nebuchadrezzar. In 615 BC, Cyaxares, king of the Medes attacked the Assyrian Empire and his forces defeated the Assyrians at Arrapha. The next year, the Medes decisively defeated the Assyrians at the devastating battle of Assur. This assault greatly affected the Assyrian morale.
612 B.C.

Assyrian Empire lasted almost 300 years until they were suddenly and utterly defeated by the power of God in 612 B.C. The Babylonians, the Medes, and the Scythians had laid a three-month siege against Assyria and were ready to give up, when suddenly a flood came and broke down her mighty walls. Ashuruballit II, the new king of Assyria, took Harran as his capital and tried to repel the invaders with the help of Egypt.

612-605 B.C. Date cited for Minor Prophet Habakkuk

609 B.C.

Pharaoh Necho II, leader of the mightiest power of the day, marches north to support the dying Assyrian Empire in its struggle against the rising star of Babylon. As the Egyptian forces pass through Megiddo, King Josiah of Judah attacks and is defeated. Josiah dies from a battle wound and is succeeded by his younger, anti-Egyptian son Jehoahaz. Necho swiftly deposes Jehoahaz and installs his elder, pro-Egyptian brother Jehoiakim as vassal king of Judah.

Egypt crosses the Euphrates in July and joins forces with the Assyrians. Egypt controls the region from the Euphrates to Egypt (2 Kings 24:7). Judah’s brief stretch of independence, between periods of Assyrian and Egyptian domination, comes to an end.

605 B.C.

The Battle of Carchemish was fought between the armies of Egypt allied with the remnants of the army of the former Assyrian Empire against the armies of Babylonia, allied with the Medes, Persians, and Scythians. Nebuchadnezzar of Babylon takes the reins of power and routs Pharaoh Necho at Carchemish, on the Euphrates. Syria and Palestine fall to the Babylonians. Failing to recognize the enormity of this shift in power, Judah sympathizes with Egypt, thereby ensuring future conflict with Babylon.

603/604 B.C.

Judah surrenders to Babylon as Nebuchadnezzar sweeps through Syria-Palestine. Despite his pro-Egyptian sympathies, Jehoiakim submits to Nebuchadnezzar (2 Kings 24:1).

601/600 B.C.

Babylonia attacks, and is defeated by, Egypt in the eastern Delta. Nebuchadnezzar withdraws to Babylon for two years to rebuild his army. This allows Necho to campaign in southern Palestine. Jehoiakim, sensing shifts in the balance of power, switches his allegiance to Necho, who seeks to build a coalition against Babylon.

598 B.C.

Jehoiakim dies (possibly as a result of foul play) and is succeeded by his 18-year-old son Jehoiachin. Late in the year, Nebuchadnezzar strikes at Judah.
597 B.C.

Jerusalem surrenders to Babylon on March 16 (2 Adar). Appeased by Judah’s capitulation and Jehoiakim’s removal, Nebuchadnezzar orders that the city be spared. Nebuchadnezzar sends Jehoiachin and thousands of other Judahites into exile and installs Jehoiachin’s uncle Zedekiah as puppet king.

595 B.C.

Necho of Egypt dies and is succeeded by the ambitious pharaoh Psammetich II.

594/593 B.C.

Zedekiah, emboldened by news of an uprising in Babylon, hosts a mini-summit of neighboring petty states—probably to plan a revolt against Babylon, whose defeat in 601/600 B.C.E. was still green in memory. This conspiracy comes to an end, however, when Nebuchadnezzar enters Palestine and is assured of Judah’s continuing loyalty.

592 B.C.

Pharaoh Psammetich II marches into Palestine and Phoenicia with the aim of fomenting anti-Babylonian feeling in Judah, Philistia and Phoenicia.

590/589 B.C.

Zedekiah, possibly inspired by the new pharaoh Hophra, rebels against Babylon.

589/588 B.C.

Nebuchadnezzar, in a delayed reaction to Pharaoh Hophra’s aggressive initiative, attacks Judah and places Jerusalem under siege. The territory of Benjamin (and other territories) may also succumb to Nebuchadnezzar.

586 B.C.

The Babylonian army breaches the walls of Jerusalem in July. Zedekiah is captured while trying to escape at night and is taken before Nebuchadnezzar at Riblah. He blinds Zedekiah and sends him into exile in Babylon. In August, the city and its Temple are razed, and more Jews are deported. The Davidic dynasty comes to an end.
Lesson 2. The Minor Prophets: Overview Study of Nahum

Purpose and Message

The purpose of the book was to pronounce the doom of Nineveh. This is an oracle of judgment similar to the oracles of judgment spoken against the nations as found most prominently in the major prophets. The message was that the days of Assyrian rule were coming to an end at the hands of the Lord. This was not just a case of the ebb and flow of history, but the action of the Lord’s punishment against Nineveh. He announced Nineveh’s doom, and he would accomplish it.

Although the Assyrian Empire did not actually expire until the last decade of the seventh century (600’s), its breaking point came mid-century. At that time the revolts in the empire began to take their toll, and by the 640s and 630s Assyrian control was first lagging and then crumbling as the empire disintegrated. Within a few years of Ashurbanipal’s death (627), the Babylonians had achieved their independence; over the next two decades they, along with the Medes, dismantled the mighty Assyrian state. The centerpiece of the Assyrian collapse was the fall of Nineveh in 612, as prophesied by Nahum. Nineveh had been fashioned into the gem of the Assyrian Empire by Sennacherib (704–681 bc). He had nearly tripled the size of the city and made it his capital, constructing a magnificent palace there and beautifying the city with parks, a botanical garden, and a zoo. Its splendor was probably surpassed in the ancient world only by Nebuchadrezzar’s Babylon. Yet, despite its splendor, Nineveh represented the brutal wickedness of the Assyrians that the Lord had determined to punish—prophesied, for example, in Isaiah 14:24–25 and Zephaniah 2:13–15.

The kings of Judah during most of the period under discussion were Manasseh (695–642 bc) and Josiah (640–609 bc). However, Manasseh did repent of his wickedness toward the end of his reign (2 Chron 33:12–16). This occurred after he had been taken captive to Assyria, which may have been the result of his joining a conspiracy against Ashurbanipal. The most likely occasion for Manasseh’s insubordination would have been in conjunction with the Babylonian revolt in 652 bc. This chronology also best fits the data on Thebes which was taken by the Assyrians in 664 bc, and accordingly the book of Nahum may tentatively be dated to 655–650 bc. However, some date it to Josiah which could place it around 630 to 612 bc.
The Minor Prophets  
Nahum, Zephaniah & Habbakuk

Key Verses

Nahum 1:2 (ESV)
2 The LORD is a jealous and avenging God; the LORD is avenging and wrathful; the LORD takes vengeance on his adversaries and keeps wrath for his enemies.

Nahum 1:7-8 (ESV)
7 The LORD is good, a stronghold in the day of trouble; he knows those who take refuge in him. But with an overflowing flood he will make a complete end of the adversaries, and will pursue his enemies into darkness.

The prophet predicts the fall of Nineveh

Outline - Nahum
1. God’s wrath against Nineveh
2. The siege & fall of Nineveh
3. The sin which led to Nineveh’s fall

Manasseh of Judah 697-642 BC

He did evil in the sight of the LORD
He did despicable practices like nations whom the LORD drove out before the people of Israel.
He rebuilt high places that Hezekiah had destroyed,
He erected altars for Baal and made an Asherah
He worshiped all the host of heaven & served them.
The Asherah he set in the house of which the LORD
He burned his sons as an offering in the Valley of Hinnom, He used fortune-telling and omens and sorcery, and dealt with mediums and necromancers.
He shed very much innocent blood, till he had filled Jerusalem from one end to another
Taken captive by Assyrians, repented and returned

Prophecy Against Nineveh
Nahum 1:8—3:19

Will be punished for idolatry, bloodshed, witchcraft
1:14; 2:13; 3:1-4
Will be destroyed by flood
1:8
No descendants will bear their name
1:14
Will be invaded by warriors
2:1-4
Will be like those who are drunk
3:11
Fortresses will fall
3:12
Soldiers will be weak
3:13
Gates will be opened to the enemy
3:13
Will be burned
3:13; 15
Will face siege by invading army
3:14
Will be unable to defend itself
2:5-6
Will be completely destroyed
1:15; 2:6-10; 13; 2:2-3,19
3rd year or month of siege, the Khosor River, which ran through the city flooded
Nineveh was so utterly devastated its location was lost to memory until rediscovered in 1853
City was destroyed by the Babylonians, Medes & Scythians in 612 BC.
The king and his courtiers were surprised in the midst of their carousings
Broken wall from flood allowed the enemy to come in
According to the ancient historian, Diodorus Siculus, the armies laid siege to the city for over two years or months.
The flood broke down the floodgates and part of the wall
Fire played a great part in the destruction told by historians & ruins
The city was destroyed by the Medes, Babylonians and Scythians in 612 BC.
When gates the best defended and the hardest to capture taken no way of escape
City was destroyed so completely by the flood & enemies that when Alexander the Great fought the battle of Arbela in 331 BC, he did not know a city had been there.
Nahum was never rebuilt.

Manasseh, one of the most evil kings in Judah’s long history, a man who needed the pain of his own experience to teach him the lessons of being a good king.
The book of Nahum mentions the recent fall of No-amon, or Thebes, which occurred in 663 BC (Nahum 3:8), as well as the coming destruction of Nineveh, which happened in 612 BC (1:1; 3:11-15). But when, during this more than fifty-year period, did Nahum preach?
The Assyrian Empire, which had its capital at Nineveh, was at its most powerful in the first half of this period, having a stranglehold on Judah during King Manasseh’s reign (2 Chr 33:10-13). Also, while the book of Nahum mentions the destruction of Thebes, it does not mention its reconstruction, which took place in 654 BC. This leads to date Nahum’s prophecy between the years of 663 and 654 BC. Manasseh was probably taken as a captive under the reign of Ashurbanipal the last powerful king and who put down a revolt lasting from 652 to 648 BC.
Manasseh’s great conversion took place late in his reign, ~648 BC, a mere half-dozen years before his death.
That means Nahum preached during the darkest period in Judah’s history to that point, a time filled with idolatry of all kinds in a nation that had fully turned its back on God.

Prophet’s Visual Aids
What is Nahum using to help people Visualize

1:6 3:12
2:4 3:15-17
For each of the three books we will spend time developing an overview of the book by using bible study skills to understand the book by reading, looking at words or phrases that are repeated, that are peculiar, that make comparisons or contrasts, that are strange and that are prophetic.

The prophets went beyond simply explaining the crises the Israelites were facing in their own time. They explained how this fit into God’s dealings with the nation and his eventual plan of redemption. Therefore, they present an overall view, or paradigm, which pervades their writings. There are eight basic points summed up in this interpretation of history:

1. God is Lord (“The Lord says”/“word of the Lord” etc)
2. Election of Israel
3. Rebellion of Israel
4. Judgment of God
5. Divine Compassion of God
6. Call to Repentance
7. Redemption & Restoration
8. Kingdom of God

A. DATE OF BOOK
   655-650 BC if in reign of Manasseh or 630 to 612 BC if in reign of Josiah

B. ASSIGNMENTS FOR OVERVIEW OF Nahum
   1. Completely read the book.
   2. Reread the book
   3. After reading go back through the book and look for six things:
      a. Repeated Words and Phrases.
      b. Peculiar Words and Phrases.
      c. Comparisons and Contrasts.
      d. Figurative Expressions.
      e. Anything Strange.
      f. Any prophetic statements
   4. After reading the book look for passages of the book that fit into the “Prophetic Paradigm”, Note this will be limited since Jonah is written as a narrative.
   5. Fill in the study worksheet for Obadiah.
**Study Skills for The Minor Prophets**

**ASSIGNMENTS FOR BOOK OF NAHUM**

<table>
<thead>
<tr>
<th>Looking for -</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>A</strong></td>
<td>Repeated Words and Phrases</td>
</tr>
<tr>
<td><strong>B</strong></td>
<td>Peculiar Words and Phrases</td>
</tr>
<tr>
<td><strong>C</strong></td>
<td>Comparisons and Contrasts</td>
</tr>
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<td><strong>D</strong></td>
<td>Figurative Expressions</td>
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<tr>
<td><strong>E</strong></td>
<td>Anything Strange</td>
</tr>
<tr>
<td><strong>F</strong></td>
<td>Any prophetic statements</td>
</tr>
<tr>
<td>Looking for -</td>
<td>Nahum</td>
</tr>
<tr>
<td>--------------</td>
<td>-------</td>
</tr>
<tr>
<td>A</td>
<td>God says /word of the Lord</td>
</tr>
<tr>
<td>B</td>
<td>Election of Israel Relationship of Nineveh to God</td>
</tr>
<tr>
<td>C</td>
<td>Rebellion of Israel Rebellion of Nineveh</td>
</tr>
<tr>
<td>D</td>
<td>Judgment of God</td>
</tr>
<tr>
<td>E</td>
<td>Divine Compassion of God</td>
</tr>
<tr>
<td>F</td>
<td>Call to Repentance</td>
</tr>
<tr>
<td>G</td>
<td>Redemption &amp; Restoration</td>
</tr>
<tr>
<td>H</td>
<td>Kingdom of God</td>
</tr>
</tbody>
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Nahum 1 God’s Wrath Against Nineveh

1 The burden against Nineveh.
The book of the vision of Nahum the Elkoshite.
2 God is jealous, and the LORD avenges;
The LORD avenges and is furious.
The LORD will take vengeance on His adversaries,
And He reserves wrath for His enemies;
3 The LORD is slow to anger and great in power,
And will not at all acquit the wicked.
The LORD has His way
In the whirlwind and in the storm,
And the clouds are the dust of His feet.
4 He rebukes the sea and makes it dry,
And dries up all the rivers. Bashan and Carmel wither,
And the flower of Lebanon wilts.
5 The mountains quake before Him,
The hills melt,
And the earth heaves at His presence,
Yes, the world and all who dwell in it.
6 Who can stand before His indignation?
And who can endure the fierceness of His anger?
His fury is poured out like fire,
And the rocks are thrown down by Him.
7 The LORD is good,
A stronghold in the day of trouble;
And He knows those who trust in Him.
8 But with an overflowing flood
He will make an utter end of its place,
And darkness will pursue His enemies.
9 What do you conspire against the LORD?
He will make an utter end of it.
Affliction will not rise up a second time.
10 For while tangled like thorns,
And while drunken like drunkards,
They shall be devoured like stubble fully dried.
11 From you comes forth one
Who plots evil against the LORD,
A wicked counselor.
12 Thus says the LORD:
"Though they are safe, and likewise many,
Yet in this manner they will be cut down
When he passes through.
Though I have afflicted you,
I will afflict you no more;
13 For now I will break off his yoke from you,
And burst your bonds apart."
14 The LORD has given a command concerning you:
  "Your name shall be perpetuated no longer.
  Out of the house of your gods I will cut off
  the carved image and the molded image.
  I will dig your grave,
  For you are vile."
15 Behold, on the mountains
The feet of him who brings good tidings,
Who proclaims peace!
O Judah, keep your appointed feasts,
Perform your vows.
For the wicked one shall no more pass through you;
He is utterly cut off.

Nahum 2 Destruction of Nineveh
1 He who scatters has come up before your face.
  Man the fort!
  Watch the road!
  Strengthen your flanks!
  Fortify your power mightily.
2 For the LORD will restore the excellence of Jacob
  Like the excellence of Israel,
  For the emptiers have emptied them out
  And ruined their vine branches.
3 The shields of his mighty men are made red,
  The valiant men are in scarlet.
  The chariots come with flaming torches
  In the day of his preparation,
  And the spears are brandished.
4 The chariots rage in the streets,
  They jostle one another in the broad roads;
  They seem like torches,
  They run like lightning.
5 He remembers his nobles;
  They stumble in their walk;
  They make haste to her walls,
  And the defense is prepared.
6 The gates of the rivers are opened,
  And the palace is dissolved.
7 It is decreed:
  She shall be led away captive,
  She shall be brought up;
  And her maidservants shall lead her
  as with the voice of doves,
  Beating their breasts.
Nahum 2: Destruction of Nineveh

8 Though Nineveh of old was like a pool of water,
   Now they flee away.
   "Halt! Halt!" they cry; But no one turns back.
9 Take spoil of silver!
   Take spoil of gold!
   There is no end of treasure,
   Or wealth of every desirable prize.
10 She is empty, desolate, and waste!
   The heart melts, and the knees shake;
   Much pain is in every side,
   And all their faces are drained of color.
11 Where is the dwelling of the lions,
   And the feeding place of the young lions,
   Where the lion walked, the lioness and lion's cub,
   And no one made them afraid?
12 The lion tore in pieces enough for his cubs,
   Killed for his lionesses,
   Filled his caves with prey,
   And his dens with flesh.
13 "Behold, I am against you," says the LORD of hosts,
   "I will burn your chariots in smoke,
   and the sword shall devour your young lions;
   I will cut off your prey from the earth, and
   the voice of your messengers shall be heard no more."
Nahum 3 Woe to Nineveh

1 Woe to the bloody city!
   It is all full of lies and robbery.
   Its victim never departs.

2 The noise of a whip
   And the noise of rattling wheels,
   Of galloping horses,
   Of clattering chariots!

3 Horsemen charge with bright sword and glittering spear.
   There is a multitude of slain,
   A great number of bodies,
   Countless corpses—
   They stumble over the corpses—

4 Because of the multitude of harlotries
   of the seductive harlot,
   The mistress of sorceries,
   Who sells nations through her harlotries,
   And families through her sorceries.

5 "Behold, I am against you," says the LORD of hosts;
   "I will lift your skirts over your face,
   I will show the nations your nakedness,
   And the kingdoms your shame.

6 I will cast abominable filth upon you,
   Make you vile,
   And make you a spectacle.

7 It shall come to pass that all who look upon you
   Will flee from you, and say,
   'Nineveh is laid waste!
   Who will bemoan her?'
   Where shall I seek comforters for you?"

8 Are you better than No Amon
   That was situated by the River,
   That had the waters around her,
   Whose rampart was the sea,
   Whose wall was the sea?

9 Ethiopia and Egypt were her strength,
   And it was boundless;
   Put and Lubim
   were your helpers.

10 Yet she was carried away,
    She went into captivity;
    Her young children also were dashed to pieces
    At the head of every street;
    They cast lots for her honorable men,
    And all her great men were bound in chains.
Nahum 3 Woe to Nineveh

11 You also will be drunk; 
You will be hidden;  
You also will seek refuge from the enemy.  
12 All your strongholds are fig trees with ripened figs:  
If they are shaken,  
They fall into the mouth of the eater.  
13 Surely, your people in your midst are women!  
The gates of your land are wide open for your enemies;  
Fire shall devour the bars of your gates.  
14 Draw your water for the siege!  
Fortify your strongholds!  
Go into the clay and tread the mortar!  
Make strong the brick kiln!  
15 There the fire will devour you,  
The sword will cut you off;  
It will eat you up like a locust.  
Make yourself many--like the locust!  
Make yourself many--like the swarming locusts!  
16 You have multiplied your merchants more than the stars of heaven.  
The locust plunders and flies away.  
17 Your commanders are like swarming locusts,  
And your generals like great grasshoppers,  
Which camp in the hedges on a cold day;  
When the sun rises they flee away,  
And the place where they are is not known.  
18 Your shepherds slumber,  
O king of Assyria;  
Your nobles rest in the dust.  
Your people are scattered on the mountains,  
And no one gathers them.  
19 Your injury has no healing,  
Your wound is severe.  
All who hear news of you  
Will clap their hands over you,  
For upon whom has not your wickedness passed continually?
Lesson 3. Nahum 1 God’s Wrath Against Nineveh

When Jonah preached repentance on the streets of Nineveh, the capital of Assyria, the people responded and were spared. A century later, sometime between 663 and 612 B.C., Nahum preached in a time when Nineveh would not repent. Nineveh, which had destroyed Israel’s northern kingdom in 722, itself fell to Babylon in 612—just a few years after Nahum’s warning. The Assyrians were notorious for the brutality of their treatment of other nations. Nahum declared, however, that God is sovereign: he punishes whom he will, and they are powerless to stop him. Much of Nahum’s prophecy was directed to the people of Judah, who could rejoice at the good news (1:15) of Nineveh’s impending fall.

Questions:

1. To what city is Nahum’s prophecies directed (1:1)?

2. How is the Lord introduced in Nahum (1:2-8)?

3. How do the key verses 1:3,7 & 8 relate to Judah, Nahum to Us today?

The writer addresses Assyria directly as ‘you’ in opposition to Yahweh will come to nothing as a result of God’s actions (see v. 8). So complete is this end that Assyria will not be troubled again, nor will she cause further trouble, because she will be no more. Nahum Gives a message to both Judah and Nineveh.

4. Contrast the two messages between Judah and Nineveh 1:12-2:2

<table>
<thead>
<tr>
<th>Nineveh</th>
<th>Judah</th>
</tr>
</thead>
</table>
14 The LORD has given a command concerning you:
   "Your name shall be perpetuated no longer.
   Out of the house of your gods I will cut off
   the carved image and the molded image.
   I will dig your grave,
   For you are vile."

15 Behold, on the mountains
The feet of him who brings good tidings,
Who proclaims peace!
O Judah, keep your appointed feasts,
Perform your vows.
For the wicked one shall no more pass through you;
He is utterly cut off.

Nahum 2 Destruction of Nineveh

1 He who scatters has come up before your face.
   Man the fort!
   Watch the road!
   Strengthen your flanks!
   Fortify your power mightily.

2 For the LORD will restore the excellence of Jacob
   Like the excellence of Israel,
   For the emptiers have emptied them out
   And ruined their vine branches.

Nahum 1 God’s Wrath Against Nineveh

1 The burden against Nineveh.
The book of the vision of Nahum the Elkoshite.
2 God is jealous, and the LORD avenges;
The LORD avenges and is furious.
The LORD will take vengeance on His adversaries,
And He reserves wrath for His enemies;
3 The LORD is slow to anger and great in power,
And will not at all acquit the wicked.
The LORD has His way
In the whirlwind and in the storm,
And the clouds are the dust of His feet.
4 He rebukes the sea and makes it dry,
And dries up all the rivers. Bashan and Carmel wither,
And the flower of Lebanon wilts.
5 The mountains quake before Him,
The hills melt,
And the earth heaves at His presence,
Yes, the world and all who dwell in it.
6 Who can stand before His indignation?
And who can endure the fierceness of His anger?
His fury is poured out like fire,
And the rocks are thrown down by Him.
7 The LORD is good,
A stronghold in the day of trouble;
And He knows those who trust in Him.
8 But with an overflowing flood
He will make an utter end of its place,
And darkness will pursue His enemies.
9 What do you conspire against the LORD?
He will make an utter end of it.
Affliction will not rise up a second time.
10 For while tangled like thorns,
And while drunken like drunkards,
They shall be devoured like stubble fully dried.
11 From you comes forth one
   Who plots evil against the LORD,
   A wicked counselor.
12 Thus says the LORD:
   "Though they are safe, and likewise many,
   Yet in this manner they will be cut down
   When he passes through.
   Though I have afflicted you,
   I will afflict you no more;
13 For now I will break off his yoke from you,
   And burst your bonds apart."
He will stretch out his hand against the north and destroy Assyria, and he will make Nineveh a desolation.

Zephaniah 2:13

The overthrow of Assyria is one of the iconic events of world history. The descriptions of its downfall that passed into classical tradition, together with passages in the Bible, ensured that the event was never forgotten. While the rule of Ashurbanipal marked, at least initially, a high-water mark in Assyria’s history, the end of his reign the edifice was crumbling and the empire was in retreat. The actual end came by military overthrow, but there were many contributing factors. Assyria was caught in the classic imperial spiral whereby the existence of the empire could only be achieved by a continued expansion that was not sustainable. On the periphery, the conquest and holding of distant territories entailed costs greater than the benefits that could be extracted, while at the same time bringing Assyria into contact with an ever greater number of potential enemies. The population of the heartland was critically diluted by deportees and by the influx of Aramaean tribes. In some years climatic hardship caused crops to fail. The death of Assyria was to be predicted.

A catalytic event was the civil war fought between Ashurbanipal and his brother Shamash-shum-ukin. Appointed as king of Babylonia, in 692 BC Shamash-shum-ukin revolted, initiating a four-year civil war. Although Ashurbanipal was victorious, Assyria’s moral authority was compromised and the seeds of Babylonian nationalism had been planted. Following the death of Ashurbanipal in around 669 BC the empire began to quickly unravel.

REVOLT IN BABYLONIA

The sequence of events which followed is complex and the chronology not fully understood. Ashurbanipal was succeeded by his son Ashur-etel-ilani, who ruled for just a short period (681–672 BC). On the surface, his reign proceeded in a conventional manner — he issued royal grants and carried out building programmes in both Assyria and Babylonia. But nothing is known of any military campaigns.

When Ashur-etel-ilani died — again, the circumstances are unknown — he was succeeded by Sin-shar-ishkun (672–669 BC), probably a brother, and destined to be the last king to rule in Nineveh. The succession was, however, marked by revolt in Babylonia, and in 669 BC Nabopolassar, who had been a general of Sin-shar-ishkun, claimed the throne of Babylon. This was a decisive event, instituting another civil war, which this time Assyria would prove unable to contain and which it would go on to lose catastrophically.

One extraordinary text surviving in a later Babylonian copy has the appearance of being a virtual declaration of war, sent by Nabopolassar to the Assyrian king (which one is not clear) and listing Babylonia’s grievances against Assyria (Fig. 282). The ensuing decade witnessed a continual struggle as Assyria attempted to re-establish rule in Babylonia. Date formulae recorded on economic texts chart the changing fortunes as cities were taken and retaken by one sides and then the other. Conditions under siege were dire, the populace were stricken by disease and famine, parents resorted to selling their children to buy food. Gradually, Nabopolassar won the upper hand. The theatre of operation moved north and...
what had started out as a war of independence became a fight for the survival of Assyria itself. The process of disintegration had begun. The edges of the empire began to fall away. In Egypt, Assyria had never been able to maintain its grip. Then it withdrew from Palestine. On the other side of the empire it was also forced to pull out of western Iran.3

While the large-scale process of imperial collapse is poorly documented and imperfectly understood, light is thrown on the terminal years by the series of tablets known today as the Babylonian Chronicles — although damaged and broken they are nevertheless an extraordinary witness to the death of the empire (Fig. 284). The surviving text picks up in 616 bc, when Nabopolassar marched north and defeated the Assyrian armies both in the middle Euphrates, to the west, and outside Madainu, to the east. In 615 bc Nabopolassar attacked the city of Ashur, and while the siege was unsuccessful, the Babylonians then defeated the Assyrian army, which attempted to dislodge the enemy from the position they had fallen back to in Takritain (Tikrit).

In the same year, the position for Sin-shar-ishkun took a further turn for the worse when the Medes, a confederation of tribes from western Iran, were united under the leadership of Cyaxares and joined in the assault on Assyria, crossing the Zagros Mountains to attack Arrapha (modern Kirkuk). In 614 bc the Medes moved up into central Assyria, first besieging, but failing to take, Tarbisu (just north of Nineveh, and the seat of the crown prince), and then going on to capture and sack Ashur itself. Arriving at Ashur too late to take part in the siege, Nabopolassar nevertheless met Cyaxares and the two swore an alliance, an act which was to seal the fate of Assyria. At Nimrud an upper destruction layer at ‘Fort Shalmaneser’, the city’s massive arsenal complex, has been attributed to the Medes ransacking the site at this time (an event not recorded in the Babylonian Chronicles) (Figs 285–288).

These depredations must have had a knock-on effect with crippling consequences: a large part of the population of Assyria was formed by deportees, or their descendants, and as the armies of Cyaxares and Nabopolassar rampaged across the land many people will no doubt have taken the opportunity to flee back to their original homelands. An implication of this is that from at least 616 bc, in both central Assyria and other affected provinces, the agricultural manpower available to cultivate food crops will have been hugely reduced and in places perhaps eliminated. This must have fed into a vicious circle of systems collapse.

THE FALL OF CITIES AND WIDESPREAD DESTRUCTION

In 613 bc the Assyrians mounted a counter-attack, with Sin-shar-ishkun taking the offensive and driving south into Babylonia. In retrospect this looks foolishly, and has been taken to suggest that the Assyrians may not have perceived just how critical their situation had become; but to the king it may have seemed that this was the only option he had. It was not to succeed. And so it was that in 612 bc the armies of Cyaxares and Nabopolassar converged in a pincer movement on Nineveh. The inhabitants of the city must have thrown themselves into panicked preparations. Excavations have demonstrated that in at least three locations gates were narrowed in order to facilitate the defence. But the very size of the city proved to be its fatal weakness. The length of the walls — a circuit of almost 12 kilometres — made it impossible to defend effectively at all places. At a later stage the attacking armies were, furthermore, reinforced by hordes originating from the steppes of central Asia (variously described as Cimmerians, Scyths or Bactrians). In the words of the Babylonian Chronicles:

They encamped against Nineveh. From the month of Sivan (June) until the month of Ab (August), for three months, they subjected the city to a heavy siege. [On day x] of the month of Ab they inflicted a major defeat upon a great people. At that time Sin-shar-ishkun king of Assyria died.
The fighting must have been ferocious. The excavations at the ‘Halzi Gate’, near the southeastern corner of the city, uncovered the grisly remains of individuals – men, children, even a baby – cut down by a blizzard of arrows as they tried to escape from the burning city (Fig. 286).9

Both classical and biblical sources refer to the use of water in undermining the defences. In the account of Diodorus, a critical moment is reached when a section of the wall was breached by the river. As the enemy broke through, Sin-shar-ishkun gathered together in his palace his possessions, concubines and eunuchs, where they perished in flames (Fig. 290).10

Excavations at Nineveh have supported this apocalyptic vision at every turn. On the acropolis mound of Kuyunjik, all the great palaces and temples bear evidence of heavy burning, with thick layers of destruction (Fig. 291). As the enemies of Assyria marauded through the palaces they took care to stop and disfigure images of the king, chiselling out eyes and ears to replicate and avenge the horrible mutilations that kings of Assyria had themselves inflicted on so many (see Fig. 28). The scenes of devastation are not limited to Nineveh. In fact, all the Assyrian capitals bear the evidence of massive and widespread destruction.

At Ashur there is burning everywhere. The tombs of the Assyrian kings were looted, the sarcophagi smashed and the bones scattered and perhaps destroyed (Fig. 292); it has been suggested that this may have been carried out by Elamite troops in direct retaliation for Ashurbanipal’s desecration of the Elamite royal tombs. At Nimrud, sealed tablets of the ‘vassal treaties’ of Esarhaddon, oaths imposed by that king on members of the Assyrian elite and subject princes to ensure their loyalty at the succession, were found smashed to pieces on the floor of the Temple of Nabu where they had been displayed (Fig. 293).

While it is now appreciated that this oath was administered on an empire-wide basis, the texts in question bear the treaties imposed upon eastern chieftains, and there can be little doubt that these tablets were deliberately searched out and destroyed by Medes. Excavation in the palace of Ashurnasirpal at Nimrud made the gruesome discovery of a well filled with the remains of over one hundred individuals. Many of the bones were disarticulated and may have been torn from tombs desecrated in the sack. But other skeletons with shackles still on their hands and feet were of people who had clearly been thrown down alive.

Nor was the ruination restricted to the cities. In the countryside, too, sites bear the traces of destruction.11 It seems that the image of Assyria being turned into a vast, desolate wasteland, which has been questioned, may not be so far from the truth – a vindication of Nabopolassar’s claim “I overthrew Sargon (Assyria) and turned its land into tells and desolate places.”12
The number of people killed in the hostilities must have been colossal. Of the survivors, a large proportion were taken captive – something specifically recorded in the Babylonian Chronicles – and passed into slavery, either to work on institutional estates or parcelled out among the soldiers of the conquering armies; the Assyrians recorded in the sixth century BC working the land of the Eabbarra temple in Sippar, in Babylonia, must surely have been brought there as prisoners of war. As already noted, a large part of the rural population will have taken the opportunity to flee. Any remaining Assyrians who managed to escape may themselves have fled into the mountains to the north. There can be no question, then, that the countryside of Assyria underwent massive depopulation. This is corroborated by archaeological data. Surveys in the heartland of Assyria and across the territories of the upper Tigris consistently show a reduction in both the number and the size of rural settlements. Such a drastic transformation must have led to social disintegration. Both the disappearance of the state administration and the evaporation of manpower must have made it impossible to maintain the colossal infrastructure of the Assyrian canal systems. This is not to say that there was no one left in Assyria – squatter occupations attest to an impoverished remnant – but the words of Nabopolassar ring true.

END GAME AND AFTERMATH

All this notwithstanding, the events of 612 BC did not quite spell the end of the Assyrian regime. For a few more years Assyria staggered on as a political entity, contracting into the remaining north-western part of the empire where Ashur-uballit II (612–609 BC), the final king of Assyria, established a government in Harran. This brief afterlife is not mentioned by the classical historians.

In 611 BC Nabopolassar campaigned in the north, sweeping through the upper Tigris province of Tušan. Excavations at Ziyaret Tepe, the site of the provincial capital of Tušan, have yielded an astonishing text that can only have been written as the frontline drew near and the empire was in freefall collapse. Asked to raise a unit of chariots, the official Mammu-ki-libbali writes back that it is no longer possible to fulfil such an order, that everyone has fled and that the entire military infrastructure has collapsed. ‘Am I alone going to die?’, he laments plaintively, ‘Death will come out of it. No one will escape. I am done!’ (Fig. 294).

The end game played out around Harran. In 610 BC Ashur-uballit was forced to flee the city before the enemy’s advances. It is possible that he was briefly reinstated when the city was retaken by Egyptian forces the following year, but the coup de grâce – to both Egyptian aspirations in the Levant and whatever remained of Assyria – was delivered when Nabopolassar defeated the Egyptians at the Battle of Carchemish in 605 BC.

And what happened to the lands of this once mighty empire? The imperial domains were carved up between the victors, the Medes taking the territories of the northern Zagros, while Syria and the Levant fell to the Babylonians. But much uncertainty exists over the line of demarcation and indeed the status of Assyria itself. There is evidence for a Babylonian governor of Ashur, and it may be that this marked the northern limit of Neo-Babylonian rule in this area.

In some places the transition appears, at least initially, to have been smooth. For example, at Tell Sheikh Hamad, on the River Habur in Syria, a
continuity of administration is demonstrated by tablets drawn up in perfect Assyrian format, language and script, but dated according to the Babylonian system to 603 and 600 BC. In central Assyria, by contrast, the use of cuneiform died out immediately with the end of the empire. Whether Nineveh itself came under the control of the Medes, or whether it was left as a devastated demilitarized zone is not known. On the eastern edge of the Assyrian heartland, it appears that Erbil escaped the fate of the other imperial capitals. The fact that it is barely mentioned in Neo-Babylonian texts indicates that it did not form part of the Neo-Babylonian empire, and it may be that it became, for a while, the seat of Median power in Assyria, though the extent to which the Medes were able to administer this territory is far from clear.

With the coming of the Achaemenids, Assyria began slowly to recover. By decree of Cyrus the Great, the cult of Ashur, the presiding god of the Assyrian pantheon, was brought back from exile and reinstated in the city of the same name. When the Greek historian and soldier Xenophon passed through the region in 401 BC leading the Ten Thousand on their march to the sea, Nineveh and Nimrud were barely inhabited, but the country was host to estates of the Persian elite. With the demise of these cities, the political centre moved to Erbil, which became a centre of provincial administration under the Achaemenids and later the capital of the independent kingdom of Adiabene. While small-scale occupation carried on at Nineveh and Nimrud, in due course their palaces and temples crumbled into mounds, awaiting their rediscovery in a different age.
Lesson 4. Nahum 2 The Destruction of Nineveh

Purpose and Message
The judgment of Nineveh and Assyria is expressed in clear, military terms with vivid battle description. Armies and war were part of Israel’s experience throughout most of her history, thus placing the imagery readily to hand.

1. Describe the attack on Nineveh (2:3–5)

2. Describe the Defeat of Nineveh (2:6-10)

3. What happens to the Lion of Assyria (2:13)?
Nahum 2 Destruction of Nineveh

1 He who scatters has come up before your face.
   Man the fort!
   Watch the road!
   Strengthen your flanks!
   Fortify your power mightily.

2 For the LORD will restore the excellence of Jacob
   Like the excellence of Israel,
   For the emptiers have emptied them out
   And ruined their vine branches.

3 The shields of his mighty men are made red,
   The valiant men are in scarlet.
   The chariots come with flaming torches
   In the day of his preparation,
   And the spears are brandished.

4 The chariots rage in the streets,
   They jostle one another in the broad roads;
   They seem like torches,
   They run like lightning.

5 He remembers his nobles;
   They stumble in their walk;
   They make haste to her walls,
   And the defense is prepared.

6 The gates of the rivers are opened,
   And the palace is dissolved.

7 It is decreed:
   She shall be led away captive,
   She shall be brought up;
   And her maidservants shall lead her
   as with the voice of doves,
   Beating their breasts.

8 Though Nineveh of old was like a pool of water,
   Now they flee away.
   "Halt! Halt!" they cry; But no one turns back.

9 Take spoil of silver!
   Take spoil of gold!
   There is no end of treasure,
   Or wealth of every desirable prize.

10 She is empty, desolate, and waste!
    The heart melts, and the knees shake;
    Much pain is in every side,
    And all their faces are drained of color.

11 Where is the dwelling of the lions,
    And the feeding place of the young lions,
    Where the lion walked, the lioness and lion's cub,
    And no one made them afraid?

12 The lion tore in pieces enough for his cubs,
    Killed for his lionesses,
    Filled his caves with prey,
    And his dens with flesh.

13 "Behold, I am against you," says the LORD of hosts,
    "I will burn your chariots in smoke,
    and the sword shall devour your young lions;
    I will cut off your prey from the earth, and
    the voice of your messengers shall be heard no more."
Lesson 5. Nahum 3 Woe to Nineveh

The downfall of Nineveh is pictured from several different points in time: looking ahead towards opposition (vv. 5–12), preparing for siege and battle (vv. 14–17), participating in an actual battle (vv. 2–4) and looking back on defeat (vv. 13, 18–19).

Woe, as an interjection used in lamenting the dead (1 Kgs 13:30; Jer. 34:5; cf. Amos 5:16), is used with an extended meaning in the prophetic literature to introduce a dire threat (Isa. 5; Hab. 2). Its force is that the punishment threatened is so certain that those addressed are as good as dead. The use of the form here is ironic, since the demise of the tyrant would be welcomed, not mourned. The ‘bloody city’, Nineveh, is lamented. She who was the place of lies (Hos. 7:3), plunder and ‘prey’ (the latter a recollection of the oracle in 2:11–13) will now find her position reversed, receiving the destruction she had previously dispensed.

1. What fills Nineveh (3:1)?

2. What shall never depart Nineveh (3:1)?

3. What does the horsemen stumble over (3:3)?

4. What will people say about Nineveh (3:7)?

5. How will Nineveh’s end compare to No Amon (Thebes) (3:8-10)?

6. What will happen to the commanders (3:17)?

7. What will happen to the people (3:18)?
Nahum 3 Woe to Nineveh

1 Woe to the bloody city!
   It is all full of lies and robbery.
   Its victim never departs.
2 The noise of a whip
   And the noise of rattling wheels,
   Of galloping horses,
   Of clattering chariots!
3 Horsemen charge with bright sword and glittering spear.
   There is a multitude of slain,
   A great number of bodies,
   Countless corpses—
   They stumble over the corpses--
4 Because of the multitude of harlotries
   of the seductive harlot,
   The mistress of sorceries,
   Who sells nations through her harlotries,
   And families through her sorceries.
5 "Behold, I am against you," says the LORD of hosts;
   "I will lift your skirts over your face,
   I will show the nations your nakedness,
   And the kingdoms your shame.
6 I will cast abominable filth upon you,
   Make you vile,
   And make you a spectacle.
7 It shall come to pass that all who look upon you
   Will flee from you, and say,
   'Nineveh is laid waste!
   Who will bemoan her?'
   Where shall I seek comforters for you?"
8 Are you better than No Amon
   That was situated by the River,
   That had the waters around her,
   Whose rampart was the sea,
   Whose wall was the sea?
9 Ethiopia and Egypt were her strength,
   And it was boundless;
   Put and Lubim
   were your helpers.
10 Yet she was carried away,
   She went into captivity;
   Her young children also were dashed to pieces
   At the head of every street;
   They cast lots for her honorable men,
   And all her great men were bound in chains.

Nahum 3 Woe to Nineveh

11 You also will be drunk;
You will be hidden;
You also will seek refuge from the enemy.
12 All your strongholds are fig trees with ripened figs:
   If they are shaken,
   They fall into the mouth of the eater.
13 Surely, your people in your midst are women!
   The gates of your land are wide open for your enemies;
   Fire shall devour the bars of your gates.
14 Draw your water for the siege!
   Fortify your strongholds!
   Go into the clay and tread the mortar!
   Make strong the brick kiln!
15 There the fire will devour you,
   The sword will cut you off;
   It will eat you up like a locust.
   Make yourself many--like the swarming locusts!
   Make yourself many--like the swarming locusts!
16 You have multiplied your merchants more than the stars of heaven.
   The locust plunders and flies away.
17 Your commanders are like swarming locusts,
   And your generals like great grasshoppers,
   Which camp in the hedges on a cold day;
   When the sun rises they flee away,
   And the place where they are is not known.
18 Your shepherds slumber,
   O king of Assyria;
   Your nobles rest in the dust.
   Your people are scattered on the mountains,
   And no one gathers them.
19 Your injury has no healing,
   Your wound is severe.
   All who hear news of you
   Will clap their hands over you,
   For upon whom has not your wickedness passed continually?
Lesson 6. The Minor Prophets: Overview Study of Zephaniah

The Writing of the Book

In the superscription to the book (1:1), the prophecies of Zephaniah are dated to the reign of Josiah (640–609 BC). Of greater interest, however, is the question of whether the prophecies came before or after the reforms of Josiah (628 and 622 BC; see 2 Chron. 34:3, 8). In Zephaniah 1:4–6 the list of the people who were to be cut off is very similar to those targeted by Josiah’s reform (2 Kings 23:4–7). Unless Zephaniah was suggesting that Josiah’s reforms had not accomplished in practice what they set out to do in theory, this similarity would support a date prior to the reform of 622 BC. It is possible that because 1:4 refers to the remnant of Baal, the prophecy is best placed between the two reforms and was meant to encourage Josiah to finish the good work he had begun. A date about 627 or 626 BC would also fit well with events that were taking place in the political arena. Ashurbanipal, the last of the great Assyrian kings, died in 627, and the Babylonians declared their independence from Assyria the next year. These would serve as a fine setting for the pronouncement of the doom of Nineveh in 2:13–15. Tentatively, then, the date that seems most fitting for the prophecy of Zephaniah is 627/626, which is also when the prophetic career of Jeremiah was inaugurated.

The Background

The five decades of Manasseh’s apostasy (697–642 BC) exacted a heavy spiritual toll on Judah from which they never totally recovered. A whole generation knew no other king but Manasseh. His official sponsorship of religious syncretism saw Baalism and other Canaanite practices reinstituted that had always been at least on the fringes of Israelite religion since the exodus from Egypt almost a millennium earlier.

Josiah’s reform measures were the most austere ever attempted. They succeeded in changing the Israelite religious practices and ridding Israelite worship of foreign elements, but they apparently failed to change the hearts of the people. As a result, freedom from bondage to the Assyrians did not usher in the heralded ideal Davidic king who would restore the boundaries of Israel and the prominence of Jerusalem. Instead, it merely marked a transition from Assyrian control of Israel to Babylonian control.

Purpose and Message

The purpose of the prophecies of Zephaniah was to initiate change in Judah by pronouncing God’s judgment on wickedness. Coupled with God’s intention to punish came the proclamation of his intention to restore Judah. The message of Zephaniah was focused on the day of the Lord which, he contended, was fast approaching. His indictment of Judah included denunciation of her corrupt officials and her continuing rebellion against the Lord.
Beware!
For the "Day of the Lord" is Coming!
(1:7, 8, 14, 18; 2:2, 3)

This Day is a Day of:
Wrath
Trouble
Destruction
Darkness
Battle
(2:15)

For Judah
(1:2-14)

For Nations
(2:4-15)

The Purpose Of This Day Of Wrath:
To Bring About Punishment:
(Zeph. 3:8)

To Encourage Repentance:
(Zeph. 2:3; cf. 3:12)

"I will utterly consume" 1:2

"I will save" 3:19

KEY VERSES:
1:15 with 2:3

KEY WORDS:
desolation
day of the Lord
in the midst

2 KEY PASSAGES:
JUDGMENT 1:14-18
RESTORATION 3:14-17
For each of the three books we will spend time developing an overview of the book by using bible study skills to understand the book by reading, looking at words or phrases that are repeated, that are peculiar, that make comparisons or contrasts, that are strange and that are prophetic.

The prophets went beyond simply explaining the crises the Israelites were facing in their own time. They explained how this fit into God’s dealings with the nation and his eventual plan of redemption. Therefore, they present an overall view, or paradigm, which pervades their writings. There are eight basic points summed up in this interpretation of history;

1. God is Lord (“The Lord says”/“word of the Lord” etc)
2. Election of Israel
3. Rebellion of Israel
4. Judgment of God
5. Divine Compassion of God
6. Call to Repentance
7. Redemption & Restoration
8. Kingdom of God

A. DATE OF BOOK
630-625 BC

B. ASSIGNMENTS FOR OVERVIEW OF ZEPHANIAH

1. Completely read the book.
2. Reread the book
3. After reading go back through the book and look for six things:
   a. Repeated Words and Phrases.
   b. Peculiar Words and Phrases.
   c. Comparisons and Contrasts.
   d. Figurative Expressions.
   e. Anything Strange.
   f. Any prophetic statements
4. After reading the book look for passages of the book that fit into the “Prophetic Paradigm”, Note this will be limited since Jonah is written as a narrative.
5. Fill in the study worksheet for Zephaniah.
**Study Skills for The Minor Prophets**

**ASSIGNMENTS FOR BOOK OF ZEPHANIAH**

<table>
<thead>
<tr>
<th>Looking for -</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>A</strong></td>
<td>Repeated Words and Phrases</td>
</tr>
<tr>
<td><strong>B</strong></td>
<td>Peculiar Words and Phrases</td>
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<td><strong>C</strong></td>
<td>Comparisons and Contrasts</td>
</tr>
<tr>
<td><strong>D</strong></td>
<td>Figurative Expressions</td>
</tr>
<tr>
<td><strong>E</strong></td>
<td>Anything Strange</td>
</tr>
<tr>
<td><strong>F</strong></td>
<td>Any prophetic statements</td>
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<tr>
<td>Looking for -</td>
<td>ZEPHANIAH</td>
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<td>God says /word of the Lord</td>
</tr>
<tr>
<td><strong>B</strong></td>
<td>Election of Israel Relationship of Nineveh to God</td>
</tr>
<tr>
<td><strong>C</strong></td>
<td>Rebellion of Israel Rebellion of Nineveh</td>
</tr>
<tr>
<td><strong>D</strong></td>
<td>Judgment of God</td>
</tr>
<tr>
<td><strong>E</strong></td>
<td>Divine Compassion of God</td>
</tr>
<tr>
<td><strong>F</strong></td>
<td>Call to Repentance</td>
</tr>
<tr>
<td><strong>G</strong></td>
<td>Redemption &amp; Restoration</td>
</tr>
<tr>
<td><strong>H</strong></td>
<td>Kingdom of God</td>
</tr>
</tbody>
</table>
Key Verses

Judgment of Whole World

Zephaniah 1:3 (ESV)
3 “I will sweep away man and beast; I will sweep away the birds of the heavens and the fish of the sea, and the rubble with the wicked. I will cut off mankind from the face of the earth,” declares the Lord.

Description of the Judgment

Zephaniah 1:14-15 (ESV)
14 The great day of the Lord is near, near and hastening fast; the sound of the day of the Lord is bitter; the mighty man cries aloud there.
15 A day of wrath is that day, a day of distress and anguish, a day of ruin and devastation, a day of darkness and gloom, a day of clouds and thick darkness,

Call to Repentance

Zephaniah 2:3 (ESV)
2 Seek the Lord, all you humble of the land, who do his just commands; seek righteousness; seek humility; perhaps you may be hidden on the day of the anger of the Lord.

Salvation in Day of the Lord

Zephaniah 3:19 (ESV)
19 Behold, at that time I will deal with all your oppressors. And I will save the lame and gather the outcast, and I will change their shame into praise and renown in all the earth.
“The word of the Lord that came to Zephaniah the son of Cushi, son of Gedaliah, son of Amariah, son of Hezekiah, in the days of Josiah the son of Amon, king of Judah.” - Zephaniah 1:1

"I will utterly sweep away everything from the face of the earth," declares the Lord. "I will sweep away man and beast; I will sweep away the birds of the heavens and the fish of the sea, and the rubble with the wicked. I will cut off mankind from the face of the earth," declares the Lord. "I will stretch out my hand against Judah and against all the inhabitants of Jerusalem; and I will cut off from this place the remnant of Baal and the name of the idolatrous priests along with the priests...” — Zephaniah 1:2-4

Judah is now at a point of no return. Through the prophet Zephaniah, God tells His people that judgment is near, and His burning anger will be poured out. And though many of the prophets spend a great deal of time pleading for Israel’s return to God, Zephaniah only contributes three verses to the idea, ending with the glimmer of hope “perhaps you may be hidden on the day of the anger of the Lord.” God’s judgment will be swift and complete, and will include many nations. Consider this map’s representation of the message conveyed in chapter 2:

Though the Lord’s anger was great, He ultimately reminds the people of their coming rest in verses 12-20 of the final chapter. Since the remnant would be the only people to take heed the words of Zephaniah, this was a message of hope for those who would not be around to see God’s promises fulfilled.

"12 But I will leave among you a humble and lowly people, and they will take refuge in the name of the Lord.”

Zephaniah 3:12

"15 The Lord has taken away His judgments against you, He has cleared away your enemies. The king of Israel, the Lord, is in your midst; You will fear disaster no more.”

Zephaniah 3:15

"20 At that time I will bring you in, even at the time when I gather you together; indeed, I will give you renown and praise among all the peoples of the earth, when I restore your fortunes before your eyes,” says the Lord.

Zephaniah 3:20
Zephaniah 1 The Coming Judgment on Judah

1 The word of the LORD which came to Zephaniah the son of Cushi, the son of Gedaliah, the son of Amariah, the son of Hezekiah, in the days of Josiah the son of Amon, king of Judah.

The Great Day of the LORD

2 “I will utterly consume everything
   From the face of the land,”
   Says the LORD;
3 “I will consume man and beast;
   I will consume the birds of the heavens,
   The fish of the sea,
   And the stumbling blocks along with the wicked.
   I will cut off man from the face of the land,”
   Says the LORD.

4 “I will stretch out My hand against Judah,
   And against all the inhabitants of Jerusalem.
   I will cut off every trace of Baal from this place,
   The names of the idolatrous priests with the pagan priests—

5 Those who worship the host of heaven on the housetops;
   Those who worship and swear oaths by the LORD,
   But who also swear by Milcom;

6 Those who have turned back from following the LORD,
   And have not sought the LORD, nor inquired of Him.”

7 Be silent in the presence of the Lord GOD;
   For the day of the LORD is at hand,
   For the LORD has prepared a sacrifice;
   He has invited His guests.

8 “And it shall be,
   In the day of the LORD’s sacrifice,
   That I will punish the princes and the king’s children,
   And all such as are clothed with foreign apparel.

9 In the same day I will punish
   All those who leap over the threshold,
   Who fill their masters’ houses with violence and deceit.

10 “And there shall be on that day,” says the LORD,
   “The sound of a mournful cry from the Fish Gate,
   A wailing from the Second Quarter,
   And a loud crashing from the hills.

11 Wail, you inhabitants of Maktesh!
    For all the merchant people are cut down;
    All those who handle money are cut off.
12 “And it shall come to pass at that time
   That I will search Jerusalem with lamps,
   And punish the men
   Who are settled in complacency,
   Who say in their heart,
   ‘The LORD will not do good,
   Nor will He do evil.’
13 Therefore their goods shall become booty,
   And their houses a desolation;
   They shall build houses, but not inhabit them;
   They shall plant vineyards, but not drink their wine.”

14 The great day of the LORD is near;
   It is near and hastens quickly.
   The noise of the day of the LORD is bitter;
   There the mighty men shall cry out.
15 That day is a day of wrath,
   A day of trouble and distress,
   A day of devastation and desolation,
   A day of darkness and gloominess,
   A day of clouds and thick darkness,
16 A day of trumpet and alarm
   Against the fortified cities
   And against the high towers.
17 “I will bring distress upon men,
   And they shall walk like blind men,
   Because they have sinned against the LORD;
   Their blood shall be poured out like dust,
   And their flesh like refuse.”
18 Neither their silver nor their gold
   Shall be able to deliver them
   In the day of the LORD’s wrath;
   But the whole land shall be devoured
   By the fire of His jealousy,
   For He will make speedy riddance
   Of all those who dwell in the land."
Judgment on Judah’s Enemies

2 Gather yourselves together, yes, gather together, O undesirable nation,
Before the decree is issued,
Or the day passes like chaff.
Before the LORD’s fierce anger comes upon you,
Before the day of the LORD’s anger comes upon you!
2 Seek the LORD, all you meek of the earth,
Who have upheld His justice.
Seek righteousness, seek humility.
It may be that you will be hidden
In the day of the LORD’s anger.

4 For Gaza shall be forsaken,
And Ashkelon desolate;
They shall drive out Ashdod at noonday,
And Ekron shall be uprooted.
5 Woe to the inhabitants of the seacoast,
The nation of the Cherethites!
The word of the LORD is against you,
O Canaan, land of the Philistines:
“I will destroy you;
So there shall be no inhabitant.”

6 The seacoast shall be pastures,
With shelters for shepherds and folds for flocks.
7 The coast shall be for the remnant of the house of Judah;
They shall feed their flocks there;
In the houses of Ashkelon they shall lie down at evening.
For the LORD their God will intervene for them,
And return their captives.

8 “I have heard the reproach of Moab,
And the insults of the people of Ammon,
With which they have reproached My people,
And made arrogant threats against their borders.
9 Therefore, as I live,”
Says the LORD of hosts, the God of Israel,
“Surely Moab shall be like Sodom,
And the people of Ammon like Gomorrah—
Overrun with weeds and saltpits,
And a perpetual desolation.
The residue of My people shall plunder them,
And the remnant of My people shall possess them.”
10 This they shall have for their pride,
   Because they have reproached and made arrogant threats
   Against the people of the LORD of hosts.

11 The LORD will be awesome to them,
   For He will reduce to nothing all the gods of the earth;
   People shall worship Him,
   Each one from his place,
   Indeed all the shores of the nations.

12 “You Ethiopians also,
   You shall be slain by My sword.”

13 And He will stretch out His hand against the north,
   Destroy Assyria,
   And make Nineveh a desolation,
   As dry as the wilderness.

14 The herds shall lie down in her midst,
   Every beast of the nation.
   Both the pelican and the bittern
   Shall lodge on the capitals of her pillars;
   Their voice shall sing in the windows;
   Desolation shall be at the threshold;
   For He will lay bare the cedar work.

15 This is the rejoicing city
   That dwelt securely,
   That said in her heart,
   “I am it, and there is none besides me.”
   How has she become a desolation,
   A place for beasts to lie down!
   Everyone who passes by her
   Shall hiss and shake his fist.
The Wickedness of Jerusalem

3 Woe to her who is rebellious and polluted,
    To the oppressing city!
2 She has not obeyed His voice,
    She has not received correction;
    She has not trusted in the LORD,
    She has not drawn near to her God.

3 Her princes in her midst are roaring lions;
    Her judges are evening wolves
    That leave not a bone till morning.

4 Her prophets are insolent, treacherous people;
    Her priests have polluted the sanctuary,
    They have done violence to the law.

5 The LORD is righteous in her midst,
    He will do no unrighteousness.
    Every morning He brings His justice to light;
    He never fails,
    But the unjust knows no shame.

6 “I have cut off nations,
    Their fortresses are devastated;
    I have made their streets desolate,
    With none passing by.
    Their cities are destroyed;
    There is no one, no inhabitant.

7 I said, ‘Surely you will fear Me,
    You will receive instruction’—
    So that her dwelling would not be cut off.
    Despite everything for which I punished her.
    But they rose early and corrupted all their deeds.
A Faithful Remnant

8 “Therefore wait for Me,” says the LORD,
    “Until the day I rise up for plunder;
    My determination is to gather the nations
    To My assembly of kingdoms,
    To pour on them My indignation,
    All My fierce anger;
    All the earth shall be devoured
    With the fire of My jealousy.

9 “For then I will restore to the peoples a pure language,
    That they all may call on the name of the LORD,
    To serve Him with one accord.

10 From beyond the rivers of Ethiopia
    My worshipers,
    The daughter of My dispersed ones,
    Shall bring My offering.

11 In that day you shall not be shamed for any of your deeds
    In which you transgress against Me;
    For then I will take away from your midst
    Those who rejoice in your pride,
    And you shall no longer be haughty
    In My holy mountain.

12 I will leave in your midst
    A meek and humble people,
    And they shall trust in the name of the LORD.

13 The remnant of Israel shall do no unrighteousness
    And speak no lies,
    Nor shall a deceitful tongue be found in their mouth;
    For they shall feed their flocks and lie down,
    And no one shall make them afraid.”
Joy in God’s Faithfulness

14 Sing, O daughter of Zion!
   Shout, O Israel!
   Be glad and rejoice with all your heart,
   O daughter of Jerusalem!
15 The LORD has taken away your judgments,
   He has cast out your enemy.
   The King of Israel, the LORD, is in your midst;
   You shall see disaster no more.

16 In that day it shall be said to Jerusalem:
   “Do not fear;
   Zion, let not your hands be weak.
17 The LORD your God in your midst,
   The Mighty One, will save;
   He will rejoice over you with gladness,
   He will quiet you with His love,
   He will rejoice over you with singing.”

18 “I will gather those who sorrow over the appointed assembly,
   Who are among you,
   To whom its reproach is a burden.
19 Behold, at that time
   I will deal with all who afflict you;
   I will save the lame,
   And gather those who were driven out;
   I will appoint them for praise and fame
   In every land where they were put to shame.
20 At that time I will bring you back,
   Even at the time I gather you;
   For I will give you fame and praise
   Among all the peoples of the earth,
   When I return your captives before your eyes,”
   Says the LORD.
Zephaniah prophesied during the reforms of King Josiah (640–609 B.C.), who brought spiritual revival to Judah after the long and disastrous reign of Manasseh. Josiah (640–609 BC) was the sixteenth king of Judah (2 Kgs 21:26–23:30; 2 Chr. 33:25–35:27), the southern kingdom which remained in the land after the exile of Israel in the north in 722 BC. The prophecies under the name of Zephaniah are placed in his reign (1:1). The prophet would thus have been a contemporary of Nahum, Habakkuk and Jeremiah. Manasseh brought these forbidden practices back in a big way (2 Kgs 21:1–18) and Manasseh’s son, Amon (2 Kgs 21:19–26), did nothing to redress the situation. It was only in the course of Josiah’s reign (c. 621 BC) that proper worship was restored. The contemporaneity of this prophecy with at least the start of Jeremiah’s ministry is supported by the latter’s condemnation of some of the same pagan influences (Zeph. 1:4–5; cf. Jer. 2:8; 8:2; 19:5, 13; 32:35).

The center of Zephaniah’s prophecies—uniting the book not only structurally but theologically—is the concept of the Day of the Lord. While not the first (cf. Amos 5:18–20; 8:9–14; Isa. 2; 13; 34; Joel 2) nor the last (cf. Jer. 46–51; Ezek. 7) of the prophets to write on this subject, such devotion to a single theme is not found in any other. Zephaniah pronounced God’s judgment on corruption and wickedness but also his plan to restore Judah. He spoke of the coming “day of the Lord,” when sin would be punished, justice would prevail, and a “remnant” of the faithful would be saved. The term “day of the Lord” occurs throughout the Bible referring both to impending historical judgments from God and to his final judgment at the end of time. The fact that this day is like a two-sided coin, comprising two separate yet related facets, is more fully developed here than in other prophets. The two facets of the same Day of the Lord are judgment and blessing. The day is characterized by both; each affects the same people and occupies a similar timeframe, but each has a different cause.

1. What will the Lord consume (Zephaniah 1:2-3)?

2. Against whom is God going to stretch his hand (Zephaniah 1:4-6)?

3. What type of people will the Lord punish (Zephaniah 1:8-11)?

4. With what will the Lord search out Jerusalem (Zephaniah 1:12-13)?

5. What will the Day of the Lord bring (Zephaniah 1:14-16)?
Zephaniah 1 The Coming Judgment on Judah

1 The word of the LORD which came to Zephaniah the son of Cushi, the son of Gedaliah, the son of Amariah, the son of Hezekiah, in the days of Josiah the son of Amon, king of Judah.

The Great Day of the LORD

2 “I will utterly consume everything
   From the face of the land,”
   Says the LORD;
3 “I will consume man and beast;
   I will consume the birds of the heavens,
   The fish of the sea,
   And the stumbling blocks along with the wicked.
   I will cut off man from the face of the land,”
   Says the LORD.
4 “I will stretch out My hand against Judah,
   And against all the inhabitants of Jerusalem.
   I will cut off every trace of Baal from this place,
   The names of the idolatrous priests with the pagan priests—
5 Those who worship the host of heaven on the housetops;
   Those who worship and swear oaths by the LORD,
   But who also swear by Milcom;
6 Those who have turned back from following the LORD,
   And have not sought the LORD, nor inquired of Him.”
7 Be silent in the presence of the Lord GOD;
   For the day of the LORD is at hand,
   For the LORD has prepared a sacrifice;
   He has invited His guests.
8 “And it shall be,
   In the day of the LORD’s sacrifice,
   That I will punish the princes and the king’s children,
   And all such as are clothed with foreign apparel.
9 In the same day I will punish
   All those who leap over the threshold,
   Who fill their masters’ houses with violence and deceit.
10 “And there shall be on that day,” says the LORD,
   “The sound of a mournful cry from the Fish Gate,
   A wailing from the Second Quarter,
   And a loud crashing from the hills.
   Wail, you inhabitants of Maktesh!
   For all the merchant people are cut down;
   All those who handle money are cut off.
“And it shall come to pass at that time
That I will search Jerusalem with lamps,
And punish the men
Who are settled in complacency,
Who say in their heart,
‘The LORD will not do good,
Nor will He do evil.’
Therefore their goods shall become booty,
And their houses a desolation;
They shall build houses, but not inhabit them;
They shall plant vineyards, but not drink their wine.”

The great day of the LORD is near;
It is near and hastens quickly.
The noise of the day of the LORD is bitter;
There the mighty men shall cry out.
That day is a day of wrath,
A day of trouble and distress,
A day of devastation and desolation,
A day of darkness and gloominess,
A day of clouds and thick darkness,
A day of trumpet and alarm
Against the fortified cities
And against the high towers.
“I will bring distress upon men,
And they shall walk like blind men,
Because they have sinned against the LORD;
Their blood shall be poured out like dust,
And their flesh like refuse.”

Neither their silver nor their gold
Shall be able to deliver them
In the day of the LORD’s wrath;
But the whole land shall be devoured
By the fire of His jealousy,
For He will make speedy riddance
Of all those who dwell in the land.
Lesson 8. Zephaniah 2: Judgment on Judah’s Enemies

1. How is the gathering judgement on the nations described (Zephaniah 2:2)?

2. What should the nations seek before the Day of the Lord (Zephaniah 2:2-3)?

3. What four Philistines cities are going to be punished (Zephaniah 2:4-5)?

4. What will the remnant of the House of Judah do on the land of the Philistines (Zephaniah 2:6-7)?

5. What is God going to do to Moab and Ammon (Zephaniah 2:8-9)?

6. This punishment is due to what sin (Zephaniah 2:10-11)?

7. What will happen to Ethiopia (Zephaniah 2:12)?

8. What northern nation is God going to punish (Zephaniah 2:13)?

9. What is going to happen to her chief city (Zephaniah 2:14-15)?
Judgment on Judah’s Enemies

2 Gather yourselves together, yes, gather together,
    O undesirable nation,
2 Before the decree is issued,
    Or the day passes like chaff.
    Before the LORD’s fierce anger comes upon you,
    Before the day of the LORD’s anger comes upon you!
3 Seek the LORD, all you meek of the earth,
    Who have upheld His justice.
    Seek righteousness, seek humility.
    It may be that you will be hidden
    In the day of the LORD’s anger.

4 For Gaza shall be forsaken,
    And Ashkelon desolate;
    They shall drive out Ashdod at noonday,
    And Ekron shall be uprooted.
5 Woe to the inhabitants of the seacoast,
    The nation of the Cherethites!
    The word of the LORD is against you,
    O Canaan, land of the Philistines:
    “I will destroy you;
    So there shall be no inhabitant.”

6 The seacoast shall be pastures,
    With shelters for shepherds and folds for flocks.
7 The coast shall be for the remnant of the house of Judah;
    They shall feed their flocks there;
    In the houses of Ashkelon they shall lie down at evening.
    For the LORD their God will intervene for them,
    And return their captives.

8 “I have heard the reproach of Moab,
    And the insults of the people of Ammon,
    With which they have reproached My people,
    And made arrogant threats against their borders.
9 Therefore, as I live,”
    Says the LORD of hosts, the God of Israel,
    “Surely Moab shall be like Sodom,
    And the people of Ammon like Gomorrah—
    Overrun with weeds and saltpits,
    And a perpetual desolation.
    The residue of My people shall plunder them,
    And the remnant of My people shall possess them.”
This they shall have for their pride,
Because they have reproached and made arrogant threats
Against the people of the LORD of hosts.

The LORD will be awesome to them,
For He will reduce to nothing all the gods of the earth;
People shall worship Him,
Each one from his place,
Indeed all the shores of the nations.

“You Ethiopians also,
You shall be slain by My sword.”

And He will stretch out His hand against the north,
Destroy Assyria,
And make Nineveh a desolation,
As dry as the wilderness.

The herds shall lie down in her midst,
Every beast of the nation.
Both the pelican and the bittern
Shall lodge on the capitals of her pillars;
Their voice shall sing in the windows;
Desolation shall be at the threshold;
For He will lay bare the cedar work.

This is the rejoicing city
That dwelt securely,
That said in her heart,
“I am it, and there is none besides me.”
How has she become a desolation,
A place for beasts to lie down!
Everyone who passes by her
Shall hiss and shake his fist.

1. What has Jerusalem not done (Zephaniah 3:1-2)?

2. How are the leaders of Jerusalem described (Zephaniah 3:3-4)?

3. How is the Lord described (Zephaniah 3:5)?

4. What does the unjust not know (Zephaniah 3:5)?

5. What did the Lord done to the cities of the nations and how did Jerusalem respond (Zephaniah 3:6-7)?

6. What shall the faithful remnant do (Zephaniah 3:9-13)?

7. What Joy is to come to the faithful (Zephaniah 3:14-20)?
The Wickedness of Jerusalem

3  Woe to her who is rebellious and polluted,
   To the oppressing city!
2  She has not obeyed His voice,
    She has not received correction;
    She has not trusted in the LORD,
    She has not drawn near to her God.
3  Her princes in her midst are roaring lions;
    Her judges are evening wolves
    That leave not a bone till morning.
4  Her prophets are insolent, treacherous people;
    Her priests have polluted the sanctuary,
    They have done violence to the law.
5  The LORD is righteous in her midst,
    He will do no unrighteousness.
    Every morning He brings His justice to light;
    He never fails,
    But the unjust knows no shame.
6  “I have cut off nations,
    Their fortresses are devastated;
    I have made their streets desolate,
    With none passing by.
    Their cities are destroyed;
    There is no one, no inhabitant.
7  I said, ‘Surely you will fear Me,
    You will receive instruction’—
    So that her dwelling would not be cut off,
    Despite everything for which I punished her.
    But they rose early and corrupted all their deeds.


**A Faithful Remnant**

8 “Therefore wait for Me,” says the LORD,  
“Until the day I rise up for plunder;  
My determination is to gather the nations  
To My assembly of kingdoms,  
To pour on them My indignation,  
All My fierce anger;  
All the earth shall be devoured  
With the fire of My jealousy.

9 “For then I will restore to the peoples a pure language,  
That they all may call on the name of the LORD,  
To serve Him with one accord.

10 From beyond the rivers of Ethiopia  
My worshipers,  
The daughter of My dispersed ones,  
Shall bring My offering.

11 In that day you shall not be shamed for any of your deeds  
In which you transgress against Me;  
For then I will take away from your midst  
Those who rejoice in your pride,  
And you shall no longer be haughty  
In My holy mountain.

12 I will leave in your midst  
A meek and humble people,  
And they shall trust in the name of the LORD.

13 The remnant of Israel shall do no unrighteousness  
And speak no lies,  
Nor shall a deceitful tongue be found in their mouth;  
For they shall feed their flocks and lie down,  
And no one shall make them afraid.”
**Joy in God’s Faithfulness**

<table>
<thead>
<tr>
<th>Verse</th>
<th>Text</th>
</tr>
</thead>
<tbody>
<tr>
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<td>At that time I will bring you back, Even at the time I gather you; For I will give you fame and praise Among all the peoples of the earth, When I return your captives before your eyes,” Says the LORD.</td>
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Lesson 10. The Minor Prophets: Overview of Habakkuk

Purpose and Message

Habakkuk loved God, but he was prepared, as few others would be, to engage him in a probing dialogue about the rightness of his actions. Few, however, as Job did, openly debate the issues. Even rarer is an individual who will stand before God and confront him with apparent anomalies in his actions towards mankind. This is what the prophet Habakkuk did, even going a step beyond this to challenging God on the response which he gives to Habakkuk’s initial question. Less is stated in the Bible concerning Habakkuk than almost any other prophet. Not even his father, tribe or hometown are mentioned. His name is apparently not Hebrew but comes from the Akkadian word for some plant or fruit tree.

The book’s purpose is to examine the issue of God’s justice on a national plane. The question at hand “How can a just God use a wicked nation like Babylon as his instrument for punishment?” Habakkuk did not suggest that the people of Judah were not deserving of punishment. Rather, if God gave the Babylonians victory over Judah, would that not show God’s approval of the Babylonians? In many ways the book of Habakkuk deals with the same basic issue as the book of Job. Job was concerned about the justice of God when a righteous individual was suffering; Habakkuk was concerned about the justice of God at a time when a wicked nation was prospering. The prophecy anticipates the Babylonian’s defeat, which finally took place before the combined power of the Indo-Aryan Medes and Persians who, under Cyrus, captured Babylon in 539 BC.

The time periods during which Habakkuk prophesied and during which the book was written have been a matter of debate. A suitable period is the reign of Jehoiakim (609–598 BC) or as late in the reign of Josiah, for it was during his reign that the Babylonian presence was increasingly felt. Habakkuk was thus a contemporary of Nahum, Zephaniah and Jeremiah. Judah had witnessed the downfall and exile of her northern sister Israel slightly more than a century previously. She herself had not learnt, however, that repeated violation of the covenant with God on her own part would not be left unpunished forever. She would now, according to the prophet, be faced with a similar fate herself.
For each of the three books we will spend time developing an overview of the book by using bible study skills to understand the book by reading, looking at words or phrases that are repeated, that are peculiar, that make comparisons or contrasts, that are strange and that are prophetic.

The prophets went beyond simply explaining the crises the Israelites were facing in their own time. They explained how this fit into God’s dealings with the nation and his eventual plan of redemption. Therefore, they present an overall view, or paradigm, which pervades their writings. There are eight basic points summed up in this interpretation of history:

1. God is Lord (“The Lord says”/“word of the Lord” etc)
2. Election of Israel
3. Rebellion of Israel
4. Judgment of God
5. Divine Compassion of God
6. Call to Repentance
7. Redemption & Restoration
8. Kingdom of God

A. DATE OF BOOK
   612-606 BC

B. ASSIGNMENTS FOR OVERVIEW OF HABBAKUK

1. Completely read the book.
2. Reread the book
3. After reading go back through the book and look for six things:
   a. Repeated Words and Phrases.
   b. Peculiar Words and Phrases.
   c. Comparisons and Contrasts.
   d. Figurative Expressions.
   e. Anything Strange.
   f. Any prophetic statements
4. After reading the book look for passages of the book that fit into the “Prophetic Paradigm”, Note this will be limited since Jonah is written as a narrative.
5. Fill in the study worksheet for Habakkuk.
Outline - Habakkuk

I. Introduction - An Oracle (1:1)
II. First Cycle (1:2–11)
   A. Habakkuk’s lament (1:2–4)
   B. God’s response (1:5–11)
III. Second Cycle (1:12–2:20)
   A. Habakkuk’s lament (1:12–2:1)
   B. God’s response (2:2–20)
   C. Habakkuk’s Prayer (3:1–19)

Key Verses

Habakkuk asks a Question

Habakkuk 1:2 (ESV)

2 O Lord, how long shall I cry for help, and you will not hear? Or cry to you “Violence!” and you will not save?

God Answers

Habakkuk 1:6 (ESV)

6 For behold, I am raising up the Chaldeans, that bitter and hasty nation, who march through the breadth of the earth, to seize dwellings not their own.

Habakkuk Laments Wickedness

Habakkuk 1:13 (ESV)

13 You who are of purer eyes than to see evil and cannot look at wrong, why do you idly look at traitors and are silent when the wicked swallows up the man more righteous than he?

Habakkuk waits & watches

Habakkuk 2:1 (ESV)

1 I will take my stand at my watchpost and station myself on the tower, and look out to see what he will say to me, and what I will answer concerning my complaint.

WHO Prophet
Habakkuk

Habakkuk probably lived to see the following events: the destruction of Nineveh by Babylon in 612 B.C.; the battle of Haran in 609 in which Josiah died at Megiddo as he tried to hinder the Egyptians from reaching the battle; the final defeat of the Assyrians at the Battle of Carchemish (605), and possibly the fulfillment of his own prophecy of the Babylonian invasions of Judah in 605, 597, and 586.

List Your Favorite Verse/s

God’s Response

Habakkuk 2:4 (ESV)

4 “Behold, his soul is puffed up; it is not upright within him, but the righteous shall live by his faith.

God’s Woes for Babylonians

Habakkuk 2:12 (ESV)

12 “Woe to him who builds a town with blood and founds a city on iniquity!

Habakkuk’s Prayer

Habakkuk 3:17-18 (ESV)

17 Though the fig tree should not blossom, nor fruit be on the vines, the produce of the olive fail and the fields yield no food, the flock be cut off from the fold and there be no herd in the stalls, yet I will rejoice in the Lord; I will take joy in the God of my salvation.
**Study Skills for The Minor Prophets**

**ASSIGNMENTS FOR BOOK OF HABAKKUK**

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1 The burden which the prophet Habakkuk saw.

**The Prophet’s Question**

2 O LORD, how long shall I cry, And You will not hear? Even cry out to You, “Violence!” And You will not save.

3 Why do You show me iniquity, And cause me to see trouble? For plundering and violence are before me; There is strife, and contention arises.

4 Therefore the law is powerless, And justice never goes forth. For the wicked surround the righteous; Therefore perverse judgment proceeds.

**The LORD’s Reply**

5 “Look among the nations and watch— Be utterly astounded! For I will work a work in your days Which you would not believe, though it were told you.

6 For indeed I am raising up the Chaldeans, A bitter and hasty nation Which marches through the breadth of the earth, To possess dwelling places that are not theirs.

7 They are terrible and dreadful; Their judgment and their dignity proceed from themselves.

8 Their horses also are swifter than leopards, And more fierce than evening wolves. Their chargers charge ahead; Their cavalry comes from afar; They fly as the eagle that hastens to eat.

9 “They all come for violence; Their faces are set like the east wind. They gather captives like sand.

10 They scoff at kings, And princes are scorned by them. They deride every stronghold, For they heap up earthen mounds and seize it.

11 Then his mind changes, and he transgresses; He commits offense, Ascribing this power to his god.”
The Prophet’s Second Question

12 Are You not from everlasting, 
   O LORD my God, my Holy One?
   We shall not die. 
   O LORD, You have appointed them for judgment; 
   O Rock, You have marked them for correction. 
13 You are of purer eyes than to behold evil, 
   And cannot look on wickedness. 
   Why do You look on those who deal treacherously, 
   And hold Your tongue when the wicked devours 
   A person more righteous than he?
14 Why do You make men like fish of the sea, 
   Like creeping things that have no ruler over them?
15 They take up all of them with a hook, 
   They catch them in their net, 
   And gather them in their dragnet. 
   Therefore they rejoice and are glad. 
16 Therefore they sacrifice to their net, 
   And burn incense to their dragnet; 
   Because by them their share is sumptuous 
   And their food plentiful. 
17 Shall they therefore empty their net, 
   And continue to slay nations without pity?

2 I will stand my watch 
   And set myself on the rampart, 
   And watch to see what He will say to me, 
   And what I will answer when I am corrected.

The Just Live by Faith

2 Then the LORD answered me and said:

“Write the vision 
   And make it plain on tablets, 
   That he may run who reads it. 
3 For the vision is yet for an appointed time; 
   But at the end it will speak, and it will not lie. 
   Though it tarry, wait for it; 
   Because it will surely come, 
   It will not tarry.
4 “Behold the proud, 
   His soul is not upright in him; 
   But the just shall live by his faith.
Woe to the Wicked

5 “Indeed, because he transgresses by wine,
   He is a proud man,
   And he does not stay at home.
   Because he enlarges his desire as hell,
   And he is like death, and cannot be satisfied,
   He gathers to himself all nations
   And heaps up for himself all peoples.

6 “Will not all these take up a proverb against him,
   And a taunting riddle against him, and say,
   ‘Woe to him who increases
   What is not his—how long?
   And to him who loads himself with many pledges’?

7 Will not your creditors rise up suddenly?
   Will they not awaken who oppress you?
   And you will become their booty.

8 Because you have plundered many nations,
   All the remnant of the people shall plunder you,
   Because of men’s blood
   And the violence of the land and the city,
   And of all who dwell in it.

9 “Woe to him who covets evil gain for his house,
   That he may set his nest on high,
   That he may be delivered from the power of disaster!

10 You give shameful counsel to your house,
    Cutting off many peoples,
    And sin against your soul.

11 For the stone will cry out from the wall,
    And the beam from the timbers will answer it.
“Woe to him who builds a town with bloodshed,
Who establishes a city by iniquity!
Behold, is it not of the LORD of hosts
That the peoples labor to feed the fire,
And nations weary themselves in vain?
For the earth will be filled
With the knowledge of the glory of the LORD,
As the waters cover the sea.
“Woe to him who gives drink to his neighbor,
Pressing him to your bottle,
Even to make him drunk,
That you may look on his nakedness!
You are filled with shame instead of glory.
You also—drink!
And be exposed as uncircumcised!
The cup of the LORD’s right hand will be turned against you,
And utter shame will be on your glory.
For the violence done to Lebanon will cover you,
And the plunder of beasts which made them afraid,
Because of men’s blood
And the violence of the land and the city,
And of all who dwell in it.
“What profit is the image, that its maker should carve it,
The molded image, a teacher of lies,
That the maker of its mold should trust in it,
To make mute idols?
Woe to him who says to wood, ‘Awake!’
To silent stone, ‘Arise! It shall teach!’
Behold, it is overlaid with gold and silver,
Yet in it there is no breath at all.
“But the LORD is in His holy temple.
Let all the earth keep silence before Him.”
The Prophet’s Prayer

3 A prayer of Habakkuk the prophet, on Shigionoth.

2 O LORD, I have heard Your speech and was afraid; O LORD, revive Your work in the midst of the years!
In the midst of the years make it known;
In wrath remember mercy.

3 God came from Teman,
The Holy One from Mount Paran. Selah
His glory covered the heavens,
And the earth was full of His praise.

4 His brightness was like the light;
He had rays flashing from His hand,
And there His power was hidden.

5 Before Him went pestilence,
And fever followed at His feet.

6 He stood and measured the earth;
He looked and startled the nations.
And the everlasting mountains were scattered,
The perpetual hills bowed.
His ways are everlasting.

7 I saw the tents of Cushan in affliction;
The curtains of the land of Midian trembled.

8 O LORD, were You displeased with the rivers,
Was Your anger against the rivers,
Was Your wrath against the sea,
That You rode on Your horses,
Your chariots of salvation?

9 Your bow was made quite ready;
Oaths were sworn over Your arrows. Selah
You divided the earth with rivers.

10 The mountains saw You and trembled;
The overflowing of the water passed by.
The deep uttered its voice,
And lifted its hands on high.

11 The sun and moon stood still in their habitation;
At the light of Your arrows they went,
At the shining of Your glittering spear.¹
12 You marched through the land in indignation;  
   You trampled the nations in anger.
13 You went forth for the salvation of Your people,  
   For salvation with Your Anointed.  
   You struck the head from the house of the wicked,  
   By laying bare from foundation to neck. Selah
14 You thrust through with his own arrows  
   The head of his villages.  
   They came out like a whirlwind to scatter me;  
   Their rejoicing was like feasting on the poor in secret.
15 You walked through the sea with Your horses,  
   Through the heap of great waters.
16 When I heard, my body trembled;  
   My lips quivered at the voice;  
   Rottenness entered my bones;  
   And I trembled in myself,  
   That I might rest in the day of trouble.  
   When he comes up to the people,  
   He will invade them with his troops.

A Hymn of Faith

17 Though the fig tree may not blossom,  
   Nor fruit be on the vines;  
   Though the labor of the olive may fail,  
   And the fields yield no food;  
   Though the flock may be cut off from the fold,  
   And there be no herd in the stalls—
18 Yet I will rejoice in the LORD,  
   I will joy in the God of my salvation.
19 The LORD God is my strength;  
   He will make my feet like deer’s feet,  
   And He will make me walk on my high hills.

   To the Chief Musician. With my stringed instruments.
Lesson 11. Habakkuk 1: Habakkuk’s Complaint

The book begins with a cry to God: "How long?" The opening speech laments rampant violence and injustice in Judah (1:1-4). Habakkuk was assured that God was already at work and that he would soon see the results (v. 5). Judah’s violence and injustice will be repaid by a people skilled in brutality. If Judah will not fear God, then they will soon fear the enemy He would send against them. Though the Babylonians recognized no law or power outside themselves and would be held guilty, they were tools of discipline in the Lord’s hands (1:6-11; see Amos 3:6). The idea that the Holy God would use wickedness to punish wickedness was intolerable and would the cure not be worse than the disease? Before such a "wicked" one, would not all nations be nothing but fish to be hooked and netted to feed the insatiable appetite of this self-indulgent enemy of all that is right?

1. What is the main complaint of Habakkuk (1:2-4)?

2. Who is God going to raise up against Judah (1:6)?

3. How is Babylon described (1:7-11)?

4. How does Habakkuk describe God (1:12-13)?

5. What is Habakkuk’s second question (1:13-14)?

6. How does Habakkuk describe God’s judgment (1:14-17)?

7. What action does Habakkuk take (2:1)?

8. What does God tell Habakkuk to do with the vision (2:2)?

9. What action will the person do who reads the vision (2:2)?

10. When is the vision to occur (2:3)?
1 The burden which the prophet Habakkuk saw.

The Prophet’s Question

2 O LORD, how long shall I cry, And You will not hear?
Even cry out to You, “Violence!” And You will not save.
3 Why do You show me iniquity, And cause me to see trouble?
For plundering and violence are before me;
There is strife, and contention arises.
4 Therefore the law is powerless, And justice never goes forth.
For the wicked surround the righteous;
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The Lord’s Reply

5 “Look among the nations and watch—
Be utterly astounded!
For I will work a work in your days
Which you would not believe, though it were told you.
6 For indeed I am raising up the Chaldeans,
A bitter and hasty nation
Which marches through the breadth of the earth,
To possess dwelling places that are not theirs.
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11 Then his mind changes, and he transgresses;
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Ascribing this power to his god.”

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12 Are You not from everlasting,
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We shall not die.
O LORD, You have appointed them for judgment;
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13 You are of purer eyes than to behold evil, And cannot look on wickedness.
Why do You look on those who deal treacherously,
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A person more righteous than he?
14 Why do You make men like fish of the sea,
Like creeping things that have no ruler over them?
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And set myself on the rampart,
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2 Then the LORD answered me and said:
“Write the vision
And make it plain on tablets,
That he may run who reads it.
3 For the vision is yet for an appointed time; But at the end it will speak, and it will not lie.
Though it tarry, wait for it; Because it will surely come,
It will not tarry.
Lesson 12. Habakkuk 2: Woe to the Chaldeans

Appearances often declare that it is the ones bloated with pride and greed who will live. The Babylonians are used as an example. But God declares in a series of five mocking woes or curses that their self-made glory was a mirage that would be turned to shame. As God would turn the violence of the wicked within Israel back onto their own heads, so He would turn the victimizers into victims and plunder the plunderers. The knowledge of God’s glory—not the works of the wicked—is destined to fill the earth (v. 14). This means that the wicked will be removed. All the earth is called to worshipful silence before Him. How many times have believers given such testimony to the living God while under the heel of arrogant, tyrannical rulers! Here the tyrant was Nebuchadnezzar. At other times it has been Antiochus-Epiphanes, or Nero, or Hitler, or Stalin. The statement holds true: Through faithful patience the righteous survive.

1. The righteous shall live by what (2:4)?

2. How is this phrase used in the New Testament?
   a. Hebrews 10:32-38
   b. Galatians 3:10-14
   c. Romans 1:16-17

3. What betrays the proud man (2:5)?

4. What is the taunt-song tell us about the proud man (2:6-8)?

5. What woes are announced (2:9-17)?

6. What profit/response is in the idol (2:18-19)?

7. What is our response to the Lord (2:20)?
The Just Live by Faith

2 Then the LORD answered me and said:

“Write the vision
And make it plain on tablets,
That he may run who reads it.

3 For the vision is yet for an appointed time;
But at the end it will speak, and it will not lie.
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4 “Behold the proud,
His soul is not upright in him;
But the just shall live by his faith.

Woe to the Wicked

5 “Indeed, because he transgresses by wine,
He is a proud man,
And he does not stay at home.
Because he enlarges his desire as hell,
And he is like death, and cannot be satisfied,
He gathers to himself all nations
And heaps up for himself all peoples.

6 “Will not all these take up a proverb against him,
And a taunting riddle against him, and say,
‘Woe to him who increases
What is not his—how long?
And to him who loads himself with many pledges’?

7 Will not your creditors rise up suddenly?
Will they not awaken who oppress you?
And you will become their booty.

8 Because you have plundered many nations,
All the remnant of the people shall plunder you,
Because of men’s blood
And the violence of the land and the city,
And of all who dwell in it.

9 “Woe to him who covets evil gain for his house,
That he may set his nest on high,
That he may be delivered from the power of disaster!

10 You give shameful counsel to your house,
Cutting off many peoples,
And sin against your soul.

11 For the stone will cry out from the wall,
And the beam from the timbers will answer it.

12 “Woe to him who builds a town with bloodshed,
Who establishes a city by iniquity!

13 Behold, is it not of the LORD of hosts
That the peoples labor to feed the fire,
And nations weary themselves in vain?

14 For the earth will be filled
With the knowledge of the glory of the LORD,
As the waters cover the sea.

15 “Woe to him who gives drink to his neighbor,
Pressing him to your bottle,
Even to make him drunk,
That you may look on his nakedness!

16 You are filled with shame instead of glory.
You also—drink!
And be exposed as uncircumcised!
The cup of the LORD’s right hand will be turned
against you,
And utter shame will be on your glory.

17 For the violence done to Lebanon will cover you,
And the plunder of beasts which made them afraid,
Because of men’s blood
And the violence of the land and the city,
And of all who dwell in it.

18 “What profit is the image, that its maker should carve it,
The molded image, a teacher of lies,
That the maker of its mold should trust in it,
To make mute idols?

19 Woe to him who says to wood, ‘Awake!’
To silent stone, ‘Arise! It shall teach!’
Behold, it is overlaid with gold and silver,
Yet in it there is no breath at all.

20 “But the LORD is in His holy temple.
Let all the earth keep silence before Him.”
Lesson 13. Habakkuk 3: Habakkuk’s Prayer

Chapter 3 is Habakkuk’s prayer-psalm. The psalmist reverently remembers reports of God’s great acts in the past and prays for Him to bring redemption again: "In our time... in wrath remember mercy" (v. 2).

Shigionoth occurs only twice in the OT (once in the singular and once in the plural) and may refer to an instrument or a type of psalm. The other usage of the word (Ps. 7:1) favors a type of psalm, and it may be related to Akkadian *shigu*, “a lament.”

Psalm 7 In You Do I Take Refuge

7 A SHIGGAION OF DAVID, WHICH HE SANG TO THE LORD CONCERNING THE WORDS OF CUSH, A BENJAMINITE.

1 O LORD my God, in you do I take refuge; save me from all my pursuers and deliver me,
2 lest like a lion they tear my soul apart, rending it in pieces, with none to deliver.

The Book of Habakkuk represents the kind of faith that became the norm for Judaism and later for Christianity. Israel no longer had the means to try to shape their own destiny. Under the empires they were the passive recipients of whatever good or evil the powerful chose to give them. But in faith they could believe that God would provide what was necessary for His people to serve Him. Believing and waiting became essential elements in their way of life. It should still be so.

Habakkuk 3:3-15 is a poetic portrayal of God’s salvation of His people from Egypt (see Exod. 15). Here metaphors of God’s actions drawn from many passages of Scripture are mixed together.

1. What do the Lord do to bring salvation to His people (3:12-15)?

2. What was Habakkuk’s physically response to what he heard (3:16)?

3. Despite the destruction what did Habakkuk say he would do (3:17-19)?

He would "wait patiently" for God’s retribution against the tyrants. He recognized that his was a day for waiting, not for action. The closing verses announce his joy in the Lord despite the deprivations he had to endure. God was his strength.
The Prophet’s Prayer

3 A prayer of Habakkuk the prophet, on Shigionoth.

2 O LORD, I have heard Your speech and was afraid; O LORD, revive Your work in the midst of the years! In the midst of the years make it known; In wrath remember mercy.

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4 His brightness was like the light; He had rays flashing from His hand, And there His power was hidden.

5 Before Him went pestilence, And fever followed at His feet.

6 He stood and measured the earth; He looked and startled the nations. And the everlasting mountains were scattered, The perpetual hills bowed. His ways are everlasting.

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11 The sun and moon stood still in their habitation; At the light of Your arrows they went, At the shining of Your glittering spear.

12 You marched through the land in indignation; You trampled the nations in anger.

13 You went forth for the salvation of Your people, For salvation with Your Anointed. You struck the head from the house of the wicked, By laying bare from foundation to neck. Selah

14 You thrust through with his own arrows The head of his villages. They came out like a whirlwind to scatter me; Their rejoicing was like feasting on the poor in secret.

15 You walked through the sea with Your horses, Through the heap of great waters.

16 When I heard, my body trembled; My lips quivered at the voice; Rottenness entered my bone; And I trembled in myself, That I might rest in the day of trouble. When he comes up to the people, He will invade them with his troops.

A Hymn of Faith

17 Though the fig tree may not blossom, Nor fruit be on the vines; Though the labor of the olive may fail, And the fields yield no food; Though the flock may be cut off from the fold, And there be no herd in the stalls—

18 Yet I will rejoice in the LORD, I will joy in the God of my salvation.

19 The LORD God is my strength; He will make my feet like deer’s feet, And He will make me walk on my high hills.

To the Chief Musician. With my stringed instruments.
Old Testament Prophets

When Events Happened

Lessons by: Rob Harbison
www.bibleclasslessons.com
# Judges and Kings of Israel

**Late Bronze**

- Moses 1445-1406 *Exodus and Wandering*
- Joshua & the elders 1406-1379
- Othniel, rest 1378-1371 *Oppression by Cushan-rishathaim*
- Ehud, rest, Shamgar 1332-1315 *Oppression by Eglon of Moab*
- Deborah & Barak 1236-1217 *Oppression by Jabin*

**Iron Age I** *(Philistine Arrival)* 1200 B.C.

- Gideon 1178-1172 *Midianite oppression*
- Abimelech 1172-1133
- Tola 1131-1129
- Jair 1109-1088 *Ruth*
- Jephthah 1088-1063
- Ibzan 1063-1077 *Ammonite oppression, 1088-1071*
- Elon 1077-1066
- Abdon, Samson 1066-1061
- Samuel 1066-1031 *Philistine oppression, 1088-1049*

**Iron Age IIA** *(David Unites Israel)* 1000 B.C.

- Saul 1048-1010
- David 1010-970
- Solomon 970-931

<table>
<thead>
<tr>
<th>ISRAEL</th>
<th>JUDAH</th>
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<tbody>
<tr>
<td><strong>King</strong></td>
<td><strong>Coregency</strong></td>
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<tr>
<td>Jeroboam I</td>
<td>931-917</td>
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**Iron Age IIB** *(Shishak’s Invasion)* 925 B.C.

- Nadab 910-909
- Baasha 909-886
- Elah 886-885
- Zimri 885
- Tibni 885-880
- Omri 885-874
- Ahab 874-863
- Elijah 853-852
- Obadiah 853-848
- Jehoram 853-848
- Ahaziah 841
- Athaliah 841-835
- Elisha 841-835
- Joash 835-796
- Jehoash 796-782
- Amaziah 782-767
- Loprosy
- Uzziah 767-750
- Jotham 750-739

**Iron Age IIC** *(Assyrians Conquer Israel)* 723 B.C.

- Isaiah 729-715
- Manasseh 695-687
- Amon 687-641
- Zephaniah 641
- Josiah 641-609
- Hebrew 609
- Habakkuk 609
- Jehoiakim 608-597
- Jeremiah 597
- Zedekiah 597-587

**Babylonian Period** *(Babylonians Conquer Judah)* 587 B.C.

- Gedaliah (governor) 586

- Haggai, Zechariah, Malachi
### Assyrian Period
- Shalmaneser III: 858-824
- Shalmaneser IV: 824-802
- Adad-Nirari III: 810-783
- Assurbanipal: 669-631

#### Period of Assyrian weakness
- Period of Assyrian weakness, Jonah in Nineveh, eclipse in 763

### Babylonian Period
- Nabopolassar: 626-605
- Nebuchadnezzar: 605-562
- Amel-Marduk: 556-550
- Nebuhabadur: 550-546
- Lanhashi-Marduk: 556
- Nabonidus: 555-539

### Persian Empire
- Cyrus: 539-530
- Cambyses: 529-522
- Gaumata: 522
- Dareios I: 522-486
- Artaxerxes I: 465-423
- Artaxerxes II: 424-404
- Artaxerxes III: 404-359
- Darius III: 336-331

### Grecian Empire
- Alexander the Great: 333-323
- Ptolemy I: 305-265
- Ptolemy II: 285-246
- Ptolemy III: 246-221
- Ptolemy IV: 221-203
- Ptolemy V: 203-181

### Seleucid Rule
- Antiochus III: 223-187
- Seleucus IV: 187-175
- Antiochus IV: 175-163

### Hasmonean Period
- Jonathan: 167-142
- Simon: 142-134
- John Hyrcanus I: 134-104
- Aristobulus I: 104-103
- Alexander Janneus: 103-76
- Simon: 142-134
- John Hyrcanus II: 63-40

### Herodian Period
- Herod the Great: 37-4
- Archelaus: 6 BC - AD 6
- Herod Antipas: 4 BC - AD 39
- Pontius Pilate: 26-36
- Herod Agrippa I: 37-44
- Herod Agrippa II: 53-100

Lessons by: Rob Harbison
www.bibleclasslessons.com
### Kings of the Divided Kingdom

<table>
<thead>
<tr>
<th>Kings Of Israel</th>
<th>Dates BC</th>
<th>Kings Of Judah</th>
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<tbody>
<tr>
<td>Prophet Type</td>
<td>King</td>
<td>Years</td>
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<tr>
<td>B</td>
<td>Jereboam</td>
<td>931-910</td>
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<td>913-911</td>
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<td>B</td>
<td>Nadab</td>
<td>910-909</td>
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<td>Baasha</td>
<td>909-886</td>
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<td>B</td>
<td>Elah</td>
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<td>B</td>
<td>Zimri</td>
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<td>B</td>
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<td>885-880</td>
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<tr>
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<td>Omri</td>
<td>885-874</td>
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<td>Elijah B</td>
<td>Ahab</td>
<td>874-853</td>
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<tr>
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<td>Ahaziah</td>
<td>853-852</td>
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<td>Elishia B</td>
<td>Jehoram</td>
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<td>Jehu</td>
<td>841-814</td>
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<td>Jehoahaz</td>
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<td>Jehoash</td>
<td>798-782</td>
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<td>Jonah B</td>
<td>Jereboam</td>
<td>793-753</td>
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728-686 Chronological Chart – Leon Wood has Hezekiah King at fall of Israel (2 Kings 18:1)
<table>
<thead>
<tr>
<th>King</th>
<th>Dates BC</th>
<th>Type</th>
<th>Prophets</th>
<th>References</th>
<th>Principle Events</th>
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<tbody>
<tr>
<td>Jeroboam</td>
<td>931-910</td>
<td>Bad</td>
<td>Ahijah</td>
<td>1K 11:26-14:20</td>
<td>Introduction of calf worship in Dan and Bethel</td>
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<td>Man of God</td>
<td>2Ch 10:13</td>
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<tr>
<td>Nadab</td>
<td>910-909</td>
<td>Bad</td>
<td>Ahijah</td>
<td>1K 15:25-31</td>
<td>Slain in conspiracy by Baasha</td>
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<tr>
<td>Baasha</td>
<td>909-886</td>
<td>Bad</td>
<td>Jehu</td>
<td>1K 15:27-16:7</td>
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<td>2Ch 16:1-6</td>
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<tr>
<td>Elah</td>
<td>886-885</td>
<td>Bad</td>
<td></td>
<td>1K 16:8-14</td>
<td>Slain by his servant Zimri while drunk</td>
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<tr>
<td>Zimri</td>
<td>885</td>
<td>Bad</td>
<td></td>
<td>1K 16:9-20</td>
<td>Ruled only seven days, burned palace down around himself.</td>
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<td>Tibni</td>
<td>885-880</td>
<td>Bad</td>
<td></td>
<td>1K 16:21-22</td>
<td>Israel was divided, half following Tibni and half following</td>
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<tr>
<td>Omri</td>
<td>885-874</td>
<td>Bad</td>
<td></td>
<td>1K 16:16-28</td>
<td>Built city of Samaria for capital of Israel</td>
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<tr>
<td>Ahab</td>
<td>874-853</td>
<td>Bad</td>
<td>Elijah,</td>
<td>1K 16:28-22:40</td>
<td>Most evil king of Israel, introduced Baal worship</td>
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<td>Micaiah</td>
<td>2Ch 18:1-34</td>
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<td>Ahaziah</td>
<td>853-852</td>
<td>Bad</td>
<td>Elijah</td>
<td>1K 22:51-2K 1:18</td>
<td>Elijah prophesied his death after falling through lattice</td>
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<td>2Ch 20:35-37</td>
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<tr>
<td>Jehoram</td>
<td>852-841</td>
<td>Bad</td>
<td>Elisha</td>
<td>2K 3:1-8:15</td>
<td>End of Ahab's dynasty, killed by Jehu</td>
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<td>2Ch 22:5-8</td>
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<tr>
<td>Jehu</td>
<td>841-814</td>
<td>Bad</td>
<td>Elisha</td>
<td>2K 9:1-10:36</td>
<td>Killed all Ahab's family, worshipped golden calves.</td>
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<td>2Ch 22:7-9</td>
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<tr>
<td>Jehoahaz</td>
<td>814-798</td>
<td>Bad</td>
<td>Elisha</td>
<td>2K 13:1-9</td>
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<tr>
<td>Jehoash</td>
<td>798-782</td>
<td>Bad</td>
<td>Elisha</td>
<td>2K 13:10-14:16</td>
<td>Smote Syria three times and overtook cities of Israel</td>
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<td>2Ch 25:17-24</td>
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<tr>
<td>Jeroboam II</td>
<td>793-753</td>
<td>Bad</td>
<td>Jonah, Amos,</td>
<td>2K 14:23-29</td>
<td>Restored Israel's territory and prosperity</td>
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<td>Hosea</td>
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<td>Zechariah</td>
<td>753-752</td>
<td>Bad</td>
<td>Hosea</td>
<td>2K 15:8-12</td>
<td>Killed in conspiracy</td>
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<tr>
<td>Shallum</td>
<td>752</td>
<td>Bad</td>
<td>Hosea</td>
<td>2K 15:13-15</td>
<td>Ruled one month</td>
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<tr>
<td>Menahem</td>
<td>752-742</td>
<td>Bad</td>
<td>Hosea</td>
<td>2K 15:16-22</td>
<td>Paid tribute to Pul (Tiglath-Pilesar III of Assyria)</td>
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<tr>
<td>Pekahiah</td>
<td>742-740</td>
<td>Bad</td>
<td>Hosea</td>
<td>2K 15:23-26</td>
<td>Killed in conspiracy</td>
</tr>
<tr>
<td>Pekah</td>
<td>752-732</td>
<td>Bad</td>
<td>Hosea</td>
<td>2K 15:27-31</td>
<td>Allied with Resin (Syria) against Assyria</td>
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<td>2Ch 28:5-8</td>
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<td>Hoshea</td>
<td>732-722</td>
<td>Bad</td>
<td>Hosea</td>
<td>2K 17:1-41</td>
<td>Fall of Samaria, Assyrian captivity</td>
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<td>Rehoboam</td>
<td>931-913</td>
<td>Bad</td>
<td>Shemaiah</td>
<td>1K 12: 14:21-31</td>
<td>Rejected people’s appeal for lighter taxes—split nation</td>
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<td>Abijam</td>
<td>913-911</td>
<td>Bad</td>
<td></td>
<td>1K 15:1-8</td>
<td>Took Bethel and defeated Jeroboam</td>
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<td>2Ch 13</td>
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<td>Asa</td>
<td>911-870</td>
<td>Good</td>
<td>Azariah, Hanani</td>
<td>1K 15:9-24</td>
<td>Put away evil and idolatry</td>
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<td>Jehoshaphat</td>
<td>873-848</td>
<td>Good</td>
<td>Jehu, Eliezer, Jahaziel</td>
<td>1K 22:41-50</td>
<td>Made alliance with Israel and defeated many nations</td>
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<td>2Ch 17-20</td>
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<td>Jehoram</td>
<td>853-841</td>
<td>Bad</td>
<td>Elijah</td>
<td>2K 8:16-24</td>
<td>Married Athaliah and turned to Baal worship</td>
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<td>Ahaziah</td>
<td>841</td>
<td>Bad</td>
<td>Elijah</td>
<td>2K 8:25- 9:29</td>
<td>Died from wounds in battle with Syria</td>
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<tr>
<td>Athaliah</td>
<td>841-835</td>
<td>Bad</td>
<td></td>
<td>2K 11</td>
<td>Woman, usurped throne, killed her grandsons</td>
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<td>2Ch 22:10-23:21</td>
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<td>Joash</td>
<td>835-796</td>
<td>Good</td>
<td>Zechariah, Joel?</td>
<td>2K 11:21-12:21</td>
<td>King at 7 years old, made extensive repairs to temple</td>
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<td>Amaziah</td>
<td>796-767</td>
<td>Good</td>
<td>Man of God</td>
<td>2K 15:1-7</td>
<td>Waged civil war and was subjected by Israel for only time</td>
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<td>Uzziah</td>
<td>792-740</td>
<td>Good</td>
<td>Zechariah, Isaiah</td>
<td>2K 15:1-7</td>
<td>Entered temple to burn incense and was stricken with leprosy</td>
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<td>790-739</td>
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<td>Jotham</td>
<td>750-731</td>
<td>Good</td>
<td>Isaiah, Micah</td>
<td>2K 15:32-38</td>
<td>Prepared his ways before Lord</td>
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<td>2Ch 27</td>
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<td>Ahaz</td>
<td>735-715</td>
<td>Bad</td>
<td>Isaiah, Oded, Micah</td>
<td>2K 16</td>
<td>Turned to idolatry and worship of Baal</td>
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<td>2Ch 28</td>
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<td>Hezekiah</td>
<td>728-686</td>
<td>Good</td>
<td>Isaiah, Micah</td>
<td>2K 18-20</td>
<td>Removed idols, destroyed brazen serpent, saved Judah from captivity</td>
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<td>2Ch 29-32</td>
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728-686 Chronological Chart – Leon Wood has Hezekiah King at fall of Israel (2 Kings 18:1)
### Kings Of Judah After Fall of Israel

<table>
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<tr>
<th>King</th>
<th>Dates BC</th>
<th>Type</th>
<th>Prophets</th>
<th>References</th>
<th>Principle Events</th>
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<tbody>
<tr>
<td>Hezekiah</td>
<td>715-686</td>
<td>Good</td>
<td>Isaiah, Micah</td>
<td>2K 18:20; 2Ch 29:32</td>
<td>Removed idols, destroyed brazen serpent, saved Judah from captivity</td>
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<tr>
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<td>728-686</td>
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<td>2Ch 33:1-20</td>
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<tr>
<td>Manasseh</td>
<td>695-642</td>
<td>Bad</td>
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<td>2K 21:1-18; 2Ch 33:1-20</td>
<td>Reestablished idols, repented in later years</td>
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<tr>
<td></td>
<td>697-642</td>
<td></td>
<td></td>
<td>2Ch 33:21-25</td>
<td></td>
</tr>
<tr>
<td>Amon</td>
<td>642-640</td>
<td>Bad</td>
<td></td>
<td>2K 21:19-26; 2Ch 33:21-25</td>
<td>Idolatrous, killed by own servants</td>
</tr>
<tr>
<td>Jehoahaz</td>
<td>609</td>
<td>Bad</td>
<td>Jeremiah, Habakkuk</td>
<td>2K 23:31-34; 2Ch 36:1-4</td>
<td>Imprisoned by Pharaoh-Necho, died in Egypt</td>
</tr>
<tr>
<td>Jehoiakim</td>
<td>609-597</td>
<td>Bad</td>
<td>Jeremiah, Habakkuk</td>
<td>2K 23:34-24:7; 2Ch 36:5-8</td>
<td>Defeated by Babylonians</td>
</tr>
<tr>
<td>Jehoiachin</td>
<td>597</td>
<td>Bad</td>
<td>Jeremiah</td>
<td>2K 24:8-17; 2Ch 36:9-10</td>
<td>Jerusalem besieged, temple stripped of treasures</td>
</tr>
<tr>
<td>Zedekiah</td>
<td>597-586</td>
<td>Bad</td>
<td>Jeremiah</td>
<td>2K 24:18-25:7; 2Ch 36:11-21</td>
<td>Made king and taken into captivity by Nebuchadnezzar,</td>
</tr>
</tbody>
</table>

728-686 Chronological Chart – Leon Wood has Hezekiah King at fall of Israel (2 Kings 18:1)
<table>
<thead>
<tr>
<th>Prophet</th>
<th>Dates BC</th>
<th>Prophesied To…</th>
<th>Message</th>
</tr>
</thead>
<tbody>
<tr>
<td>Obadiah</td>
<td>845</td>
<td>Edom</td>
<td>“In the day that you stood on the other side… even you were as one of them” (1:11)</td>
</tr>
<tr>
<td>Joel</td>
<td>830</td>
<td>Israel &amp; Judah</td>
<td>“For the day of the Lord is great, and very terrible; who can endure it?” (2:11)</td>
</tr>
<tr>
<td>Jonah</td>
<td>780</td>
<td>Nineveh</td>
<td>“Yet forty days and Nineveh shall be overthrown” (3:4)</td>
</tr>
<tr>
<td>Amos</td>
<td>755</td>
<td>Israel</td>
<td>“Prepare to meet your God, O Israel” (4:12)</td>
</tr>
<tr>
<td>Hosea</td>
<td>750-725</td>
<td>Israel</td>
<td>“How can I give you up Ephraim? How can I hand you over Israel? My heart churns within me; my sympathy is stirred” (11:8)</td>
</tr>
<tr>
<td>Isaiah</td>
<td>740-690</td>
<td>Israel &amp; Judah</td>
<td>“Come now and let us reason together, says the Lord, though your sins are like scarlet, they shall be as white as snow” (1:18)</td>
</tr>
<tr>
<td>Micah</td>
<td>735-700</td>
<td>Israel &amp; Judah</td>
<td>“He has shewn you, O man, what is good; and what does the Lord require of you but to do justly, to love mercy, and to walk humbly with your God?” (6:8)</td>
</tr>
<tr>
<td>Zephaniah</td>
<td>630-625</td>
<td>Judah</td>
<td>“Seek righteousness, seek humility. It may be that you will be hidden in the day of the Lord’s anger” (2:3)</td>
</tr>
<tr>
<td>Nahum</td>
<td>663-612</td>
<td>Nineveh</td>
<td>“God is jealous and the Lord avenges… The Lord is slow to anger and great in power, and will not at all acquit the wicked” (1:2-3)</td>
</tr>
<tr>
<td>Jeremiah</td>
<td>627-586</td>
<td>Judah</td>
<td>“Though I make a full end of all nations where I have scattered you, yet I will not make a complete end of you” (30:11)</td>
</tr>
<tr>
<td>Habakkuk</td>
<td>612-606</td>
<td>Judah</td>
<td>“Behold the proud, his soul is not upright in him; but the just shall live by his faith” (2:4)</td>
</tr>
<tr>
<td>Daniel</td>
<td>606-536</td>
<td>Babylonian Kings</td>
<td>“The Most High rules in the kingdom of men, and gives it to whomever He chooses” (4:25)</td>
</tr>
<tr>
<td>Ezekiel</td>
<td>592-570</td>
<td>Captives</td>
<td>“Although I have scattered them among the countries, yet I shall be a little sanctuary for them in the countries where they have gone” (11:16)</td>
</tr>
<tr>
<td>Haggai</td>
<td>520</td>
<td>Remnant of Israel</td>
<td>“Is it time for you yourselves to dwell in your paneled houses, and this temple to lie in ruins” (1:4)</td>
</tr>
<tr>
<td>Zechariah</td>
<td>520-518</td>
<td>Remnant of Israel</td>
<td>“Thus says the Lord of hosts: ‘Return to me’ says the Lord of hosts, ‘and I will return to you’ says the Lord of hosts” (1:3)</td>
</tr>
<tr>
<td>Malachi</td>
<td>445-432</td>
<td>Israel</td>
<td>“Will a man rob God? Yet you have robbed me!” (3:8)</td>
</tr>
</tbody>
</table>
### Rate of Travel in Biblical Times

<table>
<thead>
<tr>
<th>Type of Travel</th>
<th>Speed</th>
<th>Unit</th>
</tr>
</thead>
<tbody>
<tr>
<td>On Foot</td>
<td>18 to 20</td>
<td>Miles/day</td>
</tr>
<tr>
<td>Horse</td>
<td>30</td>
<td>Miles/day</td>
</tr>
<tr>
<td>Mule/Horse</td>
<td>3</td>
<td>Miles/hr</td>
</tr>
<tr>
<td>Donkey</td>
<td>10 to 20</td>
<td>Miles/day</td>
</tr>
<tr>
<td>Camel</td>
<td>25</td>
<td>(40 - 45 if pushed)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>3 days without water</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Carry 500 to 1000 lbs</td>
</tr>
<tr>
<td>Messengers/Couriers</td>
<td>60</td>
<td>Miles/day</td>
</tr>
<tr>
<td>Persian Messenger Services</td>
<td>170</td>
<td>Miles/day</td>
</tr>
<tr>
<td>Roman Couriers</td>
<td>50</td>
<td>(5 miles/hr)</td>
</tr>
<tr>
<td>Armies</td>
<td>15</td>
<td>Miles/day</td>
</tr>
<tr>
<td>Thutmose III</td>
<td>5</td>
<td>Miles/day</td>
</tr>
<tr>
<td>Alexander the Great</td>
<td>19 - 45</td>
<td>Miles/day</td>
</tr>
</tbody>
</table>

- **Source:** Eerdmans Dictionary of the Bible
- **Source:** The Lion Encyclopedia of the Bible

### Linear Measures

<table>
<thead>
<tr>
<th>Measure</th>
<th>Description</th>
<th>Equivalent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Long Reed</td>
<td>6 long cubits</td>
<td>3.11 m / 10.2 ft</td>
</tr>
<tr>
<td>Reed</td>
<td>6 cubits</td>
<td>2.67 m / 8.75 ft</td>
</tr>
<tr>
<td>Fathom</td>
<td>1.8 m / 6 ft</td>
<td></td>
</tr>
<tr>
<td>Long Cubit</td>
<td>7 handbreadths</td>
<td>51.8 cm / 20.4 in</td>
</tr>
<tr>
<td>Cubit</td>
<td>2 spans / 6 handbreadths</td>
<td>44.5 cm / 17.5 in</td>
</tr>
<tr>
<td>Short Cubit</td>
<td>38 cm / 15 in</td>
<td></td>
</tr>
<tr>
<td>1 Roman stadium</td>
<td>¼ Roman mile</td>
<td>185 m / 606.95 ft</td>
</tr>
</tbody>
</table>

#### Fingerbreadth
- (¼ handbreadth)
- 1.85 cm / 0.73 in

#### Handbreadth
- (4 fingerbreadths)
- 7.4 cm / 2.9 in

#### Span
- (3 handbreadths)
- 22.2 cm / 8.75 in

#### Cubit
- Measured from elbow to finger tip
- 17.5 in (18 in or 450 mm)

#### Long Cubit
- Handbreadth longer
- 20.4 in or 518 mm

#### Short Cubit
- 15 in or 380 mm

6 cubits = 1 reed

#### Finger
- Width of forefinger
- ¾ in / 19 mm

#### Palm or Handbreath
- Width of the hand at base of the fingers
- 3 in / 76 mm

#### Span
- Outstretched hand from thumb to little finger
- 9 in / 230 mm
Liquid Measures

**Cor** (10 baths / 60 hins)
220 L / 58.1 gal

**Bath** (6 hins)
22 L / 5.81 gal

**Hin** (12 logs)
3.67 L / 7.75 pt

**Log** (½ hin)
0.31 L / 0.66 pt

Dry Measures

**Homer** (1 cor / 10 ephahs)
220 L / 200 dry qt

**Ephah** (3 seahs / 10 omers)
22 L / 20 dry qt

**Seah** (3½ omers)
7.33 L / 6.66 dry qt

**Omer** (1½ cabs)
2.2 L / 2 dry qt

**Cab**
1.22 L / 1.11 dry qt

**Quart**
1.08 L / 0.98 dry qt
Currency and Weight in the Hebrew Scriptures

Gerah (\(\frac{1}{20}\) shekel)
0.57 g / 0.01835 oz t
10 gerahs = 1 bekah

Bekah
5.7 g / 0.1835 oz t
2 bekahs = 1 shekel

Pim
7.8 g / 0.2508 oz t
1 pim = \(\frac{1}{2}\) shekel

Shekel
11.4 g / 0.367 oz t
50 shekels = 1 mina

Mina
570 g / 18.35 oz t
60 minas = 1 talent

Talent
34.2 kg / 1,101 oz t

Shekel weight

Daric (Persian, gold)
8.4 g / 0.27 oz t
Ezra 8:27

MONEY IN THE BIBLE

MONETARY VALUES

<table>
<thead>
<tr>
<th>NAME (EQUIVALENT)</th>
<th>VALUE</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Old Testament</strong></td>
<td></td>
</tr>
<tr>
<td>shekel</td>
<td>$0.32 - $9.60*</td>
</tr>
<tr>
<td>mina (50 shekels)</td>
<td>$16.00 - $480.00</td>
</tr>
<tr>
<td>talent (60 minas)</td>
<td>$960.00 - $28,000.00</td>
</tr>
</tbody>
</table>

*value depends on weight of currency (light or heavy) and type of currency (silver or gold)
Currency and Weight in the Christian Greek Scriptures

Pound (Roman)
327 g / 11.5 oz
John 12:3
“A pound of perfumed oil, genuine nard”

Mina
100 drachmas
340 g / 10.9 oz t
Luke 19:13
~ about 100 days’ wages

Talent
60 minas
20.4 kg / 654 oz t
Matthew 18:24
Revelation 16:21
~ about 20 years’ wages

MONEY IN THE BIBLE

MONETARY VALUES

<table>
<thead>
<tr>
<th>NAME (EQUIVALENT)</th>
<th>VALUE</th>
</tr>
</thead>
<tbody>
<tr>
<td>New Testament</td>
<td></td>
</tr>
<tr>
<td>mite or lepton</td>
<td>$0.0012</td>
</tr>
<tr>
<td>farthing or quadran (2 miles)</td>
<td>$0.0024</td>
</tr>
<tr>
<td>penny (1 Roman denarius)</td>
<td>$0.016 (daily wage of a laborer)</td>
</tr>
<tr>
<td>mina or pound (100 Roman denarii)</td>
<td>$0.16</td>
</tr>
<tr>
<td>talent (240 Roman aurei)</td>
<td>$0.960.00</td>
</tr>
</tbody>
</table>

*value depends on weight of currency (light or heavy) and type of currency (silver or gold)*

Coins of the Gospels

SILVER DENARIUS
The denarius was considered a fair day’s wage for a laborer in the first century. Jesus asked in one case the coin when asked a man he was to pay taxes to Caesar (Matt 22:16).

What one coin could buy:
10 lbs. of wheat
(or a loaf).

SILVER SHEKEL
The shekel was the basic weight and value unit in ancient Jewish coinage. It was used in the Temple of Jerusalem.

What one coin could buy:
A mutton lamp, 10 lbs. of wheat, or a day’s wages.

SILVER HALF SHEKEL
The half-shekel was the first and last stated value of the temple tax prescribed in the Mosaic law (Ex 30:13) because of the high purity of that coin.

What one coin could buy:
A heka, or a full day’s wages.

JUDEAN SILVER
The 30 pieces of silver that Judas Iscariot received for betraying Jesus were silver shekels, the equivalent of 30 denarii.

BRONZE PRUTAH
The bronze prutah was a common coin, worth only 1/10 the value of a denarius.

What one coin could buy:
10 lbs. of wheat

BRONZE LEPTON
The bronze lepton was a small copper coin, the lower limit of the purity of the currency.

What one coin could buy:
A salt of the earth household.

GRAPHIC BY AMELI MATHIEU. COPYRIGHT 2011 LOGOS BIBLE SOFTWARE.
Biblical Units and Measurements

A look at how goods were measured and weighed in biblical times compared to present day:

<table>
<thead>
<tr>
<th></th>
<th>BIBLE</th>
<th>U.S./ENGLAND</th>
<th>METRIC</th>
</tr>
</thead>
<tbody>
<tr>
<td>WEIGHT</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>gerah</td>
<td>.02 ounces</td>
<td>.6 gram</td>
</tr>
<tr>
<td></td>
<td>bekah</td>
<td>.2 ounces</td>
<td>5.5 grams</td>
</tr>
<tr>
<td></td>
<td>pim</td>
<td>.3 ounces</td>
<td>7.6 grams</td>
</tr>
<tr>
<td></td>
<td>shekel</td>
<td>.4 ounces</td>
<td>11.6 grams</td>
</tr>
<tr>
<td></td>
<td>mina</td>
<td>1.25 pounds</td>
<td>.6 kilogram</td>
</tr>
<tr>
<td></td>
<td>talent</td>
<td>75 pounds</td>
<td>34 kilograms</td>
</tr>
<tr>
<td>DRY GOODS</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>cab</td>
<td>1 quart</td>
<td>1 liter</td>
</tr>
<tr>
<td></td>
<td>omer</td>
<td>2 quarts</td>
<td>2 liters</td>
</tr>
<tr>
<td></td>
<td>seah</td>
<td>7 quarts</td>
<td>7.3 liters</td>
</tr>
<tr>
<td></td>
<td>ephah</td>
<td>.6 bushel</td>
<td>22 liters</td>
</tr>
<tr>
<td></td>
<td>lethek</td>
<td>3 bushels</td>
<td>110 liters</td>
</tr>
<tr>
<td></td>
<td>cor/homer</td>
<td>6 bushels</td>
<td>220 liters</td>
</tr>
<tr>
<td>LIQUIDS</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>log (right)</td>
<td>.3 quart</td>
<td>.3 liter</td>
</tr>
<tr>
<td></td>
<td>hin (left)</td>
<td>4 quarts</td>
<td>4 liters</td>
</tr>
<tr>
<td></td>
<td>bath</td>
<td>6 gallons</td>
<td>22 liters</td>
</tr>
<tr>
<td>LENGTH</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>handbreadth</td>
<td>3 inches</td>
<td>8 centimeters</td>
</tr>
<tr>
<td></td>
<td>span</td>
<td>9 inches</td>
<td>23 centimeters</td>
</tr>
<tr>
<td></td>
<td>cubit</td>
<td>18 inches</td>
<td>.5 meter</td>
</tr>
</tbody>
</table>
### Rate of Travel in Biblical Times

<table>
<thead>
<tr>
<th>Mode</th>
<th>On Foot</th>
<th>Horse</th>
<th>Donkey</th>
<th>Camel</th>
<th>Courier</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>18 to 20 miles/day</td>
<td>30 miles/day</td>
<td>10-20 miles/day</td>
<td>25 miles/day</td>
<td>Typical - 60 miles/day</td>
</tr>
<tr>
<td></td>
<td>1.8 to 2 miles/hr</td>
<td>3 miles/hr</td>
<td>Carry about 150 lbs</td>
<td>45 miles/day if pushed</td>
<td>Persian 170 miles/day</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>3 days wo water</td>
<td>(Like pony express)</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Carry 500 – 1000 lbs</td>
<td>Roman - 50 miles/hr</td>
</tr>
</tbody>
</table>

**Rate of Travel in Biblical Times for Armies**

<table>
<thead>
<tr>
<th>Army</th>
<th>Typical Army</th>
<th>Thutmose III</th>
<th>Alexander the Great</th>
<th>Roman</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>15 miles/day</td>
<td>5 miles/day</td>
<td>19 miles/day</td>
<td>18 miles/day</td>
</tr>
</tbody>
</table>

**Note:** Known to have gone 45 miles/day

Source: Eerdmans Dictionary of the Bible
The Prophets: Interpreters of Israelite History

The following is material either summarized or taken verbatim from the text of a lecture by Phil Roberts presented at the Florida College Lectures in 1989. The material has also been supplemented with class material from Jim Jonas’s “Prophets and Prophecy” and other sources.

I. INTRODUCTION
A. When we study from section to section, or chapter to chapter, the material of the prophets may seem somewhat disorganized. It often does not fit into a neat outline (like a lot of sermons).
B. However, by considering the role of the prophet and his purpose, it is possible to uncover an overall pattern that all the prophets follow. By the guidance of the Holy Spirit, they were God’s interpreters of history.

II. THE ROLE OF THE PROPHETS
A. A prophet was an instrument by which God told His messages to man, whether concerning events in the future or reiterating what God said in past.
B. Terms: Prophet (used over 300x in the OT); seer (cf. 1 Sam 9:9); man of God (nearly half the references used of Elisha).
C. There are three ways to understand the role of the prophets.
   1. They are Spokesmen for God, serving as “forthtellers,” speaking what God put in their mouth.
      a) To warn the nations of the coming judgment.
      b) To explain why the judgment had come upon them.
      c) To give assurance, at least to a remnant, of a hope that lay beyond the judgment.
   2. They are Preachers of the Covenant, relating their message to God’s previous promises to the nation of Israel.
   3. They are historians, or Interpreters of the Israelites’ History. Without their interpretation God’s people would not know why an event was occurring.

III. FULFILLMENT OF PROPHECY
A. Moses tells the people that to you know a prophet is true by fulfillment of his prophecy.
B. Deuteronomy 18:18-22(ESV)

   18I will raise up for them a prophet like you from among their brothers. And I will put my words in his mouth, and he shall speak to them all that I command him. 19And whoever will not listen to my words that he shall speak in my name, I myself will require it of him. 20But the prophet who presumest to speak a word in my name that I have not commanded him to speak, or who speaks in the name of other gods, that same prophet shall die. 21And if you say in your heart, ‘How may we know the word that the Lord has not spoken?’ 22when a prophet speaks in the name of the Lord, if the word does not come to pass or come true, that is a word that the Lord has not spoken; the prophet has spoken it presumptuously. You need not be afraid of him.
C. Types of Prophecy depends on when the prophecies would be fulfilled;
   1) **Short Term Prophecies** - Sometimes prophecies looked into the short-range future and gave specific indications of what would transpire. While it is possible for an uninspired forecaster to analyze a trend and project an outcome with a degree of certainty, Biblical prophecies often foretell what is unforeseeable.
   2) **Medium-Range Prophecies** - Things prophesied & fulfilled within a lifespan:
   3) **Long-Range Prophecies** - Sometimes great stretches of time are interposed between God's prophesies and their fulfillment. This is inconsequential as to the certainty of the prophecy made, for God doesn't unnecessarily procrastinate or forget His promises.
   4) **Messianic Prophecies** – Are Long-Range Prophecies that are a key part of the prophets, for these prophecies offer hope to the people of a better day.
      a) Passage clearly indicates it is Messianic Prophecy.
      b) We our told in New Testament that a passage in the Old Testament is a direct prophecy/fulfillment connection.
      c) We must also remember that many prophecies had an immediate, literal fulfillment with an additional long-term application.
   5) **Interpretation of Prophecy Fulfillment** – Old Testament prophecy will often use figurative language to describe literal events that will happen. A good bible student needs to view with respect to original audience reading/hearing the prophecy, the people who saw the prophecy fulfilled, and how it helps to be better Christians today. Many people would want some portion of the prophecy to be unfulfilled and apply current events to these ancient prophecies. An underlining theme to this practice is the desire for people to have a second chance when the Lord comes again and to treat the figurative passages as literal events and so concluding the prophecies are unfulfilled.

IV. **THE PROPHETIC PARADIGM or COMMON ELEMENTS** – Throughout the Major and Minor Prophets there are some common messages. Summarized below and will be referenced as we proceed thru the class.

A. **The Lord Controls History** is summed up in the phrase “thus says the Lord” - is the cause of all history, past, present, and future.
B. **Israel is an “Chosen Nation/People” thus with the blessings comes the need to keep God’s law**
C. **The Rebellion of Israel as seen in their failure to obey God’s law**
D. **Judgment to Come is warned**
E. **Divine Compassion** when judgment comes, God will not forget His people
F. **Call to Repentance**
G. **Redemption and Restoration in not for those spoken to at least at a future time**
H. **The Kingdom of God** will be for all people
V. USING HOSEA AS AN EXAMPLE OF THE PROPHETIC PARADIGM

A. The Lord Controls History

When the Prophets introduce their oracles, as they almost invariably do, with a “Thus saith the LORD,” or some similar phrase, they are not simply identifying themselves as spokesmen for God. Nor are they just announcing God’s opinions or predictions about the future. The spoken word of God is not the prediction of future history. It is the cause of all history, past, present, and future. It is this absolute control of history that allows God to make covenants in which He spells out what He will do with the nation of Israel and how He will use them to accomplish His purpose for all the nations.

_Hosea 4:1 (ESV)_

_Hear the word of the Lord_, O children of Israel,

_for the Lord has a controversy with the inhabitants of the land._

_There is no faithfulness or steadfast love,_

_and no knowledge of God in the land;_

B. Israel is an “Chosen Nation/People

According to the covenant with Abraham, the ultimate purpose of God in history was to bring a blessing to all the nations of the earth (Gen. 12:3). In order to achieve that goal, God chose the seed of Abraham, the nation of Israel, as the instrument through which He would bring this blessing to all the nations of the earth. Thus the prophets continually reminded the nation of her privileges and blessings.

_Hosea 11:1 (ESV)_

_When Israel was a child, I loved him, and out of Egypt I called my son._

C. Rebellion of Israel

They held to a national version of the doctrine that one cannot fall from grace. In so doing, they simply forgot that they were also under the Mosaic covenant, and that that covenant required obedience on their part. They looked at the covenant with Abraham (and later at the covenant with David as well) as a guarantee that God would forever favor and protect them.

_Hosea 11:2 (ESV)_

_The more they were called, the more they went away:_

_they kept sacrificing to the Baals and burning offerings to idols._

D. Judgment to Come

Hosea would describe the coming judgment as a return to Egypt (using the terminology of the curses of the covenant which described the judgment as a return to Egypt (Deut. 28:68)). In fact, a little later on he said that they would not go to Egypt but to Assyria (11:5), which was where the Northern tribes were sent.

_Hosea 9:3 (ESV)_

_They shall not remain in the land of the Lord, but Ephraim shall return to Egypt, and they shall eat unclean food in Assyria._
E. Divine Compassion
The announced judgments came crashing down on the nation in the form of the Assyrian and Babylonian invasions. Yet even in judgment, God still loved His people. It is as though the very harshness of the judgment aroused the divine compassion within Him so that God could not and would not cast off His people forever.

Hosea 11:8 (ESV)
How can I give you up, O Ephraim?
How can I hand you over, O Israel?
How can I make you like Admah?
How can I treat you like Zeboiim?
My heart recoils within me; my compassion grows warm and tender.

F. Call to Repentance
But God cannot bring His people back against their will and without their repentance. To do so would be a violation of His own holiness. Thus the prophets call upon the nation to repent. Often the prophets call for repentance even as they are decrying the sin of the nation and announcing impending judgment:

Hosea 14:1-2 (ESV)
Return, O Israel, to the Lord your God, for you have stumbled because of your iniquity.
Take with you words and return to the Lord; say to him, “Take away all iniquity; accept what is good, and we will pay with bulls the vows of our lips.

G. Redemption & Restoration
The great bulk of a prophet’s message usually centered on the immediate crisis. Thus the doctrines of sin, judgment, and repentance dominate in the prophets, doctrines which were all based on the Mosaic covenant. But their objectives stretched beyond the immediate present. Once the prophets looked beyond that immediate judgment of Israel to the ultimate purposes God had for the nation, then their preaching returned once again to the great themes and enduring hopes of the everlasting covenants with Abraham and David.

Hosea 14:7 (ESV)
They shall return and dwell beneath my shadow; they shall flourish like the grain; they shall blossom like the vine; their fame shall be like the wine of Lebanon.

H. Kingdom of Heaven for all people
The promise to Abraham envisioned not simply the salvation and blessing of the physical seed of Abraham, the Jews. On the contrary, the whole purpose of God’s selection of the seed of Abraham was that all the nations of the earth might be blessed through them. Hosea does not really have a passage dealing with this item (he is the last prophet to Israel). Many examples and the last lesson of the study will deal with the promised Messiah and blessings coming to all nations.
The Kingdom(s) of Israel

The Dynasties of Israel and Judah (1051-586 BCE)
Periods Of Prophetic Activity—Although there were always prophets who tried to keep Israel’s rulers on the right track, there were some prominent periods of prophetic activity.

- Assyrian Period—The threats of Assyrian domination and captivity were very real because of the idolatrous course the northern ten tribes were following. Assyria would bring God’s judgment upon Israel (Isaiah 10:5-12), and He sent His prophets to warn them about it. Prophetic activity flourished during this time.
  - Obadiah (845 BC). Warned Edom of God’s judgment against them (1-4, 10-11, 15)
  - Joel (830 BC). Warned of the coming “day of the Lord.” (2:11)
  - Jonah (780 BC). Warned Assyria of judgment if they did not repent (1:1-3; 3:1-5; 4:1-2,9-11)
  - Hosea (750-725 BC). Married a woman of harlotry, illustrating God’s love for His people who had played the harlot with idolatrous gods (1-3; 11:8; 14:1-9).
  - Micah (735-700 BC). Spoke out against injustices in Israel (6:8).

- Babylonian Period—Israel was finally overthrown in 722 BC, but Judah continued to exist for over a century because of the influence of some good kings and righteous prophets. Eventually though, she too turned completely away from God. He sent the Babylons as His rod of punishment (Jeremiah 51:20-26).
  - Zephaniah (630-625 BC). Warned of the Babylons becoming a growing threat to world judgment (1:14-16; 2:3).
  - Jeremiah (627-586 BC). Warned of Babylonian captivity for 40 years without results (25:1-14; 30:11). Also wrote the book of Lamentations after the fall of Jerusalem (Lamentations 1:12).
  - Habakkuk (612-606 BC). Struggled to accept the judgment which God was sending against Judah (2:4; 3:16-19).
  - Daniel (606-536 BC). Prophesied as God’s representative to the heathen kings. He reminded them of who appointed and overthrew world rulers (2:24-25; 4:25).
  - Ezekiel (592-570 BC). Prophesied to God’s people in captivity to give them hope of a remnant returning to their homeland (11:14-21; 37:1-14).

- Persian Period—After Israel’s return to Palestine, she began rebuilding the temple, the city of Jerusalem, and the nation. God sent prophets to those people to remind them of their purpose and objective as a nation, and to keep them morally pure until the arrival of the Messianic period.
  - Haggai (520 BC). Prophesied to the remnant who had forgotten why they had returned to Jerusalem. His message was to “build the temple” (1:4-9).
  - Zechariah (520-518 BC). Prophesied to encourage the completion of the temple, and also saw visions of the Messianic period (1:3; 8:3; 14:9).
  - Malachi (445-432 BC). Warned the people to return to God, and to watch for the coming of Elijah before the coming of “the great and terrible day of the Lord” (1:6-8,12-14; 3:1-3,8; 4:5-6).
Oracles against the Nations in the Prophets

<table>
<thead>
<tr>
<th></th>
<th>Isaiah</th>
<th>Jeremiah</th>
<th>Ezekiel</th>
<th>Joel</th>
<th>Amos</th>
<th>Obadiah</th>
<th>Jonah</th>
<th>Nahum</th>
<th>Zephaniah</th>
<th>Zechariah*</th>
</tr>
</thead>
<tbody>
<tr>
<td>Arabia</td>
<td>21:13–17</td>
<td></td>
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<tr>
<td>Assyria (Nineveh)</td>
<td>10:5–19; 14:24–27</td>
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<td>(Nineveh)</td>
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<tr>
<td>Elam</td>
<td></td>
<td>49:34–39</td>
<td></td>
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<td>Ethiopia</td>
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<td>2:12–15</td>
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<tr>
<td>Gaza</td>
<td></td>
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<td></td>
<td>1:6–8</td>
<td></td>
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<td></td>
<td>9:5</td>
</tr>
<tr>
<td>Kedar and Hazor</td>
<td></td>
<td>49:28–33</td>
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<tr>
<td>Lebanon</td>
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<td>11:1–3?</td>
</tr>
</tbody>
</table>

*Additional cities/states are denounced in 9:1–8: Hadrach, Aram (v. 1); Ashkelon, Ekron (v. 5); Ashdod (v. 6)
Chart of the Kings and Prophets of Israel and Judah

Northern Kingdom (Over Northern Tribes):
- Saul
- Ishbosheth

David (Over All Israel):
- David

Southern Kingdom:
- Solomon
- Rehoboam
- Abijam (Abijah)
- Asa
- Jehoshaphat
- Ahab
- Ahaiah
- Jehoram (Joram)
- Joash (Jehoash)
- Jeroboam II
- Zachariah
- Shallum
-Menahem
- Pekah
- Hoshea

Israel taken into captivity by Assyria

Joshua

Major Prophet

Minor Prophet

70 year captivity of Judah by Babylonia

Captive ended by decree of Cyrus—first return of captives to Jerusalem under Zerubbabel

Return of additional captives to Jerusalem under Ezra

Final return of captives under Nehemiah

Approximately 400 B.C. End of Old Testament
CONCILIATION

Nahum
ORACLE OF NINEVEH
Fall of Nineveh
CHAPTER 1
CHAPTER 2
CHAPTER 3

KEY VS. 1:2
The LORD is a jealous and avenging God; the LORD is avenging and wrathful; the LORD takes vengeance on his adversaries and keeps wrath for his enemies.

THE SEIGE OF NINEVEH
1:2 His avenging jealousy
1:3 His amazing longsuffering
1:3-6 His awesome power
2:3-5 The chaotic carnage
2:6 The dissolution of the palace
2:7 The ensuing captivity
2:8-10 The despoiling of Nineveh
2:11-13 The fate of the lion (Assyria)

PROPHECY OF NINEVEH'S DOWNFALL
2:3-3:19

SEQUEL TO JONAH
But instead of mercy, it's wrath

CHAPTER 1
God's mercy

CHAPTER 2
God's mercy

CHAPTER 3

WOE!!
Nineveh stood guilty before a holy God - she was bloody - she was deceitful - she was rapacious.
As Nineveh sowed, so must she reap!
The judgment was to be like that of No-Amon (Thebes)
3:8-10, a chaotic collapse was her lot, 3:14-18
The doom of Nineveh is irremediable
3:19

PSALM OF GOD'S MAJESTY
1:2 - 2:2

STRONGHOLD OF GOD'S PEOPLE 4:7
The goodness of the Lord
The protection of the Lord
The knowledge of the Lord
The recipients of his protection
"EMBRACE"

HABAKKUK
FAITH UNDER FIRE
Why wicked Babylon

FAITH TESTED
CH. 1
HABAKKUK'S COMPLAINT:
SIN & VIOLENCE THROUGHOUT THE LAND 1:1-4
GOD, IN JUDGMENT, PREPARES THE CHALDEANS TO INVADE
1:5-11
HABAKKUK'S REACTION
1:12-17

FAITH TAUGHT
CH. 2
THE PROPHET ASCENDS HIS WATCH TOWER 2:1-5
THE PROPHET UTTERS FIVE WOE'S AGAINST:

FAITH TRIUMPHANT
CH. 3

KEY VS. 2:4
C. 609 - 605

PSALM OF PRAISE

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ZEPHANIAH

"YAHWEH HIDES/PROTECTS"

"THE GODLY REMNANT SHALL BE RESTORED"

Day of Lord's anger

Judgments Against Surrounding Nations
1. Philistia 2:4-7
2. Trans-Jordan 2:8-11
3. Ethiopia 2:12

Nature of Remnant 3:12
Return of Remnant 3:10
Future of Remnant 3:9-11

The Future of Glory of Israel
FUTURE KINGDOM 3:8-20

CALL TO REPENTANCE
2:1-3

Recipients of Appeal x4
1. Urgency of Appeal x2
Nature of Appeal x5
Value of Appeal x3

The Day of the Lord 1:1-3:7

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<table>
<thead>
<tr>
<th>Prophet</th>
<th>Date (B.C.)</th>
<th>Meaning of the Name</th>
<th>Prophecies To / About</th>
<th>Theme of the Book</th>
<th>Major Sins</th>
<th>Chart of the Minor Prophets</th>
</tr>
</thead>
<tbody>
<tr>
<td>Obadiah</td>
<td>840 - 830</td>
<td>(Worshipper of YHWH)</td>
<td>Against Edom, Edom's destruction, Israel's restoration.</td>
<td>Day of the Lord, The Eternal will roar</td>
<td>Edom had continual violence toward Jacob. Edom cheated when Judah was taken captive.</td>
<td></td>
</tr>
<tr>
<td>Joel</td>
<td>830 - 750</td>
<td>(Dove)</td>
<td>Israel (Ten Tribes of Israel)</td>
<td>Day of the Lord, The Eternal will repent.</td>
<td>Adultery, drunkenness, idolatry, licentiousness</td>
<td></td>
</tr>
<tr>
<td>Jonah</td>
<td>780 - 740</td>
<td>(Dove)</td>
<td>Nineveh, with implications to all people.</td>
<td>Day of the Lord, The Eternal will repent.</td>
<td>Oppression of poor, sexual immorality, wanton luxury, corrupt law and men, murder.</td>
<td></td>
</tr>
<tr>
<td>Amos</td>
<td>760</td>
<td>Burden Bearer</td>
<td>Israel, Judah, Benjamin, all tribes of Israel</td>
<td>Day of the Lord, The Eternal will repent.</td>
<td>Wanton luxury, corruption, prostitution, and temple prostitutes</td>
<td></td>
</tr>
<tr>
<td>Hosea</td>
<td>750-725</td>
<td>(Salvation)</td>
<td>Assyrians, primarily city of Nineveh</td>
<td>Day of Christ, Babylon is repented</td>
<td>Cruelty of Assyrians, stepped boundaries</td>
<td></td>
</tr>
<tr>
<td>Micah</td>
<td>725 - 700</td>
<td>(Who is like YHWH)</td>
<td>Judah, Jerusalem, all Israel</td>
<td>Day of the Lord, The Eternal will repent.</td>
<td>Aggression and plunder, greed, graft, violence in building, inhumanity and idolatry</td>
<td></td>
</tr>
<tr>
<td>Nahum</td>
<td>700</td>
<td>(Consolation)</td>
<td>Babylon with implications for all people</td>
<td>Day of the Lord, The Eternal will repent.</td>
<td>Neglect in building God's House, idolatry</td>
<td></td>
</tr>
<tr>
<td>Habakkuk</td>
<td>608 - 605</td>
<td>(Embrace)</td>
<td>Judah, all people, all Israel</td>
<td>Day of the Lord, The Eternal will repent.</td>
<td>Joshua's filthy garments, lack of judgment, lack of mercy and peace, living in evil ways</td>
<td></td>
</tr>
<tr>
<td>Zephaniah</td>
<td>609</td>
<td>(Hidden by YHWH)</td>
<td>Judah, all people, all Israel</td>
<td>Day of the Lord, The Eternal will repent.</td>
<td>Israel, Judah, Benjamin, all tribes of Israel</td>
<td></td>
</tr>
<tr>
<td>Haggai</td>
<td>520</td>
<td>(Festival)</td>
<td>Zerubbabel, Joshua and the returned remnant</td>
<td>Day of the Lord, The Eternal will repent.</td>
<td>Be prepared for the messenger that is to come</td>
<td></td>
</tr>
<tr>
<td>Zechariah</td>
<td>520 - 480</td>
<td>(Remembered by YHWH)</td>
<td>The coming of God's Kingdom, preceded by building of Temple</td>
<td>Day of the Lord, The Eternal will repent.</td>
<td>Israel, twelve tribes and the church</td>
<td></td>
</tr>
<tr>
<td>Malachi</td>
<td>420 - 400</td>
<td>(My Messenger)</td>
<td>Zerubbabel, Joshua and the returned remnant</td>
<td>Day of the Lord, The Eternal will repent.</td>
<td>Israel, God today (the church)</td>
<td></td>
</tr>
</tbody>
</table>

**Major Sins:**
- Adultery
- Drunkenness
- Idolatry
- Licentiousness
- Oppression of poor
- Sexual immorality
- Wanton luxury
- Corruption of law and men
- Murder
- Wanton luxury
- Corruption, prostitution, and temple prostitutes
- Cruelty of Assyrians
- Steps boundaries
- Aggression and plunder
- Greed
- Graft
- Violence in building
- Inhumanity
- Idolatry
- Neglect in building God's House
- Idolatry
- Joshua's filthy garments
- Lack of judgment
- Lack of mercy and peace
- Living in evil ways
- Israel, twelve tribes
- The church
- Israel, God today (the church)