

Prophet: Jonah, son of Amittai, from Gath-heper (southwest of Sea of Galilee)

Setting: Material prosperity yet spiritual poverty (2 Kgs. 14:23f)

Genre: History (cf. Matt. 12:38f)

Author/Date: Unknown, though events likely take place in 8th c. B.C.

Theme(s): Rebellion, Repentance, Redemption

Message: Highlighted by the contrast of Jonah's rebellion (external and internal) with the pagan repentance, God proclaims His sovereign mercy to offer redemption to whomever He chooses!

Jonah's Commission (1:1-3)	Jonah & Pagan Sailors (1:4-16)	Jonah's Pious Prayer (1:17-2:10)	Jonah's Re-commission (3:1-3)	Jonah & Pagan Ninevites (3:4-10)	Jonah's Angry Prayer (4:1-4)	YHWH's Compassion (4:5-11)
<p>God calls Jonah to deliver His message against Nineveh (<i>near Mosul, Iraq</i>) as their <i>evil</i> had distinguished them in the sight of God. [<i>Assyria was known for its violent war tactics and oppression of their enemies. Two known inscriptions attest to their oppression of Israel</i>]. BUT, in contrast to God's call, Jonah flees away from YHWH, going as far as possible!</p>	<p>In response, YHWH <i>hurls</i> a storm so that the ship threatens to break up and the sailors <i>hurl</i> cargo overboard. Called to confront <i>evil</i>, Jonah is now a source of <i>evil</i>. Confronted, Jonah tells them about his God and offers a solution, <i>hurl</i> him overboard. In contrast to Jonah's disregard for Nineveh, the sailors value his life. When they finally <i>hurl</i> him overboard, YHWH stills the storm. Unlike Jonah's empty 'fear', the sailors show fear with sacrifices & vows.</p>	<p>God sends a big fish to save him, and Jonah thanks God for delivering him from certain death. Despite his reliance on the Psalms, Jonah's prayer is incredibly self-centered, lacking any evidence of repentance. Jonah contrasts two groups: idolaters cut off from God's loyal love, and his pledge of loyalty to fulfill his vows. God rescues Jonah.</p>	<p>God again calls Jonah to deliver His message to Nineveh. BUT, there is no mention of their <i>evil</i> here, only their status in God's sight, <i>a great city to God</i>. In contrast to Jonah's initial rebellion (away from YHWH), he obeys God's command, at least externally. (cf. 4:1-4)</p>	<p>Jonah delivers God's message of coming judgment to Nineveh (<i>no stated condition</i>). Least to greatest, the people quickly respond with repentance, an ironic contrast to Jonah (& Israel's) constant rebellion. When God saw their repentance from <i>evil</i>, both in word and deed, He relents of the <i>evil</i> He had promised to bring upon them.</p>	<p>Jonah is angry that God chose to show mercy to Nineveh. Ironically, the <i>evil</i> has shifted from pagans to God's prophet. Jonah's witness to the character of God (Ex. 34:7) contrasts God's mercy with Jonah's hatred. Though he was saved by God's mercy, Jonah again would rather die than see God show mercy to Israel's enemy.</p>	<p>Jonah still hopes to see Nineveh destroyed! BUT, God uses a plant as an object lesson to deliver Jonah from the <i>evil</i> in his heart. When the <u>LORD God</u> robs his comfort, Jonah becomes angry. If Jonah pities a mere plant, God asks why He should not pity a city filled with spiritually-ignorant people (<i>and animals</i>) that He created. This book shows the <i>inclusion</i> of the nations in God's salvific plan.</p>

Prophet: Hosea, “YHWH has saved”

Date: Prior to the Assyrian invasion of Jezreel (733 B.C.)

Setting: Spiritual and social decline in Israel

Theme: Spiritual Adultery

Message: Through his life and message, Hosea confronts Israel’s spiritual adultery, alternating between caution of God’s imminent judgment and comfort of His future restoration, concluding with a call for their repentance.

Confront: Adultery (1:2-9)	Comfort: Restored (1:10-2:1)	Confront: Adultery (2:2-13)	Comfort: Restored (2:14-3:5)	Confront: Adultery (4:1-5:15)	Comfort: Restored (6:1-3)	Confront: Adultery (6:4-11:7)	Comfort: Restored (11:8-11)	Confront: Adultery (11:12-13:16)	Call to Repentance (14:1-9)
God uses Hosea’s family (<i>wife, children</i>) to picture His relationship with Israel: As Gomer is physically unfaithful to Hosea, Israel is spiritually unfaithful to God (1-3). With names of children, God declares the coming judgment (<i>Jezreel</i>) without mercy (<i>Lo-Ruhamah</i>), and fracture of covenant (<i>Lo-ammi</i>)	In future, God’s promise to Abram will be realized (22:17), with a complete reversal of previous judgment, (<i>Jezreel-God plants</i>), with mercy (<i>Lo-Ruhamah-She received mercy</i>), and restored relationship (<i>Lo-Ammi-My people</i>)	God/Hosea calls his unfaithful wife, Israel/Gomer to repent, threatening to inflict punishment (3, 9-13) for infidelity (4-5, 8), with a central focus on the intent for judgment-repentance, restoration of their relationship (6-7).	In future, Israel will be <i>changed</i> from unfaithful to faithful, and God will turn from correction to care, restoring His covenant with them (14-23). As Hosea woos, purchases Gomer at great cost, with great expectation, so God will redeem His people from exile, with hope of repentance (3:1-5).	God brings a ‘covenant lawsuit’ against His people for breaking His law (1-3), both priests- <i>forget law, children and people-Baal, no fertility</i> (4-14). Leave Israel alone! (15-19). The punishment will be for all (1-2): their sin is plain, its penalty is imminent (3-11), <i>punished by protector-God</i> (12-15)	Repentance <i>return/know</i> will bring reversal of judgment (<i>doctor-lion, 5:13-15</i>). Whether these verses are model <i>prayer of penitence, (God desires), presumption</i> of people is difficult to determine. In either case, the context shows that the people failed to return!	God desires to heal but Israel’s lack of loyal love (<i>dew</i>) for <i>God-infidelity & man-injustice</i> = discipline (6-7). Israel spurned God & covenant, will reap fruit of sinful deeds (8). They will be barren and banished for Baal worship (9). Like vine <i>fertile-thorns, heifer wheat-evil, & child led-ignorant</i> , Israel erred, will return to exile (10-11)	Rather than overthrow Israel, God’s heart is overthrown with mercy. He won’t <i>completely</i> destroy the nation but will reverse judgment. As a lion, He won’t tear them apart but recall from exile <i>Egypt-Assyria</i> and they will return as a dove, not gullible but quick in flight. He will resettle them (8-11)	God brings covenant lawsuit for injustice, infidelity (11:12-12:2). Urging them to learn from Jacob’s life, God teaches dependence on Him (<i>not our strength and strategy</i>), disobedient to be judged- <i>exile</i> (4-14). On prostitute (<i>idolatry</i>), God will <i>personally</i> attack, devour His own people (13:1-16).	The prophet concludes with a call to repent- <i>return</i> (1-3). Then, God will heal <i>waywardness</i> and <i>return</i> His blessing (4-7). He is protector & provider (8-9). He ends with a challenge to the reader, <i>Whoever is wise, let him understand!</i>

Prophet: Amos, a shepherd-farmer (1:1, 7:14), from Tekoa (south of Jerusalem)

Date: early 8th c (ca. 760's), prior to the earthquake (Zech. 14:5)

Theme(s): Injustice in Israel

Message: Because Israel's election (*relationship with God*) was excuse for disobedience rather than an incentive for obedience (*relationship with man*), Amos foretold God's imminent, inescapable judgment, with a glimmer of hope for future restoration!

Int'l Injustice (1:2-2:16)	Israel Indicted (3:1-15)	Insistent in Iniquity (4:1-13)	Imminent Ill (5:1-6:14)	Images/Interlude (7:1-8:3)	Inescapable Ill (8:4-9:10)	Israel Restored (9:11-15)
Luring his listeners in Israel, Amos begins with oracles of God's judgment (<i>lion</i>) against their neighbors. From Aram (NE), to Philistia (SW), Phoenicia (NW) to Edom (SE), Ammon/Moab (E) to Judah (S), God calls each nation to judgment (<i>fire, exile</i>) for unjust crimes against humanity. The target narrows to Israel. For their injustice, idolatry & immorality, as well as opposing God's servants, there is <i>no hope of escape</i> from His coming judgment!	Because of their election (<i>much given, required</i>), God was ready to punish Israel for violating law (1-6). With a call to repent (7-8), YHWH classifies their condition as worse than pagans (9-10), warning them of His coming retribution, a time when Israel's greedy oppressors will be oppressed and plundered, with only a surviving remnant (11-15)	In a word of satire, Amos addresses Israel's wealthy women as 'cows,' stressing their overindulgence by oppression (<i>lords</i>). With poetic justice, the Lord GOD promised to oppress them (1-3). Until Israel rejects injustice (<i>vertical-horizontal</i>), God rejects their empty rituals as sin (4-5). In accord with the covenant curses (Deut. 28-30), God brought judgment on Israel, but they had not returned to Him (6-13). He ends with a frightening message, <i>Prepare to meet your God!</i> His judgment isn't over.	With a funeral dirge (<i>chiasm</i>), Amos laments the death of Israel, calling them to repent and confronting their sin (<i>idolatry & injustice</i>), with a central focus on YHWH as judge (1-17). For those relying on rituals (<i>no righteousness</i>), the day of YHWH will be ruin, not rescue (18-27). Amos again laments Israel's imminent death, foretelling the demise of their leaders, <i>first of nation, first into exile</i> (1-7), warning of God's punishment for their pride (8-14)	God reveals His judgments in a series of visions. Seeing His planned devastation (<i>locusts, fire</i>), Amos intercedes for Israel, God relents (1-6). With images of <i>lead & summer fruit</i> , YHWH declares <i>evaluation & end</i> for Israel (7:7-9, 8:1-3). In the narrative interlude (7:10-17), Amos (2 nd career) is charged with conspiracy. He applies God's national judgment to idolatrous priest (<i>sword/exile</i>). In short, one who opposes God's judgment will be judged!	Amos again rebukes Israel for their injustice (8:4-6), warning of God's coming judgment—quake, darkness, lament, divine silence, death, and sword. This disaster will be <i>inescapable</i> , despite their confidence in their security (8:7-9:10). One small glimmer of hope is given: God's destruction will not result in annihilation of the nation (9:8).	Amos concludes with a note of hope: God promises to restore & reunify Israel (11-12), in accord with His covenant to David. He also promises to restore their fortunes, returning them to their land and reviving His abundant physical blessing for them (13-15).

Prophet: Micah, “Who is like YHWH,” from Moresheth-Gath (southwest of Jerusalem)

Date: late 8th c. BC (ca. 750-700, Jer. 26:18)

Theme(s): Injustice in Judah

Message: In three cycles of speeches, Micah warns Judah of God’s judgment for their rampant injustice, but he also foretells God’s restoration, regathering the exiles, reestablishing Davidic rule, and reviving His blessings.

Cycle #1		Cycle #2		Cycle #3	
Judgment: Captured-Compensate (1:2-2:11)	Restored: Regathered (2:12-13)	Judgment: Capital Crushed (3:1-12)	Restored: Rule (4:1-5:15)	Judgment: Covenant Curses (6:1-7:7)	Restored: Redeemed (7:8-20)
Luring his listeners, Micah begins by announcing God’s imminent inbreaking to judge Israel for their idolatry (1-7). He laments that Israel’s sickness has spread to Judah (8-9). Because of their sin, God sends disaster: Judah will be captured, taken into exile. With irony- <i>place</i> , Micah calls inhabitants to mourn, for exile is coming (10-16). For their injustice, Micah foretells the imminent death of Judah: the oppressors will be oppressed- <i>devise, field</i> , (1-5), for they will not be immune to God’s judgment- <i>rise up</i> (6-11)	As their divine shepherd, God promises, in the future, to regather His people, opening the way and leading them in their return from exile (12-13).	Because of injustice among Judah’s rulers (<i>cannibals</i>), God will not answer (1-4). Because of false hope of their prophets (<i>peace-eat</i>), God will not speak (5-7). In contrast, God filled Micah with power to confront sin (8). Because of injustice (<i>ruler, priest, prophet</i>), & reliance on rituals Micah foretells the complete ruin of Jerusalem (9-12).	In a chiasm, Micah highlights (1) the <i>reign</i> of YHWH, who brings justice to those who seek Him (4:1-5) and judgment on those who oppose Him (5:1-15). (2) He’ll regather a <i>remnant</i> , making them strong (4:6-7a) and unable to resist (5:7-9). (3) He will <i>restore</i> a time of peace in Jerusalem (4:7b-8, 5:4-6). (4) He will <i>reverse</i> their plight. Having lost king & land (4:9-10), He will restore their land and raise up a new David (5:2-3). (5) Nations <i>restrict</i> Zion- <i>siege</i> (4:11, 5:1) but (6) He lures- <i>ruse</i> enemies to Israel’s victory (4:12-13).	YHWH levels a covenant lawsuit against His people, highlighting His saving acts- <i>exodus, wilderness</i> (1-5). He stresses His desire for right living rather than empty rituals (6-8). He warns that the unjust (<i>greed, violence, deceit</i>) will be repaid with justice (9-16). Micah laments death of righteous, <i>instead of fruit-godly, thorns-unjust</i> (1-6) but he maintains his trust in YHWH (7)!	Personified Zion admits her sin, acknowledges coming darkness of judgment, but also foretells restoration. In contrast, her enemies may rejoice now but will become desolate (8-13). As in the days of exodus, God will shepherd His people and cause nations to fear them (14-17). Micah confesses YHWH’s unique, merciful character, basing his trust in God’s covenant with Abraham (18-20).

Prophet: Isaiah, “YHWH is salvation” (cf. Isa. 8:18)

Date/Setting: late 8th c.- early 7th c. B.C. (*Isa. 40-66 disputed*), royal court of Judah during rise of Assyria and demise of Israel (north)

Themes: **Retribution (1-39)**, Restoration (40-55), Righteousness (56-66)

Message: Isaiah rebukes Judah for covenant violations (*misplaced trust*), warns of judgment on all YHWH’s enemies, though with hope of restoration under an ideal David (1-39). Shifting his focus to post-exilic remnant, Isaiah proclaims YHWH’s sovereignty, shown in His prophecy of salvation through His chosen servants (40-55). But as they await His righteous justice, God’s people need to manifest the same in their community (56-66).

Cycle #1	Cycle #2	Song for Beloved	Funeral Song	Justice Coming	Isaiah’s Memoir	Justice Coming	Funeral Song	Song of Thanks	Judgment Prophecies
Trust in Gifts (1:2-2:5) Judah has broken God’s covenant-ass, curses have begun. Isaiah confronts sin-reliance on rituals, unjust (2-15), calls to repent-eat, be eaten (16-20), cautions of judgment-impure (21-31) but comforts with picture of Zion’s redemption-pure, pinnacle, proselytes, peace (2:1-4). He concludes, ‘Let us walk in the light of YHWH’ (5)	Trust in Goods, Glory (2:6-4:6) Judah is full (<i>of things</i>) but empty, high (<i>on themselves</i>) but low (6-22). For their <i>idolatry & injustice</i> , God will remove every support-provision & providers (1-15), turn pride & beauty to exile & emptiness (3:16-4:1). In the future, He will reverse plight-bloody-beauty, empty-full, pride of people. Like the exodus, God will be the protector of His people (4:2-6).	Sweet, Not Sour (5:1-7) Israel is the vineyard God plants (<i>cf. Ps. 80</i>). He desires good fruit-justice, righteous but Israel was rotten-bloodshed, outcry. So, He will destroy the vineyard!	Devoured (5:8-24) Isaiah sings a funeral dirge for Judah, lamenting its demise: plunderers plundered (8-10), ones w/ appetite for excess devoured by death (11-17), morally twisted, wise to self (18-21), devourers of wine, devoured by death (22-24).	Outstretched Hand (5:25-30) Because of its <i>injustice</i> , God’s wrath is kindled and judgment on Judah has begun. He has stretched out His hand in judgment, but He will also bring Judah’s enemies against them. Ironically, Israel calls light darkness (5:20), but their light will be darkened by coming judgment (30)	Trust in God (6:1-9:7; 11) In his vision-seeing God, reveal/purifies sin, prompts service, Isaiah is example of trust (6). In war- Assyria, Syria-Ephraim Ahaz tested-trust but fails. As a sign-Immanuel, God predicts Judah’s ruin by Assyria (7-8) but also foretells restoration by Davidic king- Spirit, righteousness, justice, joy & freedom, 2 nd exodus (9, 11)	Outstretched Hand (9:8-10:4) Because of its pride (8-12), unrepentance (13-17), evil (18-21) and injustice (1-4), God’s anger is kindled and judgment on Judah has begun. Yet the people are unrepentant, so God’s justice still looms— <i>His anger hasn’t turned away, His hand is outstretched still!</i>	Devoured (10:5-34) Isaiah sings a funeral dirge for Assyria. God used Assyria to punish His people, but He’ll now punish Assyria for its pride, crediting victory to its wisdom, strength (1-19). He will also restore those in Israel who return to trust Him (20-34).	Trust in God (12:1-6) In future, God will turn from His anger to comfort His people, 40:1 prompting them to break out in praise and thanks, <i>finally</i> putting their fear aside (<i>Ahaz</i>) to trust in Him alone for their deliverance (1-6)	Master of Nations (13-35) Judah is tempted to trust-ally with other nations (13-23), worship other things (24-27), so these oracles show God’s supremacy over His enemies, <i>both creature and cosmos!</i> To prideful rebels, God says <i>woe-judgment</i> , but to those who wait for Him, He foretells restoration (28-35).

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Portraits of Trust	Israel’s Salvation, God’s Sovereignty (40-48)						Israel’s Servant, Zion’s Salvation (49-55)	
<p>Failure, Faith Faith, Failure (36-39)</p> <p>Challenged by Assyria-<i>after failure</i>, 2 Kgs 18:13f Hezekiah is firm in faith toward God (36-37). Challenged by health, Hezekiah shows trust in God (38) Challenged by Babylon, Hezekiah’s trust fails-<i>total reliance</i> on treasure (<i>alliance</i>) will bring <i>total ruin</i>, <i>exile</i> to Babylon (39)</p>	<p>Comfort in Sovereignty (40:1-31)</p> <p>God seeks to comfort His people- <i>exile & suffering are over</i>. He’s coming to lead them back home; His word is certain! He will care for His people- <i>ruling and regathering</i>. There’s none like Him- sovereign over His creation- so find strength in Him!</p>	<p>Case for Sovereignty (41:1-29)</p> <p>God vows to <i>strengthen, save, sustain</i> His people (8-20), proving His power by foretelling Cyrus’ rise (1-7, 21-29), ‘in order that His people may know that hand of YHWH has done it’ (20)</p>	<p>Chosen Servant (42:1-9)</p> <p>God reveals ‘servant’- Spirit-filled deliverer, who will bring God’s justice to the nations (1-4) and fulfill God’s salvific mission to the nations (5-7), to show forth His glory, supremacy over idols (8-9).</p>	<p>Coming Salvation (42:10-44:23)</p> <p>In parallel panels, God foretells 2nd exodus- <i>new song, future</i> (42:10-17, 43:14-21). Despite their spiritual blindness- <i>lead to exile</i> (42:18-25, 43:22-28), God promises to redeem, restore Israel (43:1-7, 44:1-5), assured by His ability to predict, bring things to pass (43:6-13, 44:6-23)</p>	<p>Creator Supreme (44:24-45:25)</p> <p>Identifying Himself as the Creator- 44:27, 45:7, 18 God asserts sovereignty, foretelling Cyrus as His instrument (24-28) to restore Israel for His own glory (1-13), calling all peoples to come to Him- <i>turn in faith now or bow the knee later!</i></p>	<p>Contrast in Sovereigns (46-48)</p> <p>In parallel panels, YHWH taunts idols- <i>carry</i> (46:1-7) and those who worship them (47), calling for His people to trust in One who <i>carried</i> them-<i>past</i>, will deliver them-<i>future</i>, foretelling Cyrus’ rise, restoration (46:8-13; 48) Will Judah remember? Whom will they follow?</p>	<p>Chosen Servant, Coming Salvation (49:1-50:3; 50:4-52:12; 52:13-54:17)</p> <p>With three cycles, God depicts the ministry of His servant and mission of His coming salvation. God called His <i>servant</i> to turn back Israel to God, be a light to nations, confident in God yet conflict with man (1-7). He will be a mediator, means of blessing (8-13). Once forgotten, Israel will be <i>fruitful</i>, as God is mighty to save (49:14-50:3) God’s <i>servant</i> is His spokesman (4), who suffers (5-6) yet is sustained by God (7-9). Israel is called to obey, be vindicated (50:10-51:8), God is called to deliver His people (51:9-16), and Zion, drunken and destroyed, will be <i>restored and redeemed</i> (51:17-52:12) God’s <i>servant</i> will be exalted by suffering (52:12-53:12). Israel, though barren & rejected (<i>wife</i>), will be bountiful & restored (1-10), though poor & afflicted (<i>city</i>), they will be <i>adorned, at peace</i> (54:11-17).</p>	<p>Call to Salvation (55)</p> <p>As a result of servant’s work, based in a new covenant, God invites His people- without means- <i>come & eat</i>, find <i>spiritual</i> life in Him (1-5). Those who seek Him and receive His pardon will find joy and freedom in Him (6-13).</p>

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<p>God Gathers His People (56:1-8, 66:18-24)</p> <p>Beginning with this thematic summary – <i>do justice, righteousness</i> YHWH recaps reason for Judah’s judgment (1-39), nature of His coming deliverance (40-55) & His demand for change in behavior of His people (56-66). God will gather His people- defined by <i>covenant obedience</i> not ethnic identity- <i>foreigner keeps Sabbath</i> or ritual purity-<i>eunuch</i> (56:1-8). He will gather His people from <i>all nations and tongues</i>- the obedient to worship, disobedient to death (66:18-24). When <i>all flesh</i> sees YHWH re-gather His people (cf. 40:5), <i>all flesh</i> will come to worship Him (66:23).</p>	<p>Right Worship and Right Living (56:9-59:8, 65:1-66:17)</p> <p>In contrast to this true religion-<i>foreigner</i>, Israel’s leaders are <i>self-indulgent</i> (beasts), <i>self-interested</i> (shepherds), <i>self-assured</i> (drunkards) and people are busy with idolatry- <i>spiritual, moral, political adultery</i>, injustice (56:9-57:13a). God promises to <i>renew, restore repentant</i> and <i>destroy disobedient</i> (57:13b-21). He desires covenant obedience, vertical-<i>Sabbath</i> and horizontal- <i>justice</i> (58:1-14), and their <i>injustice</i> has caused separation (59:1-8). With similar contrast, God promises to ruin those who reject Him and His covenant, bless faithful in coming restoration (65:1-66:17)</p>	<p>Supplication for Sin (59:9-15a, 63:7-64:12)</p> <p>Guilty of the preceding accusation, the prophet- <i>speaking for the people</i>- laments their spiritual and moral blindness (59:9-11) and confesses their injustice and unrighteousness (12-15a) Despite God’s loyal love and glorious deeds in her history, Israel repeatedly rebelled against Him (63:7-9). God became her enemy, and Israel became powerless before her enemies and her own sinfulness (10, 15-19). Remembering her past (11-14), Israel cries out for YHWH to revive His deeds. With confession, Israel appeals to her suzerain (<i>Father</i>) to intervene, razing Israel’s enemies, remaking His people, and restoring His city (64:1-12).</p>	<p>Divine Warrior Delivers Justice (59:15b-21, 63:1-6)</p> <p>With no <i>justice</i> or deliverer, YHWH intervenes to bring <i>salvation</i>, uphold <i>righteousness</i> (59:15a-16, 63:1, 5). The divine warrior put on garments of vengeance to repay His enemies and redeem His people (59:17-21). From the south, He marches out, with garments stained with blood, having trampled His enemies, delivered His people (63:2-4).</p>	<p>Zion’s Coming Salvation (60:1-22, 62:1-12)</p> <p>After great deliverance, YHWH’s glory will shine through His people, drawing the nations to come to Zion (60:1-3, 62:1-2)- bringing exiled children, lavish wealth (<i>tribute</i>), and abundant animals as an <i>acceptable</i> offering to YHWH (60:4-9) For a testimony to His sovereignty (60:16), YHWH foretells <i>reversal of their plight</i>- those who tore down will rebuild, wealth will replace desolation and once-forsaken Zion will be the delight of God and desire of foreigners (60:10-18, 62:3-12). YHWH will be everlasting light, making possible the purity, permanence, power of His people (60:19-22).</p>	<p>Servant’s Spirit-Empowered Deliverance (61:1-11)</p> <p>With parallels to the ideal David and the Servant (11:1-10, 42:1-9, God’s Anointed One announces His divinely-appointed mission (1-3)- to bring about the <i>deliverance</i> of God’s people (4-7) and cause <i>righteousness</i> among God’s people (8-11), all for His glory! Through His ministry, God will restore the fortunes of His people- foreigners will serve rather than rule them. Instead of oppressing the nations, Israel will be a priest, mediating the worship of YHWH and teaching His ways (4-7). Because of His character & covenant, He will preserve, purify His people (8-11).</p>
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Prophet: Nahum, possibly “comfort,” or wordplay on “avenging” (cf. 1:2) or “relent” (cf. Jon. 3-4),

Date: mid- late 7th c. B.C. (between 663-fall of Thebes and 612-fall of Nineveh)

Form: Chiasm (focus on death of Nineveh)

Theme: Judgement on Nineveh

Message: YHWH will avenge harm that Assyria inflicted on His covenant people!

Almighty Appears (1:2-11)	Assyria Annihilated (1:12-3:19)								
	Assyria's King Taunted (1:12-15)	Call to Alarm (2:1-10)	Assyria Taunted (2:11-12)	Judgment: Destroyed (2:13)	Funeral Song (3:1-4)	Judgment: Disgraced (3:5-7)	Assyria Taunted (3:8-13)	Call to Alarm (3:14-17)	Assyria's King Taunted (3:18-19)
YHWH is <i>avenging</i> (3x) He comes in judgment, to disrupt foundations (3-5), devour foes, defend His faithful ones (6-8). Assyria, her king and her place (<i>Nineveh</i>), YHWH will bring to a <i>complete end</i> for their <i>plots against Him</i> & His nation (9-11)	YHWH taunts Assyria's king: He promises to cut him off, free Judah out of his grip, 2x: Assyrians are many, mighty but YHWH will destroy them (12a); their king will be no more (14). YHWH will break bonds of Judah's foes (12b-13), with good news of peace and safety (15).	Nahum, as watchman, calls the Assyrians to alarm. War is here, as YHWH restores Judah's prior glory! With an eyewitness account, he details the attack of Assyria's enemy, resulting in Nineveh's defeat, plunder & exile.	Although Assyria has been a fierce lion, living in safety and devouring her prey, her den (<i>Nineveh</i>) will be no more!	YHWH announces opposition to Nineveh, (<i>I'm against you</i>) and His coming judgment, destroying her lions and prey (<i>military strength</i>)	Taunting Nineveh, Nahum 'mourns' its fall with a dirge. For its bloody crimes against mankind, Nineveh suffers a bloody end.	YHWH announces opposition to Nineveh, (<i>I'm against you</i>) and His coming judgment, picturing her as a prostitute, shamed and abandoned in ruin.	Although Assyria has protection from foes, like Thebes (<i>Egypt</i>), Nineveh will fall, devoured & neutered	Nahum, as watchman, calls the Assyrians to alarm. War is here! In spite of defenses, the city will be defeated, devoured, left empty.	YHWH taunts Assyria's king: His nobles are dead, people scattered, his wound fatal, his enemies (<i>victims of his unceasing evil</i>) cheer his defeat, death.

Prophet: Zephaniah, ‘YHWH hides’ (son of Hezekiah, royal descent)

Date: late 7th B.C. (during reign of Josiah, 640–609 B.C., prior to fall of Nineveh, 612 B.C., cf. 2:13, likely prior to Josiah’s reforms, 622 B.C.)

Theme: The Day of the LORD: Purge & Purify

Message: The day of the LORD will purge all evil and purify all peoples to worship and rejoice in Him alone!

Purge Evil (Three Cycles)				Purify Peoples			
World (2-3)	Jerusalem (4-13)	World (14-18)	Jerusalem (1-3)	World (4-15)	Jerusalem (1-8)	World (9-10)	Jerusalem (11-20)
In response to the evil of mankind, YHWH will unleash universal devastation, “I will utterly sweep away everything from the face of the earth.” The fallout-man, beast, birds, fish-recalls flood (6:7, 7:23) as a reversal of God’s original creation (1:22)	YHWH decrees judgment on His people for three reasons: idols, influence, and injustice. He desires pure worship, not syncretism (4-6). Because of their idols, influence and injustice, they will be His festal sacrifice (7-9). On unjust, complacent - <i>practical atheists</i> - He promises to unleash the covenant curses (10-13, Dt. 28:30)	Again, YHWH announces judgment on all humanity– imminent (<i>near, hastening</i>), intense (<i>day...</i>), and inescapable (<i>mankind, all the earth, full end, all inhabitants</i>). On this day, none of their objects of trust will be able to deliver them (<i>fortified cities, silver or gold</i>)!	With incredible irony, prophet urges <i>shameless</i> to gather like straw for a fire (1-2). To the righteous, he urges them to humbly seek YHWH (obey) and <i>perhaps</i> He will hide them from His anger on this day of judgment! (3)	YHWH foretells the destruction of all Israel’s enemies. He will bring ruin on Philistine cities, making them pasture land for Judah’s remnant (<i>hope</i> , 4-7). For their prideful taunts, He will make Lot’s children like <i>Sodom-Gomorra</i> h, plunder for Judah’s remnant (<i>hope</i>). YHWH will proclaim His supremacy (8-11). Cush also has fallen (12). For its God-like pride (Isa. 45), He will destroy, depose Assyria (13-15)!	Because of her independence (<i>no trust</i>) and injustice (<i>rulers-exploit, prophets-deceit, priests-profane</i>), YHWH sings a funeral song over Jerusalem, contrasting His character with people (1-5). Though defeat of nations was intended as correction, the corruption continued all the more! As this worldwide judgment is about to arrive, YHWH asks the righteous to wait in faith! (cf. Isa. 64:4)	YHWH foretells a future time when He will purify nations. Reversing the <i>Tower of Babel</i> , He will purify speech (<i>lip</i>) of nations, enabling the dispersed to return to Him with worship, service (9-10).	YHWH promises to remove the proud, but for the humble, those who seek refuge in Him, those who act justly and speak truthfully, He promises peace & security (11-13). In chiasitic form, YHWH urges the remnant to (a) sing, and be glad (14,17c-d) (b) for His rescue (15a-b, 17b) (c) His presence (15c, 17a) (d) Do not fear (15-16) He promises to remove reproach (cf. 2:1, <i>gather</i>) reverse ruin (<i>shame-praise</i>), restore blessing.

Prophet: Jeremiah, 'YHWH is exalted' (lineage-Anatoth, life-unmarried, relation to nation/God)

Date/Setting: 627-586 B.C. and beyond; Babylon's rise, Judah's demise

Theme(s): Confront (1-10), Covenant (11-33), Captivity (34-52)

Message: Jeremiah confronts Judah's sin (1-10), contrasts their broken covenant & coming judgment with a new covenant & future restoration (11-33), and concludes with the details of Judah's captivity for their continued rejection of God's commands (34-52).

Commissioned by God (1:4-19)	Confront Sin (2:1-3:5)	Call to Repent (3:6-4:4)	Caution: Judgment (4:5-6:30)	Call, Confront, Caution (7-10)	Covenant: Broken (11-20)		
					Condemned (11-13)	Certain (14-16)	Condition (17-20)
God consecrates Jeremiah as his prophet- <i>selected</i> by God, <i>set apart</i> to serve Him, <i>sent</i> to deliver His message to nations (4-6); He comforts him with a <i>promise of His presence</i> , preparation & purpose (7-10); In two pictures, God confirms certainty of His word- <i>almond</i> , punishment of Judah- <i>pot Babylon</i> for sin- <i>idolatry</i> (11-16). He comforts him with <i>promise of His protecting presence</i> - fortified city, iron pillar, bronze walls (17-19)	Compared to current generation, wanderers- <i>exodus</i> were faithful (1-3). Israel has forgotten, forsaken God- <i>idols</i> , <i>treaty</i> (9-19), faithless- <i>slave</i> , <i>sour</i> , <i>stained</i> , <i>stimulated</i> , <i>shame</i> (20-28) Israel has forgotten, forsaken God- <i>injustice treaty</i> (29-37) Can an unfaithful spouse return, be restored? <i>Mosaic Law-no</i> (3:1-5)	Though Judah saw Israel's sin- <i>adultery & judgment-exile</i> , they became more faithless, boldly followed suit (1-11). God calls them to <i>return to Him</i> , acknowledge their guilt, anticipate God's future restoration, abandon their unfaithful ways to receive God's healing (12-25). He urges them to change their ways & heart- <i>circumcise your hearts</i> (4:1-4; cf. 24:7, 30:33)	Jeremiah sounds alarm, announcing pending disaster- <i>north</i> , calling for repentance (4:5-18) He is in anguish over ruin (19-22), likened to reversal of creation (23-31). <i>Hope-</i> annihilation won't be total (27). Since Judah lacks righteousness & refuses to repent (5:1-5), God will use an enemy- <i>predator</i> to ruin His people for idolatry (6-19), injustice (20-31). <i>Hope-</i> annihilation won't be total (18). Again he sounds alarm, announces disaster likened to reversal of creation <i>Repent!</i> For <i>injustice</i> , disaster pending- <i>north</i> (6:1-30).	Jeremiah urges Zion to repent (1-7), recalls God's judgment on Shiloh (8-20), reminds them of God's economy- <i>obey not sacrifice</i> (21-29), reveals God's retribution (7:30-8:3). Since Judah refuses to return (4-13), annihilation is coming, anguish for God's prophet (8:14-9:1). While boasting wisdom, their deeds show they don't know God, as knowing God is to reflect Him (9:2-26). YHWH's renown is incomparable, retribution is indiscriminate- <i>mercy</i> (10:1-25).	Since Judah has <i>refused to hear</i> His call, God will <i>refuse to hear</i> their cry and his prophet's prayer (11:1-17). To Jeremiah's complaint- <i>land mourns for evil</i> , God tells him to prepare for worse. He will abandon His people as prey- <i>land mourns for desolation</i> . But in future restoration, He will pluck up His people & nations, <i>obedient-restored</i> , <i>disobedient-destroyed</i> (11:18-12:17). For now, rebels will be ruined- <i>belt</i> , drunk with wrath- <i>jar</i> , unable to repent- <i>skin</i> , filled with shame (13:1-27)	Curses result from <i>broken covenant-don't leave, they have left Him</i> (1-12). For prophets' false words, He'll <i>consume</i> them (13-22). His judgment is certain- <i>weary relenting</i> (1-9). Flooded by opposition, Jeremiah <i>calls God a deceiver-God calls for his repentance</i> (10-21). His life pictures ruin- <i>no family, funerals, feasts-God to forsake, exile</i> (16:1-13). <i>Comfort-grand return, 2nd exodus</i> (14-21).	For misplaced trust, exile is <i>certain</i> ; Jeremiah <i>calls for disaster</i> (1-18). Repent, keep covenant- <i>Sabbath</i> to bring <i>blessing</i> ; break covenant, <i>curse</i> (19-27). God's <i>modus operandi-</i> repent, God will relent; refuse to repent, God will ruin (1-11). For stubborn evil, exile is <i>certain</i> , Jeremiah <i>calls for disaster</i> (12-23). <i>Covenant broken-idolatry, injustice</i> God will <i>break</i> people, city- <i>flask</i> (19). Persecuted, Jeremiah calls God a deceiver, wavers- <i>complaint to confidence</i> (20)

Prophet: Jeremiah, 'YHWH is exalted' (lineage-Anatoth, life-unmarried, relation to nation/God)

Date/Setting: 627-586 B.C. and beyond; Babylon's rise, Judah's demise

Theme(s): Confront (1-10), Covenant (11-33), Captivity (34-52)

Message: Jeremiah confronts Judah's sin (1-10), contrasts their broken covenant & coming judgment with a new covenant & future restoration (11-33), and concludes with the details of Judah's captivity for their continued rejection of God's commands (34-52).

Captivity Coming (21-29)			Covenant: New	Captivity is Here! (34-52)		
Shepherds (21-23) For covenant disobedience, God rejected Zedekiah- <i>YHWH is righteous</i> . He'll fight against them- <i>strong arm</i> , deliver them to Babylon (1-10). He demands <i>justice</i> , vowing to sustain kings if they do <i>justice, righteousness</i> (21:11-22:9). God denounces <i>injustice</i> of Josiah's sons [Jehoahaz-exile, Jehoiachin-exile, Jehoiakim ≠ Josiah] <i>righteousness is to know me</i> (22:10-30)! In future, God will judge <i>unrighteous</i> shepherds, gather His people, install <i>Righteous Branch</i> to rule justly- <i>YHWH is our righteousness</i> (23:1-8)	Summary (24-25) With two baskets, God stresses His <i>desire for obedience</i> (1-3). To righteous exiles- <i>good figs</i> , He promises blessing- <i>physically restored, spiritually renewed</i> (4-7). To the evil rebels- <i>bad figs</i> God promises curses, exile (8-10). In a summary of the first half of book, God's people have disobeyed Him- <i>idolatry</i> , so He is handing them over to Babylon-70 yrs. (1-11). But Babylon and every enemy will also drink His cup of wrath (12-38; cf. 46-51).	Suffering (26-29) For his message of judgment, Jeremiah faces opposition: in temple- <i>priests, prophets, people</i> seek to kill him. Officials ask if they'll respond- <i>Micah</i> or reject- <i>Uriah</i> God's call to repent (26). Revealing God's use of Babylon as His instrument- <i>exile</i> , Jeremiah is opposed- <i>wood yoke broken</i> ; He restates God's message- <i>iron yoke</i> , rebukes Hananiah (27-28). Jeremiah counsels exiles to get settled, criticizes lie- <i>false peace</i> , condemns Shemaiah (29).	Salvation (30-33) In future, Israel & Judah will be released- <i>exile</i> , returned to land, reunited into one nation. God will restore their fortunes: reverse plight, rebuild & repopulate cities, restore joy, and reestablish their relationship with Him. BUT this is a <i>new covenant</i> - God's law <i>forged</i> on man's heart (4:4), guilt <i>forgiven</i> secure as <i>fixed</i> creation (30-31). When Jeremiah doubts God, He restates His plan retribution- <i>sin</i> , restoration- <i>secure</i> Covenant- <i>Branch</i> fulfills David & Abraham (32-33)	Study of Contrasts (34-36) As Babylon was besieging Zion, Zedekiah repents, releases Hebrew slaves. Babylon withdraws, oath broken. God- <i>no release</i> captives, <i>release</i> curses (34). Rehabites obeyed- <i>wine</i> , are blessed; Judah constantly disobeyed, so disaster is coming (35). When the scroll of Jeremiah is read- <i>people, officials, king</i> , the royal officials are afraid, Jehoiakim is unafraid, tears the scroll- <i>not garments</i> . Baruch rewrites scroll, God confirms judgment on king, nation (36).	Sacking of the City (37-45, 52) Zedekiah is often warned of ruin: (1) Zedekiah asks for intervention- <i>Isa 36-37</i> God confirms capture, burning by Babylon. (2) After Jeremiah is bound, Zedekiah inquires and he confirms Zion's fall. (3) Jeremiah is saved from a cistern- <i>foreigner</i> , Zedekiah inquires again. He gives two options: go and live or stay and die (37-38). After 1½ yr siege, Zedekiah fled, captured, sons killed, eyes gouged, exiled. Temple is burned, walls broken. Jeremiah is spared, freed (39-40, 52). Gedaliah is <i>assassinated</i> - God directs people to stay in land, but remnant disobeys, flees to Egypt. For their defiance- <i>idols</i> God promises <i>annihilation</i> Judah's ruin brings great loss to God (40-45).	Sentence Coming (46-51) In accord with God's call, Jeremiah is also a prophet to the nations. With a message of judgment for <i>Egypt, Philistia, Moab, Ammon, Edom, Syria, Kedar-Hazor, Elam & Babylon</i> , God rebukes their pride, but for a few, surprisingly, He also foretells restoration. In the end, Israel's Redeemer will repay Babylon's pride with utter ruin- <i>Sodom</i> , restore Israel's fortune, renew relationship- <i>new covenant</i> .

Author: unknown, often ascribed to Jeremiah (LXX)
Date: mid to late 6th c. B.C. (after Jerusalem’s destruction)
Form: Acrostic (complete despair)
Theme: Darkest Hour in Israel’s History

Message: Because of continued sin, YHWH brought His people/city to complete ruin. Despite His silence, His people still look to Him in hope!

Lament for YHWH’s City (1:1-22)	Anger Against YHWH’s City (2:1-22)	Lament for YHWH’s City (3:1-66)	Anger Against YHWH’s City (4:1-22)	Prayer for YHWH’s City (5:1-22)
<p>In the wake of its defeat, a lament is sung over Zion (1-11a), by Zion (11b-22), stressing complete ruin (16x) and no comfort (7x). She has fallen– once a prominent princess, full of people, now bereaved of her beloved, a slave. (1-3). She is now empty– no pilgrim, no people, and no princes (4-6). She’s been defeated and disgraced– her precious things taken, her purity defiled (7-11a). Personified Zion calls on YHWH to see her current condition, lamenting her divinely-inflicted pain (12-17). Far from unfair, she affirms YHWH’s justice, admitting that her pain has resulted from her own rebellion. On her enemies, who cheer rather than comfort, she asks for retribution (18-22).</p>	<p>In His anger, YHWH has become an enemy to Zion. No longer are His cloud, right hand symbols of His victory <i>for</i> them (<i>exodus</i>) but an enemy <i>against</i> them, (1-5). He has rejected both His place and His people, destroying temple and city, giving over king and elders, priest and prophet (6-10). Such unsurpassed suffering (<i>starving infants</i>) and scorn from foes has produced streams of tears (11-19). Again, the poet calls on YHWH to see the unrivaled pain of Zion, exemplified by indiscriminate suffering (<i>children, cult, young & old</i>).</p>	<p>The anonymous poet expresses his intense personal suffering, piling up metaphors to highlight his endless agony and YHWH’s relentless attacks (1-20). Even amidst man’s suffering & God’s silence, he rises above the present circumstances to find hope in God’s character, awaiting future rescue (21-25). When divine discipline comes, one should submit in silence. Because of His covenant love, correction is not forever but intended to produce repentance. God is just and His discipline is appropriate (26-39). The poet calls for repentance-<i>actions & attitudes</i> (40-48). Such intense suffering will be relieved when YHWH hears (49-54). Assured of help, he asks for YHWH’s retribution on foes (55-66)</p>	<p>Despite its privileged status (<i>gold, jewels</i>), Zion’s past glory was replaced by present shame– its people scattered, its provisions scarce, and its princes impoverished (1-10). While Zion was thought invincible, YHWH poured out His anger on Judah for their injustice (11-16). He allowed them to be taken into exile for their trust in political powers, their king & allies (17-20). However, YHWH will not only make His own people drink the cup of divine wrath, but also their enemies. In particular, Edom is warned that justice is coming (21-22).</p>	<p>In a concluding prayer, the anonymous poet cries out for YHWH to remember their shame (1-18) and restore His covenant relationship and blessings (19-22). Because their land has been taken, the nation is dependent on foes for survival (1-5). Now, they suffer atrocities: famine, rape, sorrow and indiscriminate humiliation (8-18). Yet, they acknowledge that this suffering is a result of national sin (6-7, 16). He confesses YHWH’s universal reign and cries out for Him to renew His covenant (19, 21), but the book ends with no hope and no response, “Why do you forget us... you have rejected us forever” (20, 22).</p>

Prophet: Obadiah, ‘servant of YHWH’

Date: mid to late 6th c. B.C. (after Jerusalem’s destruction, cf. Lam. 4:21, Jer. 49)

Theme: Judgment For Edom

Message: God will repay the arrogance and attacks of Edom, avenging their part in the fall of Jerusalem

<p>Edom’s Arrogance (1-9)</p> <p><i>Price Deceives</i> (1-4) YHWH sends a messenger among the nations announcing the coming destruction of Edom. Because of their pride, YHWH promises to make them weak and lowly. Though they consider themselves to be unconquerable, based on their geographic location, YHWH promises to bring them low.</p> <p><i>Pillagers Destroy</i> (5-7) Though thieves are limited in their grasp and reapers always leave something behind, Edom’s enemies will leave nothing. Just as Jacob’s brother aided in his destruction, those responsible for Edom’s fall will pretend to be her friends. Sadly, Edom won’t see it coming.</p> <p><i>Prudent Defeated</i> (8-9) Though Edom was known in the ancient world for its wisdom (cf. Jer. 49:7, Job), YHWH will defeat the wise and bring total destruction on Edom.</p>	<p>Edom’s Attacks (10-14)</p> <p><i>Wrong Against Relative</i> (10-11) Because of their attacks on God’s people, standing aloof during Judah’s destruction, even participating in its plundering, Edom will be held equally responsible. YHWH will cut them off, oppose them forever (cf. Mal. 1:4)</p> <p><i>Warning Repeated</i> (12-14, observer) YHWH rebukes Edom for their joyful boasting over the destruction and fall of Judah. He denounces their plundering the wealth of His city and their capture of His people to deliver over to their enemy.</p>	<p>Elohim Avenges (15-21)</p> <p><i>Against the Nations</i> (15-16) The day of judgment for <i>all nations</i> is near! YHWH will bring their own deeds upon them, making them drink the cup of His wrath resulting in their destruction.</p> <p><i>Against Edom</i> (15-19) Edom will receive the just due for their deeds, as God’s people completely consume them and take possession of their land.</p> <p><i>For God’s People</i> (17-21) YHWH will restore His temple as holy, return His people and His land, as well as the possessions of the surrounding nations, including Edom.</p> <p><i>For God</i> (21) YHWH’s kingdom will be supreme!</p>
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Prophet: Ezekiel, 'May YHWH strengthen' (*priest*)

Date/Setting: 592-572 B.C. (1:3, 40:1), last days of Judah, after 2nd exile (*written from Babylon*)

Theme(s): Glory (*YHWH leaves temple*), Greatness (*I am YHWH, 80+ times*), Renewal (*People & Covenant*), Return (*Temple & Glory*)

Message: Because of Zion's sin, God removes His glory and promises judgment to purify remnant, punish Israel's enemies and proclaim His greatness!
In the future, God will renew His people and covenant, and return His temple and glory!

Call of Ezekiel (1:1-3:27)	Concrete Examples (4:1-5:17)	Coming End (6:1-7:27)	Cloud Exits (8:1-11:25)	Coming End (12:1-14:23)	Concrete Examples (15:1-17:24)	Coming End (18:1-24:27)
Ezekiel sees the <i>likeness</i> (28x) of YHWH's glory enthroned on a vehicle carted by <i>strange</i> creatures (<i>human-animal</i>); he humbly bows, ready to listen (1) God calls Ezekiel to deliver His message, regardless of response. God satisfies and sustains him with message (2:1-3:3). Though Israel is hard, God will 'harden' Ezekiel to oppose their rebellion, but he <i>must</i> speak God's word (4-15). As a watchman, he is to warn wicked or be accountable but only at time of God's choosing (16-27).	With two signs, Ezekiel symbolized siege & destruction of Zion. First, he etched map of the city on a brick and besieged it (1-3). He was to lie on his left side to bear Israel's <i>past iniquity</i> (390 years, <i>idolatry?</i>) and on his right side as a symbol of Judah's <i>future exile</i> (40 years, <i>wilderness</i>) (4-8); even his food evoked exile (9-17). Second, he shaved head/beard and divided hair into three piles: (1) <i>burn</i> (curses, cf. Lev. 26), (2) <i>sword</i> , (3) <i>scatter</i> Only a few will be saved! (1-4, 13-17) God stresses His opposition, intent to withdraw from His people (5-12).	The Lord GOD (<i>sovereign, 200+</i>) promises to destroy worship centers & idol worshippers- <i>personally</i> (6:1-7) A remnant will repent, but ruin & rescue to call Israel back to covenant Lord (8-14)! Lord GOD assures an <i>end is coming!</i> (13x) He will bring judgment <i>in just measure</i> (4x) (7:1-13). People will be cut down and scattered; justice will be done. What was valued (<i>idols-gold/silver</i>) will be left behind; the violent will receive violence (14-27).	God transports Ezekiel to the temple in Zion, comparing His glory (1-4) with 'abominations' <i>idolatry/injustice</i> in Judah (5-18). Executioners are called to mark righteous, kill guilty in just judgment (1-11). Glory moves to threshold, to east gate, to Mt. of Olives (10:1f, 11:22-25). While the people feel secure, God assures they'll be driven out, cut down (1-12). In future, God will re-gather, re-create, renew (<i>covenant</i> , 14-21)	Ezekiel acts as a <i>visible</i> sign of the coming exile (1-20). Against cynics mocking His delay, YHWH assures justice is near, everything will be fulfilled (21-28). He will judge prophets for false visions, discouraging righteous, encouraging wicked (13:1-23). YHWH opposes <i>idolatry-heart</i> , to turn back to Him- <i>covenant</i> (14:1-11). Under curses- <i>cf. Lev. 26</i> , godly preserve their lives <i>only</i> ; 'survivors' will display reason for God's ruin (12-23).	Ezekiel uses three pictures to stress sin, suffering & salvation of Judah. (1) Like a vine with no use except fire, God had given up Judah to ruin for their sin (15:1-8). (2) An unwanted baby, Zion is saved, nurtured, espoused to God (16:1-14), yet her moral & political whoring (15-34) will bring divine & human judgment (35-43). Though more evil than Sodom, God will remember His covenant (16:44f). (3) Parable of two eagles, vine depicts Judah's 2 nd exile, rebellion- <i>shifting loyalty</i> , judgment; YHWH to plant twig <i>ideal David</i> (17)	Exiles claim to suffer unfairly, but YHWH objects, stresses individual liability, desire for repentance (18). With two parables (<i>lions/vine</i>), Ezekiel laments demise of David's dynasty (19) YHWH recounts nation's rebellion & His mercy, refuses to hear; But He will re-gather, recreate, renew <i>covenant</i> (20) He will bring fire, sword to judge Israel, Babylon (21) He recounts all her <i>injustice & idolatry</i> , need to be purified (22); Zion's greater political whoring will bring judgment (23). She will suffer intensely, be exiled; no mourning for a new era begins (24).

Prophet: Ezekiel, 'May YHWH strengthen' (priest)

Date/Setting: 592-572 B.C. (1:3, 40:1), last days of Judah, after 2nd exile (written from Babylon)

Theme(s): Glory (YHWH leaves temple), Greatness (I am YHWH, 80+ times), Renewal (People & Covenant), Return (Temple & Glory)

Message: Because of Zion's sin, God removes His glory and promises judgment to purify remnant, punish Israel's enemies and proclaim His greatness!
In the future, God will renew His people and covenant, and return to His temple and glory!

Compensated & Empty (25:1-32:32)	Call of Ezekiel/ Responsibility (33:1-33)	Renew: Re-gather (34:1-31)	Renew: Repay/Renown (35:1-36:38)	Renew: Resurrect (37:1-28)	Renew: Resist (38:1-39:29)	Return: Reveal (40:1-48:35)
Ezekiel delivers judgment oracles against nations: Ammon, Moab, Edom & Philistia celebrated Zion's downfall, will be destroyed (25). Tyre also cheered Judah's fall for (trade) benefit; her demise, king taunted (26-28). [Restoration is coming for Israel!] Egypt's downfall foretold, showing Judah's sin to lean on broken reed (29-32). The punishment of YHWH's foes is used to proclaim His greatness, 'Then they will know that I am YHWH.'	As a watchman for Israel, Ezekiel must give God's message to warn the wicked or be accountable for their judgment (1-9; cf. 3:16-21). Exiles are hopeless under judgment, but God calls them to repent, desires right life, stresses individual liability (10-20; cf. 18:21f). YHWH held Judah responsible for covenant violation (impurity, injustice, idols), and Zion was laid waste (21-29). The fulfillment of Ezekiel's prophecy will vindicate him but also signal the accountability of the people (30-33).	For neglecting the flock out of self-interest, God vows to remove leaders-shepherds and deliver people-sheep (1-10). He promises to rescue sheep, re-gather from the nations, rule them (shepherd), reverse plight (11-22). God will (1) appoint ideal David as under-shepherd (2) cut covenant of peace, giving security from enemies (Deut.) (3) renew His covenant (23-31, cf. Hos. 2:18f)	For Edom's enmity at Zion's fall (cf. Ob. 14), God promises retribution: bloodshed & desolation (1-9). Because they rejoiced over desolate (Judah), YHWH will make them desolate. As Israel/Judah suffered their reproach, so the nations will suffer reproach (35:10-36:7). YHWH promises to restore, remove their reproach to defend His name; Israel must return, be renewed for His glory (36:8-38).	In a vision of dry bones coming to life, YHWH shows Ezekiel that He can resurrect scattered Israel, those seemingly dead & without hope (1-14). With joining of two sticks, God promises to re-gather, reunite Israel & Judah under Davidic rule. He will cleanse them and make an everlasting covenant of peace, restoring His presence among them. (15-28; cf. Jer 31)	After restoration of Israel, a world-wide coalition will see Israel's security as vulnerability, seek to conquer. YHWH will direct, defeat Gog to magnify His holiness among nations (38:1-39:24) God promises to bring back Israel from exile, show them mercy, and pour His Spirit on them. They will turn away from all their sin and recognize YHWH's sovereignty (25-29)	Transported to Jerusalem, Ezekiel records his vision of a new temple. He includes details on its structure and measurements, (40:1-42:20), both a priestly concern, and for rebuilding (43:10-11). Better than temple is the return of YHWH's glory, to establish His throne forever among a purified people; Ezekiel again responds in humility (43:1-9). The prince-ideal David will rule with justice, facilitate national worship (44-46). The temple to be source of life, healing, renewed blessing, place of His presence (47-48)

Prophet: Daniel, “God is my judge”

Setting/Date: Royal Court in Babylon/Persia, 6th c. B.C.

Theme(s): Divine Sovereignty & Human Faithfulness

Message: **Regardless of ruler, God is sovereign, carrying out His purposes in history, often through His faithful people!**

<p>Prologue: Divine Orchestration (1:1-21)</p> <p>When Babylon besieges Judah, God hands His people over, allowing their best possessions & people to be taken. Among the elite are Daniel and his three friends (1-7). Daniel resolves not to defile himself with the king’s food, even proposing a testing period. God rewards his faithfulness with favor from the king’s servants (8-16). In the end, God exalts Daniel and his friends before the king, endowing them with superior skill and wisdom (17-21).</p>	<p>Divine Oracle (2:1-49)</p> <p>Nebuchadnezzar is distressed by dream and the sages are unable to recount it. When king decrees their death, Daniel volunteers to recount & interpret it (1-16). Daniel & friends seek God for revelation, and He discloses the mystery. Daniel praises God, privately in prayer & publicly to the king (17-30). He explains the dream as God’s revelation of future; the statue is portrait of successive empires (<i>quality=power</i>), and the stone is God’s kingdom (31-45). When the king exalts Daniel, he points to God and promotes his friends (46-49).</p>	<p>Delivering the Obedient (3:1-30)</p> <p>Nebuchadnezzar builds statue and demands worship, bow or burn! Daniel’s friends refuse and are slandered before the king (1-12). When challenged by the king, they uphold God’s power & obey regardless (13-18). Infuriated, the king throws them into a deadly fire, but God delivers them <i>in</i> the fire (19-25). The king retrieves the Jews, recognizes their rescue, raves of their obedience, and requires respect for their God (26-30).</p>	<p>Downfall Brings Obeisance (4:1-37)</p> <p>Nebuchadnezzar is distressed by dream; sages are unable to interpret it, but Daniel recounts it: a beautiful, bountiful tree is cut down and abandoned (4-18). Alarmed, Daniel gives the interpretation: Babylon’s king (<i>tree</i>) will be cut down, banished and abased, due to his pride. Daniel urges the king to repent and seek justice (19-27). Soon the king’s pride is displayed, and he is <i>driven from</i> humanity. Upon repentance, his mind and kingdom are restored (28-33), and he bows to God’s greatness & universal sovereignty (1-3, 34f).</p>	<p>Downfall Without Obeisance (5:1-31)</p> <p>Belshazzar, at a royal feast, disrespects God, drinking from His temple vessels & praising gods (1-4). When God responds, sending a human finger to write on the palace wall, the king is alarmed, and sages are unable to read it. The queen mother recalls Daniel (5-12). When summoned, Daniel rejects gifts, recalls lesson of Nebuchadnezzar, rebukes the king, and reads the writing foretelling demise of Babylon (13-28). Daniel is promoted, but Belshazzar perished that night, as Babylon fell to Medo-Persia, under Darius (29-31).</p>	<p>Delivering the Obedient (6:1-28)</p> <p>Daniel distinguished himself, making govt. officials jealous. They devised a plan to trap Daniel with his faith, persuading the king to forbid prayer to any other, on the penalty of being thrown to lions (1-9). As Daniel continued his habit, praying three times a day, his colleagues reported to Darius. Though the king tried to rescue him, Daniel is thrown to the lions (10-18). After sleepless night, Darius finds Daniel alive, for God saved Daniel <i>in</i> the trial for his integrity (19-24). Daniel is delivered, his enemies doomed, and his God is praised by pagan king (25-28)</p>
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Prophet: Daniel, “God is my judge”

Setting/Date: Royal Court in Babylon/Persia, 6th c. B.C.

Theme(s): Divine Sovereignty & Human Faithfulness

Message: **Regardless of ruler, God is sovereign, carrying out His purposes in history, often through His faithful people!**

<p>Divine Oracle/ Vision: Four Beasts (7:1-28)</p> <p>In a night vision, Daniel sees four beasts rise from the sea (chaos), signifying future kings (7:15f). If related to vision in ch. 2, the lion may represent Babylon (7:4, 4:28f), the bear Medo-Persia, the leopard Greece, and fourth beast, with ten horns and one little horn, different from others, may be Seleucids, Rome and/or a future kingdom (1-8). Ancient of Days takes his seat in the court, giving rule to one with divine (<i>cloud-rider, eternal rule, worship</i>) and human (<i>son of man, patron</i>) traits (9-10, 13-14). This lofty vision of God is distracted by lofty words of the little horn. Despite initial victory over saints, God will destroy the little horn, handing over His eternal kingdom to saints (11-12, 18-28).</p>	<p>Vision of Future History (Ram & Goat) (8:1-27)</p> <p>In another vision, Daniel sees a ram with two horns, the second arising later and rising taller, defeating enemies (1-4). As Gabriel explains, the ram signifies the Medes & Persians, the latter being dominant (20). Then, a male goat with a large horn charges swiftly from west, defeats ram & breaks its horns. At height, the goat’s horn is broken, replaced by four lesser horns (5-8). As explained, the goat denotes Greece. Alexander defeats Persia but dies at the peak of his power. His empire is split by his generals (21-22). Little horn arises, growing in power until it opposes God & His people, stopping sacrifices and defiling the sanctuary. Finally, it is supernaturally destroyed (9-14, 23-26). Daniel didn’t understand vision (27).</p>	<p>Daniel’s Prayer, God’s Response (Seventy Weeks) (9:1-27)</p> <p>Reading Jeremiah, Daniel understood that Israel’s exile would be seventy yrs. (25:11, 29:10; 2 Chr. 36:21), Daniel prays, admitting the sin of Israel (9x), acknowledging justice for bringing covenant curses, and asking God for mercy to restore Israel for sake of His name (1-19). While Daniel is praying, Gabriel is sent to explain Israel’s final days. There is much debate on the Daniel’s seventy weeks, but here are the four main issues. (1) Beginning: word about rebuilding Zion (25) (2) Anointed: one period ends with coming, another ends with cutting off (26) (3) Zion: city & sanctuary will be destroyed (26-27) (4) End: destroyer will be destroyed (27)</p>	<p>Daniel’s Grief, God’s Response (Love, Strength) (10:1-11:2a)</p> <p>Seeing a vision of great conflict, Daniel mourns & fasts for three weeks (1-3). In a subsequent vision, he is greeted by an angelic being (cf. location, portrait echo Ezekiel). Daniel responds with great fear (4-9). The angel assures Daniel of God’s favor, and that His delayed response was due to cosmic battle. The angel informs Daniel of his purpose, to reveal the events of Israel’s latter days (10-14). Mute and without strength, Daniel is unable to talk with angel (15-17). The angel touches his mouth & strengthens him, assuring him again of God’s favor (18-19). He reiterates his task, to reveal the future to Daniel, but will soon need to return to the cosmic battle (10:20-11:2a).</p>	<p>Vision of Future History (Kings of North/South) (11:2b-12:4)</p> <p>The angel now recounts the future events: Persia will rule (<i>4 kings</i>) until rise of Greece with Alexander. His domination will be broken, divided among his four generals (1-4). The focus is on battle between North-<i>Seleucids</i> and the South-<i>Ptolemies</i> (5-20). A special focus is placed on Antiochus IV (<i>Epiphanes</i>), who takes the throne by deceit (21-24), defeats Egypt & robs Zion’s temple (25-28), defeated by Egypt, desecrates God’s temple but is opposed (<i>Maccabees</i>) (29-35). The final section is a summary of Antiochus’ reign (36-39) but may also be archetypal (40-45). Amidst great persecution, salvation is promised (1-4) Epilogue (12:5-13) Daniel seeks explanation but is told to seal the book</p>
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Prophet: Zechariah, 'YHWH remembers'

Date: late 5th c. B.C. (520-518, ch. 1-8)

Setting: Post-exile (cf. Ezra 5-6)

Themes: Visions of Victory (1-6), Call for Justice (7-8), Oracles of a Coming Kingdom (9-14)

Message: YHWH will restore His people, rescuing them from their enemies and redeeming them from sin!

Visions of Victory (1:1-6:15)	Call for Justice (7:1-8:23)	Oracles of a Coming Kingdom (9:1-14:21)
<p>Zechariah begins with a call to repentance, reminding the remnant that they had returned to the land but not to YHWH (1-6) He urges them to learn from their ancestors, repent and be restored or rebel and see ruin. A series of eight visions follow:</p> <p>#1 Rebuild: Patrol finds earth at rest (<i>no activity, Zion ruins</i>); YHWH stresses His love for Zion, plan to restore temple/city (7-17)</p> <p>#2 Repay: Powerful oppressors (<i>horns</i>) will be scattered by divine agents (18-21)</p> <p>#3 Return: Zion will be w/o walls (<i>multitude</i>) YHWH will protect, dwell in her; plunderers to be plundered, many nations convert (2)</p> <p>#4 Commission: Joshua cleansed, called to serve as sign-Branch, <i>purity & prosperity</i> (3)</p> <p>#5 Commission: YHWH calls His anointed ones to finish temple by His Spirit (4)</p> <p>#6-7 Return: With a scroll & woman in a basket, YHWH personifies sin, promises judgment for continued disobedience (5)</p> <p>#8a Repay: YHWH sends divine agents (<i>chariots</i>) to repay enemies (6:1-8)</p> <p>#8b Rebuild: YHWH crowns Joshua to rule, oversee temple rebuilding, combines king/priest, typology implied (6:9-15)</p>	<p>YHWH speaks about restoration for Israel and judgment on its enemies; covenant obedience (<i>ethics</i>) will bring covenant blessing:</p> <p>A. Messengers entreat YHWH's favor (7:1-3) (<i>Q: Should we continue to fast, is exile over?</i>)</p> <p>B. YHWH rejects meaningless feasts (7:4-7) (<i>A: Was your fasting really for me?</i>)</p> <p>C. YHWH's priority is social justice (7:8-10) (<i>Test: vertical demonstrated by horizontal</i>)</p> <p>D. YHWH scattered Israel into exile (7:11-14) (<i>They wouldn't hear, so I wouldn't hear!</i>)</p> <p>E. YHWH will restore Jerusalem (8:1-3) (<i>Renewal defined by return of God's presence</i>)</p> <p>F. YHWH will bless the remnant (8:4-6) (<i>Zion will be revived, with old and young</i>)</p> <p>D' YHWH will bring back the exiles (8:7-8) (<i>covenant - physically and spiritually</i>)</p> <p>F' YHWH will bless the remnant (8:9-13) (<i>Then: no wage, safety, Now: peace, prosper</i>)</p> <p>E' YHWH will restore Jerusalem (8:14-15) (<i>As I purposed disaster, I purpose bless Zion</i>)</p> <p>C' YHWH's priority is social justice (8:16-17) (<i>Vertical will be demonstrated by horizontal</i>)</p> <p>B' YHWH will reverse fasts into joy (8:18-19) (<i>Times of fasting turned to times of feasting</i>)</p> <p>A' Many will entreat YHWH's favor (8:20-23) (<i>Native & foreigner will come to Israel's God</i>)</p>	<p>In two concluding oracles (9-11, 12-14), Zechariah foretells Israel's restoration, retribution, and redemption:</p> <p>Restoration: YHWH promises to defeat Israel's enemies and personally protect their land (9:1-8). Israel's Davidic king will return to his throne in Zion, ruling in a time of divinely-established peace for Israel and the nations (9:9-10). Based on His covenant with David (2 Sam 7, Ps. 132), YHWH will release Zion's captives in a <i>new exodus</i> (9:11-12, 10:8-11:3). He will empower them to defeat their enemies (9:13-15, 10:3c-7), shepherd them & restore their material blessing (9:16-10:3b). In an allegory, YHWH denounces Israel's shepherds and installs His own leader. When this leader is rejected, YHWH allows His people to be oppressed, scattered and ruled by a foolish leader (11:4-17). [<i>Timing unclear</i>]</p> <p>Retribution & Redemption: YHWH will deliver Zion & destroy her enemies (12:1-9). He will prompt His people to return to Him and purify them from the impurity of their idols and false prophets (12:10-13:9). After Zion's initial defeat, YHWH will invade to establish worldwide rule & worship (14).</p>

Prophet: Joel, ‘YHWH is God’

Date: Unknown

Setting: Exilic or Post-exilic (cf. “scattered,” 3:2-3)

Theme: The Day of the LORD: Plague & Promise

Message: God’s people must repent to escape His retribution and participate in His restoration!

<p>Plague: Current Catastrophe (1:1-20)</p> <p>Call to Alarm (1-12) Judah had just experienced a <i>plague of epic proportion</i>, wave after wave of locust leaving the land completely bare (1-7). Calling them to lament like a young bride bereaved of her husband, Joel urges the people “to be distressed because of your distress,” using a Hebrew (הוֹבֵיֵשׁ) wordplay to link their current condition to God’s call for contrition (8-12).</p> <p>Call to Repentance (13-20) Joel calls for both the priests and the people to cry out to God for <i>repentance</i>, as the locust merely foreshadow the Almighty’s (שׁדֵי) coming destruction (שׁד, 13-18). “The day of the LORD is near!” Amidst all the emptiness, the prophet cries out to YHWH for help (19-20)!</p>	<p>Plague: Coming Calamity (2:1-17)</p> <p>Call to Alarm (1-11) Judah will soon experience a <i>judgment of epic proportion</i> (1-2). “The day of the LORD is near!” Shaking the earth and darkening the skies (10-11), YHWH’s army will devour everything in its path, like fire and locust. It will be inescapable and irresistible (3-9).</p> <p>Call to Repentance (12-17) Joel calls for genuine <i>repentance</i>, reminding the people of God’s mercy, without presumption (12-14, cf. Ex. 34:6-7, Jon. 3:9). He calls for a full assembly (<i>none exempt</i>) to plead for mercy and appeal to God’s renown.</p>	<p>Promise: Restoration for Ruined (2:18-32)</p> <p>Promise of Plenty (18-27) After their (<i>unmentioned</i>, 2:12, 27) repentance, YHWH promises to reverse their plight, restoring agricultural prosperity, removing the nation’s reproach, and routing their enemy (18-27). [As stated in Jer. 18:7-10, God’s prophecy of judgment/blessing is implicitly conditioned upon Judah’s covenant (dis)obedience. Subsequent defeats resulted from Israel’s lack of devotion to YHWH.]</p> <p>Promise to Pour (28-32) God promises a future outpouring of His Spirit on the entire covenant community, with cosmic signs of coming judgment. [This was partially fulfilled at Pentecost in Acts 2]</p>	<p>Promise: Retribution on Rivals (3:1-21)</p> <p>Promise to Pay (1-16) YHWH promises to repay the surrounding nations for their mistreatment of Judah during its fall (Jehoshaphat, ‘YHWH judges’). As they did, so it will be done to them (near). “The day of the LORD is near.” Yet the cosmic language suggests (far) eschatological judgment.</p> <p>Promise to Protect (16-21) YHWH promises to protect His people and His city from invaders and prosper their land, even the most arid terrain.</p>
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Prophet: Malachi, 'My messenger'

Date: mid-late 5th c. B.C.

Setting: Post-exilic (cf. Ezra-Nehemiah, *governor, intermarriage, tithes, social justice*)

Form: Disputation (*argue, anticipate, affirm*) & Exhortation

Theme: Cleansing the Community

Message: **YHWH calls for Israel to return to covenant faithfulness, obeying Him and waiting for His coming!**

God's Love (1:2-5)	Sacrifice (1:6-2:9)	Covenant (2:10-16)	Justice (2:17-3:5)	Tithes (3:6-12)	Service (3:13-4:3)	Obey & Wait (4:4-6)
<p>Argue: YHWH declares His love for His people. (1:2a)</p> <p>Anticipate: In light of their past exile, present oppression, and pathetic future (<i>contra prophecy</i>), Israel questions God's love. (1:2b)</p> <p>Affirm: YHWH contrasts Israel's past-present with Edom. Israel's election, restoration is a mark of God's love. Edom was destroyed for its role in Zion's fall (1:2c-5).</p>	<p>Argue: YHWH accuses Israel's priests of defamation. (1:6)</p> <p>Anticipate: The priests question how they have dishonored God. (1:6-7)</p> <p>Affirm: YHWH mocks their folly in seeking favor with blemished sacrifices. Better to close the temple. Jealous for His name, YHWH will judge those profaning it. Unlike Levi, the priests were not instructing the people but leading them astray. (1:8-2:6)</p>	<p>Argue: YHWH accuses Israel of unfaithfulness. (2:10-13)</p> <p>Anticipate: The priests question why God does not accept their offerings (2:14)</p> <p>Affirm: YHWH rejected their worship because they had divorced their wives, dividing what God joined. He twice warns, guard yourselves, don't be faithless! (15-16)</p>	<p>Argue: Malachi accuses Israel of wearying YHWH. (2:17a)</p> <p>Anticipate: The people question how they have wearied Him (2:17b)</p> <p>Affirm: People have questioned divine justice, claiming God approves of the wicked and is disinterested in their affairs. In response, God promises to intervene, purifying the priesthood, destroying the wicked, unjust.</p>	<p>Argue: YHWH accuses Israel of robbing Him. (3:8a)</p> <p>Anticipate: The people question how they have robbed God (3:8b)</p> <p>Affirm: YHWH calls the people to bring their tithes & offerings, in obedience to the covenant. He promises to bless their faithful giving with abundant agricultural provision, which would be a witness to the surrounding nations. (3:8c-12)</p>	<p>Argue: YHWH accuses Israel of speaking against Him. (3:13a)</p> <p>Anticipate: The people question how they have spoken against God (3:13b)</p> <p>Affirm: Seeing evildoers prosper, God's people doubt whether He is interested in human affairs, or even unjust. But God promises to separate the evil and righteous, fiery judgment for the former and healing/victory for the latter. (3:14-4:3)</p>	<p>Obey: Having addressed their legal violations (<i>sacrifice, tithes, marriage</i>), YHWH commands His people to obey/remember the law of Moses (4:4)</p> <p>Wait: Before the coming judgment, God promises to send His messenger to turn the people back to God (3:1). [Jesus identifies this figure as John the Baptist, <i>Matt, 11:10f, Lk. 1:16-17</i>]</p>