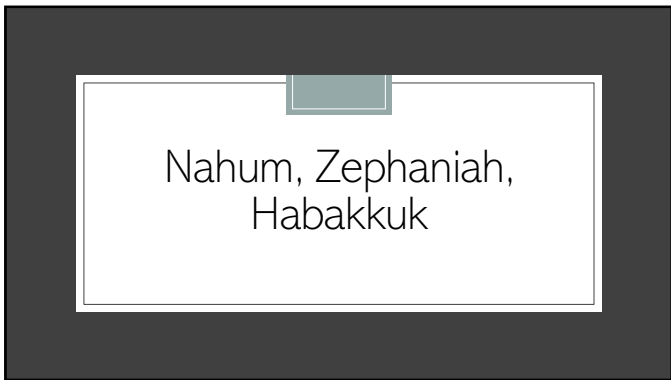


1



2



3

Introduction to Nahum

Title

- ✓ Hebrew = *Nahum* (נָחֻם; “Comfort”; 3:7)
- ✓ Greek = *Naoum* (ΝΑΟΥΜ; “of Nahum”)

4

Introduction to Nahum

WHO—Authorship

- ✓ Nahum, the Elkoshite

WHO—Audience

- ✓ Ninevah (3:8), for Israel’s sake (1:7, 12–13, 15)

5

Introduction to Nahum

WHEN

- ✓ After the destruction of No-Amon (Thebes) in Egypt (663 BC)
 - ❖ Destruction of Thebes was a localized, short-lived event (city was rebuilt very soon after)
 - ❖ Most scholars believe Nahum was written within a few years after the fall of No-Amon
- ✓ Before the destruction of Ninevah (612 BC)
 - ❖ Predicted as a future event (3:11–13)
 - ❖ Striking accuracy of the event—flood (2:6) and fire (3:13, 15)
- ✓ Approximately 663–650 BC

6

Introduction to Nahum

WHERE

- ✓ Ninevah
- ✓ Little is known about Nahum (not mentioned elsewhere in Scripture), but he is likely from Judah
- ✓ Hometown Elkosh may have been a former name for Capernaum (“village of Nahum”), but more likely comes from Elcesei between Jerusalem and Gaza
- ✓ Perhaps written from Ninevah or Jerusalem
- ✓ Northern tribes were taken into captivity by Assyria (Ninevah)
- ✓ Nahum is Jonah’s dream come true

7

Introduction to Nahum

WHY

To decree that God’s slowness of anger and compassion for Ninevah had run its course because of her relentless devastation of many nations, including the northern tribes of Israel, and to highlight God’s compassion upon those who truly take refuge in Him.

8

Introduction to Nahum

HOW—Terminology

- ✓ Compassion (from which the name Nahum derives; 3:7)
- ✓ “There is no end” (2:9; 3:3, 9; cf. Isa 2:7 (2x))
- ✓ Empty out (2:2 (2x), 10 (2x); cf. Isa 24:1)

9

Introduction to Nahum

HOW—Themes

- ✓ Puns (1:6; 2:1, 10; 3:10, 17)
- ✓ Possible acrostic (1:1–9), ending at the letter *nun* (“N” = “Ninevah”)
- ✓ Callbacks to Isaiah (2:9; 3:3, 9; cf. Isa 2:7; 2:2, 10; cf. Isa 24:1; 1:15; cf. Isa 52:7; Nahum’s meaning “comfort”; cf. Isa 40:1)

10

Introduction to Nahum

HOW—Literary Structure

- ✓ Vengeance, not Comfort (1:1–14)
- ✓ Empty, not Full (1:15–2:12)
- ✓ Devastation, not Relief (2:13–3:19)

The outline of the book hinges on two key statements beginning with “Behold” (1:15; 2:13) and highlights the play on words in these sections.

11

Introduction to Zephaniah

Title

- ✓ Hebrew = *Zephanyah* (זְפַנְיָהּ; “Zephaniah; Yahweh treasures away or hides away”; 2:3)
- ✓ Greek = *Sophonias* (ΣΟΦΟΝΙΑΣ; “of Zephaniah”)

12

Introduction to Zephaniah

WHO—Authorship

- ✓ Zephaniah, son of Cushi, son of Gedaliah, son of Amariah, son of Hezekiah

WHO—Audience

- ✓ Judah (with implications for the world)

13

Introduction to Zephaniah

WHEN

- ✓ 640–621 BC, during King Josiah's reign, but before his reform
- ✓ Manasseh's five-decade apostasy
- ✓ King Josiah's reform
- ✓ Near/Local and Global/Far Perspective

14

Introduction to Zephaniah

WHERE

- ✓ Zephaniah ministered in Jerusalem (1:4), which was likely also his place of dwelling.
- ✓ Describes Jerusalem's city and topography well.
- ✓ Judah is on the brink of exile.

15

Introduction to Zephaniah

WHY

To announce the certain Day of Yahweh coming to Judah for her idolatrous ways, but also to promise that God will unearth hidden treasures for His people in that day—that the land will be cleansed of idols, they will be purified of heart, and God will rejoice in them.

16

Introduction to Zephaniah

HOW—Terminology

- ✓ Hidden (2:3; pun in 2:13 (?))
- ✓ Day of Yahweh (1:7, 8, 9, 10, 14 (2x), 15 (5x), 16, 18; 2:1, 2, 3; 3:16)
- ✓ Gather (*qashash*—2:1 (2x); *asaph*—1:2; 3:8, 18; *qabats*; 3:8, 19, 20)
- ✓ Cut (or Cut Off; 1:3, 4, 11; 3:6, 7)

17

Introduction to Zephaniah

HOW—Themes

- ✓ Puns (1:2, 13, 15; 2:4)

18

Introduction to Zephaniah

HOW—Literary Structure

- ✓ Cutting off Judah (1:1 – 2:3)
- ✓ Woe to the Nations (2:4–15)
- ✓ Woe to Judah (3:1–5)
- ✓ Cutting off the Nations (3:6–8)

- ✓ The Hidden Treasure of the Nations (3:9–13)
- ✓ The Hidden Treasure of Judah (3:14–20)

The book appears to be structured around sections related to Judah and the nations with the term “cutting off” governing the first and fourth section and the term “woe” governing the second and third. The book finishes with hope for both the nations and Judah (Israel) when God brings forth a hidden treasure from judgment.

19

Introduction to Habakkuk

Title

- ✓ Hebrew = *Havakook* (חֲבַקּוּק; “Habakkuk; hug”)
- ✓ Greek = *Ambakoum* (AMBAKOYM; “Habakkuk”)

20

Introduction to Habakkuk

WHO—Authorship

- ✓ Habakkuk (1:1)

WHO—Audience

- ✓ Judah (right before exile)

21

Introduction to Habakkuk

WHEN

- ✓ Probably during the reign of Jehoiakim, King of Judah
- ✓ Likely after the fall of Ninevah (612 BC)
- ✓ Habakkuk probably wrote with exile right on their doorstep
- ✓ Three Exiles of Judah
 - ❖ Wave 1: 605 BC
 - ❖ Wave 2: 597 BC (Ezekiel and Daniel)
 - ❖ Wave 3: 587–586 BC (Jerusalem and Temple destroyed)
- ✓ Written (perhaps) in 605 BC

22

Introduction to Habakkuk

WHERE

- ✓ May have traveled all over Judah
- ✓ No righteousness can save them now
- ✓ Faith in God's salvation is their only hope
- ✓ Habakkuk establishes theology of true saving faith
- ✓ Judah must embrace exile

23

Introduction to Habakkuk

WHY

To introduce Judah to their captor, Babylon, who will destroy Jerusalem and send them into exile, and to teach them to embrace exile and that faith in God, not their righteousness by comparison, is their only option for salvation through exile.

24

Introduction to Habakkuk

HOW—Terminology

- ✓ Faith (Belief, Believe; 1:5; 2:4)
- ✓ Judgement (Justice; 1:4 (2x), 7, 12)
- ✓ The Righteous (1:4, 13; 2:4)

25

Introduction to Habakkuk

HOW—Themes

- ✓ Puns (1:6)
- ✓ Prayer-Psalm (3:1–19)
 - ❖ By Habakkuk (3:1)
 - ❖ According to Shigionoth (passionate prayer; 3:1)
 - ❖ “Selah” (3:3, 9, 13)
 - ❖ “For the choir director” (3:19)

26

Introduction to Habakkuk

HOW—Literary Structure

- ✓ Habakkuk’s First Prayer: Why Is Judah Unpunished? (1:2–4)
- ✓ God’s First Response: Babylon Will Punish Judah (1:5–11)
- ✓ Habakkuk’s Second Prayer: Why Punish Judah with a More Wicked Nation? (1:12–17)
- ✓ God’s Second Response: Only Faith, Not Righteousness, Can Save (2:1–20)
- ✓ Habakkuk’s Third Prayer: A Psalm of Exilic Embrace (3:1–19)

27



28
