

XV. UNIT 16: “At Many Times And In Many Ways” – The Prophets

I. “At Many Times And In Many Ways” – The Prophets

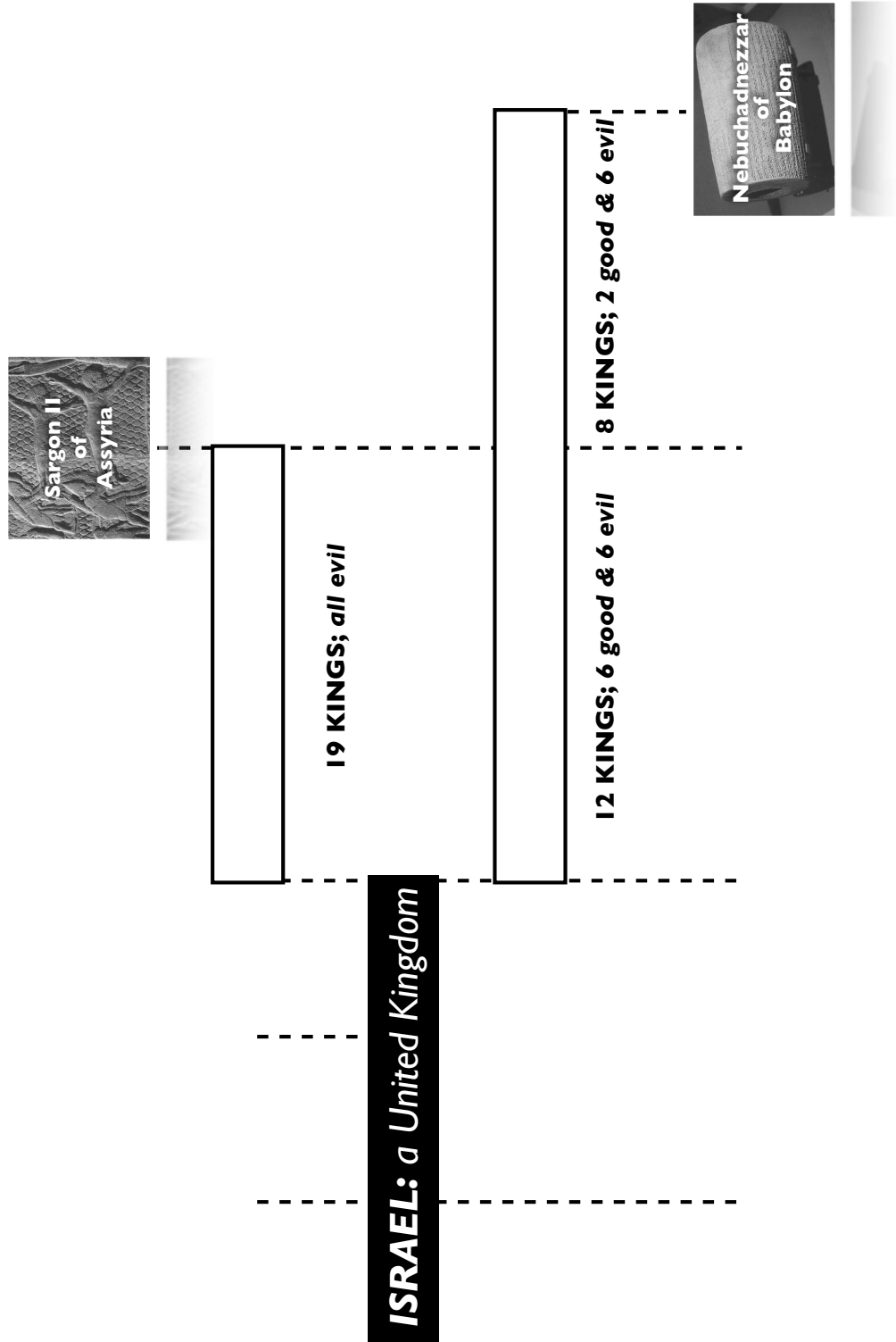
A. The Really “Big Picture”

1. “Framing” the Story *(see chart on next page)*
 - a. Four key books – 400 years: *(0 kingdoms → 1 kingdom → 2 kingdoms → 1 kingdom → 0 kingdoms)*
 - (1) _____
 - (2) _____
 - (3) _____
 - (4) _____
 - b. Three key periods – one pivotal _____:
 - (1) **Before the Babylonian Exile:** the two “_____” and the “*Orange Juice Gang*.”
 - (2) **During the Exile:** _____ & _____.
 - (3) **After the Exile:** _____, Zechariah, and _____.
2. Rolling the “Credits” – 17 Books from 16 Prophets
 - a. Two *types* of prophets: _____ (5) & _____ (12).
 - (1) “Label” points to their _____, *not* their importance.
 - (2) The 12 Minor Prophets *combined* roughly equal _____ in length.
 - b. Four prophet “pairs”:
 - (1) **Most prophecies about Jesus:** _____ (*major*) & _____ (*minor*).
 - (2) **Same audience, different message:** _____ & _____.
 - (3) **Different audience, same message:** _____ & _____.
 - (4) **Different message, same time:** Daniel & _____; _____ & Zechariah.
 - c. Three *main* audiences:
 - (1) **Before the exile:** _____ & _____.
 - (2) **During the exile:** Jewish _____ and pagan _____.
 - (3) **After the exile:** _____-builders and _____-repairers.

KEY INFORMATION FOR THE BOOKS OF KINGS IN LIGHT OF THE PROPHETS

I N F O	1 K I N G S	2 K I N G S
Key Word	“_____ Kingdom”	“_____ Kingdoms”
Key Chapter	_____ – The Kingdom Divides	_____ – Israel Taken Captive _____ – Judah Taken Captive
GEOGRAPHY	“_____” (Israel & Judah)	Israel → _____ Judah → _____
BOOK SUMMARY	<i>“How God’s people became a _____ nation.”</i>	<i>“God’s judgment on Israel and Judah for abandoning the _____ (breaking the covenant).”</i>

The Really “Big Picture”



B. Variations on Three Themes: The Message of the Prophets

1. **THEME #1: The Covenant**

- a. The _____ of the Jews as a nation and individuals was/is inseparable from the notion of covenant.
- b. *This* covenant set them apart from the other _____ peoples.
- c. Their _____ was tied to Yahweh’s one grand Story for which they had been “chosen.”
- d. The role of the prophet must never be (*because it cannot be*) _____ from these ideas.
- e. This is also true of our _____ of the historical books of this time period.
- f. The nation’s relationship to the covenant is the basis of the unrelenting call of the prophets to “return” to Yahweh’s _____, (i.e. covenant faithfulness) *not* merely a change in their _____.
- g. Sticking to the Storyline (aka covenant faithfulness):
 - (1) Manifested itself in dependence, openness and obedience to the _____ of God, however it “arrived.”
 - (2) Manifested itself in individual and corporate lives of _____—the *opposite* of a cultural _____.
 - (3) Manifested itself in “_____”: love, mercy, justice, and compassion to all whose _____ intersected with theirs.
 - (4) A restoration to “the way things are _____ to be.”
- h. “Choose Your Own Adventure” (aka covenant *UN*faithfulness):
 - (1) Manifested itself in a _____ and contempt for the word of God, especially through the prophetic ministry:

Thus says the LORD: “Stand by the roads, and look, and ask for the ancient paths, where the good way is; and walk in it, and find rest for your souls. But they said, ‘We will not walk in it.’”
—Jeremiah 6:16

“Thus says the LORD of hosts, Render true judgments, show kindness and mercy to one another, do not oppress the widow, the fatherless, the sojourner, or the poor, and let none of you devise evil against another in your heart.” But they refused to pay attention and turned a stubborn shoulder and stopped their ears that they might not hear. They made their hearts diamond-hard lest they should hear the law and the words that the LORD of hosts had sent by his Spirit through the former prophets. Therefore great anger came from the LORD of hosts.
—Zechariah 7:9 -12
 - (2) Manifested itself in a denial of their true _____ and a desire for _____ from the prophets:

“...who say to the seers, “Do not see,” and to the prophets, “Do not prophesy to us what is right; speak to us smooth things, prophesy illusions,”
—Isaiah 30:10

“Therefore, behold, I am against the prophets, declares the LORD, who steal my words from one another.”
—Jeremiah 23:30
 - (3) Manifested itself in the opposite of _____: injustice, indifference and oppression of the _____ in their midst:

“For I know how many are your transgressions and how great are your sins—you who afflict the righteous, who take a bribe, and turn aside the needy in the gate.”

—Amos 5:12

“Do you think you are a king because you compete in cedar? Did not your father eat and drink and do justice and righteousness? Then it was well with him. He judged the cause of the poor and needy; then it was well. Is not this to know me? declares the LORD.”

—Jeremiah 22:15-16

2. THEME #2: The “Day of the LORD”

- The phrase appears ____ times in the Prophets; half of them in Joel and Zephaniah!
- “*The Day of the Lord*” appears ____ times in the New Testament
- Is a time of judgment or deliverance, depending on where one is in regard to the _____.
- Is a “_____” and “_____” reality, partial and ultimate

3. THEME #3: “The LORD’S Anointed”

- The Hebrew word is “*meshiach*” which means _____.
- In Greek it is “*christos*,” which is transliterated, “the _____”.
- Meshiach* appears 41x in the OT, most of which refer to kings and _____.
- Christos* appears _____ times in the NT, all referring to Jesus *the* Christ.
- The notion of a “_____” who would restore the Davidic Kingdom was an eschatological promise of the prophets:

“But you, O Bethlehem Ephrathah, who are too little to be among the clans of Judah, from you shall come forth for me one who is to be ruler in Israel, whose origin is from of old, from ancient days. Therefore he shall give them up until the time when she who is in labor has given birth; then the rest of his brothers shall return to the people of Israel. And he shall stand and shepherd his flock in the strength of the LORD, in the majesty of the name of the LORD his God. And they shall dwell secure, for now he shall be great to the ends of the earth.” —Micah 5:2-4

“For to us a child is born, to us a son is given; and the government shall be upon his shoulder, and his name shall be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace.” —Isaiah 9:6

II. A PROPHETS OF THE EARLY YEARS: Obadiah

A. Obadiah: The Man & His _____

- His name, עִבְדֵי יְהוָה, means “_____ of Yahweh”
- We know _____ of his family, hometown or personal history.
- His book is the *shortest* book in the Old Testament — _____ verses!
- His book is one of the hardest books of Prophecy to _____: scholars range from the 9th to the 5th century BC.
 - Some prophets can be “_____” from the “outside-in”:
 - The prophet is _____ someplace else in the Bible? (E.g. Jonah, Jeremiah, Haggai)
 - Other prophets can be “dated” from the “inside-out”:
 - Specific _____ of rulers are mentioned in their prophecy (Judah, Israel, Assyria, etc.)
 - Specific _____ are mentioned (Jerusalem, Nineveh, Babylon, the Temple)
 - “_____” about specific people, places or events (N. Kingdom, Temple worship, etc.)

c. Dating Obadiah seems to hinge on _____ the events in verses 11-14 occurred:

“On the day that you stood aloof, on the day that strangers carried off his wealth and foreigners entered his gates and cast lots for Jerusalem, you were like one of them. But do not gloat over the day of your brother in the day of his misfortune; do not rejoice over the people of Judah in the day of their ruin; do not boast in the day of distress. Do not enter the gate of my people in the day of their calamity; do not gloat over his disaster in the day of his calamity; do not loot his wealth in the day of his calamity. Do not stand at the crossroads to cut off his fugitives; do not hand over his survivors in the day of distress.”

(4) 848-841 BC — Philistines and Arabs attacked Jerusalem while Jehoram was king; during this time, Edom revolted against Judah (cf. 2 Chron. 21:8-20; 2 Kg 8:20-22).

(5) 586 BC — Nebuchadnezzar attacked and destroyed Jerusalem (2 Kgs 25).

B. Obadiah: The Man and His _____

1. His entire prophecy is directed against the _____.

a. They are the descendants of Jacob’s twin brother, _____ (Gen. 36:1, 8-9)

b. They had periodic _____ with Israel from the Exodus up through the Babylonian Exile (cf. 1 Sam. 14:47; 2 Sam. 8:13-14; 2 Chron. 20 and 25; Ezek. 25:12-14)

c. In particular, they seem to have participated in one of the times _____ was attacked and destroyed by foreign forces. (cf. vv. 11-14)

d. Isaiah, Jeremiah, Ezekiel and Amos also preached against the _____.

e. By New Testament times, they had moved further west in southern Judah and were called the Idumeans. _____ the _____ was an Idumean. Some Idumeans appear to have been converted under Jesus’ ministry (Mk. 3:7-8).

2. Obadiah brings two “charges” against the Edomites

a. _____ to Judah during a time of need. (vv. 11-14)

b. _____ and the belief they were “beyond God’s reach” because of their natural resources. (vv. 3-4)

3. He is the first prophet to speak of the “_____ of the LORD” as a future event of God’s justice. (vs. 15)

C. Obadiah and the _____

1. Covenant _____ to God always manifests itself in mercy, justice and compassion towards _____.

“He has told you, O man, what is good; and what does the LORD require of you but to do justice, and to love kindness, and to walk humbly with your God?” —Micah 6:8

2. God has expectations about how we view and treat other members of the “_____ of God.”

“And let us not grow weary of doing good, for in due season we will reap, if we do not give up. So then, as we have opportunity, let us do good to everyone, and especially to those who are of the household of faith.” —Galatians 6:9-10

3. Trusting in our own national _____ and _____ is foolish and dangerous.

“Woe to those who go down to Egypt for help and rely on horses, who trust in chariots because they are many and in horsemen because they are very strong, but do not look to the Holy One of Israel or consult the LORD!” —Isaiah 31:1