

Introduction To The Prophets

1. Compare **Exodus 4:16** with **Exodus 7:1** and give the strict definition of a prophet:

Revealing Fact:

Using Moses as an example we can see that a prophet may (1) speak of things past (the book of Genesis); (2) may speak of things he has firsthand knowledge of (Exodus-Deuteronomy); (3) or may speak of things future (Deuteronomy 18:15-18). A prophet, therefore, is not simply a *foreteller*, but a *forthteller*.

2. Read **Deuteronomy 18:15-18** and **Acts 3:22-24** to understand when the prophetic era started and how long it lasted:

Revealing Fact:

The prophets should be divided into oral and literary prophets. Oral prophets were as early as Enoch and Noah, but did not write. The literary prophets not only preached to the people but left us their writings as well.

Great world empires during the time of the literary prophets:

Assyrian (great power times) 1150, 850, 745-612 BC

Babylonian (great power time) 625-539 BC

Persian 539-332 BC

Grecian 332-146 BC

Roman 146 BC--476 AD

Key dates you should know:

Beginning of the divided kingdom:

Fall of Israel to Assyria:

First invasion of Judah by Babylon:

Second invasion of Judah by Babylon:

Fall of Jerusalem to Babylon:

Judah's return out of captivity:

Chronology of the Literary Prophets (Dates BC)

Ninth Century Prophets (Early Assyrian Period)

Obadiah (845), *Concerning Edom*

Joel (830), *Concerning Israel's destruction & restoration*

Jonah (800-780), *Concerning Nineveh*

Eighth Century Prophets (Assyrian Period)

Amos (755), *Concerning the northern kingdom, Israel*

Hosea (750-725), *Concerning the northern kingdom, Israel*

Isaiah (740-700), *Concerning mainly the southern kingdom, Judah*

Micah (735-700), *Concerning the southern kingdom, Judah*

Seventh Century Prophets (Babylonian Period)

Jeremiah (626-586), *Concerning the southern kingdom, Judah*

Zephaniah (630-625), *Judgments concerning many nations*

Nahum (625-612), *Concerning the fall of Nineveh*

Habakkuk (625-605), *Concerning Jerusalem*

Sixth Century Prophets (Period of Exile in Babylon)

Ezekiel (593-570), *To the common people in exile*

Daniel (605-536), *To the kings of Babylon*

Sixth & Fifth Century Prophets (Post Exile Period)

Haggai (520), *Plea to rebuild the temple*

Zechariah (520-518), *Temple restoration plea based on future glory*

Malachi (440-432), *The last plea for spiritual restoration*

OBADIAH

Goals of the lesson:

1. Understand the reason for the final fall of Edom.
2. Realize the salvation of Edom and all Gentiles in the Messiah.

Introduction: The book of Obadiah has generally been given two probable dates for its writing: 845 BC or 586 BC. The choice of dates depends largely on identifying the attack on Jerusalem mentioned in verse 12 of the book. If Obadiah is referring to the destruction of Jerusalem by the Babylonians, the later date would be accepted. However, since there is no mention of a complete desolation or the carrying away of captives, Obadiah probably is referring to a destruction brought about by the Philistines and Arabians (**2 Chronicles 21:8-18**). Also, the language of Obadiah is much different than that of the time of Jeremiah.

1. What was the origin of the Edomites?

Revealing Fact:

Hailey describes the fall of Edom: "During their later history the Edomites were eventually overcome by the Nabataeans, a people who pushed in from the desert and drove the Edomites from their land. Pushed out of their own land at the south end of the Dead Sea, the Edomites were forced to occupy a territory just south of the land of Judah. Toward the close of the second century B.C. they were conquered by John Hyrcanus of the Maccabees, who forced many of them to be circumcised and accept the law. Thus, they became nominal Jewish proselytes. By 100 A.D. they had become lost to history." Malachi speaks of Edom's final destruction in **Malachi 1:1-5**.

Survey of the book: Before beginning a more detailed study, read through the book quickly, filling in a main point on each paragraph section of the *Survey Chart* .

Verses 1-9: In the space below and left, write down the main points of the text as well as those things you find interesting:

1. Why did Edom think that they could not be conquered?
2. According to **verse 5**, how will Edom's attackers treat them differently than what a thief does when he breaks into a home or what grape-gatherers would do when harvesting a grape crop?
3. Referring to **verse 7**, how will Edom be "deceived" when the attack begins?

4. Teman was the southernmost of Edom's two chief cities. What were the men of this city known for? (See **Jeremiah 49:7**). Check a Bible dictionary or your Bible's cross-references to discover where the name "Teman" came from. What man of the Bible who counted himself a wise friend was a Temanite?

Verses 10-16: In the space below and left, write down the main points of the text as well as those things you find interesting:

5. List at least three things God says the Edomite should not have done when Jerusalem was attacked:
6. Explain **verse 16** thoroughly:

Verses 17-21: In the space below and left, write down the main points of the text as well as those things you find interesting:

7. By comparing **Amos 9:11-14** and **Acts 15:15-18**, show how the complete fulfillment of this text is found in the days of the kingdom/church:

Main points to remember from this lesson:

1. The principle of **Proverbs 24:17-18**: *"Do not rejoice when your enemy falls, And do not let your heart be glad when he stumbles; Lest the LORD see it, and it displease Him, And He turn away His wrath from him."*
2. God rules among the nations and has the power to tear them down or build them up. **Jeremiah 1:10**, *"See, I have this day set you over the nations and over the kingdoms, To root out and to pull down, To destroy and to throw down, To build and to plant."*
3. God has shown His mercy to all nations by sending "saviors" to Mount Zion who would preach the gospel to the Gentiles.