

***Define Prophet**

- Prophets were normal people (**Jonah**)
- Given a special message by God to share with others
 - Message was urgent, usually "repent" or imminent judgment
 - Message had to square with previous revelation (Torah)
 - Predictions must come true
 - Penalty of false prophecy= death (they were speaking for God for goodness' sake)

***Define Prophecy**

- Forthtelling vs foretelling
 - Foretelling: telling what will happen in the future. Some of Biblical prophecy
 - Forthtelling: Telling forth God's eternal truth to their own generation. Unique to Biblical prophecy.
- Multiple fulfillment/now and later: isaiah virgin birth as example (Is 7.14).
- Imagery- often times describing dreams and visions
- Usually Poetic
- Started orally, prophetic books can contain more than one oracle, given at different times (i.e.

Micah***Consider author, audience, and message*****Uniqueness of biblical prophecy**

- Addressed to entire nation, not just kings
- Focuses on people's attitudes, not just rituals
- Contains moral imperative, holiness
- Looks at far-reaching implications of people's actions, not just immediate.

Cautions while reading prophecy*-not prophecies for individuals, but for community**

- seek historical context **first**, these books record actual history based on general rules.
- It's not always about us.

***Common themes:**

- God uses the foolish to confound the wise**
- Keeping covenant-** affects all life, esp. the "mundane"
 - "return" to God and his Word
 - personal holiness (love God)
 - peace with each other (Shalom) (love others)
- Day of the Lord- esp. joel**
 - immediate judgment
 - eschatological judgment
 - messiah language
- Remnant (Micah 2.13)

Israel	Judah
North	South
Bad kings	A few good kings
Destroyed by Assyria (722)	Destroyed by Babylon (586)
Capital city- Samaria	Capital city- Jerusalem (aka Zion)

*Forms: very important (use study aids)

-Compare narrative of Hosea (ch1-3) vs lawsuit in Micah 6

Jonah- The "model" Prophet

*Date: 800-750 BCE

-Contemporary with Amos

*Prophet: Jonah

-Successful prophet, not great character

-Whole city (Nineveh) repented

From Judah to Nineveh (1.2)

*Special consideration:

-One of the only narrative prophetic books

-One of the only prophecies that addresses non-Israel

-More similar to Elijah/Elisha than literary prophets

*Message:

-Jonah as a regular person (see above)

-God's salvation for all who repent (gentiles)

-Description of God: missional, forgiving, outreach

*Outline

-Jonah flees (ch 1)

-Jonah repents (ch 2)

-Jonah obeys (ch 3)

-Jonah angry at Nineveh's repentance (ch 4)

Amos- A southern boy, talkin to yanks

*Date: 760-750 BCE, reign of Uzziah (2 Ki 14.23-15.7; 2 Ch 26)

-During height of Judah and Israel politically and militarily.

*The Prophet: Farmboy/ shepherd from the south (Judah), prophesying to the North.

-Name: "burden bearer"

-Not a member of the court (like Isaiah) or a priest (Jeremiah, Ezekiel)

*Addressed to all Israel (north)

*God will judge you if you don't repent: **unnamed enemy**

*Special consideration:

-made up of several prophecies, brought together to be read as one unit.

-Plumb line (law)- Amos 6

-Amos- Cities, need context- Bible dictionary

8 diff nations judged by God.

first two nations, Damascus and Philistia, Israel's dire enemies

Edom, Ammon, Moab- Israel's blood relatives from Gen. (enemies, but closer related)

Judah- Spiritual crimes, Amos' own people

Israel- most extensive, sexual sin, idolatry esp.

-"Seek me & live" amos 5

-Anti-religiosity. Amos 5

-**Watch for farmer language:** fruit, ripeness, trees, etc

-God causes disaster: 3.6

-Day of the Lord (ch 5)

*Message:

-Repent, and live a life of justice.

Based on social justice of exodus 22

God's election comes with responsibility

-Economic prosperity leads to spiritual decay, esp social injustice.

Can't be a light to the nations if just becoming like nations.

-Israel is politically secure and spiritually smug

But social justice, not material wealth, demonstrates true piety (5.21-24)

People thought performing all the rites would be enough, and used their power to pervert justice for their own needs (3.15)

God's judgment wouldn't just be a warning shot across bow, but utter destruction (4.6-11)

Israel had the chance to repent

Description of God: just, righteous, king of the universe

*5 Visions (farmer style)- found at the end of the book

-7.1-9 first 3 as one story

Locusts- real or army?

God relents, so as to not utterly destroy Israel

Fire

Would burn up mediterranean. God relents

Plumb line- law

Israel found crooked. Time to tear down wall and start over.

-Israel Rejects Amos, priests accuse him of treason.

-Vision 4: summer fruit

Israel ripe for judgment. People couldn't wait for sabbath to end to cheat people.

-Vision 5: final judgment- no one can escape the judgment, but those who run to him find forgiveness.

Hosea- God's heartache

*Date: Last days of the northern kingdom

-6 kings in 25 years, 4 murdered in office

-Only 2 territories of original 10 not taken over by Assyria

-722 BC

*The prophet: Mostly learned by narrative section of the book.

-**One of the only northern prophets.** Prophesied to Israel. Judah briefly mentioned.

Israel and Judah in time of prosperity (same size as David's kingdom).

Israel wanted Assyria as ally (prostitution) 5.13; 7.11

-"The Lord Saves"

*Message:

-Who God is: love, grace, mercy, forgiveness

-**unnamed enemy of Amos identified as Assyria**

-4.1-6: "my people are destroyed for lack of knowledge (4.6). "Let us know; let us press on to know the Lord;" 6.3

*Outline:

-Hosea as a symbol: narrative - marry a promiscuous woman (1-3)

Command to marry (1)

Unfaithful wife (2)

Faithful husband (3)

key verse: 3:1- God's unfailing love

Buys her back, 3.1-5

-Israel's case (chs 4-14)- poetry, courtroom

Israel like Hosea- chs 4-6

Punishment (6-10)

Case (6-1)

Judgment (8-9)

Appeal to repentance (10)

Idolatry as adultery

Note ashera poles

God's compassion: **chs 11-14**

*Special considerations:

Why would God condone adultery?

Read prophecy and narrative as parallels (good place to learn how to read prophecy).

God desires mercy, not sacrifice: 6.6

Micah- the Mishmash

*Date: 750-686

-Contemporary with Isaiah.

*Prophet: from the south, sensitive to social ills of the day

-Born in a small town (unlike Isaiah)

-Prophecies against north and south. mostly south (no israel kings mentioned. from south

-"Who is like Yahweh?"

*Message: **Catch all**

-God hates idolatry, injustice, rebellion, empty rituals, false security

-Antidote to apathy: 6.6-8 do justice, love kindness, walk humbly. aka holiness

*Special considerations

-Another collection of many short prophetic messages, organized in three main cycles of judgment.

-Contains 7 different forms (types of literature)

-Alternates between doom and hope

-Messiah- Micah 5 (early mention)

-God pleads our case (Micah 7)- courtroom

-False Prophet (Micah 3)- sold good prophecies (compare w Deut 13.1-5 and 18.21-22)

-False security- Nobody could destroy God's elect" 3.11

-"But as for me" 7.7

God pleads our case 7.9

God has ultimate say 7.10-17

Forgiveness- like no other God- 7.18

*Outline:

-First cycle: Judgment and restoration of Israel and Judah (1-2)

Esp. woe to oppressive materialists

Restoration of a **Remnant: 2.12-13**

It's too late for Israel, but Judah is just starting **1.9**

-Second cycle: Judgment of Judah's leaders

guilty leaders (3): civil leaders, prophets, Zion's fall

Future hope of God's ppl:

coming kingdom (eschaton - "end day") 4.1-8

Restoration of remnant and Zion (Jerusalem)- remnant from the lowest ppl

Ideal king (5.1-4)- hint at messiah

-Third Cycle: Judgment against whole nation. form- covenant lawsuit

God's charges against his people (6.1-7.7)

note the lament of society's decadence at expense of poor (7.1-7)

Triumph of God's Kingdom (7.8-20)