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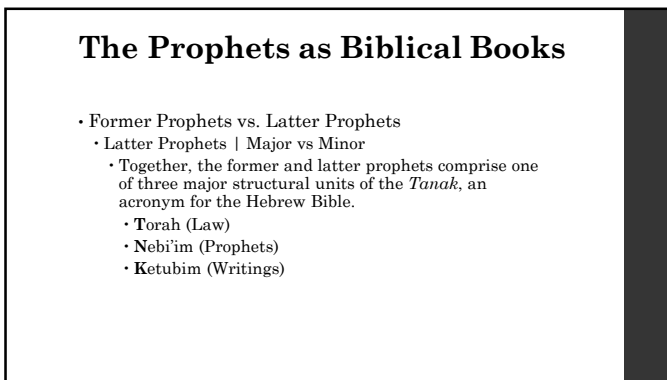
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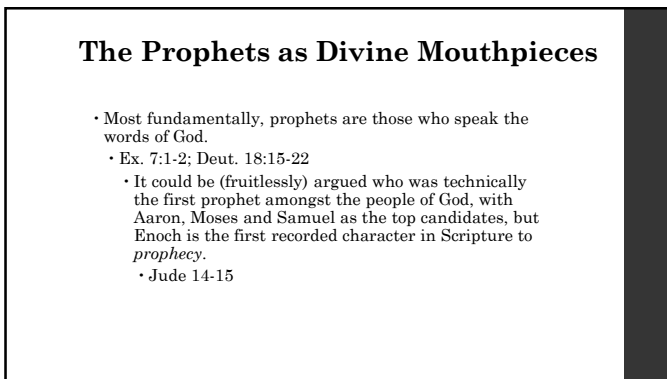
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### The Prophets as Divine Mouthpieces Cont.

- The designations “prophet,” “seer” and “man of God” are nearly synonymous terms, with “seer” likely being an older term (1 Sam. 9:9) and “man of God” used nowhere in the major or minor prophets.
  - 1 Sam. 9:8-10
    - All three designations used interchangeably
  - Amos 7:12-14
    - “prophet” and “seer” equated
  - 2 Chron. 11:2; 12:5
    - Shemaiah is referred to as both a “prophet” and a “man of God”
  - 1 Kgs. 17:18; 2 Chron 21:12
    - Elijah is referred to as both a “prophet” and “man of God”
  - 2 Sam 24:11
    - “prophet” and “seer” seem to be interchangeable designations for Gad

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### The Prophets as Historical Instruments

- Writing vs. Non-writing
  - E.g., Elijah and Elisha vs. Isaiah and Hosea
  - Different characterizations of ministry
- Pre-Exilic vs. Post-Exilic
  - Historically speaking, all of the writing prophets besides Ezekiel prophesy either prior to fall of the Northern kingdom to Assyria (721/722 BC), prior to the fall of the Southern kingdom to Babylon (586/587 BC) or *after* the decree of Cyrus in 538 BC.
    - The first group (Isaiah-Zephaniah, minus Ezekiel) is referred to as the pre-exilic prophets while the latter group (Zechariah-Malachi) are referred to as post-exilic prophets.

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### The Prophets as Covenant Prosecutors

- Standard vs Non-Standard
  - Most of the writing prophets prophesied to God’s people prior to (or during) the Babylonian exile. Only Nahum and Obadiah, who prophesy to foreign nations and Haggai-Malachi, who are post-exilic, do not fit this mold.
- The Prophetic Message | The importance of Deuteronomy
  - A tri-partite shape
    - **You’ve sinned against God and broken the covenant—you must repent.**
      - Israel’s covenant violations tend to fall *roughly* into three categories: idolatry, social injustice and religious ritualism
    - **If you don’t repent, judgement is coming for you as it will for the nations.**
      - Fascinatingly, the prophets weave the global story of Gen. 1-11—both judgement and redemption promised—together with the story of Israel beginning in Gen. 12.
    - **Yet, there is hope beyond judgement for glorious restoration, both for Israel/Judah and for the nations.**
      - Both Israel/Judah and the nations will experience both judgement and restoration, though they way they relate to one another in each will be different.

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## The Prophets as Covenant Prosecutors Cont.

- Foretelling vs. Forttelling
- Although prophecy is often considered to be primarily futuristic, less than two percent is Messianic, less than five percent describes the new covenant age and less than one percent describes events yet to come from our perspective in the 21<sup>st</sup> century.
  - Foretelling: *primarily* describing or predicting future events
  - Forttelling: *primarily* addressing current realities
    - The vast majority of the writing prophets' message was not oriented exclusively in the distant future, but in the present.

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## The Prophets as Literature

- 21st Century America | Literate, not Literary
  - While we are a largely a literate culture, our literary exposure tends to be narrow. That is, most of us know vocabulary and sentence structure, but as far as genre goes, our exposure is generally limited.
    - We are primarily familiar with narrative (novels, stories etc.), reporting and instructional literature (how-to-be and how-to-do), while our chops for reading genres like poetry, wisdom and parabolic literature tend to lag significantly behind.

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## The Prophets as Literature

- Poetic Anthologies
  - Most of the prophets are collections of a few different kinds of literature and therefore, may be considered anthologies of a sort, often combining oracles, sermons, dialogues and short narrative accounts.
  - With clear exceptions like the one's just mentioned, the prophets primarily write in poetry, not prose. Unlike the nuanced grammatical arguments of Paul, they instead paint colorful pictures with words that have emotional impact
    - Four Primary Characteristics of Hebrew Poetry
      - Density (succinctness)
      - Parallelism (e.g., Isa. 51:4)
        - The prophets also use parallelism for larger units of text as well (e.g., the book of Jonah)
      - Figures of Speech (word pictures)
      - Wordplay (Isa. 5:7)
        - Semantic range, rhyme, word association, assonance etc.

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