

## **Dr. Marv Wilson, Prophets, Session 19, Joel, Part 3, Obadiah Resources from NotebookLM**

1) Abstract, 2) Audio podcast, 3) Briefing Document, 4) Study Guide, and 5) FAQs

### **1. Abstract of Wilson, Prophets, Session 19, Joel, Part 3, Obadiah, Biblicalelearning.org, BeL**

**Dr. Marv Wilson's "Prophets, Session 19" focuses on the biblical books of Joel and Obadiah.** The lecture explores the themes of restoration and judgment in Joel, particularly examining agricultural metaphors for warfare and divine retribution. **The discussion of Obadiah centers on Edom's condemnation for failing to aid Judah and gloating over its downfall.** The session considers the historical context of Obadiah, suggesting a dating shortly after the fall of Jerusalem. **Wilson highlights the book's movement from specific judgment to a vision of God's universal reign.** Finally, the lecture touches on the relationship between Obadiah and Jeremiah, as well as the eventual forced conversion of Edomites to Judaism.

**2. 19 - minute Audio Podcast Created on the basis of  
Dr. Wilson, Prophets, Session 19 – Double click icon to play in  
Windows media player or go to the Biblicalelearning.org [BeL]  
Site and click the audio podcast link there (Old Testament →  
Major Prophets → Prophetic Literature).**



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ession19.mp3**

### 3. Briefing Document: Wilson, Prophets, Session 19, Joel, Part 3, Obadiah

Okay, here's a detailed briefing document summarizing the key themes and ideas from the provided text, with quotes:

#### Briefing Document: Prophets - Joel & Obadiah

**Overview:** This session focuses on the books of Joel (specifically Chapter 3) and Obadiah, exploring their historical context, key themes of judgment and restoration, and literary features. It also touches upon the nature of prophecy, and briefly explains historical connections to the time of Christ.

#### I. Joel (Part 3 - Chapter 3):

- **Context:** Joel's final chapter deals with the restoration of Judah and judgment on its enemies, portraying the "Yom Yahweh" (Day of the Lord) as the end of the Messianic age.
- *"Joel is the last day of the Jewish people, the very end of the Messianic age. The time when all the prophets of Israel viewed the evils of this earth being abolished."*
- **Reversal of Imagery:** Joel 3:10 uses a reversal of imagery from Isaiah 2, where "plowshares into swords" signifies a total shift from peace to total armament, illustrating judgment upon nations.
- *"In verse 10, beat your plowshares into swords, your pruning hooks into spears...this then instead of representing the flip side of that, total peace, this represents total armament."*
- The plowshare, as well as the sickles and hoes, are agricultural tools that were taken to the Philistines for sharpening. This demonstrates that Israel was not as advanced in metallurgy at the time.
- The Iron Age brought technological advancements, and wood chariots were replaced with metal ones. This shift in technology is highlighted by comparing the two references to Jabin in Joshua and Judges.
- **Agricultural Metaphors:** The chapter uses harvest and winepress imagery to depict God's judgment, linking it to Revelation. The "sickle for the harvest" and the "wine press" symbolize the reaping of wickedness.

- *"Put in the sickle for the harvest is ripe. Go in tread for the wine press is full. The vats overflow for their wickedness is great."*
- *"In Revelation 14:19, the angel swung his sickle on the earth, gathered the vintage of the earth, and threw it into the great wine press of the wrath of God."*
- **Restoration and Blessing:** The book concludes with promises of God's vindication of His people and restoration, mirroring the ending of Amos. The fertility and abundance of the land are depicted poetically, signifying God's favor.
- *"The mountains drip with sweet wine; the hills flow with milk, and the stream beds of Judah shall flow with water...Judah will be inhabited forever. Jerusalem to all generations. The Lord dwells in Zion."*
- The ultimate return and restoration, and the promise that they will never again be uprooted, are emphasized as the conclusion to Joel.

## II. Obadiah:

- **Context:** The book is a short, pointed indictment of Edom for their betrayal of Judah, likely written shortly after the fall of Jerusalem in 586 BC.
- *"The dating of this, therefore, based on looking at what's going on in the narrative would seem to be at a short period of time after 586. So, we might want to date it four or five years after that. 582, something like that."*
- Edom's failure to assist Judah when Jerusalem was attacked by Nebuchadnezzar was a reprehensible act because of their kinship. Edom's gloating over their brother's demise was particularly egregious.
- **The Significance of the Name Obadiah:** The name Obadiah means "servant of God" or "worshipper of the Lord," and the Hebrew word "avad" means both service and worship.
- **Edom's Sin:** Edom is condemned for their lack of brotherly compassion during Judah's suffering, and for actively participating in looting and capturing fleeing Judeans. The phrase "you should not have" is repeated eight times, emphasizing their culpability.
- *"You shouldn't have gloated over the day of your brother. You shouldn't have rejoiced over the people of Judah and their ruin. You shouldn't have stood at the gates of the city, gloating over his disaster, looting his goods, grabbing, fleeing people from the city."*

- **Literary Interdependence:** There's a noted literary connection between Obadiah and Jeremiah 49:7-22, creating what Dr. Wilson compares to the synoptic problem or a harmony of Kings and Chronicles. It is possible that the authors are either quoting an older prophecy or each other.
- *"So, here among the prophets, either Obadiah and Jeremiah are quoting some kind of older prophecy that may not be extant today, or Obadiah is taking the material of Jeremiah."*
- **Prophetic Message:** The prophet claims divine inspiration and that the message originates from God. The prophet is merely the messenger, a spokesperson for God.
- **From Particular to Universal:** The book progresses from the specific judgment of Edom to a broader judgment of all nations, and then to the universal establishment of God's kingdom. This shift from specific to universal is a common theme in scripture.
- *"Obadiah proceeds from the particular, namely the judgment of Edom, to a universal judgment and then moves from the restoration of God's people to a universal establishment of God's reign and rule on the earth...the kingdom will be the Lord's."*
- **Historical Background of Edom:**
  - Esau, the father of the Edomites, was also known as Admoni, which means ruddy and reddish. This is a play on words because he was known as Esau, which means hairy. There is a connection between the birth of Jacob and Esau and the choosing of Jacob as the one through whom the covenant promises would come.
  - The Edomites were located east of the Arabah. They were eventually driven west by the Nabateans and settled south of Judah, where they became known as Idumea.
  - The Edomites established Hebron as their capital.
  - The Maccabean revolt was partly against the Idumeans, who were viewed as Greek-oriented and anti-Semitic.
  - John Hyrcanus, a Maccabean leader, forced the Idumeans to convert to Judaism around 125 BC. The Herods in the time of Christ were Idumeans.

- Judaism was forced on conquered subjects in the time of John Hyrcanus, which was not common at the time.
- **Edom's Pride:** Edom's perceived invulnerability because of their mountainous location fueled their arrogance. God states that he will bring them down, no matter how inaccessible their position is.
- *"The thing that is particularly emphasized is the pride of Edom's heart...this proud confidence is probably born because of her impregnable, seemingly impregnable position."*
- **Betrayal by Allies:** Those that Edom considered to be friends would ultimately turn on them and betray them. This imagery is presented in a context similar to a shared meal and a "mess mate" who turns against you.
- **Edom's Ultimate Fate:** After the Nabateans came in after the fall of Jerusalem, the Edomites were never a serious threat again.

### III. General Themes & Ideas:

- **Wisdom:** The importance of seeking wisdom from God and His Word is emphasized.
- *"We also recognize not only the Christ who lives within us who is wisdom, but his word is also wisdom."*
- **God's Sovereignty:** God's ability to exalt and topple nations according to his will is repeatedly highlighted.
- *"Reminds how God, in his sovereign wisdom, exalts some nations and topples others."*
- God works in spite of our flaws to fulfill his purposes. Jacob, a cheater and a trickster, was used by God, and God's work does not depend on man's excellence.
- **Prophetic Role:** Prophets are seen as messengers of God, speaking words that originate from Him.
- *"The message originates with God is the emphasis. The prophet simply, like a postman, speaks or delivers a message that originates with someone else."*
- **Importance of Faith:** Owning our faith and struggling with it in order to make it personal is presented as very important. Our faith should not be treated like an heirloom.

- **Balance of Judgment and Hope:** The prophets, in general, present a balance between God's judgment on sin and His promise of restoration and blessing.
- *"In any case, we have in this book, like we've seen in the prophets, the balance of judgment and hope, bitter and sweet."*
- **Use of Language and Imagery:** Dr. Wilson points out figures of speech (Synecdoche), and the use of onomatopoeia, and also notes the connection between Old Testament prophecies and their use in the New Testament (specifically Revelation).

**Conclusion:** This session provides a detailed analysis of the books of Joel and Obadiah, highlighting their historical and literary significance. It emphasizes the themes of God's judgment, the importance of faithfulness and compassion, and the ultimate establishment of God's reign on earth. The historical connections to the time of Christ are used to add depth to the interpretation.

## 4. Study Guide: Wilson, Prophets, Session 19, Joel, Part 3, Obadiah

### Biblical Prophets Study Guide: Joel & Obadiah

#### Quiz

**Instructions:** Answer each question in 2-3 sentences.

1. What does the phrase "beat your plowshares into swords" mean within the context of Joel, and what does it represent in terms of the themes within the book?
2. Explain the significance of the word "katsar" in Joel and its connection to the harvest imagery used in the text.
3. How does the book of Joel conclude, and what does it suggest about the future of Judah and Jerusalem?
4. What does the name Obadiah mean, and what is the significance of this meaning in relation to the book?
5. According to the text, what is the primary reason for God's judgment against Edom in the book of Obadiah?
6. How does the text describe Edom's geographical location, and why is their geographical position relevant to the story?
7. Explain the connection between Edom and Idumea, and discuss the historical significance of this connection after the Babylonian exile.
8. Describe the events that occurred during the reign of John Hyrcanus that had an impact on the Edomites, and what was their reaction?
9. What is the significance of the phrase "those who eat your bread will set a trap for you," and what does it reveal about the betrayal Edom faced?
10. How does the book of Obadiah transition from a specific judgment of Edom to a more universal declaration, and what is the final message of the book?

#### Quiz Answer Key

1. The phrase "beat your plowshares into swords" represents a reversal of peace into war, where agricultural tools are transformed into weapons. It signals a time

of judgment and total armament instead of disarmament, emphasizing the themes of divine retribution and conflict in the last days.

2. "Katsar" is an onomatopoeic Hebrew word that means to harvest with a sickle, reflecting the sound of the action itself. It connects to the imagery of harvest and judgment, symbolizing the cutting down of the wicked, with reapers acting as the agents of divine justice.
3. The book of Joel concludes with the restoration of Judah and Jerusalem, depicting an era of abundance and security for God's people. It suggests that they will never again be uprooted, and the Lord will dwell in Zion forever.
4. The name Obadiah means "servant of God" or "worshiper of the Lord," which is significant because it highlights the theme of serving or worshipping God. It contrasts with Edom's actions, who failed to live up to this ideal.
5. The primary reason for God's judgment against Edom is their failure to come to the aid of their twin brother, Judah. Instead of helping, they gloated over Judah's demise and even participated in looting and capturing refugees.
6. Edom was located east of the Arabah, a dry valley. Their seemingly impregnable position, nestled among rocky cliffs, contributed to their arrogance, leading them to believe they were untouchable and immune from God's judgment.
7. Idumea is the Greek name for Edom, and after the Babylonian exile, the Edomites were pushed west into the area south of Judah, which became known as Idumea. This move demonstrates the fulfillment of prophecy and the consequences of their actions.
8. During John Hyrcanus's reign, he forced the Idumeans to accept circumcision and adopt Jewish law to rid the land of Hellenization. This led to a mix of conversion and fleeing, and highlights a rare instance of forced conversion in Jewish history.
9. The phrase "those who eat your bread will set a trap for you" reveals that Edom's allies would betray them. This emphasizes how the pride and complacency of the Edomites, even towards those they believed were their allies, was a sign of coming devastation.
10. Obadiah transitions from the specific judgment of Edom to a universal declaration by broadening the scope of judgment to all nations and affirming God's ultimate reign on earth. This reveals that the judgment of Edom is part of a larger divine plan for the establishment of God's kingdom.

## Essay Questions

1. Compare and contrast the themes of judgment and restoration in the books of Joel and Obadiah, considering both their immediate historical contexts and their broader theological significance.
2. Analyze the use of agricultural imagery in the book of Joel. How does this symbolism contribute to the book's message and understanding of the Day of the Lord?
3. Examine the role of Edom in the book of Obadiah. Why is their behavior so reprehensible to the prophet, and what theological points does the text make through the Edomites?
4. Discuss the historical background and literary context of the book of Obadiah. Consider the dating of the book and the possible interconnections with other prophetic texts such as Jeremiah 49. How do these historical and literary considerations shape our interpretation of the book?
5. Explore the concept of God's sovereignty as it is revealed through the prophecies of Joel and Obadiah, particularly in relation to the nations and the ultimate reign of God on earth.

## Glossary of Key Terms

**Synecdoche:** A figure of speech in which a part is used to represent the whole, or the whole for a part. Example: plowshares for total peace and swords for total war.

**Yom Yahweh:** Hebrew phrase meaning "the Day of the Lord," a time of divine intervention, judgment, and salvation in the prophetic tradition.

**Katsar:** Hebrew word meaning "to harvest with a sickle," often used in prophetic literature as a metaphor for judgment or reaping what one has sown.

**Avad:** Hebrew verb meaning both "to serve" and "to worship," highlighting the connection between serving God and worshipping Him.

**Edom:** A nation descended from Esau, twin brother of Jacob, who are portrayed as enemies of Israel in the Old Testament.

**Idumea:** The Greek name for the region of Edom, which came into use after the Babylonian exile when the Edomites moved to the south of Judah.

**Arabah:** A dry, 90-mile long valley that lies between the Salt Sea and the Gulf of Aqaba, east of which Edom was originally located.

**Petra:** A city in Edom, meaning "rock" in Greek, known for its impressive rock-cut architecture, which became the capital of the Nabateans.

**Hellenization:** The adoption of Greek culture and customs, which is opposed by the Hasmonean (Maccabean) family during the intertestamental period.

**Nabateans:** A nomadic Arab tribe that settled in the area of Edom after the Edomites were displaced, making Petra their capital.

## 5. FAQs on Wilson, Prophets, Session 19, Joel, Part 3, Obadiah, Biblelearning.org (BeL)

### Frequently Asked Questions: The Prophets Joel and Obadiah

1. **What is the significance of the phrase "beat your plowshares into swords" in the book of Joel?**
2. This phrase, found in Joel 3:10, is a literary device known as synecdoche, where a part represents a whole. In this instance, it signifies a reversal of the typical imagery of peace, where agricultural tools like plowshares represent an end to war and the beginning of cultivation. Here, it indicates a call to total armament, signifying God's judgment upon the enemies of Israel. It paints a picture of a complete shift towards warfare, contrasting with the imagery of peace found in other prophetic texts.
3. **How does the book of Joel depict the "Day of the Lord" and the end times?**
4. Joel portrays the "Day of the Lord" as the time when God will judge the nations, specifically the enemies of Israel, and restore Judah. It's depicted as the culmination of the Messianic age, during which the evils of the earth will be abolished. The imagery used includes a harvest, where the wicked are gathered for judgment, and a subsequent period of abundance and fertility for God's people. This suggests a time of both divine justice and divine blessing.
5. **What are the key themes present in the conclusion of the Book of Joel?**
6. The ending of Joel emphasizes the vindication of God's people, the restoration of their land, and the perpetual presence of God among them. It portrays a future where Judah will be inhabited forever, Jerusalem will endure to all generations, and the Lord will dwell in Zion. This theme of restoration echoes the conclusion of the book of Amos, with promises of abundance and security for God's people.
7. **What does the name "Obadiah" mean, and why is it significant?**
8. The name "Obadiah" means "servant of God" or "worshipper of the Lord." This is significant because the Hebrew verb *avad* encompasses both service and worship. Therefore, Obadiah's name underscores the theme of obedience and devotion to God that should mark God's people, but was lacking in Edom's actions. This also draws attention to the importance of serving God through action in contrast to the empty worship of idols.

**9. Why is the nation of Edom condemned in the Book of Obadiah?**

10. Edom, the descendants of Esau (Jacob's twin brother), is condemned for failing to aid their kin, the people of Judah, when they were attacked by the Babylonians. Instead of assisting, Edom gloated over Judah's demise, looted their goods, and even captured fleeing individuals. This betrayal is particularly egregious due to their familial bond. This sin of indifference is highlighted with the repeated phrase "you should not have."

**11. What is the significance of the language about "eating bread together" in the Book of Obadiah?**

12. The book of Obadiah mentions those who "eat your bread" turning against Edom. This expression, drawn from the Latin concept of "companion," underscores the idea of shared meals as a sign of trust and friendship. The betrayal of Edom's allies is portrayed as particularly painful since these were people with whom they had shared food, a symbol of close relationships.

**13. How does the Book of Obadiah connect the specific judgment on Edom to a universal perspective?**

14. Obadiah begins with the specific indictment of Edom but then broadens to a universal perspective, speaking of God's judgment on all nations and the establishment of God's universal reign. This reflects a pattern found elsewhere in scripture where God's actions toward a specific people (like Israel or Edom) also provide a framework for understanding his actions on a global scale. The book ends with the assertion that "the kingdom will be the Lord's," emphasizing the ultimate triumph of God's rule over all.

**15. How did the Edomites transition from their location east of the Arabah to south of Judah, and what are the historical implications?**

16. The Edomites were initially settled east of the Arabah valley. After being displaced by the Nabateans, they migrated west and settled south of Judah, renaming the area Idumea. This region saw a great deal of conflict in the Maccabean period where the Edomites, who were increasingly adopting Greek culture, were eventually conquered and forcibly converted to Judaism. This historical context helps explain the complex relationship between the Jewish people and the Edomites which has implications for understanding the New Testament.