

1. Introduction to “God’s Troublemakers”

Reflect: Why call this series on the Prophets “God’s Troublemakers”? Who would view them as Troublemakers? Was their message only one of “Trouble” or was there more to it? What was the real cause of the trouble and what was the real solution for peace? Can you think of ways Jesus might have been viewed as a “Troublemaker” even though His message was really about bringing peace? What are some examples of this in Jesus’ life? Can you think of any similar ways that disciples of Jesus might be viewed as “Troublemakers” today?

Meaning of word “Prophet” - What is a prophet doing when he is not “predicting” the future? — Biblical Prophecy is Not fortunetelling (SEE DIAGRAM)

Exodus 7:1 Moses and Aaron as Template (see also Exodus 3, 4)

Scriptures Deuteronomy 7:1-11 8:13-21, 10:12-22 , 13:1-5, 18:15-21, 34:7-11

Earliest Term: “Seer” - one who has “God’s Eyes”;

Later Term: “Prophet” - one who has “God’s Voice”

Basic Job:

“Mediator” - A special mediator called by God as His spokesman to give voice to His thoughts for His people (and the world)

How is a prophet different from a priest?

Basic Message

1. **Remind** People of God in the Past: calling the people to repentance based in the Word of Torah (Instruction of Moses)
2. **Alert** People to God in the Present: warning them of the judgments
3. **Direct** People to God in the Future: anticipating hope in promises of what is coming

Personalities:

1. Sensitivities to evil - “mistakes were made”
2. Turning up the volume - “I can’t hear you”
3. Hatred of hubris - “you can’t handle the truth!”
4. Shattering “god” boxes - idolatry

Flannery O’Conner - “when people don’t see well, you have to take out the big crayons... when people don’t hear well, you need a bigger megaphone”

Who and Whom? - SIX Q's

1. Who wrote this scroll?
2. When was it written?
3. To whom was it written?
4. What is the basic style (genre) in which it was written?
5. What is the central story and aim of this scroll?
6. How is the scroll arranged?

Obadiah:

5 Questions

1:1 Who is Edom? See Bible Dictionary / Map
(see 1:19)

They “dwell in the clefts of the Rock”

What is the problem that Obadiah is addressing?

1:3

1:10

1:12-14

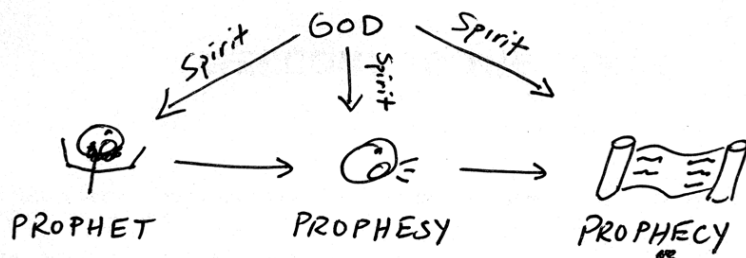
1:16-17

Theme of the Prophets:

“The day of the Lord is near” - What does it mean and how should we respond?

Where is refuge found? 1:19

Future... 1:19-21

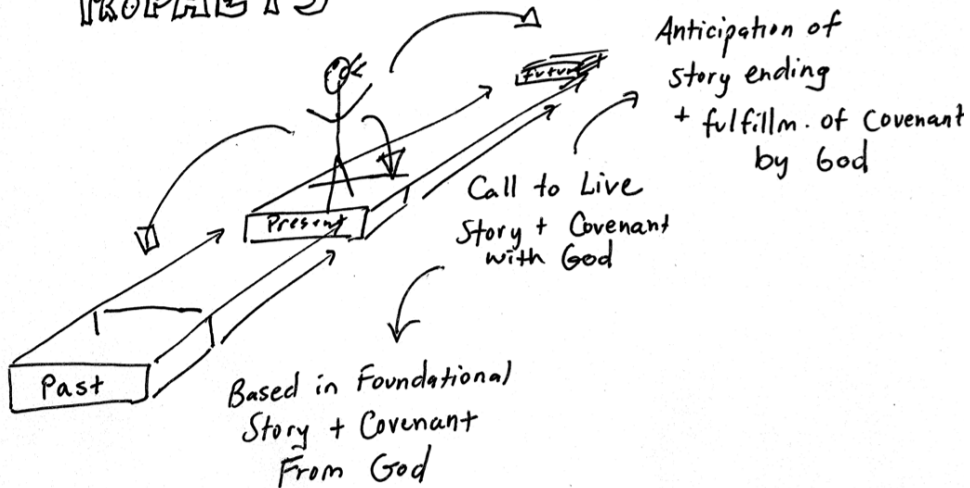


"Thus Saith the LORD..."

- 1 For Speaking
- 2 Forth Speaking
- 3 Fore Speaking



THE PROPHETS



One story, many styles.

While the Bible is one unified story, it cannot all be read in the same way.

The How To Read the Bible series walks through each literary style found in the Bible to show how each uniquely contributes to the overall storyline. Each literary style lives by its own rules and structure.

The Bible can be broken into several categories of writing. Approximately 43% of the Bible is made up of narrative, from historical narrative to parables. Roughly 33% of the Bible is poetry, including songs, reflective poetry, and the passionate, politically resistant poetry of the prophets. The remaining 24% of the Bible is prose discourse, including laws, sermons, letters, and even one essay.

The Bible is an ancient Jewish collection of sacred literature made up of many different literary styles. Each biblical book uses a combination of all the literary styles to make its unique contribution to the story of the Bible.

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“Yet although they were extraordinary ministers of God, the prophets did not stand apart from the Law, or in any way act independently of it. They were neither to add to it nor to “diminish ought from it,” any more than were the people themselves. We find, therefore, that “prophecy always takes its ground in the Law, to which it refers, from which it derives its sanction, and with which it is fully impressed and saturated, There is no chapter in the prophets in which there are not several references to the Law. The care of the prophets was to explain it, bring it home to the hearts of the people, and to preserve it vital in its spirit. It was, indeed, also their duty to point to future advancement, and to announce the dawn of better light, when the ever-living spirit of the Law should break through its hitherto imperfect forms, and make for itself another, more complete: but, for their own times, they thought not of altering any of the laws in question, even as to their form, and much less as to their spirit. For all change, for all essential development, they directed the view of their countrymen forward to the time of the Messiah, who Himself came not to destroy the Law, but to fulfill it, superseding its ritual symbols only by accomplishing all they were designed to shadow forth.” - Explore the Book, Baxter