

If You Won't Listen, I'll Shout: The Minor Prophets

Apathetic. Complacent. Treasonous. The words explain God's people and their flippant attitude toward The Almighty. God's messengers shouted His message over the din of sin. Flannery O'Connor said, what the Minor Prophets did: "Make your vision apparent by shock -- to the hard of hearing you shout, and for the almost blind you draw large and startling figures."

"The prophet was an individual who said 'No!' to his society, condemning its habits, assumptions, complacency, and waywardness. His fundamental objective was to reconcile man and God. Why do the two need reconciliation? It is due to man's false sense of sovereignty, to his abuse of freedom, to his aggressive, sprawling pride." - Abraham Heschel, "The Prophets"

The Book the Prophets Preached (Read Deuteronomy 8): Complacency, Apathy, Idolatry

Because of your reading:

1. How has your attitude changed?
2. How have you been internally motivated?
3. What virtues should you display?
4. How has this experience brought you joy?
5. How have you been caused to listen, respond, support, relinquish, examine, avoid, or resolve anything in your life?

What Mattered Most to the Prophets:

1. Words: "Thus says the LORD" (Jer 9:23-24)
2. Concern: God's People (Jer 2:12-13)
3. Message: Judgment on Sin (Jer 13:10)
4. Voice: Explosive, Bombastic (Is 49:2; Jer 8:12, 13:36)
5. Desire: Repentance

Questions to ask Ourselves:

1. How do we respond to their words, their authority?
2. Are we more concerned about sin in the culture instead of sin in The Church?
3. How do I respond to The Spirit's prompting of sin in my own life?
4. Are we more comfortable with "comfort verses" over verses that make us uncomfortable?
5. Do I desire repentance?

If You Won't Listen, I'll Shout: The Minor Prophets

Apathetic. Complacent. Treasonous. The words explain God's people and their flippant attitude toward The Almighty. God's messengers shouted His message over the din of sin. Flannery O'Connor said, what the Minor Prophets did: "Make your vision apparent by shock -- to the hard of hearing you shout, and for the almost blind you draw large and startling figures."

"The prophet was an individual who said 'No!' to his society, condemning its habits, assumptions, complacency, and waywardness. His fundamental objective was to reconcile man and God. Why do the two need reconciliation? It is due to man's false sense of sovereignty, to his abuse of freedom, to his aggressive, sprawling pride." - Abraham Heschel, "The Prophets"

False Prophets = False Words Jeremiah 23

- 1. Lifestyle of lying (13-14)*
- 2. Crowd pleasing (16-17)*
- 3. Human prophesying (25-26)*
- 4. Distortion of God's Word (30-36)*

Prophets were considered as messengers of the gods in every ANE'n culture. They communicated information from one sovereign to another, one nation to another, one individual or group to another in either oral or written form. As one reads through The Bible, then, it should come as no surprise that prophets were so readily killed. If they brought words contrary to the belief of the listening audience, listeners viewed the communication as heretical. So Obadiah saves prophets because Ahab and Jezebel were liquidating the prophets (1 Kings 18:4, 13). Even one voice can change the minds of the people. We may now better understand Matthew 21:23-46.

Foretelling: 40% of Prophecy Acts 3:21 declares God to have been speaking His Word through His holy prophets "since the world began." So Jesus condemns the powerful elite of his day in Matthew 23:31-35 because they killed the prophets: from Abel through Zechariah. Foretelling teaches two ideas: hope for the future and holiness for the present (2 Peter 3:10-12).

Forthtelling: 60% of Prophecy "Woe to you Bethsaida, Chorazin, Capernaum, if what was done in you had been done in Tyre & Sidon, they would have repented" Matthew 11:20-24. Read Matthew 5 – 7 "The Sermon on the Mount" Telling God's People they had forgotten the spirit, the affective nature of God's Teaching Deuteronomy. The prophets preached God's Teaching (Deut 10:12-22) and change through God's Spirit (Ezekiel 11.19, 36.26, Jer 31.33, Heb 8.10)

Questions to Consider

- 1. Do we study God's Word asking God's Spirit to help us, convict us? (1 Cor 2:10-13)*
- 2. Do we recognize that internal change must precede external change?*
- 3. Do we remember the power of words, both for harm and good?*
- 4. Do we care as much for change in the present as we anticipate change in the future?*
- 5. Do we remember foretelling should motivate us toward hope and holiness? (2 Peter 3:10-12)*

Responsibilities of Yahweh's Prophets

1. Biblical Interpretation of History. The prophets declared always that they cast their lot in the truthfulness of Genesis and the expectation of Revelation. How we decide to live is based on what we believe which makes us who we are. *Application: It is interesting that the true prophets were stoned, but it was the false prophets who were supposed to be killed. Why do people beat down bearers of truth?*

2. Faithful Interpretation of God. The prophets served a Living God. Active in human history, The Personal Eternal Triune Creator participated at all times and in all ways in His creation, with His creatures. *Application: Why do ages of prosperity tend to lead to a rejection of God?*

3. Ethical Interpretation of Life. The prophets preached absolutes based upon The Lawgiver. Law is an outgrowth of Yahweh's righteous character; the expectation for God's people is that they would imbibe The Spirit of the law. *Application: Why do we tend to reject people who hold us to account? What does this tell us about our view of authority? Why be more concerned about a king's authority over that of a prophet?*

4. Judgmental Interpretation of Humanity. The prophets based judgment upon The Transcendent Standard of righteousness. Justice is coupled with and based upon what is right, meaning there is a Judge and we bear responsibility to His standards. *Application: Why are people surprised by or angry about judgment? Does God's judgment still happen today? If so, how could we know? If not, why do people still tend to blame "God"?*

5. Critical Interpretation of Culture. The prophets relentlessly castigated evil in every form. Judgment began with God's House though withering assessments of what was culturally popular, acceptable, and normal cast international aspersions. *Application: Why do dictators fear the pen more than the sword?*

Forth-telling and Fore-telling: The 1st and 2nd Laws of Prophecy

Prophecy is both prophetic and apocalyptic. Prophecy did two things: it *forth-told* and *foretold*. All the prophets spoke based on the Pentateuch. Whenever we read about Judah breaking God's law, specifying how that happens, we are reading about *forth-telling*--this includes references to promises made by God (in places such as Leviticus 26, 27 and Deuteronomy 28-30) of both judgment against sin and mercy granted upon repentance. [Deuteronomy 31:14ff identifies the fact that God's people would rebel. Of course, this happened again and again.]

This is where we get into apocalyptic literature. In the Old Testament prophetic process, the "disclosure" or "uncovering" ("revelation" or "apocalypse") of God's working might have immediate historical significance, past historical significance for us, and yet future fulfillment yet to be seen (Joel is a good case in point: the judgment happened to Judah, was foretold and fulfilled again in Acts 2, yet is something still to come referenced again in Revelation). Apocalyptic literature is visionary, symbolic, and mysterious in nature. Of all the literary forms in the Bible, it is the most difficult to translate and understand. I think we struggle with this because we live in a material world, focused on physical things. Prophets were more sensitive to the supernatural strata often referencing demonic or angelic forces within their "other world" discussions (Daniel 10 is a good example).

Prophecy *foretold* is only about 40% of Old Testament prophecy. In Zechariah, for instance, God foretells the demise of "the shepherds" (or leaders, see 10:3 and then again in chapter 11). Scholars debate whether these leaders were Judahite priests, politicians, or both. Whoever these people were, judgment was coming for them in Zechariah's day, *yet again in the future as well* (apocalyptic anticipation of other shepherds who are to "get it" in, say, Revelation 18. See also Ezekiel 34).

What is the bottom line? God promises that He will never forsake His covenant promises made to Abram (Genesis 12) or David (2 Samuel 7). Of course, this was fulfilled in Jesus' triumphal entry (Zechariah 9:9-17; Matthew 21:1-11). But my favorite section of Zechariah is the last chapter: read that in conjunction with Revelation 19. Here we have an event in history which was already accomplished and yet one that was still to come--Jesus' Second Advent.

If You Won't Listen, I'll Shout: The Minor Prophets #3 HOSEA

Apathetic. Complacent. Treasonous. The words explain God's people and their flippant attitude toward The Almighty. God's messengers shouted His message over the din of sin. Flannery O'Connor said, what the Minor Prophets did: "Make your vision apparent by shock -- to the hard of hearing you shout, and for the almost blind you draw large and startling figures."

The "Hot Box" Between the superpowers of Mesopotamia and Egypt; God placed His people there so they would put their Faith, Trust, Reliance in Yahweh; In Hosea, Israel goes back and forth between them to see who has the better deal (7.11, 12.1). "Playing both ends against the middle"

Baal Worship: Fertility god. Focus on temple sex for agricultural, material, procreation production (9:11, 14). Pleasure, beauty, desire, delight, luxuries, what is precious, delicacies, and things in general are NOT the problem. The longing, the unquenchable thirst we develop for matter—whatever it is—is born of an internal decision which leads to our intention.

Do You See What Eye See? The Progression of Idolatry in Deuteronomy 4:19 Our eyes can lead us to truth or error. "Things your eyes have seen" (4:9) is an apologetic marker, citing actual events. But lifting one's eyes to heaven to see creation as a substitute for Yahweh is the start of idolatry (4:19). The text seems to pivot on this idea: our eyes can honor God's past work or our present idol worship. Deut 4:1-20 begins by remembering with our eyes and ends by warning about what our eyes see. We transfer our witness from defending The Faith to deifying The False. In application, idols become our:

Source by which we receive our knowledge, where we get our information

Standard by which we judge or interpret, the lens through which we look at life

Self by which we decide for ourselves, what will be our interests, our place in life

Significance by which we estimate our worth, value, and dignity

Security by which we trust, dependence for our future hope and confidence

Be Wary: When you coopt political party talking points instead of making Scriptural points (8.12) When you speak more of Wall Street than the Romans Road. When you speak more of the way of the world than the way of the Lord. When creation becomes Big C Creation

American Church Rebellion: Naturalism: 5 senses only; Materialism: matter is all that matters; Pragmatism: just do it; Syncretism: pick and choose accommodation; inclusivity over exclusivity

Hosea and his wife: Hosea 1:2, 2:2, 4-5; 3:1, 3; 4:12-15, 18; 5:3-4; 6:10; 9:1. "Whore" not = "prostitute" "One disposed in her heart; hopping from one bed to another" "A spirit of whoredom" 4.12

Knowing God in Hosea: Yada, daath "know" "Adam knew his wife" "Eli's sons knew not the Lord" Hosea 6.6 "I desire steadfast love, the daath of God" An inward attachment, identification, commitment"

- ✳ What is my "satisfaction"? 4.1
- ✳ Do I "cry from the heart"? 7.14
- ✳ Is "truth" a foreign language? 8.12
- ✳ Do we listen to "empty words"? 10.4
- ✳ Do empty idols "pay off"? 13.2-3
- ✳ Do we "hold on" to sin? 13.12
- ✳ Do we seek repentance? Chapter 14

Statements about Idolatry from *Counterfeit Gods* by Timothy Keller (2009)

“A counterfeit god is anything so central and essential to your life that, should you lose it, your life would feel hardly worth living. An idol has such a controlling position in your heart that you can spend most of your passion and energy, your emotional and financial resources, on it without a second thought. It can be family and children, or career and making money, or achievement and critical acclaim, or saving “face” and social standing. It can be a romantic relationship, peer approval, competence and skill, secure and comfortable circumstances, your beauty or your brains, a great political or social cause, your morality and virtue, or even success in the Christian ministry. When your meaning in life is to fix someone else’s life, we may call it ‘codependency’ but it is really idolatry. An idol is whatever you look at and say, in your heart of hearts, ‘If I have that, then I’ll feel my life has meaning, then I’ll know I have value, then I’ll feel significant and secure.’ There are many ways to describe that kind of relationship to something, but perhaps the best one is *worship*.” (xviii)

“The minute a person becomes a celebrity is the same minute he/she becomes a monster. Once perfectly pleasant human beings . . . now they have become supreme beings and their wrath is awful. The pressure of fame and celebrity bring one’s character flaws and miseries to the surface twice as bad as those of others.” (2)

xvii "Anything can serve as a counterfeit god, especially the very best things in life"

xix "The biblical concept of idolatry is an extremely sophisticated idea, integrating intellectual, psychological, social, cultural, and spiritual categories."

xxi "God should be our true Spouse, but when we desire and delight in other things more than God we commit spiritual adultery."

xxiii "What many people call 'psychological problems' are simple issues of idolatry."

xxiv "The only way to free ourselves from the destructive influence of counterfeit gods is to turn back to the true one."

Consider the phrases "losing an ultimate thing" (x), "to medicate the inner emptiness" (xiii), "the human heart is an idol factory" (xiv), and "we think they can give us significance and security, safety and fulfillment, if we attain them" (xiv).

If You Won't Listen, I'll Shout: The Minor Prophets #4 AMOS

Apathetic. Complacent. Treasonous. The words explain God's people and their flippant attitude toward The Almighty. God's messengers shouted His message over the din of sin. Flannery O'Connor said, what the Minor Prophets did: "Make your vision apparent by shock -- to the hard of hearing you shout, and for the almost blind you draw large and startling figures."

Amos: Son of a Fig-Picker: Amos = "Here comes that pain" (Amos 7:10-17) Southerner: "Go prophecy in Judah" He didn't seek the job, "I was no prophet or son of a prophet"

Historical Setting (Church, not the U.S.): (1) National Disunity: Strife; (2) Military Superiority: Safety; (3) Economic Prosperity: Security; (4) Religious Activity: Satisfaction [History: 2 Kgs 14-15:7; 2 Chr 26]

Geographical Setting, Amos 1-2: #1 Damascus (Syria); #2 Gaza (Palestinian Territory); #3 Tyre (Lebanon); #4 Edom (Jordan); #5 Ammon (Jordan); #6 Moab (Jordan); #7 Judah; #8: ISRAEL's Problem: Thought they were better than everyone else

7x "For Three Transgressions, Yea, Four" - "Seven" considered to be the "perfect" number in Hebrew; When Judah was the seventh nation judged, Israel thought they were off the hook; "Seven, Yea, Eight"

Finger-Wagging, Finger-Pointing: For example: Ammon, 1:13-15; Finger wagging against my enemies only exacerbates God's judgment against me; In debauched culture, easy feel good about your sin

Last Week, Disregard for Yahweh (worshipping other gods), **This Week, Disregard for People:** (1) Greed (Job 31.16-23; Deut 6.5; Lev 19.18; Matt 22.37-40; Gal 6.2); (2) Pride; (3) Immorality; (4) Hypocrisy

Hypocrisy of Belief: Do we only hang on to the words from God that best suit us? Jeremiah 29:11 "I have a plan to prosper you" v Jeremiah 18:11 "I have a plan to destroy you"

Our Problem: We only want to identify the kind of evil WE HATE, while casting a blind eye toward evil of every kind, from every source; A good practice: if you promote something from the news you already believe is evil, point out evil from political perspectives you believe to be good.

Centerpiece of Amos' Call to Repent: Seek good, not evil. 3 John 8-12; Diotrephes v Demetrius; "Do not imitate evil, imitate good" "Whoever does good is from God, whoever does evil has not seen God"

Amos 4:1-5 Bashan: lush, fertile; "Cows" = metaphor of prosperity; women as well as men "oppress the poor"; Consumerism is too easy to judge; it is our ease with riches that gets us in trouble

5x: "You Did Not Return to Me" 4.6-13 (Leviticus 26, Deuteronomy 28)

Four Oracles "Hear this Word" (Amos 3-6) 3:1-15 "You only have I known of all the families of the earth" Believers bear MORE responsibility than unbelievers; Matthew 11:20-24 "Woe to you Chorazin, Bethsaida, Capernaum" They had Jesus, His words, His works **Three Visions of Judgment** (Amos 7-9) Assyrian Conquest not Captivity; Israelite Dispersion; 10 Tribes Gone; Nowhere to run: digging, climbing, hiding "I will fix my eyes upon them for evil and not for good" (9:4 ~ sounds familiar! ~ 5:14-15) **Amos Statements:** "Choice" & "Election" is not divine favoritism 3:1-2; "If you seek Him, He will be found by you, but if you forsake Him, He will forsake you" (2 Chron 15:2); Be wary that the "justice rolling down like waters" does not roll over you (justice for what we believe in); "They shall fall and never rise again (8.14); Remnant: hope for the future (9.11-15; 2 Cor 13:5 "Test yourselves to see ..."

If You Won't Listen, I'll Shout: The Minor Prophets #5 OBADIAH

Apathetic. Complacent. Treasonous. The words explain God's people and their flippant attitude toward The Almighty. God's messengers shouted His message over the din of sin. Flannery O'Connor said, what the Minor Prophets did: "Make your vision apparent by shock -- to the hard of hearing you shout, and for the almost blind you draw large and startling figures."

My First Year of Teaching. Thought he was "God's gift." Detention. "I don't have to stay." Up against the lockers. Graduation party, "Someday, someone will take you down."

Edom's Geography. Slide Show. What repetitious place do you find in Obadiah 3, 4, 8, 9, 19, 21? What repetitious idea do you find in Obadiah 3, 4, 9, 12, 13, 14? Read verses 3 and 4. What is the connection between "the heights" and Edom's attitude? "Self-exalted," "Self-important"

Universal principle for today, any day Ps 10:2, 4; Prov 16:18, 18:12, 21:24, 22:4; Lk 18:9-14; Jas 4:4-10

Edom's History

Genesis 25:29-34—Esau rejects his BIRTHRIGHT

Numbers 20—Edom refuses Israel Entrance to the LAND

2 Samuel 8:11-15—Edom taken over by DAVID

2 Kings 8:20-22; 2 Chronicles 21:8-10—Edom REBELS

Psalms 60—Edom to be OVERTHROWN

Jeremiah 49—Edom will be RUINED

Ezekiel—Vengeance for Edom's treatment of Israel

Hebrews 12:16—Esau is GOD

The importance of "birthright" to (1) first born in the OT meant a double portion of father's property (Gen 25:31-34) (2) the Hebrews meant God's choosing of Israel (Gen 12:1-3). When Esau rejected his birthright, what was he rejecting?

Edom's Judgment A long standing feud between brothers: Isaac and Ishmael (Genesis 16), Jacob and Esau (Genesis 25). [Sidebar: "Palestinian State, The State of Israel, Two State Solution, Wipe Israel off the Map" have their origin here.] Why was Edom being judged? (vv10-14) Words denoting judgment against "O Bad Edom" in Obadiah: "disaster," "destruction," "trouble," "calamity." What repeated word in Obadiah guarantees judgment? "Will." How many times is it repeated? (32x)

Edom's Lessons for Today: What timeless truths can we glean about judgment? (1) Obadiah 10, 15, "What goes around comes around" (what Edom did to Israel will be done to Edom, Joel 3:19; Amos 1:11-12); (2) Obadiah's words "will" & "the day" (10x) judgment will happen, really, certainly, suddenly – God forewarns, tells why, when, how = human discipline (Prov 3:11-12; Heb 12:4-18); (3) Beware of Proverbs 24:17-18, gloating, "I can't wait until they get theirs!" (4) Proverbs 4:22, "I'll get them back, they had it coming" [Sidebar: the difference between justice and revenge, Romans 12:17-21]; (5) Today, tomorrow, next year, the day will come (1 Timothy 5:24-25).

Clichés, Universal Truths from Obadiah: (1) Judgment leaves people empty (Obadiah 18); (2) Living by the sword, dying by the sword (Obadiah 10, 15); (3) Esau in Scripture is considered to be "immoral" & "godless" (Rom 9:13; Heb 11:20; 12:16); (4) Don't stand idly by when others attacked (Obadiah 10-14); (5) Double Principle: punishment-restoration (Rom 13:3-4, guilty aggressor, innocent victim).

If You Won't Listen, I'll Shout: The Minor Prophets #6 JONAH-NAHUM

Apathetic. Complacent. Treasonous. The words explain God's people and their flippant attitude toward The Almighty. God's messengers shouted His message over the din of sin. Flannery O'Connor said, what the Minor Prophets did: "Make your vision apparent by shock -- to the hard of hearing you shout, and for the almost blind you draw large and startling figures."

Grace has No Limits, Save One: TIME

The Importance of Exodus 34:6-7, Psalm 1:6

Cultural vs. Scriptural Views of Change: Retribution v Redemption

The Reason Jonah did not want to preach

Preaching the Gospel in Both Testaments

- ▶ Yahweh's Longsuffering Toward Jonah 1.1-2.10
 - ▶ Jonah's Disobedience 1.1-3
 - ▶ Yahweh Saves the Sailors 1.4-16
 - ▶ **Yahweh Saves Jonah 1.17-2.10**
 - ▶ Yahweh Saves Ninevah 3.1-10
 - ▶ Jonah's Disobedience 4.1-11
- ▶ Yahweh's Longsuffering Toward Ninevah 3.1-4.11

Jonah 1 and 3

Jonah is sent to Ninevah 1-3; Pagan sailors are threatened with destruction 4-13; Sailors cry to Yahweh 14; Yahweh saves the sailors from the storm 15

Jonah is sent to Ninevah 1-3; Pagan Ninevites are threatened with destruction 4-7; Ninevites cry to God 8-9; Yahweh saves the Ninevites, "having compassion" {nahum} from destruction

The Best Way to Understand Nahum is to Read It

God and Judgment, God and Grace No one likes to talk about God's judgment UNLESS we want God to damn our enemies (hence, the profanity). But not many want to think about the greatness of their OWN sin, and their need for God's Judgment (Matt 18:21-35, 2 Tim 1.12). The timing of God's Judgment is not ours (2 Thess 1:6-10, Rev 6:6-10). We may not see God's Justice on earth, in this life (Psalm 73). Do we ever think, "What's the sense? They won't listen!" (Isaiah 6). I often find unbelievers more receptive to GRACE than believers (rush to judgment, retribution over redemption). We think that grace lasts forever: it doesn't. We think God will always forgive: He won't. We think that God's message is all love, mercy, grace but do not emphasize God's message of hate, anger and wrath. Cultural or Scriptural change?

If You Won't Listen, I'll Shout: The Minor Prophets #7 MICAH

Apathetic. Complacent. Treasonous. The words explain God's people and their flippant attitude toward The Almighty. God's messengers shouted His message over the din of sin. Flannery O'Connor said, what the Minor Prophets did: "Make your vision apparent by shock -- to the hard of hearing you shout, and for the almost blind you draw large and startling figures."

Slow Train Comin'

Signs Along the Highway: Seizing property 2.2; Violence against travelers 2.8; Justice perverted 3.9; Commercial trickery 6.10-12; Family life distorted 7.5-6; Pagan practices endorsed 5.12-14

Micah's Accusations: Hear, you peoples, all of you ... The Lord is coming out of His place and will come down 1.3; Babel Genesis 11; Micah lists the cities, chapter 1; **THOSE WHO THINK THEY WILL ESCAPE HIGH WILL BE BROUGHT LOW**

Micah's Accusations: Religious leaders who no longer spoke true Truth, chapters 2-3; "Uttering wind & lies" 2.11; "Teach for a price" 3.11; Mouthpiece of the Elites

Micah's Accusations: Covet fields and seize them" 1 Kings 21; Leviticus 25:23; Numbers 36:7; "The land is mine" and "The land shall remain within the family line."

Micah's Hope: God's Judgment chapters 1-2; "I will gather the remnant" 2.12; God's judgment chapters 3-4; New Jerusalem, meeting place for nations (4.1-7) "The lame I will make the remnant" 4:7

The Last Days: "At the back of days" 1 Peter 1:10-12 Prophecy has multiple fulfillments (Joel)

Ancient of Days: Daniel 7:14-15; "Son of Man" Jesus name for Himself

O Believer: "He has shown you O man what is good. What does the Lord require of you?" The Covenant: To act justly: a total lifestyle; To love mercy: delight in kindness; To walk humbly: willing service

Applications: When Tommy does something wrong, punish Johnny. Tommy learns by example. Samaria fallen (1:8-9) but the same will happen to Jerusalem (1:9, 12, 16; 3:12). Samaria's influence on Jerusalem

Applications: "Do not wait for the children of man" 5.7; We are in a political season where most of our discussions can revolve around how politics and politicians are not the answer. Yesterday I posted: churches taxed

Applications: Complacency; Luke 13:1-5 "Were these greater sinners, I tell you, NO"

Applications: It is no sin to be rich (Acts 4:32-37; 1 Timothy 6:17-19); It IS a sin to take advantage of the poor, disadvantage, marginalized (James 5:1-5)

Applications: "He will settle disputes for strong nations far and wide" "The nations will beat their swords into ploughshares and will not train for war anymore" "Every man will sit under his own fig tree & not be afraid"

Applications: Prone to wander

If You Won't Listen, I'll Shout: The Minor Prophets #8 JOEL

Apathetic. Complacent. Treasonous. The words explain God's people and their flippant attitude toward The Almighty. God's messengers shouted His message over the din of sin. Flannery O'Connor said, what the Minor Prophets did: "Make your vision apparent by shock -- to the hard of hearing you shout, and for the almost blind you draw large and startling figures."

We do not like to talk about restitution, retribution, recompense, reckoning, or revenge. Doctrine of Niceness. The Lion, The Witch, and the Wardrobe. On the IUPUI Campus. Audience matters. 1 Peter 4 "Judgment begins at the house of God" Acts 5:6, 11 "A great fear came upon all who heard of it"

Joel in Two Parts Judgment on Judah, The Day of the Lord (1.1-2.17) Judgment on Nations, The Day of Reckoning (2.18-3.21). "Spare your people, O LORD" 2.17 Then the LORD became jealous for his land and had pity on his people 2.18

Theological Themes

It Shall Come to Pass. Prophets and Prophecies Look Over Mountains Ahead (2:28-32). "Spirit" in the First Testament. Numbers 11.29. Prophecy has multiple fulfillments. Acts 2:17-21

Metaphors Abound. God's judgment on sin, forgiveness for sin; compare 1:12, 19-20 with 2:21-22

The Grim Reaper Joel 3:13

"Day of The LORD" (1:15; 2:1, 11, 31; 3:14; "your/a/that day" 1:2 2:2; 3:1, 18. Isaiah 2:12; Amos 5:18; Zephaniah 1:7. A time or a period of time. "On that day," "End of days" Horror and Hope

Creation as Judge God Commands Creation as His Own Locust Army (2.5, 11, 25). Genesis 3:17-19 – Ground. Genesis 6-9 – Flood. Genesis 11 – Human voice

Revenge, Payback 2:4-8; Romans 12:17-21

Repent and Relent 2:12-13

And it Shall Come to Pass And it shall come to pass that everyone who calls on the name of the LORD shall be saved . . . The survivors shall be those whom the LORD calls "Survivor" = "Remnant" Isaiah 7:3; Jeremiah 23:3; 50:20; Micah 7:18; Haggai 1:12; Zechariah 8:11-12

1. God is not tame. He is a God of Wrath and Vengeance
2. There is a need to sound the shofar for alarm and action
3. We anticipate the day of the LORD outside our view of time
4. God's judgment on sin is real, personal, active
5. We need to tell about "the grim reaper," connections to Joel
6. Theological themes in the prophets: creation against creature
7. Reckoning, payback is God's, not ours
8. We should repent, so God will relent
9. We have been living in the last days since Jesus' ascension
10. Everyone who calls on the name of the LORD will be saved

If You Won't Listen, I'll Shout: The Minor Prophets #9 Habakkuk

Apathetic. Complacent. Treasonous. The words explain God's people and their flippant attitude toward The Almighty. God's messengers shouted His message over the din of sin. Flannery O'Connor said, what the Minor Prophets did: "Make your vision apparent by shock -- to the hard of hearing you shout, and for the almost blind you draw large and startling figures."

"The truth does not change according to our ability to stomach it." *Flannery O'Connor*

In the Middle of a Thunderstorm. Swinging Between Profanity & Penitence. "I'm in Habakkuk 1 today." There are 3 chapters in Habakkuk. I'm not finished yet. God is not finished with me yet.

Shaking fist at Heaven. Habakkuk is "Journaling" his anger at God. Chapter 1: Dialogue. 1st Complaint: 1:2-4. God's Response 1.5-11. 2nd Complaint: 1:12-17. God's Response Chapter 2

Silence of God #1. Habakkuk: "How long?!" (1:2). God: "You wouldn't believe it" (1:5). God's Timetable, My impatience. Time Change: Chronos v Kairos. Ps 31:15 "My times in Your Hand"

Silence of God #2. Habakkuk "Why remain silent?!" (1:13). God, "If it seems slow, wait for it" (2:3). God is Sovereign. I want control.

God is Sovereign. He controls all events. He is actively involved with all people, places, and events (Genesis 50:20; Daniel 2:20-23; James 4:13-15). There are no accidents or coincidences. Not luck, nor destiny, nor chance, nor fates, contribute to any earthly event (Matthew 6:25-34; 10:26-33; John 1:12-13; Acts 2:22-24; 4:27-28; 17:24-28). The Providence of God. God personally plans and oversees all the affairs of men. Nothing happens outside of God's design or purpose. All things are done for God's glory. The rise and fall of rulers and nations is ordained by God. The personal, eternal Creator is in control of the smallest detail to the greatest event. Though the flow of history may sometimes be a human mystery, all events are interrelated. [Isa 44-46; Dan 1-6; Rom 8, 9; Eph 1]

I want Control. "How can You use a more wicked nation to punish a less wicked nation?" Some historic background: 2 Kings 23:26-27 Manasseh & Amon: corruption, Baal worship, Molech worship, Sun god, ruined temple . . . "I'm not as bad as ____"

The Righteous will Live By Faith. Romans 1:17; Galatians 3:11; Hebrews 10:38 I can't answer "Why?" I must live with "How?" "Humanly speaking..."

The Attributes of God: EIEIOOOOO Robin's 2nd Graders
They are a law to themselves 1:7 Whose own might is their god 1:11
Psalm 73 "my foot had almost slipped until I understood..."
Galatians 4:4, *Kairos* and God's perfect timing
Five "Woes" 2:6-20
Idolatry 2:18 with Isaiah 44:6-20
"Waiting" 2:3 and 3:16
"For the earth will be filled with the knowledge of God's glory 2.14
3:17-19 "...yet I will rejoice in the Lord"
"In our time make Your work known" 3:2

If You Won't Listen, I'll Shout: The Minor Prophets #10 HAGGAI

Apathetic. Complacent. Treasonous. The words explain God's people and their flippant attitude toward The Almighty. God's messengers shouted His message over the din of sin. Flannery O'Connor said, what the Minor Prophets did: "Make your vision apparent by shock -- to the hard of hearing you shout, and for the almost blind you draw large and startling figures."

We Should Never Forget History, And We Should Not Live There Either Movie connections

The Importance of Historical-Geography in Scripture: "The Hot Box" between the superpowers of Mesopotamia (Assyria, Babylon, Medo-Persia) and Egypt. These nations and their geographical locations were used by God with His people. Our interest today: how nations subjugated defeated nations.

Assyrian Subjugation: Assyria's method of subjugation: intermingle bloodlines to eliminate national identity. "Samaritans" and "Wise Men from the East"

Babylonian Subjugation: Babylon's method of subjugation: keep your enemies close; 2 Chron 36:20-21

Medo-Persian Subjugation: Persia's method of subjugation: keep an eye on your enemies from afar. Isaiah 44:28-45:1, Cyrus, "the messiah" a chosen person for a certain purpose; Ezra 1:1-4 return to Judah. A Brief Note on Zerubbabel, Ezra, and Nehemiah: key leaders during return from exile.

Ezra, Haggai: Ezra 3:8-11 the temple foundation had been laid 16 years before; but since, nothing had happened. Haggai: The people were discouraged, apathetic, and so, became focused on themselves

Bellyaching: What went wrong in Haggai? Hostility of neighbors Ezra 3:3; 4:4-5; Foreign troops (Zech 8:10); Bad economy, ruined land after war; Gap between expectations & reality: Isaiah 60-66, Ezek 40-48

Attitude Adjustment: "Consider" 5x (1:5, 7; 2:15, 18 twice); Literally, "Set your heart on your ways" Assessment, appraisal, adjustment: What has gone wrong; what needs to go right. "The way of the LORD" Genesis 18:19; 1 Kings 2:3; Psalm 25:4; Psalm 27:11. "Consider the Past" (1:2-11) prosperity is linked to commitment. "Consider the Future (2:10-19) you can never out-give God

Physical Foundation, Personal Foundation "Reconstruction" begins with our attitude "take pleasure" = an expression of God's acceptance of gifts given: Micah 6:7; Amos 5:22; Malachi 1:10, 13; Psalm 51:17

What are Your Circumstances? Are there circumstances in your life where you KNOW in your own mind why things are happening the way they are? Haggai's day, our day: does our discouragement lead to apathy leading to giving up, not giving out?

Weary 16 years. And let us not grow weary of doing good Galatians 6:9 2 Thessalonians 3:13

No Greater Joy Change begins with "obedience" literally "obey My voice" Change begins with and "fear" literally renewal of personal relationship with God (1:12) 2 John 4

Stirred Up "The LORD stirred up the spirit" (3x, 1:14). A change of attitude. "Stir up" = "wake up" out of lethargy Same phrase used of Cyrus (Ezra 1:1) Glory 2:1-9 "Glory" (John 1:14; 2:13-22; 2 Cor 3:9-10) We are His Temple (1 Cor 3:16, 6:19) "And in this place I will grant peace" (John 14:27; Eph 2:14) "Peace on earth" Luke 2:14 Signet Ring: 2:23 Zerubbabel in David's Line The signet ring representation: Authenticity: think, stolen I.D. Authority: think, signature Ownership: think, legacy

If You Won't Listen, I'll Shout: The Minor Prophets #11 ZECHARIAH

Apathetic. Complacent. Treasonous. The words explain God's people and their flippant attitude toward The Almighty. God's messengers shouted His message over the din of sin. Flannery O'Connor said, what the Minor Prophets did: "Make your vision apparent by shock -- to the hard of hearing you shout, and for the almost blind you draw large and startling figures."

When I go shopping I coordinate my shopping by sections: weekly needs (produce/baking/dairy) or by bulk (peanut butter/coffee/butter) or by future needs (Dunkin' Donuts coffee) or by "manager specials"

Zechariah: By sections (visions, 1-6; sermon, 7-8; anticipation, 9-14). By weekly needs (vindication, encouragement, stamina). By future needs (hope). Or by manager specials: Zion, Branch, The Day.

Historic Context within years of Haggai (1.7; 7:1), before Malachi. The people were discouraged, despondent, unsettled, uncertain how God was using them. Perplexity undermining confidence. A need for stamina, confidence, remaining true, answering "Why? Who cares? What difference now?"

Scrooge had nothing on Zechariah. *Eight visions in a single night* (1:7) – 1.8, 1.18, 2.1, 3.1, 4.2, 5.1, 5.9, 6.1 "I saw" = seer or prophet. NOT a dream. "I lifted up my eyes" = active focus, attention, reflection. Marks of a *vision*: (1) interaction with presentation, (2) awake, 4:1, (3) lifted from ordinary surroundings, (4) vivid awareness, and (5) explained, not mysteries. "Behold" = wake up! Pay attention! Check it out!

African, Asian Student Response to "Thin Places"

We've Heard This Sermon Before (chapter 7). We've Not Heard This Sermon Before (chapter 8). "Show mercy, compassion to one another. Do not oppress the poor. Do not think evil..." (7:10-11). "This is what the Lord Almighty ("hosts") says (8:1, 2, 3, 4, 6, 7, 9, 14, 18, 19, 20, 23). 10x = completion

A Few Things to Remember about Prophecy. Prophets saw visions within the culture & context of their day (beware of one-for-one transfer). Prophets anticipated times they did not fully understand (beware of thinking we do understand everything).

Zechariah Contains Multiple Predictive Metaphors. Red, Brown, White Horses (Rev 2:17; 6:2, 4; 19:11). "The Angel of The Lord" (1:11; see Ex 3:5; Josh 5:14). "Comfort Zion, choose Jerusalem" (Luke 2:25 "the consolation of Israel"). "Jerusalem, a city without walls, great number" (2:4; see Rev 7:9). "The apple of His eye" (2:8; see Deut 32:10, Ps 17:8; Prov 7:2 "my teaching as the apple of your eye"). "I am coming" (2:10; see Rev 22:7). "I will live among you" (2:10; see John 1:14-18; 2:19-21). "Many nations" (2:11; see Rom 9-11; Eph 2:18-19). "Satan accuses" (3:1-2; see Rev 12:10). "Put rich garments on you" (3:4; see Rev 19:8). "The stone I have set" (3:9; see Matt 21:42; 1 Pet 2:6). "Not by might, nor by power but by my Spirit" (4:6; see 2 Cor 10:3-4).

The King is Coming. "The Branch" (3:8; 6:12, see John 15:1-6; rom 11:16-24). "Riding on a donkey" (9:9; see Matt 21:5). "Thirty pieces of silver" (11:12; see Matt 26:15). "Feet will stand on the Mount of Olives...and all His holy ones with him" (14:4; see Matt 24; Rev 19). "On that day" (16x Zech 12-14; see Rev 21-22). "A unique day known only to the Lord" (14:7; see Mark 13:32). "His name the only name" (14:9; see Phil 2:7-11). "On that day" = last words of the prophecy (2 Pet 3:11-12).

"Take Hold of the Robe of a Jew...God is With You" (8:23; see Acts 2:9-11; 8:26-39; Isaiah 42:6; 49:6 "a light for the Gentiles" see Phil 2:15 "you shine as lights in the world").

If You Won't Listen, I'll Shout: The Minor Prophets #13 MALACHI

Apathetic. Complacent. Treasonous. The words explain God's people and their flippant attitude toward The Almighty. God's messengers shouted His message over the din of sin. Flannery O'Connor said, what the Minor Prophets did: "Make your vision apparent by shock -- to the hard of hearing you shout, and for the almost blind you draw large and startling figures."

The Back Story. Medo-Persia. Cyrus. Return from Babylonian exile. Zerubbabel, Ezra, Nehemiah, Haggai. 100 Years since return to land, Haggai. Temple rebuilt. Hopes Were High: Prophecies would come true, Messianic rule, "New Jerusalem," justice-peace for all

The People proved to be just as unfaithful as their ancestors. Fulfillment of prophecy is not dependent upon our obedience but our disobedience does produce corruption, injustice which is "on us" not God. The new generation is just as corrupt as the last [the reason why, when I hear young voices say, "Things will be different, I smile"] I am an idealist who has been pummeled by the hammer blows of reality. The exile return changed nothing; Israel's hearts as hard as ever

Six Disputes: God makes a claim, *the people question*, "God responds." Exposing Corruption (Mal 1-2), Confronting Corruption (Mal 3). **NOTE 27 questions**

#1 (1.2-5) "I still love you." *How have you shown us love?* "I chose Jacob over Esau" (Gen 25-27, Obadiah) Israel exposed as suspicious, doubting God's love, faithfulness

#2 (1.6 – 2.9) "You have defiled My temple" *How have we despised you? Lame (pun-intended!)* "Your sacrifices, disrespect, dishonor Me; priest-leaders "go along" accepting sub-standard (1 Kings 11)

#3 (2.10-16) "You have turned against Me and your wives" *What?! How?* "Idolatry & divorce" Israelite men marrying unbelieving women, worship of foreign gods brought into homes (Neh 13) betray covenant

#4 (2.17 – 3.5) *We see injustice everywhere and where are You? You seem to be absent, doing nothing.* "You want justice?! I'll give you justice! A messenger will purify My people leaving a remnant"

#5 (3.6-10) "Turn back to me!" *How can we turn back?* "Start giving ("tithing") again. (Lev 27.30) The reason why you are not being blessed is because you are unfaithful to giving" (Neh 13.10-11).

#6 (3.13-18) *It's pointless to serve God. Wicked prosper. God does nothing.* "Faithful remnant story. Scroll of remembrance: God's attributes, promises. Scripture points to past, inspires hope for future"

Conclusion #1 (4:1-3): Compare God's judgment against unfaithful and the future of the remnant

Conclusion #2 (4:4-6): Summary of the First Testament and the prophets: "Remember the *Torah* (law = teachings) of My servant Moses" (Gen – Deut) "I will send the prophet Elijah before The Day of the Lord (judgment) to restore the hearts of God's people" Unified story that points to the future "I will send a new Moses, Elijah to heal hearts (Deut 30 Jer 31 Ezek 36) Anticipates Second Testament, "Messenger"

Applications: (1) We forget, ignore history. (2) We are our own worst enemy. Like Israel, I feel the pull of hard-heartedness toward God. (3) High expectations of God, low expectations for ourselves. (4) Hope for #nextgen (Bible 2nd gen), but... (5) Scripture is a gift. Tells the truth re "the human condition." (6) A Messenger will come. God will personally "show up" to confront sin, provide salvation. (7) His "time" is not our "time" (8) Need for "refreshing" message, each gen. (9) "Hard hearts" Q'g God, "Where is God?!" generational problem. (10) Doubt is ever present; so is hope. (11) MUST teach Second ("Old") Testament. (12) Scripture-Spirit = stability. (13) Jesus is the One and Only Hope for humanity.