

**Old Testament Survey**  
**Lesson 31 – Haggai, Zechariah, and Malachi**  
**Valley Bible Church Adult Sunday School**  
www.valleybible.net

Reason for the OT according to NT

1. To lead us to Christ (Luke 24:44; Gal 3:24)
2. To show that faith is the requirement for entering into a relationship with God. (Rom 4:22-25)
3. To give us examples and instruction for sanctification, perseverance, and encouragement. (1Cor 10:6; Rom 15:4; 1Cor 10:11)

Old Testament (39)							
History (17)			Poetry (5)	Prophecy (17)			
Pentateuch (5)	Pre-Exilic (9)	Post-Exilic (3)		Major (5)		Minor (12)	
			Pre-Exilic (2)	Exilic (3)	Pre-Exilic (9)	Post-Exilic (3)	
<i>Genesis</i>	<i>Joshua</i>	<i>Ezra</i>	<i>Job</i>	<i>Isaiah</i>	<i>Lamentations</i>	<i>Hosea</i>	<b>Haggai</b>
<i>Exodus</i>	<i>Judges</i>	<i>Nehemiah</i>	<i>Psalms</i>	<i>Jeremiah</i>	<i>Ezekiel</i>	<i>Joel</i>	<b>Zechariah</b>
<i>Leviticus</i>	<i>Ruth</i>	<i>Esther</i>	<i>Proverbs</i>		<i>Daniel</i>	<i>Amos</i>	<b>Malachi</b>
<i>Numbers</i>	<i>1 Samuel</i>		<i>Ecclesiastes</i>			<i>Obadiah</i>	
<i>Deuteronomy</i>	<i>2 Samuel</i>		<i>Song of Sol</i>			<i>Jonah</i>	
	<i>1 Kings</i>					<i>Micah</i>	
	<i>2 Kings</i>					<i>Nahum</i>	
	<i>1 Chron</i>					<i>Habakkuk</i>	
	<i>2 Chron</i>					<i>Zephaniah</i>	

\*Italicized books have already been studied; bolded books will be studied today

History

The Pentateuch (Law)

Genesis – the book of beginnings and describes primeval history (1-11) (Four events: Creation, Fall, Flood, Babel) and patriarchal history (11-50) (Four people: Abraham, Isaac, Jacob, Joseph). Bondage of the Jewish people was used for salvation from famine (41:50) and from corruption by idol worshippers (34, 38). The result is that God meant it for good. 50:20).

Exodus – describes how God delivered His people from oppression (1-12), separates the nation from their pursuing enemies and separates them unto Himself with the giving of the Law (13-24), and sanctifies them by giving them the tabernacle (25-40).

Leviticus – the “Worship Manual of Israel” and describes how the way to God is by Sacrifice (1-10) and the walk with God is by sanctification (11-27)

Numbers – describes how the nation is organized and journeys up to the gates of Canaan (twice). It describes the old generation (1-19) and new generation (19-36).

Deuteronomy – describes how the nation makes final preparations to enter the land; Moses exhorts them to not repeat their earlier mistakes. Moses reminds the nation of their history (1-4); reminds how to love and obey God (5-26); and looks to the future of Israel (27-34).

Joshua – an historical account of the claiming (1-5), conquest (6-12) [central campaign (6-8); southern campaign (9-10), and northern campaign (11)], and division (12-24) of the land of Canaan.

Judges – the historical period between Joshua and the monarchy under Saul. A turbulent, tragic time in Jewish history described by the phrase, "the sons of Israel again did evil in the sight of the LORD." The book describes Israel's wars (1-2); Israel's woes (3-16) [6 cycles of rebellion, subjection, repentance, and restoration]; and Israel's evil ways (17-21) of apostasy, immorality, and anarchy.

Ruth – the example of how faith in the true God changes one’s life – the example of the Proverbs 31 woman.

1 Samuel / 2 Samuel – describes the beginning of the monarchy with Saul and David and eventually shows the fame and shame of David.

1 Kings / 2 Kings – describe Solomon’s fame and shame and the split of the nation, then the continued apostasy until captivity – first Israel (north) then Judah (south).

1 Chronicles / 2 Chronicles – a summary of Jewish history from Creation to Cyrus. Chronicles focuses on history from the temple’s perspective, so it deals with the southern kingdom, Judah.

Ezra and Nehemiah – describe the return of the Jewish exiles from Babylon and the subsequent restoration of Jerusalem, its Temple, and its walls. Ezra and Nehemiah are of special importance, since they contain nearly all of the direct information known of the post-Exilic period of Hebrew history.

Esther – describes how Esther became the queen of Xerxes and risked her life to save her people from total destruction. God’s providential care is shown throughout, though the word "God" never appears in the book

### Poetry

Job – Asks the question, “Why should anyone love and serve God?” The answer is because He is God.

Psalms – the “hymnal of Israel”.

Proverbs – the “wisdom manual” of Israel looking at things like relationships, honesty, work ethic, money, moral absolutes, and spiritual maturity.

Ecclesiastes – the purpose statement of the believer, “The conclusion, when all has been heard, is: fear God and keep His commandments, because this applies to every person

Proverbs – celebrates the joy of love between man and woman as God intended it to be.

### Prophecy

#### Major Prophets

##### Pre-Exilic

**Isaiah** declared that judgment must fall on the nation that fails to fulfill its God-ordained mission in the world. He, however, pointed to a day of victory under a Servant Messiah that would, through personal suffering, bring ultimate triumph.

**Jeremiah** was God’s voice in the midst of darkness and disaster. He delivered his message of punishment and promise through great personal suffering and was totally rejected by the people. He was, humanly speaking, a failure, but he was faithful and therefore a spiritual success.

##### Exilic

**Lamentations** is Jeremiah’s lament over the capture of Jerusalem and the destruction of the temple

**Ezekiel** bore testimony to the glory of God in the dark days of exile. He had an especially hard message because he spoke of restoration of the nation when they were in bondage and their deepest apostasy.

**Daniel** was also a prophet of hope in the dark years of exile. He teaches the sovereignty of God, the failure and judgment of the people, and the great and glorious future of victory yet to come.

#### Minor Prophets

##### Pre-Exilic

**Hosea** through his own experience and broken heart revealed the sin of spiritual infidelity and adultery in Israel.

**Joel** saw Judah as a nation under their rightful king, God. His message proclaimed "the day of the Lord."

**Amos** was in tune with the people of both Israel and Judah and His message was one of need for their national accountability to God and separation from surrounding heathen nations.

**Obadiah** was concerned with the hostile attitude of the Edom toward Israel, and confronted that attitude in the name of the Lord.

**Jonah** is a prophetic story teaching that God desires to include Ninevah, a heathen nation, into His kingdom if they will forsake their sin and follow Him. Using Jonah, Israel is taught a lesson about God’s mercy and their own bigotry.

**Micah** commented on the false rulers who were in authority in Judah by contrasting them to the true and righteous rulers.

**Nahum** was a follow-up for the ministry of Jonah one hundred years later. Ninevah, which was spared because of the repentance brought by Jonah's teaching, was now returning from its own captivity and needed a warning and encouragement of its own.

**Habakkuk** gave an account of his own personal faith as he delivered God's message. He himself was puzzled by the circumstances of his time, but he found and proclaimed a great solution for the nation.

**Zephaniah** knew God intimately and declared that not only justice and punishment but also grace and mercy were attributes of God.

#### Post-Exilic

**Haggai** understood and taught that a right relationship to God was the secret to national strength. He lobbied for the rebuilding of the temple.

**Zechariah** worked in concert with Haggai and became the foremost prophet in all of Jewish history in the area of eschatology (last things).

**Malachi** condemned the corruption of living lives of form without substance. He ends with predictions of the Messiah, "the One to come."

We will close out our OT survey with the last three minor prophets who were contemporary with the Prophet Jeremiah: Haggai, Zechariah, and Malachi. These three prophets are known as "post-exilic" because they prophesied the return of a remnant after the end of the Babylonian captivity. Haggai and Zechariah were contemporaries and Malachi ministered about 100 years later.

ca. 840	<i>Obadiah to Edom</i>	
835-796	<i>Joel to Israel and Judah</i>	
ca. 775	<i>Jonah to Ninevah</i>	
ca. 760	<i>Amos to Israel</i>	
755-710	<i>Hosea to Israel</i>	
740-680	<i>Isaiah</i>	
740-686	<i>Micah to Judah</i>	
722		Israel Falls to Assyria
ca. 650	<i>Nahum to Ninevah</i>	
635-610	<i>Zephaniah to Judah</i>	
627-561	<i>Jeremiah</i>	
ca. 609	<i>Habakkuk to Judah</i>	
605		Exile Stage #1 Daniel and a few taken captive to Babylon
605	<i>Lamentations</i>	
605-536	<i>Daniel</i>	
597		Exile Stage #2 10,000 Jews taken captive to Babylon
593-570	<i>Ezekiel</i>	
586		Exile: Stage #3 Destruction of the Temple and Jerusalem)
539		Babylon falls to the Medo-Persians (Daniel 5)
538		Return: Stage #1 50,000 Jews return under Zerubbabel & Joshua
<b>520-518</b>	<b>Haggai (Post-exile)</b>	
<b>ca. 520</b>	<b>Zechariah (Post-exile)</b>	
516		Completion of 2nd Temple
458		Return: Stage #2 2,000 Jews return under Ezra to restore worship
445		Return: Stage #3 Nehemiah returns to rebuild the walls of Jerusalem
<b>433-424</b>	<b>Malachi (Post-exile)</b>	

## **The Book of Haggai**

In Ezra we had the record of a proclamation from Cyrus of Persia allowing Israel to return to Jerusalem in 538 BC. Only about 50,000 Jews returned. Two years later they started to rebuild the Temple, but opposition from their neighboring enemies caused them to abandon their task. This was a bad testimony to the surrounding heathen and a sign of spiritual bankruptcy in the lives of God's people. Haggai is mentioned in Ezra 5-6 as the first of the two who encouraged the people to return to finish rebuilding the Temple after its completion was delayed for over 15 years by fierce opposition. Little else is known of him.

Not only was the work on the Temple stopped, but its foundation was overgrown with weeds while the people who had gone to build it were building great and ornate houses for themselves. Sixteen years later Haggai accompanied Zerubbabel from Babylon to Jerusalem and wrote primarily to him, the new governor, and to Joshua, the high priest. The message was also to encourage the returning captives to keep their priorities straight and put the Lord first in their daily lives. These prophecies were given between August and December in the year 520 BC. The Temple was completed four years later.

### **I. A Call to Build – August 29, 520 BC. (Chapter 1)**

Haggai saw the rebuilding of the Temple as an invitation to the reestablishment of the presence of God among His chosen people. Remember, the Lord left the desecrated Temple (Ezekiel) before its destruction by Nebuchadnezzar.

#### **A. Background (1-2)**

Darius I became the third king of Persia and appointed Zerubbabel the grandson of Judean King Jehoiachin as governor of a reformed Judah, and Joshua the high priest to lead the people and oversee a renewed Temple building project. The people responded by saying, *"The time has not come, ... for house of the Lord to be rebuilt."* (v2)

#### **B. Burden (3-11)**

God's response through Haggai was, *"Is it time for you to dwell in your paneled houses while this house lies desolate?"* Their spiritual lack is shown, as it always is, by where their treasure is. They are pouring their wealth into fancy homes which may have been built using the cedar meant for the temple. The result was rich housing but cursed living. They were living in opulent want, with crop failure and drought caused by their ignoring of the covenant. They must reorder their priorities. They must, *"Consider their ways!"* (v5 and 7)

#### **C. Blessing (12-15)**

The people obeyed!

<sup>12</sup>Then Zerubbabel the son of Shealtiel, and Joshua the son of Jehozadak, the high priest, with all the remnant of the people, **obeyed the voice of the LORD** their God and the words of Haggai the prophet, as the LORD their God had sent him And the people showed reverence for the LORD. Hag 1:12

The people immediately arose and began to work, and God immediately began to bless with the pronouncement, "I am with you." (v13)

### **II. A Call to Behold – October 17, 520 BC. (Chapter 2:1-9)**

A month later, on the last day of the Feast of Tabernacles, the day of thanksgiving for God's provision and blessing with the building going full bore, the Lord sent a strong word of encouragement.

#### **A. Present (1-3)**

It is possible that Haggai was one of "those left among you" (v3), the old folk who had seen the glory of Solomon's original Temple. This temple is not as magnificent a building.

## **B. Past (4-5)**

But the building isn't the important thing. Remember, there is no inherent power or value in the stuff, be it the temple, the ark, the rod of Aaron. Nothing has changed. The importance, the power, the value of the temple is that God is there (v4), He keeps His promises (v5), and ...

## **C. Future (6-9)**

**He has ultimate plans for a more glorious temple!** God's people never did have to worry about the financing of His temple. Cyrus decreed its support and gave back the temple implements taken by Assyrian and Babylonian kings. Darius later ordered the surrounding peoples to pay for the work on the temple they had tried to stop, and Axtaxerxes later ordered even more generous support. This ultimate fulfillment looks forward to the rebuild Temple in the Millennial kingdom.

## **III.A Call to Behave – December 18, 520 B. C. (Chapter 2:10-19)**

Two months later the Lord announced a turning point when the first stones were actually laid for the temple foundation.

### **A. Blessing Withheld (10-17)**

This is a parable given in two questions relating to meat consecrated for sacrifices: Question: "Can a man transfer sanctification to things he touches? Answer: No! Question: Can a man transfer defilement to a thing he touches? Answer: Yes! The point is cleansing cannot be transferred but contagion can, just as you cannot pass on good health but can disease. The sin and disobedience of the people was contagious, contaminating them all and causing God to withhold His blessing.

### **B. Blessing Released (18-19)**

As a result of their obedience, God promised to restore His blessing from that day forward.

## **IV.A Call to Believe – December 18, 529 BC. (Chapter 2:20-23)**

The last message came on the same day as the previous one. It calls for the people to renew their faith and trust in God to keep His covenant.

### **A. God's Power (20-22)**

God's power will be shown as He overthrows the kingdoms of the world and established His Millennial Kingdom. *"The kingdoms of this world become the kingdom of our Lord and of His Christ!"* His kingdom will be established, His son, the Messiah will reign on the Throne of David.

### **B. God's Prince (23)**

In verse 23 it says, *"...I will take you, Zerubbabel My servant, ... and will make you like a signet ring; ..."* The signet ring represented the authority of the king. Remember Pharaoh giving Joseph his ring, and Artaxerxes giving Mordicai his ring. God was presenting Zerubbabel as a representative of His reinstatement of the Davidic line leading to the Messiah. Interestingly, he appears on both Mary and Joseph's side in the line of the Christ.

Much as James does, Haggai teaches us that our actions will reveal whether or not God is the top priority of our lives. God expects us to honor Him, use our gifts for Him, trust Him, and realize that true success only comes from Him.

## **The Book of Zechariah**

The historical setting of the book of Zechariah is the same as that of Haggai since they were contemporaries. In 538 BC, during the reign of Cyrus, over 50,000 Jews returned to Judah from their captivity in Babylon. They laid the foundation in 536 BC, but physical, political, and spiritual opposition caused the work to stop for over 15 years. Darius Hystaspes, the third Persian King came to power in 521 and confirmed Cyrus' decree and Zechariah, Haggai, the Governor Zerubbabel, and the High Priest Joshua led the people in finishing the Temple by 516 BC.

The Hebrew name Zechariah means "The LORD remembers." It was a common name in Old Testament as many parents gave the name as an act of gratitude to the Lord for remembering them with the gift of a baby boy. Zechariah (520-489 BC) like Jeremiah and Ezekiel, was a priest as well as a prophet (Neh12). His grandfather, Iddo, was one of the priests who returned from exile with that group as well. He began to prophesy two months after Haggai and while Haggai concentrated on the rebuilding of the temple, he had a much wider vision. He saw Israel in a context of world significance and power.

Zechariah predicted more about the Messiah than any other prophet except Isaiah, including predictions of His first and second advent. Jewish historical documents including the Targum and writings of Josephus claim that Zechariah was killed in the Temple, between the temple and the altar, and many believe this is the same man mentioned as a martyr in Matt 23. The book begins with a call to repentance and ends with the Millennial reign of Christ. The visions resemble those in Daniel and Revelation. Zechariah was a bright message of hope to a ragged remnant and he certainly lived up to the meaning of his name, "the Lord remembers."

John MacArthur makes an interesting observation: "Prophecy was soon to be silent for more than 400 years until John the Baptist, so God used Zechariah to bring a rich, abundant outburst of promise for the future to sustain the faithful remnant through those silent years."

### **I. Warning (Chapter 1:1-6)**

These opening verses call for repentance of the people by reminding them that God had been very angry with their ancestors. They acknowledged their parents' sins and God's consistent and just judgments. The point is to always follow the word of God because prophets die but the Word lasts and its promises always happen.

### **II. Visions (Chapters 1:7-6:15)**

Zechariah received his first "Word from the Lord" in the form of eight visions given to comfort, prepare, and encourage the remnant to rebuild the Temple. His encouragement went far beyond the present project by including visions of the final and ultimate Temple in the Millennial Kingdom where the Messiah will sit on the Throne of David and rule the world fulfilling all the yet unfulfilled portions of His Covenant promises. This has caused many people to refer to Zechariah as the Revelation of the OT.

#### **A. God Sees (1:7-21)**

Nothing misses the watchful eye of the Lord.

##### **1. Horses and Riders (1:7-17)**

Four horsemen, from the four corners of the kingdom, report to the Lord that they found, "*all the earth is peaceful and quiet*" (v11). Persian rule had overcome the nations of the known world and brought an end to war among them. This time of law and order will make possible the next step in God's plan for Judah and signifies the end of the current period of judgment. God is displeased with the nations who are at peace and ignore Jerusalem's plight.

## 2. **Four Horns and Four Workmen (1:18-21)**

The second vision details the judgment of the nations who persecuted the Jews showing the four horns that scattered Judah, Israel, and Jerusalem and four workmen who will demolish them. These horns could be the immediate thorns in their side: Egypt; Assyria; Babylon; and Medo-Persia, or the four horns are those from Daniel's prophecies: Babylon; Medo-Persia; Greece; and Rome. The four workmen or craftsmen, ones who shape materials with hammers, may represent those nations God will use to crush the four horns or the four judgments of Ezekiel.

<sup>21</sup>For thus says the Lord GOD, "How much more when I send My four severe judgments against Jerusalem: sword, famine, wild beasts and plague to cut off man and beast from it! Ezek 14:21

## B. **God Speaks (2-4)**

God observes as the nations of the earth bring about His plans. Now He speaks words of comfort and of soon and future promises for His people.

### 1. **Surveyor (2:1-13)**

The building of Jerusalem has begun. The measuring is in progress laying out the dimensions of the future city that will expand far beyond its present borders. The restoration of the present Temple is only a preview of the one in the Millennial Kingdom when Messiah will reign and the walls will not be necessary for safety.

### 2. **High Priest (3:1-10 and 6:9-15)**

Zechariah saw a vision of a court scene similar to those in Kings 22 and Isaiah 6 in which God's chosen, in this case High Priest Joshua, is accused of high crimes and misdemeanors by Satan himself. Joshua represents a nation unworthy of this new favor shown by the God they deserted. The Lord refuses to hear the charges, because He Himself chose Joshua, and He personally will cleanse him and make him fit. Salvation and sanctification always has been and always will be an act of God, not of works, *"least any man should boast."*

<sup>3</sup>Now Joshua was clothed with filthy garments and standing before the angel. <sup>4</sup>He spoke and said to those who were standing before him, saying, "Remove the filthy garments from him." Again he said to him, "See, I have taken your iniquity away from you and will clothe you with festal robes." Zech 3:3-4

The actual crowning of Joshua in chapter 6 with a royal crown reaffirms his fitness to preside as High Priest and the movement of the crown from an earthly King, previewing the coming of a priest/king, the Messiah.

### 3. **Candlestick and Olive Trees (4:1-14)**

The fourth vision focused on Joshua. This one looks at the civil leader, Zerubbabel. His faithful completion of the building of the Temple will enable Israel to again be the lamp stand (light or testimony) of God's grace to the entire world. This work will be accomplished, *"Not by might nor by power, but by My Spirit," says the Lord*" (v6).

## C. **God Stirs (5-6)**

The Lord Himself will stir things up in the new land by cleansing the land and pouring out His gifts to the people.

### 1. **Flying Scroll (5:1-4)**

The large scroll symbolizes the written standard (God's Word) which judges the sins of the people and brings punishment to those who break its law, probably the Ten Commandments.

## 2. **Woman in Basket (5:5-11)**

The previous vision dealt with the purging of sinners from the land. This one deals with the removal of the entire system of sin. Iniquity is banished from the land. This, of course, must refer to the Millennial Kingdom when justice will reign.

## 3. **Four Chariots (6:1-8)**

The last of this series of visions is one which shows four chariots driven by spirits emerging from the presence of God to do His will throughout the world. They swiftly carry out judgments necessary just prior to the setting up of His final Kingdom.

### **III. Messages (Chapters 7-8)**

There is a two-year gap in the dating from chapter 6 to chapter 7. The Temple was well on its way to completion (two years down and two to go) and a delegation from Bethel, previous center of worship in the Northern Kingdom, came to ask a logistical question of the leaders in Jerusalem. The question has to do with whether they should continue the rituals of fasts and mourning since the Temple is now being rebuilt. This indicates that the prophecies of Micah that many people from Bethel would come to worship in Jerusalem would be fulfilled.

#### **A. Fasting (7:1-3)**

The fall of Jerusalem and destruction of the Temple were commemorated by four different fasts. The most important one was the fast memorializing the burning of the Temple in 586 BC by Nebuchadnezzar. This makes a good test case. Should they continue to mourn since the captivity is over and Temple is rising?

#### **B. Failure (7:4-14)**

God's response was, *"Was it actually for Me that you fasted?"* The motive for the fasts was basically good. To remember the sad day the Temple was destroyed was noble, *but* these fast days were man-made, not commanded by God. In fact they would never have been necessary if the people had been obedient and faithful because then God would never have left the Temple and it would not have fallen and the captivity never would have happened.

Not only that, they were observed self-righteously. *"Do you not eat for yourself and not drink for yourself,"* (v6) They are putting on an outward show to make themselves feel better, but God wants righteousness and obedience rather than ritual and sacrifice. Remember 1 Sam 15:22, *"To obey is better than sacrifice, and to heed than the fat of rams."* Fasting is only good as an outward sign of an inward reality, in this case the confessing of sin.

#### **C. Future (8:1-23)**

During the Maccabean period, during the inter-testament period, some of the glory of the Temple as described in chapter eight was restored by the sheer will power and human effort of the religious leaders. However, it is obvious that the final fulfillment of this vision has to wait for the future greatness of the Millennial Kingdom. Worshipers in Jerusalem will be safe and all the fasts will be transformed into feasts, joyous festivals to celebrate love, truth, peace, and justice brought under the mighty hand of the Messiah Himself. And, miraculously, we see in verse 23 that there will be ten gentiles for every Jew saying, *"Let us go with you, for we have heard that God is with you."*

### **IV. Burdens (Chapters 9-14)**

The word translated *"burden"* in 9:1 is another word for oracle which is a strong message from God. Using the prophetic phrase, *"in that day"* 18 times Zechariah zeros in on the final downfall of the nation, God's provision for the salvation of Israel, and the establishment of the Millennial Kingdom with the Messiah as King.



### A. Messiah's Rejection (9:1-11:17)

This first oracle deals with the destruction of the enemies of Israel brought about either by Cyrus, the Medo-Persian King (present), or Alexander the Great (future), the Greek general, as they march through Palestine defeating the long standing enemies of the Jews but leave Jerusalem alone.

The great military leader foreshadows the coming of the Messiah in power to set up His final kingdom. However, he also stands in contrast to the first coming of the Messiah when He comes in humility, peace, and salvation, as opposed to power and destruction. He comes the first time as humble and riding on a donkey (9:9). But this lowly One becomes a mighty ruler (14:8-11). The Messiah in all His might shall put all His enemies under his feet and establish His kingdom in Jerusalem and sit on the Throne of David. "... And His dominion will be from sea to sea, and from the River to the ends of the earth." (9:10)

Chapter 11 reveals the Shepherd, Jesus of course, who seeks to save Israel but is rejected and sold for the price of a slave.

### B. Messiah's Acceptance (12:1-14:21)

The second "burden" or oracle describes the ultimate deliverance and salvation of Israel. This is a final message of encouragement as:

1. As the enemies of Israel and all that is holy mass to come against Jerusalem. The Jews repent (12:12) when they see the one they had pierced.

<sup>10</sup>"I will pour out on the house of David and on the inhabitants of Jerusalem, the Spirit of grace and of supplication, so that they will look on Me whom they have pierced; and they will mourn for Him, as one mourns for an only son, and they will weep bitterly over Him like the bitter weeping over a firstborn. <sup>11</sup>"In that day there will be great mourning in Jerusalem, like the mourning of Hadadrimmon in the plain of Megiddo. <sup>12</sup>"The land will mourn, every family by itself; ... Zech 12:10-12

The hopeless situation will be turned to victory at the Battle of Armageddon as the Lord's Anointed leads in a supernatural campaign, protecting and re-establishing Jerusalem as the capital of His Kingdom (Ch 12).

2. The compassionate Messiah/King will cleanse and reclaim His people who will reject false prophets and love Him in spirit and in truth (Ch 13).
3. The Messiah/King will return to the Mount of Olives, which will tear apart and He will claim the Throne of David (Ch 14).

Prophecy	Zechariah	Fulfillment
Servant	3:8	Mark 10:45
Branch	3:8; 6:12	Luke 1:78
King-Priest	6:13	Hebrews 6:20-7:1
Lowly King	9:9-10	Matthew 21:4-5; John 12:14-16
Betrayed	11:12-13	Matthew 27:9
Hands pierced	12:10	John 19:37
Cleansing fountain	13:1	Revelation 1:5
Humanity and deity	13:7; 6:12	John 8:40; 1:1
Smitten shepherd	13:7-9	Matthew 26:31; Mark 14:27
Second coming and coronation	14:5, 9	John 10:16; Revelation 11:15; 21:27

## **The Book of Malachi**

About 100 years passed since the return of the remnant from captivity to Jerusalem. The city and the second Temple had been rebuilt and revival had come under the leadership of Nehemiah. It obviously did not last.

Malachi (436-416 BC) wrote, as his name which means "messenger of God" indicates, to rebuke and warn them that they are pushing the longsuffering Lord to the limit and tell them they there would come a day of His final rejection and silence. We know little else about him other than from Jewish traditional writings which name him among the members of the Great Synagogue, a group of men who collected and preserved the Scriptures. Some believe this group was the pattern for the 120 man Sanhedrin in the NT Temple. The priests and people had returned to a legalistic practice of the law as opposed to worship in spirit and in truth. This external practice with no heart reality led to sacrilege, profanity, witchcraft, adultery, perjury, fraud, oppression of the poor, and the breakdown of the family. It also foreshadows the spirit of the Pharisees and Sadducees who would bring about the rejection and murder of their Messiah.

Four hundred years of silence from God are coming and Malachi's will be the last words they will hear. Hosea began the message of the minor-prophets with a message of the Lord's persistent love for His chosen nation, even when they rejected Him. Malachi begins with the same theme but warns that continued rejection of the Lord will bring a curse.

### **I. The Lord's Complaints (Chapters 1 and 2)**

The book is a series of dialogs between the Lord and the people of Jerusalem.

#### **A. Spiritual Sins (1:1-2:9)**

God confronts His people with a number of areas in which they are short fallen and have sinned against Him.

##### **1. Denying God's love (1:1-5)**

The first failure is acting like a spoiled brat. In verse 2 God says, "*I love you,*" and they respond, "*How have you loved us?*" God's response is to review the story of Jacob and Esau. God proved His love to them in that **He chose them.**

##### **2. Despising God's name (1:6)**

The second sin is showing disrespect to the Lord. They are treating God as no servant would his master and no child would his father and then they say, "How have we despised Your name?". His response is to give them the examples below.

###### **a. Defiling God's altar (1:7-14)**

Their disrespect is shown in their approach to worship. They are breaking the laws of Lev 22 and they have been presenting flawed sacrifices to God. Lame, blind, unclean animals, things they would not even dare to pass off on the tax collectors. God would rather close the doors of the Temple than have them make a sham of the symbols. They are looking for the easy way to fulfill their duty rather than to come with a pure heart.

###### **b. Disregarding God's law (2:1-9)**

Last, God confronts the priests for not doing their ministries.

- 1) They are not looking out for the peoples interests by instructing them in righteous living and proper worship.
- 2) They are not looking out for the Lord's interests by being an example of obedience and worship themselves.

## B. Special Sins (2:10-17)

This disregard and disrespect led to two specific sins.

### 1. Detestable worship (2:10-13)

Most all of the Jews tended to recognize God as the Creator of the Universe and their Father and bowed to Him as powerful personal, but few were living as if GOD WAS LORD OF THEIR LIVES. This allowed them to live lives of sin and to worship idols right along-side of worshipping God.

We have this same problem. This Jesus who is Savior needs to also be JESUS THE LORD!

### 2. Deserted wives (2:14-16)

Spiritual adultery leads to physical adultery. When they were able to "put aside" their God for idols, it was easy to "*put aside the wives of their youth*" (v14) in order to link up with pagan women.

We have the same problem. Divorce may be lawful and easy, but "*God hates divorce.*" (v16)

### 3. Detestable whining (2:17)

The Lord is weary of the people griping about Him treating the evildoers as well as they, even though they have not been righteous either. He makes it quite clear that they are far from deserving special treatment. They have learned nothing from their ancestors and thus still need constant discipline.

We have the same problem. We see ourselves as being somehow deserving of special treatment, less trouble, more reward.

## II. The Lord's Coming (Chapters 3 and 4)

Malachi addresses the final chapters to the returned remnant in Jerusalem and the Jewish believers from that time until the final consummation of God's plan. Many will die, many will become indifferent, but a few (the remnant) will faithfully believe and follow the Lord.

### A. Judgment for Sinners (3:1-15)

First the Lord must judge the sinner and purify the righteous.

#### 1. Actions (3:1-5)

Verse 2 introduces God's messenger to come, John the Baptist, who will introduce the Messiah who will deal with sin from the Temple, His judgment will be searching, effective, and final.

<sup>1</sup>"Behold, I am going to send My messenger, and he will clear the way before Me And the Lord, whom you seek, will suddenly come to His temple; and the messenger of the covenant, in whom you delight, behold, He is coming," says the LORD of hosts. <sup>2</sup>"But who can endure the day of His coming? And who can stand when He appears? For He is like a refiner's fire and like fullers' soap. <sup>3</sup>"He will sit as a smelter and purifier of silver, and He will purify the sons of Levi and refine them like gold and silver, so that they may present to the LORD offerings in righteousness. Mal 3:1-3

#### 2. Attitudes (3:6-12)

Their sinful actions came from their sinful hearts. What is the evidence sited to show the state of their hearts? They are not giving to God what is rightfully His. They were robbing God financially. Was that the worst sin God could state? No, but it is the most telling, for "*where your treasure is, there will your heart be also.*"

### **3. Arguments (3:13-15)**

These sinful priests and people have despised God's name (1:6), defiled His altar (1:7), disobeyed His laws (2:9), violated His covenant (2:11), and questioned Him (2:17). Now they have the nerve to ask, "What's in it for us, why should we bother?" (v14) The proud and arrogant put God to the test, pushing the envelope to see how far they can go and get away with it.

## **B. Justice for Saints (3:16-4:6)**

Justice will prevail because God is holy and just.

### **1. Remembered (3:16-18)**

To encourage the true and righteous worshipers God says:

<sup>16</sup>Then those who feared the LORD spoke to one another, and the LORD gave attention and heard it, and a book of remembrance was written before Him for those who fear the LORD and who esteem His name. <sup>17</sup>"They will be Mine," says the LORD of hosts, "on the day that I prepare My own possession, and I will spare them as a man spares his own son who serves him." Mal 3:16-17

Now the difference between the good and evil will become apparent to everyone.

### **2. Rewarded (4:1-4)**

The demarcation will be made between the righteous and the wicked. Justice will be done, at last.

### **3. Revived (4:5-6) Could be Reversed**

The very opposite of what happened at Christ's first advent, (Matt 10) where the hearts of the fathers were turned from their children, will happen now. The curse is reversed and righteousness, peace, and love reign in the Millennial Kingdom.

Malachi teaches us that God's love, which makes Him long suffering, also causes Him to hold us accountable. However, the ultimate reward for our righteous response of obedience and worship are eternal and glorious.