

Lesson 34 Obadiah, Haggai, Zechariah, Malachi Read the Book of Obadiah, the Book of Haggai, the Book of Zechariah chapters 1-6, the Book of Malachi

STUDY QUESTIONS:

1. *Obadiah, the shortest book in the O.T., expresses Israel's bitterness against Edom. Why? Why did the Israelites expect better treatment? Other writers agree, see Psalm 137:7; Isaiah 34:5-7, 63:1-6; Ezekiel 25:12-14; Mat. 1:2-5.*
2. *What is Haggai's message to the returning exiles? How can we adapt that lesson to our lives?*
3. *Haggai and Zechariah are contemporaries. Contrast their styles. What makes Zechariah less a prophet and more an apocalyptic eschatologist? Zechariah 9-14 is written by someone else at a later date.*
4. *What is the central theme of Malachi? In its placement in the OT it concludes the books of prophets. Note the last words. From the Christian point of view, how well does it fit its place - just before the New Testament?*

Psalm 137 and prayer.

What is the goal of all God's work through these people? Individually and collectively the goal of Salvation History is to return mankind, you and me, to oneness with Him. All will be provided a way, though not all will accept it. But to save all is the desire of His loving heart from the time his beloved turned away. God is using geography and the history of these lands, the very realities of a man's life, to reunite all Men to Himself. He has chosen a man, Abraham, with his wife, Sarah, and worked with them by direct revelation and miracle to build a people He calls His own. "Through the prophets He taught him to hope for salvation," as the canon of the mass says. We have come through the thick and thin of this history and the words of the many prophets sent by God to guide, correct and encourage the people. We are now reading about an important time of transition between the edict of Cyrus which sends the exiles home to rebuild, and the completing of the walls of Jerusalem, a period of about 150 years.

The glory is in time to come. The opening psalm gives us the feeling of the faithful people who, sitting on the banks of the Euphrates River in Babylon, look to Jerusalem with great longing. Inspired by the prophets, they believe that when they return home things will be different; they will be different people. They will center themselves in a religion that is supreme wisdom, in a Temple that is glorious, where God's glorious presence will again dwell. Chapter 1 of Zechariah expresses it, "Thus says the Lord, 'I have returned to Jerusalem with compassion.'" The wonderful age of fidelity and blessing will begin. When Cyrus' edict is delivered, it is received with great hope and joy. The remnant rises up to go back believing everything will be almost miraculously restored. However, the realities are quite different.

Disillusionment is easy. They find the destruction more extensive than they imagined, and just making a living for their families absorbs most of their energy, time and resources. There are enemies all around waiting to thwart them. Slowly, or perhaps quickly they are disillusioned, and with disillusionment comes laxity of practice of their faith. After a few years, they have only an altar, and with it the reestablishment of some of the sacrifices and the functions of the order of priests. But gradually the purity hoped for seems less than attainable. Actual work on the Temple is postponed again and again. After the foundations are laid, it takes stimulation by two prophets, Haggai and Zechariah, with their endorsement of Zerubbabel and Jeshua as the ones God intends to endow with the authority of David - the first to be the long desired Prince of David, and the other to be a faithful High Priest, to stir up the Messianic hopes.

Obadiah's words are merely a vengeance song against Edom. Of these four prophets, it is the first book in chronological order. Soon after Cyrus' edict this prophet writes to condemn Edom for special infidelity to Yahweh and treachery to God's people. After all, Edom, founded by Esau, is brother to Jacob founder of Israel, and as a brother should never have become an enemy. However, when the Babylonians leveled Jerusalem, instead of being sad at the punishment their kin received at God's hand, Edom rejoiced and took every advantage of the situation for its own gain. The prophet lists all the ways Edom trespassed and ignored the brotherhood, and he brings down from God

on Edom a promise of punishment and destruction for its flagrant sin. The Day of the Lord is near, the Day of judgment by the God of all nations.

On that Day, the Messiah will lead Israel. “The Day of the Lord,” we have followed this idea as it grew in the mind of the Hebrews through the revelation of the prophets. In order to finally vindicate His People, there would come a day when after inflicting necessary punishment upon them, He would turn and punish those nations responsible. He would take to task those He had used as instruments. But some of the prophets gave a warning, “O Israel, why do you long for the Day of the Lord? Beware, you too will be judged.” The idea is broadened to mean a Day of Judgment coming for the whole earth. Those who were holy, and believed God would be vindicated, and those who did not believe and opposed God would be punished. This idea still forms our Christian view of the end, a final judgment through which God will bring His justice to bear on all the inhabitants of the earth. “On that Day” begins to take on the meaning of the coming of God - a Messianic idea - God will come and set up a Kingdom, He will judge, He will punish and reward, and He will reign.

But where is the fulfillment of their dreams? In this one hundred and fifty years of rebuilding, we see the high expectations of the people meet the grim realities, and they must go back to reinterpret the prophetic words. All the glorious things that were to happen upon their return to Jerusalem - the reign of the Davidic king through whom justice would come, the return to pure religion under a pure priesthood, and the rebuilding of the Solomon Temple as a wonder of the world - did not come to pass. The Temple was a rather shabby affair in which they had no great pride, the names that meant so much to them, Sheshbazzar, and then Zerubbabel, came and went without grand achievement; besides, devotion which was to be so high, disintegrated under the pressures of reality. They were, after all, the same people plagued with the same problems of lack of faith. They still put themselves and their well-being ahead of their religious call. As the age

old prophetic spirit died, God no longer was speaking through chosen men of vision saying, “Thus says the Lord” and a new form of divine

knowledge comes into being.

There is need for interpretation. For generations the people had had faith that in the working out of history with its physical realities, the ancient promises would be furthered till final fulfillment. They had seen how nation after nation had been raised by God either to punish them or to restore them. They believed that through political processes and through God’s working with the nations in a physical environment - the Temple, Jerusalem, the Law, Mt. Zion, the priests, etc., that salvation would come for them on this earth, even in a particular man’s lifespan. They believed in a physical kingdom like David’s - something entirely practical. But the prophetic words seem to be hitting impassable obstacles. It is time to reassess the words of the prophets and find a new level on which they may be trusted. This reevaluation on a “higher” spiritual level will introduce a transition time that will lead us to Jesus.

The hidden things concerning the last times. The transition is caught in the words we introduced in the lesson on Ezekiel, ‘apocalyptic eschatology.’ The first word means the hidden, secret things, and the second refers to the final things, or the end times. Prophecy is not working out in the here and now as was expected from the words of the prophets, therefore, we must look for another dimension where the prophecy will prove even more true than on a mere historic level. We saw this kind of writing with Ezekiel, who introduced many of its forms which include imagery from ancient Israel but are now seen in cosmic dimensions. The great acts of God that will bring the promises to fulfillment will not be seen in mere earthly enactments of history, but will come from above where the battle is not worldly, but is a battle of angels and demons with earthly armies only as adjuncts. There will be, in the culmination, a terrible battle on the fields surrounding Meggido (legendary site of the first war on earth), which is also called the valley of Jezreel. This will not be a war between mere earthly powers, but will have an otherworldly dimension. The apocalyptic, eschatological writer

examines the words of the prophets of old and finds secrets in them that explain the time of waiting and the seeming lack of fulfillment of the promises. They are God's Word, there is no doubt, and they must come true; therefore, there must be something overlooked before. God is causing us to look deeper for an interpretation; He is asking us to come into another way of thinking.

God will ultimately triumph. That may not be seen in this age, but there will be an age to come. In the present age there will be more suffering, but in the new age there will be no suffering, no sin and no death. Feeding on the Old Testament sources, dreams and visions are put forth that may seem at times artificial, at others intense and vivid. These reassert the prophecies of old, but place them in a more transcendent context, placing their fulfillment in the future. The apocalyptic eschatological consciousness is not confined to the fourth and fifth centuries B.C. but gathers momentum right up to the time of Christ. It will expand greatly during the oppression of Antiochus IV Epiphanes (170 B.C.) in the writing of Daniel, and Jesus himself will speak the apocalyptic language, presenting Himself as the fulfillment of expectations and interpretations. He furthers apocalyptic eschatology by the words He preached, and He encouraged further speculation about the End Time by those who believed in Him. We see all of these expectations given dramatic utterance in the last book of the Bible where the imagery of the apocalyptic writers of the O.T. is based upon a stronger and more exalted vision.

We have lost much of the meaning of the symbols. Zechariah is written by two authors. The first, in chapters one through eight, begins his portion of the book by using the frequent technique of an apocalyptic eschatological writer, visions coming through night dreams. There are mysterious references and a symbolic language which must be interpreted. The symbols are all references to Israel's past; candlesticks, oil, lampstands, etc. But now there is a new meaning which must be worked out - and which may mean different things at different times. We have lost much of the meaning of symbolism that

was clearer to those for whom the words were written. Somehow it all concerns That Day. The prophet particularly has in mind the Messianic promises which he attaches to Zerubbabel and Jeshua, prince and priest, both of them expressions of God's new order in the renewed Jerusalem.

A final judgment is still awaited. The Revelation of St. John, at the end of the New Testament, will take up the same symbols projecting even further into the future these two meaningful persons - in this case, both are prophesied to be victims of assassination, much to the glee of the world. As the centuries roll by, this prophecy will be a great temptation to those who attempt to make it fit the contemporary scene. What would have happened had the assassins' bullets killed both President Reagan and John Paul I - the secular head of the most powerful nation, and the "High Priest" of the Church? Would it have been considered a sign of the Day of the Lord? One thing is sure, the Day of the Lord will see the Salvation of the Lord. And though in an important sense that Day has already been, Easter, when Jesus rose from the dead, there is another day we await at the Second Coming when a final judgment will be made on the world's history and all those who have participated in it, for good or for evil.

There are many Messianic themes in the book of Zechariah. 1) Jerusalem will be the home of God again, that is, after the prophetic call for repentance; 2) the Day of the Lord has not yet appeared (patrols have been sent out and no one has seen any appearance of it); 3) the Gentile nations will meet their just reward, even as Gentile people are attracted to the Jews to learn their faith (8); 4) Jeshua the High Priest will have the power to cleanse the people from their sins (3); 5) and a Branch (3:8) will come forth from the stump of Jesse even as Isaiah prophesied. This Davidic figure will usher in the Messianic time which is seen to culminate in peace and prosperity. The two, priest and king, will rule the whole world for God (4:24). Jerusalem, purged from sin (the woman in the ephah is sin sent back to Babylon) will be the center of the rule of The Lord over the whole earth. Mourning and fasting over the Fall of Jerusalem will end with justice taking the place of fasting. There will be peace, prosperity and possession. The apocalyptic

eschatological imagery that Zechariah uses, is translatable into the reign of Jesus.

Why doesn't prosperity come to the returnees? Zechariah and Haggai are used, even as mentioned in Ezra 5:1 and 6:15 to bring the people to their feet and to strengthen their resolve to build the Temple. The situation is one of poverty, even famine, and nothing has gone well for the struggling returnees; Haggai tells them why they have it so badly. Their purses have holes. Whatever they put in at the top falls out of the bottom. When they go to their granary, only half of what they expected is there, when they go to the vat, less than half of the wine they expected is there. The truth is that God will not prosper them until they have their priorities straight. They cannot expect God to be bountiful with them when they are so niggardly with God. He is able to open the warehouses of heaven for them if they will only put Him first. They have been so busy building their own houses that the house of God does not yet stand, but only a poor foundation, desolate and forgotten. Get first things first, says the prophet, then you will find things will go well with you. This gets the people inspired to build again. Zerubbabel and Jeshua rally the people and work is begun on the Temple. God's wonderful word of assurance is given to the people through Haggai that God is with them. They need this word of encouragement in such a bitter time. The Temple is finally built. Treasures will fill this house, says God. Splendors will be greater than before. This is seen only in the light of Herod's Temple, but more rightly with Christ, the Temple, but hardly in the particular Temple on which they labor.

The Samaritans may not come near the Temple. The prophet addresses the problem of associating with the 'unclean', those of the Samaritans and others whose religion is suspect. Uncleanliness has the power to spread its contamination. Cleanness or holiness does not spread. The Samaritans must not be allowed to work on the Temple; they will make everything unclean. Unfortunately, it does not work that cleanness rubs off on the unclean, it is always the other way around.

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This is the meaning of the Talmudic type illustration in the second chapter of Haggai about holy meat carried in the priest's garment. Holy meat can be contaminated if the wrong thing touches it, but it cannot make the wrong thing clean. One drop of dirty water contaminates a barrel of clean water; one drop of clean water had no effect on a barrel of dirty water. Therefore, Israel must stay away from all those who are unholy, and keep the Samaritans from coming near, much less helping on the Temple building.

These two prophets see Zerubbabel as their center of hope. The prophecy ends by declaring that Zerubbabel will be the signet ring chosen by the Lord to begin the Messianic age. But with Zechariah 6 we note a strange change. The name of Zerubbabel has been stricken and replaced with the name of Jeshua. When Zerubbabel dies without reestablishing the kingship of David, when hopes are dashed, later editors have replaced that hope with the name of Jeshua. From Zerubbabel on there are no Davidic kings. Instead, the High Priest rules the people. With the end of the Davidic line, a change, not engineered by Zechariah who was very insistent on the rule of two, is made by some later editor who begins to emphasize the one - the High Priest. The Davidic promises must be worked out some other way. As Christians we know how that Kingship and Priesthood is fulfilled.

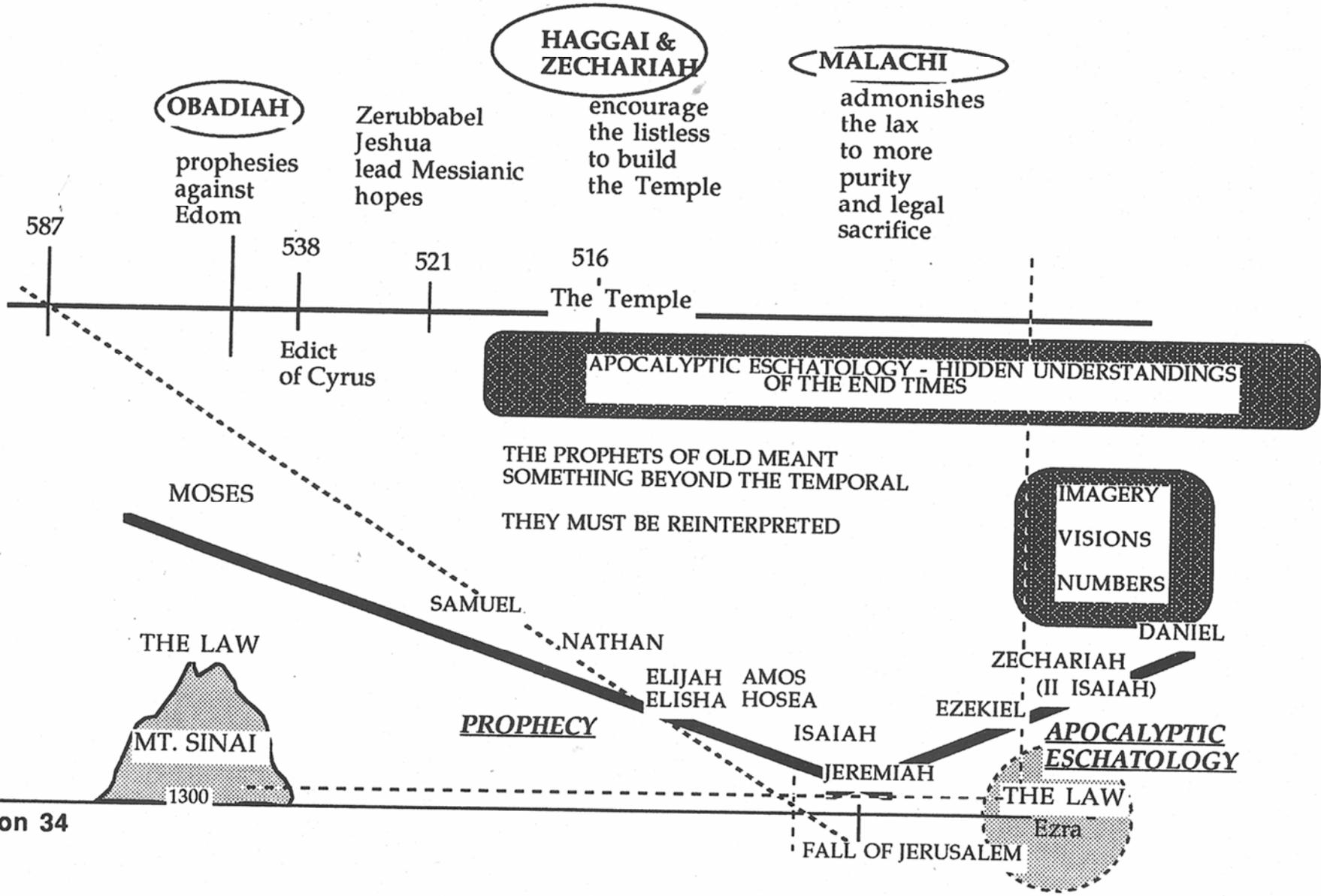
Another long period of malaise is suffered. Turning to Malachi, the last prophetic book in the arrangement of books in the Bible, we enter the long period after the building of the Temple before the walls are rebuilt. Jerusalem is still mostly deserted and the people's morale is low. It is before the coming of Nehemiah, and Malachi attempts to call the disillusioned and demoralized people back to faith and action. The priests are defrauding God by accepting any old thing on the altar. The rich are defrauding the poor (we have seen how Nehemiah handles this situation). Instead of strict observance of the law which both Nehemiah and Ezra will require, Jerusalem's religious practice is lax. This unknown prophet, Malachi, means "messenger of God," speaks for God to shape-up the people. He condemns the religious leaders for coldness and irreverence 1:13. They cheat God with their offerings. Malachi contrasts this with what a true priest is like. Besides religious irreverence, there is a mounting practice of divorcing Hebrew wives to marry pretty foreign

women. God speaks strongly about this - He hates divorce. Unfaithfulness to a wife is unfaithfulness to Him. This information adds a new angle to the horror with which Nehemiah and Ezra view the foreign wife situation, and their demand that the people put aside foreign women with their children. Perhaps many Israelite women had been divorced for younger "pagan" women who had become the fad. In any case, it was a crucial issue. Divorce and remarriage, when God demands fidelity to a marriage covenant, is an example of unfaithfulness, and God looks for faithfulness among His people.

There will be a forerunner of the Messiah - an Elijah. The prophecy ends with a promise that there will be a messenger sent to prepare for repentance before the final Day of the Lord. On that coming day Elijah will be sent so that those under authority will turn back to heeding authority, and those exercising authority will turn towards those they rule. The authority problem will thus be solved. The whole Old Testament canon ends on a curse in the last verse of Malachi. Those under the Law without the salvation of Jesus Messiah are under the curse of the Law, condemned to fail in their efforts to fulfill it. This can be compared with the last verse of Revelation of the New Testament - hope for the Second Coming of Christ - all of it in words of apocalyptic eschatology.

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MESSIAH-KING WHERE ARE YOU?
RISE OF THE HIGH PRIEST RULER



Lesson 34 Obadiah, Haggai,
Zechariah, Malachi
Synopsis

OBADIAH

Edom shall be despised
though your nest be in the stars
I will bring you down
even grape gatherers
would leave gleanings
you have been pillaged
your allies decried you
I will destroy the wise men
all men will be cut off by slaughter
because of violence done Jacob
you were one of the enemies
gloating over fall of your brother
you should not have looted
or cut off the fugitives
the Day of the Lord is coming
as you have done
will be done to you
Jacob shall set you on fire
there shall be no survivors
all territories shall be possessed
by returning exiles from all
corners of the world

HAGGAI

1. in the 2nd year of Darius
Haggai prophesied to
Zerubbabel and Joshua, people
are not building the Temple but
building their own houses they
sow much, harvest little clothes,
food, but not enough wages go
in bag with holes go build my
house, says the Lord you don't
prosper because

my house lies in ruins
the people feared the message
the Lord stirred up the spirit
of Zerubbabel, Joshua, and people
they worked on the Temple

2. 2 months later Haggai prophesies
who is left among you
who remember the Temple before
see it now - it is nothing take
courage, I am with you
I will shake the nations
and fill this house with treasure
the latter splendor
will be greater than the former
a third prophecy
ask the priests if things touched
by holy items become holy? No
and if things touched by unclean
become unclean? Yes
before you began to build,
I smote your toil with blight yet
you did not return to me since the
foundation has been laid
consider - is there still no yield?
I will bless you a
fourth prophecy
speak to Zerubbabel
I am about to shake heavens
destroy the strength of kingdoms
on that day I will take you and
make you a signet ring
I have chosen you, says the Lord

ZECHARIAH

1. the second year of Darius
Zechariah prophesies return
to me, I will return to you
don't be like your fathers your
fathers, the exiles, repented

second prophecy
I saw in the night
a man on a red horse in myrtle trees
with other horses- what are these?
an angel talked with me - these are
the patrols the Lord has sent all the
world is at rest
why isn't Jerusalem vindicated
Cry out!

I am angry with the nations who
made things worse than I
planned my house shall be built
my cities shall overflow with
prosperity

I saw four horns the angel said
were the nations who scattered
Judah, Israel and Jerusalem
four smiths are to destroy them

2. I saw a man with a measuring line
to measure Jerusalem
an angel said, run, talk to the man
Jerusalem shall be safe
without walls, I will be to her a
wall of fire and glory within flee
Persia, escape to Jerusalem for
whoever touches Jerusalem
touches the apple of my eye
I shall plunder them
sing daughter Zion,
for I have come to dwell in you
in that day many shall join
themselves to the Lord
and you shall know
the Lord has sent me to you
the Lord will inherit Judah
and again choose Jerusalem
be silent before Him

3. Satan accuses Joshua
the Lord rebukes Satan

Jerusalem rebuke you
Joshua stands in filthy garments
God will clothe in clean turban
clean garments, if Joshua keeps
the commandments
God will give him rule of His house I
will bring my servant, the Branch on
a single stone, seven facets upon it
an engraved inscription guilt
removed in a day

4. peace among neighbors
angel waked me, what do you
see? a golden lampstand, seven
lamps two olive trees on either
side word to Zerubbabel, Not by
might not by power, but by my
Spirit Zerubbabel will make
mountains into plains
bring forward top stone amid
shouts of grace!
Zerubbabel has laid the
foundation and will complete the
house the plummet is in his hand
seven eyes of the Lord range
through the earth
the two olive trees and oil spouts
are two anointed who stand
by the Lord of the whole earth

5. I saw a flying scroll, 30'x15'
this is the curse for those
who break the covenant
I shall consume the evildoer
I see an ephah that goes forth
this is the iniquity in the land
woman in the ephah is wickedness
two women come forward
lift the ephah and fly it to Babylon
where it will sit on a base

6. I saw four chariots between

two bronze mountains
 red, white, black, grey horses
 going forth in four directions
 go, patrol the earth in the north
 the Spirit is at rest
 take silver and gold from exiles
 make a crown for Joshua
 (Zerubbabel)
 the name is Branch
 he shall grow up to build the Temple
 he shall rule from his throne
 a priest stands by his throne
 and peaceful understanding
 come and help build the Temple

7 . the fourth year of Darius
 the priests are asked
 shall we mourn as we have done
 for many years (in exile)?
 God says through the prophet
 when you fasted, was it for me?
 word to Zechariah
 render true judgments
 show kindness, do not oppress
 they refused to listen
 they hardened their hearts
 in great wrath I scattered them
 and left the land desolate

8 . the word of the Lord
 I am jealous
 I will return to Jerusalem
 and dwell in her
 the old shall sit in the streets
 full of boys and girls
 I will save my people
 from the east and west
 they shall be my people
 I will be their God
 since the foundation was laid
 you have been hearing

prophet's words that
 the Temple will be built
 no wages, no safety
 this will be different
 sowing of peace - prosperity
 I will save you to be a blessing
 let your hands be strong
 speak the truth
 render justice, make peace
 former times of fasting
 will be seasons of joy
 and cheerful feasts
 people will come from many cities
 to entreat the favor of the Lord
 ten men will take hold
 of the robe of a Jew
 saying, we have heard
 God is with you

MALACHI

1. oracle of the word of the Lord
 by Malachi -
 I have loved you
 I have loved Jacob, hated Esau
 I will continue to tear down Edom
 where is the honor due me?
 priests have despised me
 by offering polluted offerings
 with such gifts will God be pleased?
 I have no pleasure in you
 my name is great among nations
 but you profane it
 with despised food you cheat me
2. O priests, this is for you
 I curse you because
 you do not lay it to heart
 O give me glory my
 covenant with Levi was
 life and peace "

he feared me and instructed truth
 he walked in peace and uprightness
 lips of the priest guard knowledge
 but you turn many away
 from the way you have corrupted
 the covenant with Levi
 we are faithless to one another
 Judah has been faithless
 profaned the sanctuary
 and has married daughter
 of a foreign god
 such a man shall be cut off!
 you cover the altar with tears
 and are not heard
 because you broke the covenant
 you made before me with your wife
 do not be faithless to the wife
 of your youth
 you have wearied the Lord
 by saying - everyone who does
 evil is good in the sight of the Lord

3 I send my messenger
 the Lord will suddenly
 come to His Temple
 who can endure the day
 of His coming? a refiner's fire
 He will purify the offering
 of Judah and Jerusalem
 to be pleasing to the Lord
 I will draw near for judgment
 swift against sorcerers,
 adulterers, those who oppress
 return to me, I will return to you
 you are robbing me
 you are cursed - bring the tithes
 that there may be food in my house
 I will open the windows of heaven
 and rebuke the destroyer of vines
 your words have been against me

"It is vain to serve God"
 because evildoers prosper a book
 of remembrance is written for
 those who feared the Lord on the
 day I act I will spare them
 distinguish righteous from wicked

4. the day comes like a burning oven
 evildoers shall be burned
 the sun of righteousness
 shall rise with healing in its wings
 you shall tread down the wicked
 remember the Law of Moses
 I send Elijah before
 the Day of the Lord to prepare
 by turning hearts to authority
 and hearts of those in authority
 to those they order;
 lest I come and smite with a curse

Lesson 34

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Outline

I. For historic background to these prophets see Outline 33

II. Before the Return of the Exiles to Jerusalem

A. Obadiah the poet-prophet writes prophetic words against Edom

1. they will be brought down for being traitors
 - a. they gloated at Jerusalem's fate
 - b. they entered the gates and looted
 - c. cut off refugees
 - d. delivered up survivors
2. the Day of the Lord will judge them a,
 - a. they shall reap what they sowed
 - b. shall drink wrath and stagger
 - c. no one shall escape

B. Others write similarly Jeremiah 49:7-22, Ezk 25:12-14; Ps 137:7; Is 34:57, 63:1-6; Lam 4:21; Mal 1:2-5

III. Years go by till the building of the Temple

A. Background in Ezra 5:1.6:14

B. I Esdras 3-4, an apocryphal book, holds some accounts of these years

C. The Prophet Haggai prophesies in the Second Year of Darius

1. 520 BC, 18 yrs, after the Edict of Cyrus
2. they have not rebuilt the Temple Hg 1:2
 - a. they plead poverty, poor harvests, enough to eat or wear
 - b. why?
 - 1) because my house lies in ruins Hag 1:9
 - 2) God has withheld from them
 - c. once the Temple foundation is laid, things are better 2:18, Zech 8:10
 - 1) Malachi says that people rob God when they don't tithe
 - 2) abundance follows tithing Mal 3:8f
3. rebuild so I can appear in glory
4. Zerubbabel and Joshua gather the people to build
 - a. God promises to be with them 1:12
 - b. they begin work on the walls 1:14
 - c. who saw the former Temple - this one is as nothing 2:3
 - d. God says, treasures will pour into Temple Is. 40:14, 60: 6, F1:6
 - 1) the later splendor to be greater than the former
 - 2) all silver and gold is God's

5. there's the problem of the Unclean (Samaritans want to help build)
 - a. ask the priests, does holiness rub off making unclean things holy?
 - b. does uncleanness rub off and make clean unclean? Yes.
 - c. therefore "this nation" (Samaria) cannot help on the Temple

D. Zechariah's Prophecy concurrent with Haggai

1. your fathers didn't return to me, where are they? Zech 1:2f
2. my words overtook them and they repented Zech 1:6
3. the prophetic visions
 - a. his world view
 - 1) man on red horse among myrtle trees with other horses
 - a) they are patrolling the earth
 - b) they find all the earth is quiet
 - (1) why? the nations that are against Jerusalem should have been judged Zech 1:14
 - (2) God is very angry - they went further than God wanted in punishing His people 1:15
 - (3) the prophet comforts Zion that peace is there
 - 2) the visions of the four horns
 - a) horns are the nations that scattered Judah, Israel four corners of world - Assyria, Babylon, Egypt, ?
 - b) four smiths will cast down the horns - God's power
 - 3) a man is measuring Jerusalem Zech 2:1 f
 - a) it doesn't need a wall
 - b) God will be their wall
 - 4) four chariots come out from between two mountains Zech 6:
 - a) God rules four corners of the world, from Jerusalem
 - b) the world is at peace especially from north country
 - b. the High Priest purifies Jerusalem
 - 1) Joshua stands before Satan - accused Zech 3:1
 - a) the Lord rebukes Satan - Jerusalem will rebuke him
 - (1) Satan at this point in history is the accuser
 - (2) not responsible for all evil (like Ahriman)
 - b) Joshua has filthy garments because he is intermediary as priest for Jerusalem's sin
 - c) the angel removes them - iniquity
 - d) promise of rich apparel
 - e) this cleansing is to prepare for the Messiah
 - f) Joshua is commissioned
 - (1) walk in my ways Zech 3:7

- (2) you shall rule my house
- (3) promise to bring my servant The Branch
- (4) a stone with seven facets engraved 2) the flying scroll Zech 5:1
 - a) 30'x15' - the scroll is God's word
 - b) it brings a curse on those who break the Law
- 3) an ephah that goes forth Zech 5:5
 - a) the woman symbolizes unfaithfulness
 - b) two angelic women carry this iniquity to Babylon
 - c) there sin is worshipped on a pedestal
- 4. fourth year of Darius - a theological problem is posed Zech 7:1ff
 - a. what about the fasting we have done in the 5th month commemorating the burning of Jerusalem, and the 7th for the murder of the last governor, Gedaliah?
 - b. God answers: did you do it for yourselves, or me?
 - c. didn't God always say what fasting He required? Zech 7:8
 - 1) render true judgments, show kindness and mercy
 - 2) do not oppress the needy, don't devise evil in your heart
 - d. the people wouldn't listen, so God didn't listen
 - e. therefore the pleasant land was made desolate
 - f. further notes on fasting Zech 8:18 fasts will be seasons of joy
- 5. there is a difference when the foundation is laid Zech 8:9f
 - a before no wages, no safety
 - b. now richness, peace and security

IV. The prophet Malachi speaks God's word to a demoralized people

- A. 80-91 years after rebuilding of the Temple till building of the walls
 - 1. Malachi writes during this time before Nehemiah or Ezra
 - 2. the years are after 516 and before 445
- B. A message from God is of Love
 - 1. How have you loved us? M1:2 (things are bad; where is God's love?)
 - 2. Compare yourselves to your brother - Edom
 - a. God has loved Jacob and hated Esau
 - 1) Edom's land is a waste - God will never let them rebuild
 - 2) but Jerusalem will be rebuilt
 - b. you will say, Great is the Lord, beyond these small borders
- C. But many problems remain
 - 1. Temple worship is sick M1:6
 - a. God's name is dishonored

- 1) by the offering of disabled animals
- 2) such fire offered on the altar is in vain
- 3) great among the nations, but profaned at home M1:11
- b. He is not accepting or answering these prayers
- c. the priests are cold and lack reverence M1:13
 - 1) they do not give glory to God MI 2:1f
 - 2) He will curse them
 - a) rebuke their offspring
 - b) put them out of His presence
- 3) covenant with Levi is recalled MI 2:4
 - a) a covenant of life and peace
 - b) he feared me and stood in awe
 - c) true instruction was in his mouth
 - d) he walked in peace and uprightness
- 4) a priest should guard knowledge MI 2:7
 - a) he is the messenger of the Lord of hosts
 - b) these priests have caused many to stumble
 - c) they haven't kept God's ways and will be despised
- d. the people are robbing God
 - 1) they're not returning the tithe
 - 2) if they tithe, God will pour down abundance MI 3:10
- 2. The general faithlessness to the covenant is seen everywhere
 - a. faithlessness to each other even though we have one father, God
 - b. Judah and Israel have been faithless to the covenant marrying daughters of foreign gods MI 2:11
 - 1) still they beg God for favors MI 2:13
 - 2) God does not answer
 - 3) because of divorce of wives, and marrying foreign women
 - a) faithless to the marriage covenant
 - b) God has made the two one 2:15
 - c) this for godly offspring that He desires
 - d) God hates divorce 2:16
 - e) respect your own life (so take heed) faithlessness destroys your own life 2:15-16
- 3. There's error in saying that people who do wrong are good in God's sight that He delights in everybody MI 2:17
 - a. cynicism - the evil prosper, what good is it to serve God? MI 3:13
 - b. when the Book of Remembrance is read - then the righteous shall be distinguished from the wicked

V. Messianic Themes

A. The Branch refers to a branch from the root of David

- 1, Is. 4:2, 11:1; Jer, 23:5, 33:15
2. Zech 3:8 - promise to Joshua to bring the Branch
3. the man whose name is Branch shall build the Temple Zech 6:12
 - a. he shall receive royal honor
 - b. shall sit and rule upon his throne
 - c. there shall be a priest beside him

B. Zerubbabel and Joshua

1. God is about to overthrow all kingdoms by them Hag 2:20
 - a. on that Day Zerubbabel will be God's signet ring
 - b. God has chosen him
2. they are the two "sons of oil" who flank the menorah Zech 4:
2ff a, the olive trees on both sides of the lampstand
 - 1) they provide for the Temple
 - 2) Zerubbabel will hold the plummet (Amos) and lay foundation
3. Make a crown from silver and gold Zech 6:9
 - a. set it on the head of Joshua? (what has happened to Zerubbabel? a critical point Zech 6:11)
 - b. he shall rule with a priest?
 - c. it looks as though a later editor, knowing that nothing much came from Zerubbabel, struck his name and put in the High Priest

C. Post Zerubbabel and Joshua the expectations continue

- 1, Malachi says God is coming to His Temple!
 - a. a messenger will prepare the way before Him 3:1
 - b. the messenger of the covenant is coming
 - c. but who can endure the day of His coming?
2. Elijah will come first Mal 4:5

VI. The Apocalyptic Eschatology of These Books

A. The Day of the Lord - (on the day when I act Mal 4:3)

1. Edom will be judged Obad.15
2. Zerubbabel will be God's signet ring Hag 2:23
3. many nations join the Lord in that day Zech 2:11
4. and I will dwell in the midst of you
5. in that day there will be peaceful neighbors Zech 3:10
6. who can endure the day of his coming (God, or his messenger?) Mal 3:2
 - a. the refiner's fire will purify

- b. then the offering will be pleasing to the Lord
- c. swift judgment comes against sorcerers, adulterers, perjurers,
- d. the Day like an oven Mal 4:1ff
- e. I will send Elijah before the terrible day Mal 4:5

- 1) he will cause fathers to listen to children
- 2) and children to listen to fathers

7. those who fear the Lord on that day - who think on His name
 - a. there will be a book of remembrance with their names Mal 3:16f
 - b. they shall be God's and He shall spare them as sons
 - c. then the righteous shall be distinguished from the evil
 - d. those who fear my name Mal 4:2
 - 1) the sun of righteousness shall rise with healing in its wings
 - 2) they shall leap and tread down the wicked

B. The Last Battle of God with evil

1. shake the heavens and the earth Hag 2:21
2. overthrow the throne of kingdoms Hag 2:22
3. nations that scattered the people taken down Zech 1:18f
4. escape to Jerusalem, daughter of Zion - they shall be plundered
5. many nations will join themselves to the Lord Zech 2: 11

C. The Future of Jerusalem Zech 8:1ff

1. God is jealous for Zion with great jealousy
2. God will live in the midst of Jerusalem
3. she shall be called, faithful city, mountain of the Lord, holy mountain
 - a. old men and women shall sit in her streets
 - b. boys and girls will play
- 4, people will be saved from the east and west Zech 8:7
5. the vine shall yield and the ground give increase
6. the house of Judah and Israel will be a blessing
 - a. as I once proposed evil and did not relent now I propose good
 - b. on your part don't do the things I hate
 - 1) speak the truth
 - 2) made true judgments
 - 3) make peace
 - 4) no false oaths
- 7, all people shall come to Jerusalem Zech 8:20
 - a. to seek the Lord of hosts and entreat His favor
 - b. ten men grasp the robe of a Jew, " let us go with you, God is with you" Zech 8:23