CHRONOLOGY OF THE RETURN STAGE

Foreign King Dates Event

Cyrus the Great 539-530 Conquers Babylon Issues return decree

Cambyses (may be Ahasuerus) 530-522

Smerdis Artaxerxes (4:12-13)

1. Pseudo Smerdis (reigned 8 months) - (Claimed to be the brother of Cambyess and raised a rebellion while Cambyess was in Egypt. Cambyess had already secretly killed his brother)

2. Usurpea of the throne.

Darius the Great 520-486 Orders work to continue Ezra 4:24; 6:1-22

A. Ahasuerus (Xerxes)
Artaxerxes

Surnamed Macrochier

486-465
465-424
Allows Esther his Queen
Allows Ezra to return
Allows Nehemiah to return

Surnamed Macrochier Longimanus, "long hand" Because his right hand Is longer than his left)

B. <u>Conditions and Times Under Which Haggai's Discourses and Labors Are Given</u>. (The Minor Prophets, Thomas B. Warren, Garland Elkins)

1. Nebuchadnezzar, king of Babylon, had invaded Jerusalem in 606 B.C. (cf. II Kings 24:13). His last invasion caused the temple to be burned down (cf. II Kings 25:9), and the date is perhaps 586 B.C.

2. The Jews had become a captive people, and their captivity lasted seventy years (cf. Jer. 25:11).

Ezra 1:1-4 reveals the written proclamation of Cyrus, the king of Persia, as per "the word of Jehovah by the mouth of Jeremiah might be accomplished." These enslaved Jews could now return to Palestine and build the house of the Lord. This edict of Cyrus is dated at 536 B.C. Many of the Jews returned (cf. Ezra 2:1-64, esp. vs. 64).

4. The return from Babylon under Zerubbabel (Ezra 3:1-10) was made and "temple work" was begun, but not without opposition. The foundation of the temple were laid, but it was not long until all work ceased. It was the decree of Artaxerxes (Ezra 4:21) about 535 B.C. that caused this.

5. The work of rebuilding a house the worship of Jehovah ceased for a period of some 15-16 years. This included over a year under the reign of Darius (cf. Hag. 1:1).

6. In the second year of Darius (cf. Hag. 1:1), about 520 B.C., the building

"Is It Time For You, O Ye, to Dwell in Your Ceiled Houses, and This House be Waste?" (Haggai 1:4)

Introduction

1. Read or quote the text.

2. The background and setting of Haggai.

a. Nebuchadnezzar, king of Babylon, first invaded Judah in 605 B.C., at which time Daniel was carried into captivity.

b. Ezekiel was taken to Babylon at the second invasion in 597 B.C.

c. In 586 B.C. Nebuchadnezzar invaded Judah again, destroying Jerusalem and the temple, and carrying "all the vessels of the house of God" to Babylon (2 Chron. 36:1-21).

d. In 539 B.C. Cyrus entered and took the city of Babylon.

3. The Jews return.

a. Zerubbabel led the first group of exiles back to Palestine in 536 B.C. (Ezrta 1:5-2:70).

b. Upon their return to Palestine in 536 B.C., the Jews "builded the altar of the God of Israel" and began to offer sacrifices, but "the foundation of the temple of the Lord was not yet laid" (Ezra 3:1-7).

c. Finally "in the second year of their coming unto the house of God at Jerusalem, in the second month" (Ezra 3:8) they began and laid the foundation of the temple (Ezra 3:8-13).

4. Opposition arose and the work on the temple stopped from 536 to 520 B.C.

5. It was at this time that God raised up Haggai and Zechariah (Ezra 5:1-2; 6:14).

Discussion

- I. Haggai's First Message Divides Itself Into Four Parts.
 - A. First, he charges the people with a conflict of interest (Hag. 1:2-4). Affluence can be dangerous.
 - 1. This gives a true insight into the real interest and labors of the people.
 - 2. This is not the last time that God's people have acted the same way.
 - a. There is nothing wrong with paneled houses, but there is something wrong with apathy toward God's word.
 - b. There is nothing wrong with paneled houses, but there is something wrong with cowardice and lack of trust in God.

c. Affluence can crush spiritual desire (Rev. 3:14-17).

- 3. There are some things that must be first (Mt. 5:21-24; 6:33).
- B. Second, he calls upon them to "consider their ways" (Hag. 1:5-7).
 - 1. "Consider" literally means "set your heart on your ways." Appears four times (1:5,7; 2:15,18).

2. Take a look at yourselves and see the <u>real</u> situation.

3. Sometimes we get so involved in matters that we don't take the time to consider spiritual matters.

a. We allow things to choke out the word of God (Mt. 13:3-8, 18-23).

b. We don't take time to consider our way.

c. We are told to take inventory (2 Cor. 13:5).

C. Third, they are given a stern command to build the temple (Hag. 1:8-11).

1. The Lord tells them to "get busy."

- 2. Three verbs of action:
 - "GO up to the mountain."
 - "BRING wood." b.
 - "BUILD the house."
- D. Fourth, Haggai's message reached the hearts of the people.
 - 1. The people and the leaders responded to the challenge.
 - 2. In just 23 days they made preparation and began to build.

II. Lessons To Learn From Haggai.

A. First, effective preaching is based on what God says.

- 1. Twenty-six (26) times in this short book Haggai uses "Thus speaketh the Lord of hosts," "the word of the Lord," etc.
- 2. Paul told the Corinthians and the Galatians that he received his message from God (1 Cor. 2:6-13; Gal. 1:11-12).
- 3. Too much preaching today is filled with everything else, but the Word of God (2 Tim. 4:1-4; Acts 20:32).
- B. Second, there is tremendous power in practical preaching. Haggai's preaching produced:
 - 1. Universal obedience—"Zerrubabel...]oshua...all the people" (Hag. 1:12a).
 - Reverent obedience—"did fear before the Lord" (1:12b).
 - 3. Zealous obedience—"stirred up" (1:14a).
 - 4. Immediate obedience—23 days after he preached (1:14-15).
- C. Third, life without God means wasted effort and is like putting wages "into a bag with holes" (1:6).
 - 1. Except the Lord build the house (Psa. 127:1).
 - 2. Boasting about plans (Jas. 1:13-17).
 - 3. Johnny Ramsey (Firm Foundation, Feb. 25, 1986) lists seven "bags full of holes today."
 - a. Superficial responses.
 - b. Social club religion.
 - c. Preachers who seldom study.
 - d. Elders who fail to watch for souls.
 - e. Parents who stress material values.
 - f. Folks who postpone obedience.
 - g. Brethren who drift away from God.
- D. Fourth, haggai is an excellent book to study excuses. They offered four excuses for not building the temple.

 1. "The time is not come."
 - - a. "I know we ought to get around to that but what is the hurry?"b. The backslider will say, "Yes, I know that I ought to do something about it, but it is just not the time."
 - One who has learned the truth will say, "Yes, I know the Bible teaches that, but not now" (Acts 24:25).

- d. We need to carry the gospel to the world, but "not now."
- 2. "You can't expect us to build a house like Solomon."

a. We are just a few in number.

b. We don't have the silver and gold like Solomon had.

c. When we get on our feet we will build.

d. What I can do is so little that I won't do anything.

e. What we can do is so small we can't do anything.

3. What are we going to get out of it? Immediate results (1:16-17).

4. They were afraid of the opposition (nations about).

- E. Fifth, God's people need to constantly be reminded of their duties.
 - 1. Haggai told the people what they already knew, but they needed to be stirred up to do it.

2. Peter wrote his second epistle to bring to their remembrance (2 Pet.

1:13).

- 3. People need to be reminded today.
 - a. Bible authority is essential (2 Jn. 9-11).

b. The church is important (Ephesians).

- c. Only one way to be saved (Eph. 2:14-16).
- d. Instrumental music is wrong (Verses dealing with music).
- e. God wants all men to be saved (1 Tim. 2:4; 2 Pet. 3:9).
- F. Sixth, obligations do not disappear just because opposition arises.

1. The Jews faced opposition.

- 2. The church faces opposition (Acts 8,9, 20:28-32).
- 3. The church must not allow the world to stop the work or change her.
- G. Seventh, just as they needed encouragement so we need encouragement.
 - 1. God assured them "I am with you" (Hag. 1:13; 2:5).

2. Gal. 6:9, "Let us not be weary."

3. Heb. 13:5-6, "I will never leave thee, nor forsake thee."

Conclusion

- 1. The things written aforetime were for our learning (Rom. 15:4).
- 2. God's work must not be neglected while we are busy about our own.

Haggai - Lessons To Be Learned

- 1. Haggai is the first of the prophets that spoke during the restoration.
- 2. Haggai, Zechariah and Malachi are the only three prophets that spoke during the restoration.
- 3. Some Thoughts:
 - a. The Book of Haggai is an excellent book to think about in regard to excuses. They offered four excuses as to why the temple was not being rebuilt (Lk. 14:15-24).
 - (1) "The time is not come..." (v. 2) Up to date:
 - -"I will, but not now."
 - -"I know we ought to get around to doing that but what is the hurry?"
 - -Think about the number of ways people offer this excuse:
 - -The backslider will say, "Yes, I know I ought to do something about it, but it is just not the time.
 - -The one who has learned the truth and knows what he ought to do will say "Yes, I know what the Bible teaches, but not now" (Cf. Acts 24:25).
 - -We need to carry the gospel to the world, but we say "not now."
 - -Too many people in the church say "not now."
 - (2) You can't expect us to build a house like Solomon built. We can't do something like that.
 - -We are just few in number.
 - -We don't have the gold and silver like Solomon had.
 - -When we get on our feet we'll build it.
 - -"What I can do is so little I won't do anything."
 - -"What we can do is so little we can't do anything."
 - (3) What are we going to get out of it? We want immediate results (v. 16-17). That's what we want.
 - (4) They were afraid of the opposition (nations about them).
- 4. Obligations do not disappear merely because opposition arises.
 - a. The Jews faced opposition.
 - b. The church faces opposition both within and without (Acts 20:28-32).
 - c. The church must not allow the world to stop her work or change her.
- 5. People need to be reminded of their duties.
 - a. Haggai told people many things they already knew.
 - b. Peter reminded them (2 Pet. 1:12-13).
 - c. The church needs to be constantly reminded:
 - (1) Only one way to be saved (Eph. 4:4-6).
 - (2) Church is extremely important (Ephesus).
 - (3) Bible authority for all that one does (2 Jn. 9-11).
 - (4) Denominational concept is not scriptural (Eph. 4:4).
 - (5) Carnal-mindedness is sin (Gal. 5:19-21; 1 Cor. 3:1-3).

- (6) Mechanical instruments of music in worship are sinful (Eph. 5:19; Col. 3:16).
- (7) One can know truth (John 8:32).
- (8) God wants all men to be saved (1 Tim. 2:4; 2 Pet. 3:9).

6. Affluence can be dangerous.

a. Haggai 1:4.

- b. There is nothing wrong with a paneled house, but there is something wrong with apathy toward God's Word.
- c. There is nothing wrong with a paneled house, but there is something wrong with cowardice and lack of trust in God.
- d. Affluence can crush spiritual desire due to satisfaction it brings (1 Tim. 6:6-10, 17-19; Prov. 30:8-9; Rev. 3:14-17).
- e. "Thoreau said that a man is rich in proportion to the number of things he can afford to leave alone."
- 7. God's work is controversial. There will be opposition.
- 8. "Consider your ways" 1:5,7; 2:15,18.
 - a. Sometimes we get so involved in matters that we don't take the time to consider spiritual things.
 - b. We allow so many things to choke out the word of God (Matt. 13:3-8, 18-23).
 - c. We need to take the time to study God's word, to consider our ways, evaluate, etc.
 - d. Emphasis on being strong (2:4). Consider Eph. 6:10ff.
 - e. The N.T. admonishes us to take spiritual inventory (2 Cor. 13:5). It must be by the right standard.

9. 2:6-9

- a. Haley thinks this refers to the "shaking within the natural world and of the nations seems to point to the divinely decreed rise and fall of nations from that time to the coming of the Messiah" (p. 310).
- b. Instead of "the desire of all nations" the ASV has "and the precious things of all nations" would be brought into the house of God.
- c. .The Hebrew writer uses this verse (Heb. 12:18ff).
 - (1) As God shook heaven and earth at the giving of the law of Moses at Mt. Sinai.
 - (2) He shook the heathen nations, removing them.
 - (3) He shook and removed the old Jewish economy and gave a kingdom which cannot be removed (Cf. Isa. 65:16-17).
- 10. Verse 6 "Bag full of holes."
 - a. In the Firm Foundation, Feb. 25, 1986, Johnny Ramsey listed seven "bags full of holes today."
 - (1) Superficial Responses
 - (2) Social Club Religion

- (3) Preachers Who Seldom Study
- (4) Elders Who Fail To Watch for Souls
- (5) Parents Who Stress Material Values
- (6) Folks who Postpone Obedience
- (7) Brethren Who Drift Away from God
- b. To which we add:
 - (1) Boston/Crossroad Multiplying Ministries
 - (2) The New Unity Movement
 - (3) The New Hermeneutic
 - (4) Promise Keepers

resumed.

- 7. Haggai was the first of the three post-exile prophets and began his work in 520 B.C., which was 16 years after the decree of Cyrus. Thus, we have no difficulty in placing, and very accurately so, Haggai's prophetic ministry.
- 8. According to Zechariah (cf. 1:1) chapter one, as well as Ezra 5:1, we see Zechariah joining Haggai in his prophetic work two months later.
- 9. It is stated in Ezra 6:14-15 that the house of God was as "the commandment of God..." and that it was "finished on the third day of the month Adar, which was in the sixth year of the reign of Darius the king."

10. The temple was completed about 515 or 516 B.C.

- 11. The completion of the temple is stated as being "in the sixth year of the reign of Darius the king" (Ezra 6:15). It had begun in the "...sixth month of the second year of Darius the king" (cf. Hag. 1:15). Darius reigned before Haggai commenced his work and continued to reign through the temple's being completed.
- 12. It is to be noted that the temple was finished four years, six months and two days after Haggai's first discourse as noted by Haggai 1:1 and Ezra 6:15).

C. The Contents of Haggai's Messages.

- 1. He delivers four brief sermons in four months.
- 2. He begins his preaching with a stern rebuke for sin (1:2-4).
- 3. Haggai's second point called for a reflection upon sin (1:5,7) "Consider your ways."
- 4. Haggai's third point pertained to the consequences of sin (1:6, 9-11).
- 5. Haggai's fourth point contained the answer to sin (1:8). Obedience. "Go up. . .bring. . .build."
- 6. Haggai's preaching provoked them to obedience and brought his fifth point fellowship apart from sin. It rendered them unclean, their work unclean, and their worship unclean (2:14).
- D. Comments on Different Verses from Jack Lewis.

Verse 7 - "The desire of all nations shall come."

- 1. Many view this as the coming of the Messiah.
- 2. It probably should be understood as "choice treasurers of the Gentiles."
 - a. Gifts from Darius (Ezra 6:9-13).
 - b. Artaxerxes (Ezra 7:12-26).
 - c. Other Gentiles (2 Macc. 3:3).
- 3. Translations
 - a. ASV "and the precious things of all nations shall come."
 - b. NIV "and the desired of all nations shall come."
 - c. NAS "and they will come with the wealth of all nations; and I will fill this house with glory."
 - d. RSV "so that the treasures of all nations shall come in, and I will fill this house with splendor."

e. Jerusalem Bible – "and the treasures of all nations shall flow in."

Verse 9 - "The glory of this latter house should be greater than the former."

- 1. If this means a comparssion between Solomon's temple and the present temple then it was not greater. The second temple:
 - a. Had no ark of the covenant.
 - b. Had no breastplate of gems.
 - c. Had no cloud of glory.
 - d. Had no fire from heaven.
 - e. Had no spirit of prophecy.
- E. Comments by Homer Haley
 - 1. God has never had but one house. It may have taken different forms and degrees of glory, but there was always just one.
 - 2. The church of the N.T. is the house of God today.
 - a. It is filled with far greater glory than ever was the house of Solomon, Zerabbabel, or Herod.
 - b. Hebrews 12:26 makes the application just as Moses shook the heaven and the earth at the giving of the law (Ex. 19:14-19) so he shook the heathen nations, removing them, and now he has shaken and removed the Jewish economy that man could receive a kingdom that cannot be moved (Heb. 12:28).

HAGGAI THE EXHORTER

Introduction:

- 1. The name: from a word denoting rapid movement, such as dancing done on a feat-day (literal meaning: "Festival"). Cf. Roman Festus. Possibly born on feast-day. Possibly a senior to Zechariah as he is mentioned first. Ezra 5:1; 6:14.
- 2. First of the Post-exilic prophets. Second year of Darias, 520 B.C.
- 3. Review background: Other prophets had foretold Babylonian exile. Had come to pass (Cf. Jer. 29). About 50,000 Jews under the edict of Cyrus (Isa. 44-45) returned in 536, laid the foundation of temple, erected the altar. Being hindered they quit and the temple lay in waste 15 years (Ezra 1-6). This is the time that Haggai came on the scene.

4. Haggai a practical prophet-deals with the exigencies of the moment. They had started out in a fine way (Ezra 2:68; 3:7), but had quit. He stirred them to action again.
5. He was the Lord's messenger with the Lord's message (1:13). The Angel of

A. The Preaching of the Prophet

- 1. Addressed to: Zerubbabel (civil ruler) and Joshua (religious leader) and people (v. 1). Leaders responsible--hence first (Acts 20:28).
- 2. The people's excuse: Time not come. The 70 years not completely finished--hindrances also, hence not time to build! (v. 2).
- 3. "Consider"--set your heart upon--your ways (v. 5). Cf. 2 Cor. 13:5-6.
- 4. Argument is no good because people don't believe it: Verse 3: Is it time then for you to dwell in your ceiled--paneled--houses? If not "time" for one then not the other! Consider this! Eph. 5:15-16.
- 5. Three verbs of ACTION: (a) GO... (b) BRING... (c) BUILD!
- 6. "I will take pleasure in it...and will glorify myself (reflexive)."
- 7. Make practical application: The church is the temple of God today (1 Cor. 3:16). It is made of spiritual stones, converted men and women (1 Pet. 2:5). The house is lying waste while the members are living in the lap of luxury. Consider your ways! Not time to build? What kind of cars do we drive? What kind of houses live in? What conveniences do we have? Is it time for this? VERBS OF ACTION: GO...BRING...BUILD! (Matt. 28:18-19; Mark 16:15-16).

B. The Power of Practical Preaching.

- 1. Universal obedience--Zerubbabel...]oshua...all the people (v. 12a).
- 2. Reverent obedience--"did fear before the Lord" (v. 12b).
- 3. Zealous obedience--not half-hearted (v. 14 stirred).
- 4. Immediate obedience. 24th day of month. Only 23 days after preaching (1:1, 14-15).

C. While thus engaged in Jehovah's work they had the promise: "I am with you" (v. 13). So today. Matt. 28:18-20; 18:20.

II. Chapter II.1-9: DETERRENT TO DISCOURAGEMENT

- A. The old men who had seen the former house caused discouragement (Ezn 3:12; Haggai 2:3.
- B. How to deter discouragement: (1) Be strong. (2) and WORK. (3) For lam with you to keep my covenant (2:4-5).
- C. God promises the precious things of nations--silver and gold to carry on the work (vv. 7-8). Gold and silver STILL His.

Jewellabel + Sheshbazzar - Same penn 1. " returned to the house 1th ford Gra 3:8) 2. The bulker land the foundation of the langle 2. (Sia 3:10) 3. (Sia 5:16) 4. Later It we said shoothazzar land the foundation 4. It said zerublabel land the foundation 4. Great #19 very little about the actual content of

HAGGAI [Rebuild the temple] 520 BC

8/12/2001

Zechariah Ezra

DARIUS I [522 BC - 486 BC] {this is <u>not</u> Darius the Mede}

Between NAHUM [650 BC] and HAGGAI [520 BC] major events occurred:

Nineveh fell in 612 BC [ASSYRIAN EMPIRE] to the BABYLONIAN EMPIRE under the leadership of King Nebuchadnezzar {612 - 562 BC}.

605 BC BABYLONIAN EMPIRE took captives from Jerusalem including Ezekiel, Daniel and his three friends.

597 BC BABYLONIAN EMPIRE took additional captives to Babylon.

587 BC final wave of Judah's captivity for 70 years in Babylon.

538 BC BABYLONIAN EMPIRE fell to the MEDO-PERSIAN EMPIRE when the Euphrates River was diverted around Babylon and the Medo-Persian army walked into the city under the wall in a dry riverbed.

King Cyrus the Great and Darius the Mede headed the MEDO-PERSIAN EMPIRE.

538 BC King Cyrus issued decree for Zerubbabel, Haggai, and Zechariah to return to Jerusalem with 50, 000 Jews to end the 70 years of captivity.

605 BC >>>>70 year captivity>>>>535 BC when 1st foundation was laid for temple.

538 BC>>..... 535 BC 1st temple foundation laid.......[15 years].....>>><u>520 BC</u>, when 2nd temple foundation was laid under Haggai and Zechariah.

520 BC God calls Haggai and Zechariah to build the temple.

516 BC temple is finished

458 BC Ezra takes 5,000 Jews to Jerusalem

445 BC walls are completed in Jerusalem under Nehemiah the cup bearer (Artaxerxes I [464 BC - 424 BC])

His father was Xerxes or King Ahasuerus for Queen Esther and Mordecai in 481 B

Haggai: 10 If Haggai were age 10 when taken captive into Bablyon

70 years of captivity

15 years between the 1st foundation and the 2nd foundation of temple.

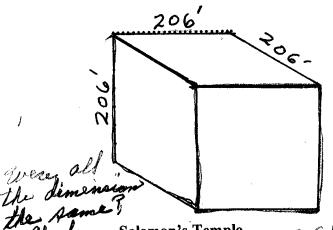
95 years old when he is called in 520 BC

God called Haggai in 520 BC to give 4 messages:

- 1. Arise, and Build the Temple. [he was a cheerleader to motivate the people]
- 2. In a "little while" the glory of the 2^{nd} shall be greater than the glory of the 1^{st} . GLORV
- 3. The Nation of Judah is unclean because of their neglect of sacred duty and they are unholy. UNCLEAN
- 4. God will shake the heavens and the earth and overthrow all the kingdoms of men when the Messiah comes with salvation and judgment. SHAKE

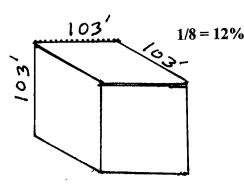
Purpose of HAGGAI was to "Rebuild the Temple"

In 538 BC King Cyrus sent Zerubbabel, Haggai, and Zechariah back to Jerusalem



Solomon's Temple [8.7 million cu. Ft.]

2 CH 314



Zerubbabel's Temple

It seems that Haggai could remember the glory of the former temple and it grieved the older captives who could remember Solomon's Temple. [new temple was much smaller in size – only 12% of the former temple.]

1st temple foundation was laid in 535 BC

Under King Cambyses II [530 - 522 BC] work on the temple was stopped.

Under King Darius I [522 – 486 BC] work was to resume after a 15 year delay – the people had been busy with their houses and business and could not work on the temple.

Stones in Islamon's temple weighted 120 tons

In 520 BC God called Haggai and Zechariah to be cheerleaders to motivate the people to <u>build the temple</u>. It was completed four years later in <u>516 BC</u>.

Zerubbabel was the grandson of King Jehoiachin [598 - 597 BC] of Judah.

Haggai was an old prophet and priest to kick the Jews into rebuilding.

Zechariah was a young prophet and priest to serve with Haggai.

Check This

Zerubbabel, Governor of Judah, was selected by King Cyrus in 538 BC in a contest to determine what was the strongest thing in the world ---wine, kings, women, or truth. Zerubbabel selected "truth".

[1:] God spoke of Judah as "this people" and not as "my people" Hosea--- "God Scatters", "No Pity", "Not my people". [Judah had divorced God].

God was not happy when the people said, "It is not convenient for us, at this time to rebuild the temple!"

These wealthy Jews had lavished wealth upon themselves --- neglecting to rebuild the temple.

God warned the people that their wages were going into a bag with holes in it and clothes will not warm the body.

God was teaching, "Nothing will prosper with you while you neglect your duty to God."

Doestha de de son adam?

"Cursed is the ground FOR THY SAKE". [Genesis 3:17]. When we fail to put God first, heaven will withhold its dew and the earth will withhold its fruit -- "FOR THY SAKE".

God called for a drought and 1. Zerubbabel, 2. Joshua the High Priest, and the 3. "remnant" of the people rose up and obeyed God.

God said, "I am with you."

[2:] In A "Little While" the Glory of the 2nd Shall Be Greater than the Glory of the 1st

It is estimated that the magnificent Solomon's temple cost approximately \$5 billion or \$100,000 per square foot.

Yet, the glory of the Lord's Temple --- the church of Jesus Christ --- will far exceed the glory of Solomon's temple.

misapplication 2 Heb- 12:27

In the Final Judgment when Jesus comes, God will shake the heavens and the earth and all nations...."Yet once more"; "In a little while" [God shook the earth at Mt.

"in this place" = the city of Jerusalem from which the gospel of Christ went forth from Mt. Zion in the glory of the New Covenant in Christ Jesus.

The Nation of Judah is Unclean Because of their Neglect of Sacred Duty and They are Unholy [2:10]

There had been 70 years of neglect of sacred duty and contact with Babylonian paganism.

Godless Russia has 60% of the resources of the whole world yet she is not able to feed her own population.

God asked the people to consider their unproductive crops over the past 15 years when there was no work on the temple --- yet upon their obedience God said, "From this day I will bless you,"

God Will Shake the Heavens and the Earth and Overthrow all the Kingdoms of Men when the Messiah Comes With 1. Salvation and 2. Judgment [2: 20 - 21]

As a grandson of King Jehoiachin (Jeconiah), Zerubbabel was a representative of the throne of David on both his mother's side and his father's side. Both Mary and Joseph traced their ancestors back thru Zerubbabel [56th generation from Adam] to David {who was the 34th generation from Adam}.

Abraham [20th generation] David [34th] Zerubbabel [56th] Christ [76th]

Zerubbabel is a signet, a shadow (type) of Christ as the son of David. He was a type of Christ in that 1. he had led the people out of slavery as Christ leads men out of the slavery of sin and 2. he built a temple as Christ built the greater temple of His church.

The power and spirit of Elijah was a shadow (type) of John the Baptist who would come "before the great and notable day of the Lord."

"in that day" = "in the times of the kingdom of Christ" or "in the days of the New Covenant."

The kingdom of Jesus Christ will break in pieces all the kingdoms of the earth and destroy them and the Kingdom of Christ will endure forever {my kingdom and my Word will never pass away}

HAGGAI left the "assurance that God will be with His people when they act in faith and obedience to the demand that He be given first place."

OBADIAH 845 BC 837 BC JOEL 800 BC **JONAH** 760 BC AMOS 750 BC 740 - 700 BC [king Jotham, Ahaz, and Hezekiah, kings of Judah] HOSEA **MICAH** 650 BC NAHUM HAGGAI 520 BC

Nebuchadnezzar [612 - 562 BC]

Nabonidus [562 - 539 BC]

Belshazzar [539 - 538 BC] {when Nebuchadnezzar died, Daniel was the 3rd ruler in all of the BABYLONIAN EMPIRE}

Cyrus and Darius the Mede [538 - 530 BC] [MEDO-PERSIAN EMPIRE 538 BC] Cambyses II [530 - 522 BC]

DARIUS I [522 - 486 BC] {sent Haggai, Zechariah, and Zerubbabel back to Jerusalem to rebuild the temple.} completed in 516 BC Xerxes (Ahasuerus) [486 – 465 BC] {Esther and Mordecai in 481 BC}

Artaxerxes I [465-424 BC] {Sent Ezra (458 BC) and Nehemiah (445 BC) back to Jerusalem to establish worship and rebuild the walls ---completed in 445 BC}

James Burton Coffman, "Nahum, Habakkuk, Zephaniah, and Haggai", 1989, Abilene Christian University Press.

HAGGAI

- I. Haggai is the first in the last group of prophetical books. With Zechariah and Malachi it follows the captivity. In 586 Nebuchadnezzar captured Jerusalem, and destroyed the old temple. After 70 years in captivity the Jews were allowed the privilege of returning to rebuild the temple. Cyrus granted the privilege and supplied the money for the work.
- 2. Under Zerubbabel the people returned and began building. They were eager and enthusiastic about the work; but their zeal was soon cooled by the hostility of the Samaritians and the hard work that was involved. About 16 years passed and the work was not completed. It was at this time that Haggai begins his work. It seems strange that they should have waited so long to do the very thing they came back to do.
- 3. Very little is known of Haggai. It is probable that he was an old man (cf. 2:13) who had lived in Babylon before coming to Jerusalem with the exiles. His name is associated with Zechariah as author of some of the Psalms (111, 137, 145). He loved the temple. Had a deep conviction that he was right and was blunt in bringing home the truth. He got results. The ability to get the people to make private interest secondary to public interest first. His greatness lies in the fact that he saw his duty at hand and inspires the people to do it.

4. The Book.

- A collection of four brief oracles written between the last week of August and the 24th day of December.
- b. The first <u>oracle</u> 1:2-11 is a word of rebuke and a call to action (<u>Reveals the Perils of adversity</u> and the duty of the man of faith in age of adversity).
- c. There are four perils mentioned in the book.
 - (1) The peril of false content. It is not time to build.
 - (a) They were waiting for the right time to build when it would be convenient on the side of life that had to do with God they were waiting, but they were busy building their own houses. They were waiting only in matters of religion. They were practical in the things that had to do with their own houses.
 - (b) In each instance Haggai sought to counteract the peril. Thus for their false content, he declared that their immediate duty was to build. For encouragement he said, "I am with you, saith the Lord."
 - (c) It is wicked to wait. "Bring ye the whole tithe." The N.T. word is now.
 - (d) Difficulties are no excuse for waiting.
 - (e) We need a stern call to duty.

- I. HAGGAI'S FIRST MESSAGE DIVIDES ITSELF INTO FOUR PARTS:
 - A. FIRST, HE CHARGES
 THE PEOPLE WITH A
 CONFLICT OF INTEREST
 (HAG. 1:2-4).
 - B. SECOND, HE CALLS UPON THEM TO "CONSIDER THEIR WAYS" (HAG. 1:5-7).
 - C. THIRD, THEY ARE GIVEN A STERN COMMAND TO BUILD THE TEMPLE (HAG. 1:8-11).
 - 1. THREE VERBS OF ACTION:

- a. "GO UP TO THE MOUNTAIN."
- b. "BRING THE HOUSE."
- c. "BUILD THE HOUSE."
- D. FOURTH, HAGGAI'S MESSAGE REACHED THE HEARTS OF THE PEOPLE.
- II. LESSONS TO LEARN FROM HAGGAI.
 - A. FIRST, EFFECTIVE PREACHING IS BASED ON WHAT GOD SAYS.

- B. SECOND, THERE IS
 TREMENDOUS POWER
 IN PRACTICAL
 PREACHING.
 HAGGAI'S PREACHING
 PRODUCED:
 - 1. UNIVERSAL
 OBEDIENCE—
 "ZERRUBABEL...
 JOSHUA...ALL THE
 PEOPLE" (HAG.
 1:12a).
 - 2. REVERENT OBEDIENCE—"DID FEAR BEFORE THE LORD" (1:12b).

- 3. ZEALOUS
 OBEDIENCE—
 "STIRRED UP"
 (1:14a).
- 4. IMMEDIATE
 OBEDIENCE— 23
 DAYS AFTER HE
 PREACHED (1:14-15).
- C. THIRD, LIFE WITHOUT GOD MEANS WASTED EFFORT AND IS LIKE PUTTING WAGES "INTO A BAG WITH HOLES" (1:6).

- 1. JOHNNY RAMSEY
 (FIRM FOUNDATION,
 FEB. 25, 1986) LISTS
 SEVEN "BAGS FULL
 OF HOLES TODAY"
 - a. SUPERFICIAL RESPONSES
 - b. SOCIAL CLUB RELIGION
 - c. PREACHERS WHO SELDOM STUDY
 - d. ELDERS WHO FAIL TO WATCH FOR SOULS
 - e. PARENTS WHO
 STRESS MATERIAL
 VALUES

- f. FOLKS WHO POSTPONE OBEDIENCE
- g. BRETHREN WHO DRIFT AWAY FROM GOD
- D. FOURTH, HAGGAI IS AN EXCELLENT BOOK TO STUDY EXCUSES. THEY OFFERED FOUR EXCUSES FOR NOT BUILDING THE TEMPLE.
 - 1. "THE TIME IS NOT COME."
 - 2. "YOU CAN'T EXPECT US TO BUILD A HOUSE LIKE SOLOMON."

- 3. WHAT ARE WE GOING TO GET OUT OF IT? IMMEDIATE RESULTS (1:16-17).
- 4. THEY WERE AFRAID OF THE OPPOSITION (NATIONS ABOUT).
- E. FIFTH, GOD'S PEOPLE NEED TO CONSTANTLY BE REMINDED OF THEIR DUTIES.
 - 1. PEOPLE NEED TO BE REMINDED TODAY.
 - a. BIBLE AUTHORITY IS ESSENTIAL (2 JN. 9-11).

- b. THE CHURCH IS IMPORTANT (EPHESIANS)
- c. ONLY ONE WAY TO BE SAVED (EPH. 2:14-16).
- d. INSTRUMENTAL MUSIC IS WRONG (VERSES DEALING WITH MUSIC)
- F. SIXTH, OBLIGATIONS DO NOT DISAPPEAR JUST BECAUSE OPPOSITION ARISES.

"The Desire" of the Nations Shall Come

One of the more controversial passages in the book of Haggai is 2:6,7. The King James Version reads: "For thus saith the Lord of hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts." The prophet subsequently states that the latter "glory" of the house will be greater than the former, and in that place "peace" would be

The American Standard Version translates the Hebrew noun hemdat ("desire" KJV) as "precious things;" others suggest "treasures," etc. (RSV). What was the fulfillment of Haggai's prophecy?

Some suggest that it refers to the material enhancement of the Jewish temple-either during Haggai's day, or perhaps to the enlargement of the temple by Herod during the time of Christ. This is hardly likely. Others think the passage hints of the rich gifts which would be brought by the Gentiles into the spiritual temple of the Lord, the church. Many of the older commentators, focusing upon the 'erm "desire" in the KJV, saw an allusion to Christ imself. Some suggested that it might denote the presence of Jesus in Herod's temple as He taught there during His personal ministry. Others argued that it alluded to the work of Christ in His own temple, the church. Millennialists see a fulfillment in the rebuilt temple of a future earthly reign of Christ (an obviously erroneous viewpoint).

Many modern writers reject a direct Messianic view of this passage, citing a couple of reasons. First, they point out that this context is nowhere quoted in the New Testament and applied to Christ. Second, there are grammatical difficulties. The verb "come" in the Hebrew text is plural. It is thus alleged that it cannot refer to the coming of a single

person, the Lord.

No doctrinal point turns upon the interpretation of this Old Testament prophecy. However, in the interest of stimulating Bible study, we would offer

the following thoughts.

First, whether a prophecy is specifically quoted in the New Testament or not is irrelevant to the issue. Isaiah 2:2-4 in not quoted in the New Testament-"It shall come to pass in the last days, that the mountain of Jehovah's house shall be estabished..."—but who would deny its Messianic emhasis? A similar observation could be made re-

garding Daniel 2:44 concerning the setting up of God's kingdom. The absence of a New Testament

citation is not compelling.

Second, the grammatical peculiarity of the singular noun with a plural verb is not absolutely decisive. Actually, the word "desire" is used of persons in the Old Testament—both in its singular and plural forms. Saul was described as "the desire of Israel" (1 Samuel 9:20), and Daniel was alled the "greatly beloved" [plural] in 9:23; 10:11,19. Robert Alden notes that "such irregularities are common in OT Hebrew" (The Expositor's Bole Commentary, Vol. 7, p. 586). The prophet may have been thinking of the "nations," and selected a verb to agree with that thought. Professor Walta Kaiser observes that often in Hebrew, when a verb is controlled by two nouns (e.g., "desire" and "nations," in this case), "the verb agrees with the second noun even if the verb actually belongs with the former substantive" (Hard Sayings of the Old Testment, p. 237). Also, the sentence structure allows for "desire" to be the object to which the nations would come (see NKJV). Such a translation answers the grammatical problem and retains the Messianic import of the passage. The case cannot be sattled on the basis of grammar. One scholar, who inclines against the Messianic application of this passage, concedes that either view is "within the realm of semantic possibilities" (International Standard Wile Encyclopedia - Revised, Vol. IV, p. 898).

There are other factors which may suggest that the "desire of the nations" alludes to Christ First, there was, in fact, a longing among the nations for a spiritual Teacher. The visit of the wise men from the East, seeking the Christ-child, is evidence of this desire (Matt. 2:1-3). Note also the Lord's reference. to the interest of prophets and kings in things pertaining to the Messiah (Luke 10:24). Balam, a Gentile prophet, foretold the coming of a star out of Jacob" (Num. 24:17). In one of his dialog, Plato has Socrates saying: "We must of necessity wait, till some one from Him who cares for us, shall come and instruct us how we ought to behave toward God and man." Again: "This law-giver must be more than man, that he may teach us the things man cannot know by his own nature" (see J. W. Mosser, An

Encyclopedia on the Evidences, p. 528).

Second, the use of the word "glory" also hints of a Messianic fulfillment (see verses 7,9). Too, there is that reference to the promised "peace." It is thus entirely possible that "the desire of the nations" in Haggai's prophecy was a reference to Christ

The important question that we all must ask is

this: Is He the desire of our hearts? WI

Home major Events Conditions and Time Tender Which Hoggins Diacons
and Fabour Cre Given (Capy From Ele Dunn Proghets, pg 255-56) B. There see 38 verses in Haggie and in these 38 1. Despeny number one. It day of the loth month in the 2 nd year of the regard Darine 1:1-15. September 2. Parphay number 2, 21st day the 7th month. 3. 1-9 October
3. Parkey Rumber 3. 24th day of the 9th month.
2110-19. December
4. Frache Rumber 4. 24th day of the 9th month
2:20-23. December

THE BOOK OF HAGGAI INTRODUCTION TO

Goebel Music

impossible for me to change my August schedule and be there in person this August 26-30, 1990. This is fully understandable, as activities that demanded advanced years in scheduling, it has been being in full time evangelistic work, along with my other variegated I was truly honored and blessed to have had the glorious opportunity, the privilege, of being on the first POWER LECTURE-SHIP! I am as sorrowful about missing this, the second lectureship, as I was thrilled about the genesis of such a lectureship. However, POWER LECTURES just commenced last year.

lectureship book will, along with all of the others, bring the glory that minor prophets." I am humbled and most thankful for having "this pari" in this second series of lectures. I trust this section in the There is, however, the challenge, the thrill, the honor, and, of course, the glorious delight, of doing the research for one of "the rightfully belongs to the work of our Master.

parent, yea, every member of the church, saw the value of purchasing the same and giving them as "gifts" to children, friends, young books in our church libraries and those of our various Schools of books of the New Testament. May all of the honor and praise go directly where it belongs, to His Majestyl I would to God that every the Lord willing, we will have the Ninth ADL. This will complete the entire New Testament, as far as our lectureship books are concerned. It is, to me, as well as to many others, a "milestone" in some of the richest and most valuable materials available on the preachers, missionaries, mission points of endeavor, as memorials, children and our children's children; that is, unless, of course, the of the richest things we can leave as a righteous inheritance to our I want to once again state and declare that these lectureship books on the Bible, both on the Old and New Testaments, will be one Lord comes first. This year, in November (at the Denton lectures),

INTRODUCTION

In the various studies thus far, one's mind, heart and soul has

We now come to Haggai, the tenth of these "minor", prophets Obadiah, Jonah, Micah, Nahum, Habakkuk and Zephaniah. Out of the 67 chapters that we find in these "minor" prophets, we have been thoroughly stirred by these "minor" prophets. Thus far we have walked and lived with the lives and messages of Hosea, Joel, Amos, already had the thrill of having 47 of them viewed before us.

of the material of this book. The prophetical discourses of this man of God are referred to in both the Old and New Testaments (Ezra 5:1; having only 2 chapters and 38 verses, does not lessen the magnitude as per our English Bible. Just because Haggai is the second shortest of these twelve (Obadiah only consists of 1 chanter of 21 yerses)

6:14; Heb. 12:26).

Zech. 2:4). About the only thing for sure that we know of him is his preaching. We do know that his background was about the same as Nehemiah and Ezra. We can also, as we read the book of Ezra, know of his background and place his date at 520 B.C. as his life is directly various incidents of his life, etc., are unknown. Perhaps he was a little older than Zechariah, who was his contemporary (cf. Hag. 2:3; Here is a man whose "time has come." Of the man himself we know very little; that is, the place and year of his birth, his descent, connected with "temple events," which we now observe.

SOME MAJOR TEMPLE EVENTS

Haggai, whose name means "festive," has been termed by some as the "Prophet of the Temple." This is so stated as he was the first of the three post-exilic prophets and his main concern was that the temple be rebuilt. Haggai was the "religious sparkplug" behind the Jewish people in this effort.

To correctly comprehend the times and the conditions under which Haggai's discourses and labors are given, let us note, from both Ezra and Haggai, some of these major temple events.

lem in 606 B.C. (cf. II Kings 24:13). His last invasion Nebuchadnezzar, king of Babylon, had invaded Jerusacaused the temple to be burned down (cf. II Kings

The Jews had become a captive people, and their captiv-25:9), and the date is perhaps 586 B.C.

ity lasted seventy years (cf. Jer. 25:11). તં

enslaved Jews could now return to Palestine and build the king of Persia, as per "the word of Jehovah by the Erra 1:14 reveals the written proclamation of Cyrus, mouth of Jeremiah might be accomplished." These ત્નું

TEBREWS

¹ Ex. xix. 18; Psa. cxiv. 6, 7. ² Isa. ii. 19; Joel iii. 16; IlAG. ii. 6, 7 once

'Yet

promised, saying,

own dear Son?

but now he hath said, Yet one is to the prophecy of Haggai the building of the second the building of the second the building of the second Tompie or state of the prophecy of Haggai the building of the second Tompie prophecies of Haggai and Zechariah, the building of the second Tompie prophecies of Haggai and Zechariah, the building of the second stated as Iollowa: The Temple of Haggai was delivered to Zerub-Solomon had been destroyed by the Solomon had been destroyed by the saith month of the second of the second of the second of the sixth month of the second of the second of the sixth month of the second of the s d and encourage the hearts of those who were mourning over the man:

cest inferiority of this second Tenu.

plo, Heggal was sent to them again on the twentieth day of the month. k great inferiority of the second, when they saw the all its glory, when they saw the great inferiority of the second, we be with a loud voice [Erm iii 12], wides, the Samaritans and other. (Ezra iii. 1-6); and on the second give them success in their inluing month of the second year the founds, and to assure them that the glory tion of the Temple was laid with of the second Temple would even shoutings of joy and gladness on surpass the glory of that which was the part of the multitude (Ezra iii. builded by Solomon. "For thus twentieth day of the same month, the work of rebuilding was com-menced. But in order to comfort position and misrsprescriptions, so-westerned the hands of the Jows that but little more was done during the short remnant of the reign of Cyrus and the reign of his successor. Ahasuerus or Cambyses. And in the reign of Artaxerxes appeal was successful; for on the reproves the people for neglecting the Temple (Hag. i. 1-11). His sides, the Samaritans and other hostile tribes, by their violent opthem that God was with them B. C. Cyrus the Great, king of Persis, issued a decree, permitting all Jews, who were willing, to return to Jerusalem and rebuild the habel the governor, and Joshus the High Priest (Ezra ii. 46; Neh. vii. 66). They first, after their return, and offered the required sacrifices (Ezra iii. 1-6); and on the second Temple (Ezra i. 1-11). More than forty-two thousand of them gratefully accepted the privilege, and set out immediately under Zerubup the altar of burnt-offerings of Jacob from a people of strango language; Judah was his sanctuary, and Israel his dominion. The sca saw it, and fied: Jordan was driven fully and encouragingly refers in Psa. criv. 1-4. "When Israel," he "went out of Egypt, the house 26. Whose voice then shook the earth: that is, when he spoke to the Israelites from Mount Sinni lays, revealed to us in and through (Ex. xix. 18). To this in connection with the other supendous miracles. of the Exodus, the Psalmist beautivation" which God has, in these last

8et

fill this house with glory, saith the or Lord of hosts. The silver is mine, on and the gold is mine, saith the glord of hosts. The glory of this lister house shall be greater than withat of the former, saith the Lord of right hosts; and in this place will I give peace, saith the Lord of hosts." (Hag. ii. 6-9). the heavens, and the Earth, and the sea, and the dry land: and I will shake all nations; and the DESIER saith the Lord of hosts, yet once, it is a little while, and I will shake shake all nations; and the Dzarra of all nations shall come; and I will

remark (1) that the second Temple for derived its chief glory from the presence of Him who, as the the Savior of the world is here called withhe Desire of all nations. In we all other respects the temple of the Zerubbabel even with the additions an presence was there manifested, un-til the Word became flesh and dwelt among his people. I know it often said that "the desire of objector, "the word desires is in the plural number." But this is True, the verb come (1889) is in showing that the noun, though in the feminine singular, really conveys the idea of a masculine plural; inall nations" can have no reference to the Messiah; because, says the Septuagint, the corresponding word is in the plural; the choice things come: but in the Hebraw the word is singular; the desire (naph) of the third person plural, masculine, (ra larera) of all the nations shall Great, was quite inferior to that of Solomon. For in it, as the Jews themselves confess, the chief glory of Solomon's Temple was wholly wanting. It had no Ark of the Covenant, no Mercy-seat, and no In the that were made to it by Herod the of God's On this passage it may be well to all the nations shall come. not the case in the Hebrew. Shekinah. No symbol

the Jews the dominion of the world. To this Tacitus refers as follows: "There was," he says, "in the minds of many a conviction that it was contained in the ancient general expectation among the cir-lissed nations that the Golden Age would soon be restored through the rightsous administration of some great one who was about to he born in Judea, and who would give to because he alone is capable of satcoming of Christ there was a very abounding fullness of the blessings of his mediatorial reign He is called the Desire of all nations (a) and (b) ber isfying their desires; and (b) gause for some time before

arth was to commence soon with the the coming of the Messiah and the ninsuguration of the new srs. under him. For says God by the Prophet, will shake once for all (fills, weils shake once for all (fills, date)) writings of the Priests, that at that a very time it would come to pass f that the east would acquire strength, as and that those who had gone forth and and and and the would become the massisters of fars of affairs" (Hist. v. 13). Suetonius also testifies to the same the heavens, and the earth, and the see, and the dry land; and I will shake all the nations; and the Dethe idea of a masculine plural; in how long this shaking of all things dicating most likely the royal may will continue. This is more clearly The shaking of the world is therefore chronologically connected with the coming of the Messish; but the Prophet does not say explicitly sire of all the nations shall come, Vesp. c. 4). (2) It is obvious that the shaking of the heavens and the east," he says, "an old and firmly fixed opinion became prevalent that fate, that those who had gone forth from Judes should at that time bewhole it was included in the decrees of and I will fill this house with glory. come the masters of affairs the offect: "Throughout

Haggai

PROPHETS

Obadiah	845 BC	
Joel	837 BC	
Jonah	800 BC	
Amos	760 BC	
Hosea	750 BC	
Micah	740 BC	
	Isaiah	700 BC
Nahum	650 BC	
Habakkuk	650 BC	
Zephaniah	650 BC	
	Daniel	600 BC
	Ezekiel	600 BC
	Jeremiah	600 BC
Haggai	520 BC	
Zechariah	520 BC	
Malachi	430 BC	

An Introduction

Name, Author, Date. This book is named after its author, Haggai, about whom nothing is known except that he is called "the prophet"; he is described as one whom "God had sent" (1:12) and as "the messenger of the LORD" (1:13). Haggai's name is derived from the Hebrew word for "feast," in (chag). It means something like "festival" or "joyous one," suggesting that he may have been born on the day of a festival. He was one of two prophets mentioned in the Book of Ezra who encouraged the Jews to complete the rebuilding of the temple after their return from Babylonian captivity (Ezra 5:1; 6:14). The other was Zechariah.

Four oracles are included in the Book of Haggai. All were dated by the prophet himself; they were delivered between "the first day of the sixth month" (1:1) and "the twenty-fourth day of the ninth month" (1:15), in the year 520 B.C.

Style. Haggai, unlike most of the other prophets, was written in prose rather than poetry. Nevertheless, the prophet's prose has some of the characteristics of Hebrew poetry, as reflected in the NAB. Haggai spoke plainly, directly,

¹His designation as "the prophet Haggai" (1:1), with no other descriptive terms added, may indicate "that he was well known in the small Judean community" (Joyce G. Baldwin, Haggai, Zechariah, Malachi, Tyndale Old Testament Commentaries [Downers Grove, Ill.: Inter-Varsity Press, 1972], 27). Since his name comes first when he and Zechariah are mentioned together (Ezra 5:1; 6:14), it is often assumed that Haggai was older than Zechariah. Nothing else is known about the prophet, not even the name of his father. The fact that some of the psalms have been attributed to Haggai and Zechariah in the Septuagint (and in other ancient versions) has suggested to some that he was a priest. (Baldwin, 28.)

and briefly. With only thirty-eight verses in two chapters, Haggai is the second-shortest book of the Minor Prophets and of the Old Testament. (The shortest is Obadiah, with only one chapter and twenty-one verses.) Homer Hailey identified another characteristic of Haggai's style:

The most striking feature in [Haggai's] message is the repeated appeal to Jehovah as the source of his word. In some form he uses the appeal "saith Jehovah [the LORD]," "the word of Jehovah [the LORD] of hosts," and similar expressions twenty-six times in the four short addresses of thirty-eight verses.²

Historical Setting. Because of the sins of Judah, God had used Babylon to punish His people. Babylon had conquered Judah, destroyed Jerusalem and the temple, and taken the Jews into captivity about 586 B.C. The policy of deportation was practiced by both the Assyrians and the Babylonians, apparently to reduce the risk of successful rebellion on the part of captured peoples.

The prophets had predicted that the Jews would be allowed to return to their own land after seventy years. In accordance with that promise, the Persian king Cyrus the Great allowed the Jews to return to Palestine. After the Babylonian Empire fell to the Medes and the Persians in 539 B.C., Cyrus—in keeping with his general practice toward captive peoples and in fulfillment of the prophecy in Isaiah 44:28—issued a decree in 538 B.C., permitting captive peoples to

²Homer Hailey, A Commentary on the Minor Prophets (Grand Rapids, Mich.: Baker Book House, 1972), 298.

Time Indicators Related to the Rebuilding of the Temple In Ezra and Haggai

Scripture Reference	Year	Day, Month	Event
Ezra 1:1	1st year, Cyrus (538 B.C.)		Cyrus' decree allowing the Jews to return
Ezra 3:6	1st year back in Judah	1st day, 7th month	Jews began to make offerings
Ezra 3:8		2nd year, 2nd month of Jews' arrival in their land	Jews began to rebuild the temple
Haggai 1:1	2nd year, Darius (520 B.C.)	1st day, 6th month	Haggai's 1st oracle
Haggai 1:14, 15	2nd year, Darius (520 B.C.)	24th day, 6th month	People worked on the temple
Haggai 2:1		21st day, 7th month	Haggai's 2nd oracle
Haggai 2:10	2nd year, Darius (520 B.C.)	24th day, 9th month	Haggai's 3rd oracle
Haggai 2:20		24th day, 9th month (same day)	Haggai's 4th oracle
Ezra 6:15	6th year, Darius (516 B.C.)	3rd day, month Adar (12th month)	Temple completed

return to their homelands (see 2 Chronicles 36:22, 23; Ezra 1:1–4).³

About 538 B.C., 42,360 Jews returned⁴ to Jerusalem under the leadership of Sheshbazzar (Ezra 1:1–5, 8, 11; 2:1, 2, 64).⁵ Zerubbabel is also spoken of as the leader of the returned exiles. The relationship between the two men is unclear. Possibly, these were two names for the same man ("Sheshbazzar" could be the name

³The return of the Jews to their land fulfilled a prophecy of Jeremiah, who had predicted that they would spend "seventy years" in captivity in Babylon (Jeremiah 25:11, 12; 29:10). However, it was only about fifty years from the time of the destruction of Jerusalem (586 B.C.) until the Jews' first return from Babylon. This apparent discrepancy can be solved either by (1) counting the years from the first time Nebuchadnezzar carried away captives (605 B.C.) to the first return (about 538 B.C.—or 536 B.C., the date often used to make the "seventy years" more precise); (2) counting the years from the time the temple was destroyed (586 B.C.) to the time when its rebuilding was complete (516 B.C.); or (3) considering "seventy years" in Jeremiah as a figurative term indicating a full or complete period of time.

⁴Many of the Jews did not return, choosing, for various reasons, to remain in Babylon. A large community of Jews continued to live there.

⁵Scott D. Harp, "Haggai—The Prophet of Restoration," Freed-Hardeman University Lectures (2011): 98. Others say that Zerubbabel was governor after Sheshbazzar. (William Sanford LaSor, David Allan Hubbard, and Frederic William Bush, Old Testament Survey [Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Co., 1982], 4482.)

by which Zerubbabel was known in Persia), or perhaps one began the journey as the leader of the Jews and the other finished it in that role.

Almost their first order of business upon returning to Judah was the rebuilding of the temple. The foundation of the temple had been laid, to the accompaniment of both tears and rejoicing (Ezra 3). When opposition arose from the people who were in the land, the rebuilding had ceased for a time (Ezra 4:24).

Cyrus was succeeded on the throne by his son Cambyses in 530 B.C.; and, a few months after Cambyses' death in 522 B.C, Darius I⁶ became ruler of the Persian Empire.⁷ In 520 B.C., at the urging of the prophets Haggai and Zechariah, rebuilding began again (Ezra 5). The temple was finally completed, in large part due to the work of these two prophets, in 516 B.C. (Ezra 6). Haggai and Zechariah, therefore, differ from most of the other prophets (for example, Jeremiah) in that they experienced visible results from their efforts; they achieved what they were sent to do!

⁶Darius I was "the usurper Darius I Hystaspes (522–486 B.C.), not to be confused with 'Darius the Mede' in the book of Daniel" (John T. Willis, *My Servants the Prophets*, vol. 4, The Way of Life Series [Abilene, Tex.: Biblical Research Press, 1982], 76).

⁷Jack P. Lewis, *The Minor Prophets* (Grand Rapids, Mich.: Baker Book House, 1966), 69.

The dates found in Haggai and Zechariah relate the work of the two prophets to the era in which they lived. Ezra 4:24 says that work stopped on the temple "until the second year of the reign of Darius," which is when Haggai and Zechariah began their prophecies.

Message. The Book of Haggai has but one message: Build the temple! There is no denunciation of social injustice, immorality, or idolatry in the book.8 Rather, everything that Haggai said was connected with the single purpose of encouraging the Jews to complete the rebuilding of the temple.9 George L. Robinson said, "[It was Haggai's] supreme mission to arouse the Jews of Jerusalem to rise up and rebuild the temple of Solomon, which Nebuchadnezzar had destroyed in 586 B.C."10

The book contains four dated messages, delivered over a period of about four months:

- 1:1—dated "the first day of the sixth month" of "the second year of Darius" (August 29, 520 B.C.)¹¹;
- 2:1—dated "the twenty-first [day] of the seventh month" of the second year of Darius (October 17, 520 B.C.);
- 2:10—dated "the twenty-fourth [day] of the ninth month" of "the second year of Darius";
- 2:20—dated the same day as the third message (December 18, 520 B.C.).12

Outline. The book can be outlined according to its four oracles.

9Robert L. Alden stated, "Everything else in this brief prophecy hangs on this one imperative—build God's house" (Robert L. Alden, "Haggai," in The Expositor's Bible Commentary, vol. 7, Daniel-Minor Prophets, ed. Frank E. Gaebelein [Grand Rapids, Mich.: Regency Reference Library, Zondervan Publishing House, 1985], 569).

10 George L. Robinson, The Twelve Minor Prophets (Grand Rapids, Mich.: Baker Book House, 1926), 138.

¹¹Another date is found in 1:15: "the twenty-fourth day of the sixth month in the second year of Darius the king (October 17, 520 B.C.). This refers to the time when the people were working on the temple.

¹²These dates are from LaSor, Hubbard, and Bush, 482. Peter C. Craigie explained, "By correlating the study of ancient dating systems with the study of astronomical data on the phases of the moon, it is possible to convert ancient data of this kind into modern dates, with an accuracy factor of approximately plus/minus 24 hours" (Peter C. Craigie, Twelve Prophets, vol. 2, The Daily Study Bible Series [Philadelphia: Westminster Press, 1985], 138).

I. FIRST ORACLE (1:1–15):

"Your present distress has resulted from putting your own business before the Lord's business (building His house)."

II. SECOND ORACLE (2:1-9):

"Do not let your unpromising beginnings discourage you and keep you from the work of building the temple."

III. THIRD ORACLE (2:10–19):

"Your work in the past yielded few results, but from now on it will be blessed."

IV. FOURTH ORACLE (2:20-23):

"Take comfort from the fact that God will destroy the nations that are your enemies and that you have a leader chosen by

Theological Significance. Since Haggai did not preach against social injustice or proclaim the necessity of righteousness and mercy, some may think he was somehow deficient as a prophet not worthy to be compared, for instance, with Amos and Micah.13

The book should not be used in an attempt to minimize the prophet's (or God's) concern about justice and righteousness. Haggai (inspired by God) was simply dealing with the major problem facing the Jews at the time, just as other prophets dealt with the problems that they faced at other times.

Further, one should not underestimate the importance of Haggai's work. The temple was the visual symbol of God's presence. God was with His people; but He was, in a special sense, present in His temple. In fact, the temple was the symbol of the covenant between God and His people Israel. Therefore, when Nebuchadnezzar's troops destroyed Jerusalem and the temple in 586 B.C., and when the ark of the covenant disappeared (see Jeremiah 3:16), it was

(See HAGGAI on page 43)

⁸Ibid., 68.

¹³For example, Elizabeth Achtemeier, while defending the Book of Haggai, noted that others question the book because it differs from other prophets who spoke against the temple and the services held there (Isaiah 1:10-17; Jeremiah 7:1-15; Ezekiel 8:1-18; 24:15-24). (Elizabeth Achtemeier, Nahum-Malachi, Interpretation: A Bible Commentary for Teaching and Preaching [Atlanta: John Knox Press, 1986], 95.) The prophets' condemnation of abuses related to the temple do not condemn the temple itself.

Keeping On: Facing the Obstacles, Part 1

As the prophet Haggai encouraged the people of Judah to complete the rebuilding of the temple, he delivered four oracles in about four months. Each oracle was designed to deal with a specific problem in the Jewish community which stood in the way of the task. In two cases, Haggai himself identified the problem; in the other two, the content of the message suggests the obstacle that was hindering the project. These four (stated or implied) obstacles provide a natural outline for the chapter.

OBSTACLE 1—THE PEOPLE'S THINKING: "THIS IS NOT THE RIGHT TIME" (1:1-15)

One hindrance to the completion of the project was that the Jews did not think it was a good time to rebuild the temple.

> ¹In the second year of Darius the king, on the first day of the sixth month, the word of the LORD came by the prophet Haggai to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Jehozadak, the high priest, saying, 2"Thus says the Lord of hosts, 'This people says, "The time has not come, even the time for the house of the LORD to be rebuilt.""

These two verses introduce the reader to the book's topic by answering three questions about Haggai's first oracle.

When? Haggai began by dating the first oracle from "the prophet Haggai." God's initial revelation to the prophet came "on the first day of the sixth month"1" in the second year of Darius

the king."2 Darius began his reign as the king of Persia in 522 B.C., so this message should be dated to 520 B.C.

Who? The source of the message was "the LORD." As did the other prophets, Haggai claimed that his words came from God. God was delivering His message through the prophet Haggai, who, along with Zechariah, played an important role in the Book of Ezra. The two prophets are credited with encouraging the Jews to resume the rebuilding of the temple (see Ezra 5:1, 2; 6:14).

The principal recipients of the message were "Zerubbabel," who was Judah's "governor,"

the people may have been turned toward the Lord, so they may have been more ready to accept Haggai's message. Joyce G. Baldwin said that the day "was therefore an occasion when it would be possible to gain the ear of this farming community, for there would be festivities in Jerusalem" (Joyce G. Baldwin, Haggai, Zechariah, Malachi, Tyndale Old Testament Commentaries [Downers Grove, Ill.: Inter-Varsity Press, 1972], 37).

²Richard Wolff commented, "The Jews, without a king of their own, dated their events by the reign of the kings by whom they were subjugated. The very first word of prophecy after the captivity reminded them that they were not yet fully restored" (Richard Wolff, The Book of Haggai [Grand

Rapids, Mich.: Baker Book House, 1967], 21).

³Zerubbabel may also have been known as "Sheshbazzar," or he may have been the governor who succeeded Sheshbazzar. He was appointed to serve as governor by the Persian king. Being the grandson of King Jehoiachin, he was in the line of David. His name is found in the genealogy of Jesus (Matthew 1:12). Commentators note that there is a problem involved in Zerubbabel's being identified as the son of Shealtiel," since in 1 Chronicles 3:19 he is said to be the son of Pedaiah, Jehoiachin's third son, rather than the son of Shealtiel, Jehoiachin's oldest. The solution proposed by Baldwin is that "Shealtiel most probably adopted his eldest nephew, who from then on would be called by his name; another possibility is that he was born to Shealtiel's widow by levirate marriage" (Baldwin, 38).

¹On the first day of the month the Jews were to observe the new moon as a holy day. On such a day, the hearts of

and "Joshua . . . the high priest," the two leaders of the returned Jews (1:1). Zerubbabel might be thought of as the highest civil authority, and Joshua as the highest religious authority. These leaders needed to be motivated so that they could in turn motivate the nation to finish the task at hand.

What? The content of the message focused on the rebuilding of the temple. The temple had been destroyed by Nebuchadnezzar about 586 B.C., when the Babylonians conquered Judah and took the Jews into captivity. When Cyrus the Great allowed the Jews to return to their own land about 538 B.C., they soon began rebuilding the temple by laying its foundation. However, the people of the land discouraged them, and building efforts stopped for about sixteen years.5 At the time Haggai prophesied, God had decided that it was time for the unfinished project to be completed. Nevertheless, the Jews were not ready to resume the work. They were saying that it was not the right time "for the house of the LORD [the temple] to be rebuilt" (1:2).6 As the prophet went on to say, they were more concerned about other matters—their own houses-than they were about "the house of the LORD."

⁴Joshua was "the grandson of the exiled chief priest Seraiah (II Kings 25:18; I Chron. 6:14)" (Elizabeth Achtemeier, *Nahum—Malachi*, Interpretation: A Bible Commentary for Teaching and Preaching [Atlanta: John Knox Press, 1986], 93).

5John T. Willis suggested the following reasons that the work on the temple had ceased for all those years: (1) "They were afraid of the Samaritans (2:4–5)." (2) "They were more concerned with their own interests than with doing the Lord's work." (3) "They soon got into the habit of procrastinating." (4) "They were stingy with their possessions." (5) "The Jews did not feel that the work of rebuilding the temple was important enough to require serious effort on their part" (John T. Willis, My Servants the Prophets, vol. 4, The Way of Life Series [Abilene, Tex.: Biblical Research Press, 1982], 77–78).

*Some have suggested that the Jews might have thought that the "seventy years" of Jeremiah's prophecy had not yet been fulfilled, so they were saying "the time has not yet come . . . for the house of the Lord to be rebuilt." Clinton R. Gill offered this as one possible excuse made by the Jews. (Clinton R. Gill, Minor Prophets—A Study of Micah Through Malachi, Bible Study Textbook Series [Joplin, Mo.: College Press, 1971], 242.) However, one commentator said, "It is extremely doubtful that the Jews ever interpreted Jeremiah's prophecy that literally" (Carroll Stuhlmueller, "Haggai, Zechariah, Malachi," in The Jerome Biblical Commentary, vol. 1, ed. Raymond E. Brown, Joseph A. Fitzmyer, and Roland E. Murphy [Englewood Cliffs, N.J.: Prentice-Hall, Inc., 1968], 388).

³Then the word of the LORD came by Haggai the prophet, saying, ⁴"Is it time for you yourselves to dwell in your paneled houses while this house lies desolate?"

The Jews were claiming that "the time [had] not come... for the house of the LORD to be rebuilt" (1:3). The Lord replied in kind, asking whether it was time for them to "dwell in [their] paneled [expensive] houses" (see 1 Kings 6:9; 7:7; Jeremiah 22:14) while the Lord's house lay "desolate" (1:4). The question is, of course, rhetorical; the obvious answer is "No!" The people had no business building their own houses and living in luxury while they left God's house in ruins.

⁵Now therefore, thus says the LORD of hosts, "Consider your ways! ⁶You have sown much, but harvest little; you eat, but there is not enough to be satisfied; you drink, but there is not enough to become drunk; you put on clothing, but no one is warm enough; and he who earns, earns wages to put into a purse with holes."

The prophet used a reward/punishment approach to encourage the people to comply with God's command. To help the people see the error of their ways, he twice said, "Consider your ways!" (1:5). To "consider your ways" is literally "set [or put] your hearts on your roads," a Hebrew idiom which means something like "give careful thought to your ways" (NIV; see 1:7; 2:15, 16, 18).8 In these verses Haggai asked the people to "consider" how the Lord had already chastised them. Their lives and their work had been unsatisfactory. Therefore, their harvests had been poor; they did not have enough to "eat" or "drink"; their "clothing" did not keep them "warm"; and their "wages" went for nothing (1:6).9 Their neglect of the Lord's house had

[&]quot;Was it possible that the Jews could be said to dwell in "paneled houses" and yet to experience the kind of problems spoken of in 1:6–11? Two possibilities exist: (1) Some lived in "paneled houses," in luxury, while neglecting the Lord, but others were suffering. (2) The people had built their "paneled houses" during good times, but lately times had been bad (although the people were not starving).

^{*}Robert L. Alden, "Haggai," in The Expositor's Bible Commentary, vol. 7, Daniel—Minor Prophets, ed. Frank E. Gaebelein (Grand Rapids, Mich.: Regency Reference Library, Zondaryan Publishing House, 1985) 581

Zondervan Publishing House, 1985), 581.

⁹Concerning the phrase "purse with holes," Homer Hailey said, "The wages they earned seemed to evaporate and disappear like money put in a bag with holes, because of inflated prices. Nothing could be saved" (Homer Hailey, A Commentary on the Minor Prophets [Grand Rapids, Mich.: Baker Book House, 1972], 304–5).

caused God to punish them—or at least had kept God from blessing them.¹⁰

Thus says the LORD of hosts, "Consider your ways! "Go up to the mountains, bring wood and rebuild the temple, that I may be pleased with it and be glorified," says the LORD.

What would solve their problem? Haggai suggested that the people would be rewarded if they would "rebuild the temple." He told them again to "consider [their] ways"—to think carefully about what they had done and needed to do (1:7). Then he relayed God's command to gather "wood" from the "mountains" and do the job. When they did so, God would "be pleased with" them, and He would "be glorified" (1:8).

⁹"You look for much, but behold, it comes to little; when you bring it home, I blow it away. Why?" declares the Lord of hosts, "Because of My house which lies desolate, while each of you runs to his own house. ¹⁰Therefore, because of you the sky has withheld its dew and the earth has withheld its produce. ¹¹I called for a drought on the land, on the mountains, on the grain, on the new wine, on the oil, on what the ground produces, on men, on cattle, and on all the labor of your hands."

Again, the Lord spoke of the consequences of their failure to put Him first. They had profited little from their labors. When they went to harvest their crops, they expected a good yield but found only a little; then when they brought the harvested grain home, God "[blew] it away." Why? Because God's house lay "desolate" while each of the Jews "[ran] to his own house." The people were hurrying to tend to their personal affairs while ignoring the need to look after God's

¹⁰When God withheld His blessings because of the Jews' disobedience, He was acting in accordance with the blessings/curses pronounced in the law of Moses. (See, for example, Leviticus 26; Deuteronomy 26; 27.)

house (1:9). 12 To punish the people for their self-centeredness, the Lord had sent drought, which had negatively affected the land and its crops, the livestock, the men and all their works (1:10, 11).

Haggai's message implied that, just as the covenant had stipulated, if the Jews would put God first, the nation would prosper. The people's neglect of God's house explained the problems they had been experiencing.

¹²Then 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.

The second part of chapter 1 records the people's response to the message God delivered through Haggai to Zerubbabel and Joshua, and then to the people. As far as the biblical records show, a majority of the prophets were ignored or rejected most of the time by the people to whom they spoke—but not Haggai! Rather, the two leaders, along with the "remnant of the people" (a reference to the Jews who had returned from captivity)¹³ heard "the words of Haggai" and "obeyed the voice of the LORD." In so doing, they "showed reverence for the LORD." Haggai's

"Runs" (NASB) is the literal rendering of the verb "(ruts); the NRSV and REB use the word "hurry." Apparently, the idea is that people were so busy rushing about their own houses, tending to their own business, that they had no time for the Lord's business. The CEV's free translation is "You hurry off to build your own houses, while my temple is still in ruins."

13Baldwin said that references to the "remnant" in Haggai and Zechariah provide a fulfillment of Isaiah's prophecies concerning the return of a remnant (Isaiah 17:3; 10:21; 11:11). However, she added that since the word for "return" (אַוּבּוֹב, shub) also means "repent," "it is significant that in Haggai the word 'remnant' is applied to [the returned Jews] when they respond in obedience to the voice of the Lord their God" (Baldwin, 42).

14Other versions translate "fear" or "feared" (NRSV; NIV; NKJV) rather than "showed reverence." Wolff said that "fear" does not mean to be "afraid of God" or to be "terrified by the supreme Ruler of the universe," but rather it "implies reverence [and] adoration, and gives adequate expression to the spirit of true religion in the Old Testament." Regarding the meaning of this word in the Old Testament. he cited Proverbs 3:7; 8:13; 9:10; and Isaiah 66:2. (Wolff, 38.) Willis wrote that "they fear before the Lord" "does not mean that they were terrified of God or dreaded his presence, but rather that they honored him (see *Malachi* 1:6), reverenced him, and held him in the highest respect (cf. *Psalms* 22:23; 103:13; *Hebrews* 5:7)" (Willis, 79).

[&]quot;The fact that the Jews were told to "bring wood" to "rebuild the temple" may be significant. When the temple was destroyed, the old foundation, being made of stone, would not have perished; neither would the large stones that made up much of the exterior walls. Everything was burned, and the stones would have been dislodged and displaced; but the Jews had something to begin with. What they needed was "wood" to replace what had been burned and to refinish the temple once the stones had been put back into position. In other words, the Jews did not have to start from nothing when they set out to rebuild the temple. Baldwin said that the preposition "in" found in 1:14 (KJV) "implies that the shell of the building remained" (Baldwin, 43).

preaching, then, was successful.

¹³Then Haggai, the messenger of the LORD, spoke by the commission of the LORD to the people saying, "'I am with you,' declares the LORD." ¹⁴So the LORD stirred up the spirit of Zerubbabel the son of Shealtiel, governor of Judah, and the spirit of Joshua the son of Jehozadak, the high priest, and the spirit of all the remnant of the people; and they came and worked on the house of the LORD of hosts, their God, ¹⁵on the twenty-fourth day of the sixth month in the second year of Darius the king.

The book records that "on the twenty-fourth day of the sixth month in the second year of Darius" (1:15)—a little over three weeks after the first message recorded in the chapter (1:1)—the people "worked on the house of the LORD" (1:14). What had happened in the meantime? Some believe that when the people first heard the word of Haggai and had "reverence for the LORD" (1:12), they began to clear the debris and gather the materials for building. Then after three weeks, Haggai spoke again, encouraging them to complete the job by relating the good news that the Lord said, "I am with you!" (1:13). With God on their side, they could not be defeated; they would undoubtedly succeed! With that encouragement, "the LORD stirred up the spirit" 15 of both the leaders and "the people," and the work of rebuilding began (1:14).16

APPLICATION HAGGAI 1

"CONSIDER YOUR WAYS!" (1:5, 7)

Twice, the prophet Haggai said, "Consider

¹⁵The fact that it was "the LORD" who "stirred up the spirit" of the Jews emphasizes that the effect of Haggai's preaching was not to be attributed to the prophet. Rather, because of the word of God spoken through the prophet, God worked within the spirits of Haggai's receptive hearers to produce the results He desired.

16This view is presented in Charles L. Feinberg, *The Minor Prophets* (Chicago: Moody Press, 1990), 242. Another possibility is that the process of Haggai's preaching and the Jews' favorable response involved a longer period of time, taking about three weeks to complete. If so, the account found in Haggai is a true but abbreviated report of what happened: For three weeks Haggai preached; at the end of that time, he said, "The LORD is with you"; and then the Jews, who had been favorably impressed and moved by his preaching, began to do what the Lord had told them to do.

your ways!" (1:5, 7; see 2:15, 16, 18). He wanted the people to think seriously about their situation—about where they were in relation to their goal, where they wanted to be, and how they could get there. Careful thought led them to change their ways and to rebuild the temple.

Perhaps, from a spiritual standpoint, what most people need to do more than anything else is to "consider" their ways, to think carefully and seriously about their condition. While they may not be suffering the negative consequences of their sin in the way that Judah was (though many are), they still need to think about such questions as these: "Am I living up to my potential for good?"; "Is my spiritual hunger going unfulfilled?"; "Is God pleased with my life?"; "If I continue to live as I am, where will I spend eternity?"

Let us consider our ways. We might also say, "Let's think about it." A conscientious consideration of our condition might lead to a change for the better.

"REVERENCE FOR THE LORD" (1:12)

As a result of Haggai's preaching, "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" (1:12). The people listened to Haggai's message and obeyed it. In so doing, they "showed reverence for the Lord."

Sometimes people call for greater "reverence" to be shown to the Lord. When they do, they are often speaking of how we worship (we should be quieter in worship) or of how we talk (we should not use God's name lightly). While we need to show reverence in both of those areas, Haggai 1:12 reminds us that the most important way to show "reverence for the LORD" is to obey Him! The person who is quiet in worship shows reverence for God, but so does the person who is out talking about Jesus Christ to his friends and neighbors, for he is obeying the Great Commission. Further, the person who obeys the truth proclaimed by the preacher is also showing reverence for the Lord! Let us revere the Lord: Let us show reverence for Him by doing what He tells us to do!

Working Courageously: Facing the Obstacles, Part 2

The second chapter of Haggai contains three dated oracles and continues to address obstacles which stood in the way of the rebuilding of the temple.

OBSTACLE 2—THE PEOPLE'S DISCOURAGEMENT: "THIS TEMPLE IS INFERIOR" (2:1-9)

A second problem threatened to keep the Jews from finishing the work: They were discouraged because the temple they were working on was "nothing"—at least in their eyes—compared to the temple which had been destroyed.

¹On the twenty-first of the seventh month, the word of the LORD came by Haggai the prophet saying, ²"Speak now to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Jehozadak, the high priest, and to the remnant of the people saying, ³"Who is left among you who saw this temple in its former glory? And how do you see it now? Does it not seem to you like nothing in comparison?"

Haggai's second message was given to him by God "on the twenty-first of the seventh month" (2:1), about a month after the book says the people began "work[ing] on the house of the LORD" (1:14, 15). The recipients of the revelation

Richard Wolff wrote, "The date given here corresponds with the seventh and last day of the feast of Tabernacles (Lev. 23:33). It was a festival of harvest thanksgiving (Exod. 23:16), commemorating the passage of the nation of Israel through the desert and foreshadowing the rule of God over the entire earth. This celebration, following a scanty harvest, would accentuate the contrast between the past and the present" (Richard Wolff, *The Book of Haggai* [Grand Rapids, Mich.: Baker Book House, 1967], 42).

were the same people: "Zerubbabel," "Joshua," and the "remnant of the people" (2:2). The problem addressed in this oracle was the apparent inferiority of the temple they were working on compared to Solomon's magnificent temple. Some who were present in Haggai's day had seen the "former" temple in all its "glory." To these people, the rebuilt temple was "nothing in comparison." This perception was discouraging and likely hindered the work (2:3).

4"'But now take courage, Zerubbabel,' declares the LORD, 'take courage also, Joshua son of Jehozadak, the high priest, and all you people of the land take courage,' declares the LORD, 'and work; for I am with you,' declares the LORD of hosts."

The Lord's message to the Jews was simple: "Take courage." Their problem was a lack of courage, that is, discouragement. If they were

²In 520 B.C., it had been sixty-six years since the Babylonians had destroyed the temple (in 586 B.C.). Jews who were ten to twenty years old when the destruction took place could have lived to see construction begin on the temple's replacement; and they would have remembered what the original temple was like.

Interestingly, the prophet did not distinguish between Solomon's temple and the temple that was being rebuilt. The rebuilt temple was still "this temple"; the former temple was "this temple in its former glory" (2:3). While later Jews distinguished between Solomon's temple and that built by Zerubbabel by calling the latter the "Second Temple," the Bible makes no such distinction. One commentator said, "The two eras represented by these houses [were] not [regarded] as two distinct and separate periods, but as one continuous period.... The present was not so much a fresh commencement as a prolongation of the past" (T. Whitelaw, "Haggai," in The Pulpit Commentary, vol. 14, Amos to Malachi, ed. H. D. M. Spence and Joseph S. Exell [Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Co., 1950], 24).

to keep on building, they needed to be encouraged. What could strengthen their resolve? First, they could be uplifted by the fact that God was with them. Paul L. Watson said, "The size and beauty of the temple are not important; God's presence is."³

⁵"As for the promise which I made you when you came out of Egypt, My Spirit is abiding in your midst; do not fear!"

A second source of encouragement for the people had to do with the past. The Jews could take heart in knowing that the Lord would keep "the promise" He had made to Israel when He delivered the nation "out of Egypt." At that time, He had pledged that they would be His "own possession among all the peoples" and would be "a kingdom of priests and a holy nation" (Exodus 19:5, 6). From then on, God had indeed demonstrated that He was with His people. Because of God's promises and His care for Israel, the people could rest assured that the Lord was with them. His presence was guaranteed, for He said, "My Spirit is abiding in your midst."4 Since the Lord was with them, they did not need to "fear." They could "take courage."

6"For thus says the LORD of hosts, 'Once more in a little while, I am going to shake the heavens and the earth, the sea also and the dry land. ⁷I will shake all the nations; and they will come with the wealth of all nations, and I will fill this house with glory,' says the LORD of hosts. ⁸'The silver is Mine and the gold is Mine,' declares the LORD of hosts."

A third reason that Israel could "take courage" related to the future. The Lord would "shake the heavens and the earth," "the sea," "the dry land," and "the nations." As a part of, or a result of, this shaking, the nations would bring into the rebuilt temple "the wealth of all nations," and

God would "fill [His] house with glory" (2:6, 7). God's ability to shower Israel with the nations' wealth was certain because He is the ultimate possessor of all "the silver" and "the gold" (2:8). This message offered the people hope for the future and should have helped them to "take courage" (2:4).

When were these promises fulfilled? One possibility is that they were fulfilled in connection with the completion of the temple. That event could be thought of as earthshaking.⁵ The "nations" contributed to the completion of the temple in that the Persian government provided funds for the project (see Ezra 6:8–12; 7:12–26). Another possibility is that the passage is messianic and refers to the coming of Christ and His kingdom. Again, this event, figuratively speaking, shook "the heavens and the earth." As a result of the establishment of the kingdom, or church, of the Lord, the Gentiles who were saved brought into the kingdom "the wealth of all nations."

9"'The latter glory of this house will be greater than the former,' says the LORD of hosts, 'and in this place I will give peace,' declares the LORD of hosts."

The momentous events spoken of in the previous verses had a tremendous effect, making "the latter glory of this house . . . greater than

³Paul L. Watson, "Haggai," in *The Transforming Word:* One-Volume Commentary on the Bible, ed. Mark W. Hamilton (Abilene, Tex.: Abilene Christian University Press, 2009), 712. James Burton Coffman wrote, "The only 'glory' that mattered, and the only glory that had any permanent value was that of God himself. When God was with his people, they were indeed glorified, and all of the alleged inferiority of the new temple would be nullified and compensated for by the presence of the Lord himself . . ." (James Burton Coffman, Commentary on the Minor Prophets, vol. 3, Nahum, Habakkuk, Zephaniah, and Haggai [Austin, Tex.: Firm Foundation Publishing House, 1982], 201).

⁴Many commentators see the Lord's statement concerning His "Spirit" as a reference to the Holy Spirit.

⁵In this interpretation, the idea of "shaking" the nations refers to a great event. The completion of the rebuilt temple would, from God's standpoint, fit that description

⁶According to Homer Hailey, the "shaking" of the nations speaks of the rise and fall of empires, and the prophecy refers to the "rise and fall of nations from that time to the coming of the Messiah." Hailey added that "the application of the passage made by the writer of Hebrews (12:26) confirms this view. As God shook the heaven and earth at the giving of the law at Sinai, so He shook the heathen nations, removing them; and now He has shaken and removed the Jewish economy that man could receive a kingdom that cannot be shaken (Heb. 12:28)" (Homer Hailey, A Commentary on the Minor Prophets [Grand Rapids, Mich.: Baker Book House, 1972], 310-11). However, it is possible that the writer of the letter to the Hebrews was applying to the Christian age a passage which had an earlier fulfillment; in other words, it is possible that Haggai 2:8 had both a "near" and a "far" fulfillment.

⁷Another view, held by premillennialists, is that the entire passage will find its fulfillment when Christ comes again and establishes His kingdom on earth. At that time they say He will rule over a physical kingdom that will include "all the nations," and their wealth will belong to His kingdom. In light of other passages (for example, since Jesus said, "My kingdom is not of this world"; John 18:36), this view is unacceptable.

the former." The text says that the Lord's people would find "peace" "in this place" —presumably, where the temple was rebuilt. Such a promise should indeed have given them courage.

An obvious question arises from this passage: How could Zerubbabel's temple possibly have been more glorious than the temple of Solomon? From a material standpoint, it was not. The Jews in ancient times listed a number of features the first temple possessed which were not found in the rebuilt temple (such as the ark of the covenant). Presumably, this would have made the "second temple" inferior. What, then, does the passage mean?

One answer as to how the latter house could be more glorious than the former is to see the passage as messianic. This can be done in two different ways.

According to one interpretation of the text, the rebuilt temple was greater because the Messiah, Jesus Christ, was later presented there as a baby and taught in the temple, as well as cleansing it of merchants and money changers. The Messiah was never in Solomon's temple, but He did later make His presence felt in the temple which was being rebuilt in Haggai's time.

Another messianic approach interprets "this house" in verse 7 not as a reference to Zerubbabel's temple, but to the church, God's spiritual temple in which Christ dwells in the Christian age (see 1 Corinthians 3:16; Ephesians 2:21, 22). The greater glory of the latter house, then, would involve the spiritual blessings available in God's spiritual temple that could not be associated with Solomon's temple.9

In favor of a messianic interpretation is the KJV translation of verse 7: "And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the LORD

*The five features which, according to Jewish tradition, the first temple possessed but the second temple lacked, include "(1) the ark of the covenant and mercy seat, (2) the divine fire, (3) the shekinah ('glory' 1 Kings 8:11), (4) the Holy Spirit, and (5) the Urim and the Thummim" (Jack P. Lewis, "How Was the Second Temple More Glorious?" Freed-Hardeman University Lectures [2011]: 233. Lewis cited Talmud Yoma 21b).

⁹Clinton R. Gill wrote, "Lump Solomon's temple, Zerubbabel's temple, and Herod's temple all together and their glory cannot surpass that of the real temple, the church" (Clinton R. Gill, Minor Prophets—A Study of Micah Through Malachi, Bible Study Textbook Series [Joplin, Mo.: College Press, 1971], 249).

of hosts." From before the Christian era, "the desire of all nations" was interpreted to refer to the Messiah. The "shaking" of the nations would then refer to the time of His coming. The Messiah is "the desire of all nations" in that all nations—consciously or unconsciously—desire Him (or the salvation He brings).

Regardless of the popularity of interpreting the text as a reference to the Messiah, 11 there are problems with that approach. The context (except for the greater "glory" promise) does not favor it, and no New Testament passage applies the verse to the Christ (although Hebrews 12:26 quotes Haggai 2:6). Neither does the Hebrew text seem to favor the KJV rendering of verse 7; most modern versions agree with the NASB. Further, not all modern scholars (including conservative scholars) accept the messianic interpretation. 12

If the passage is not messianic, then how was Zerubbabel's temple more glorious than that of Solomon? John T. Willis noted that "the Lord does not see as man sees" and said the second temple "was greater in God's sight because of the significance of its being rebuilt and the odds which the builders must overcome to accomplish the work." Another view was offered by Lewis: "What the Hebrew text really says is that the latter

The Importance of the Temple

"The temple and Mount Zion on which it sat represented God's dwelling place on earth. The temple's destruction by Nebuchadnezzar amounted to the ultimate blasphemy. The only way to rectify this situation was to rebuild the temple."

"Haggai" in The Expositor's Bible Commentary Robert L. Alden

¹⁰Gill, for instance, said, "'The desire of all nations' (KJV) in verse seven is unmistakably Messianic" (Ibid., 249).

[&]quot;Robert L. Alden noted, "Most Christian commentators see in this verse [2:9], too, a messianic reference" (Robert L. Alden, "Haggai," in *The Expositor's Bible Commentary*, vol. 7, *Daniel—Minor Prophets*, ed. Frank E. Gaebelein [Grand Rapids, Mich.: Regency Reference Library, Zondervan Publishing House, 1985], 587). The messianic view is defended in Coffman, 205–9.

¹²Lewis discussed and refuted the possible messianic interpretation of the Hebrew words translated "wealth [or desire] of the nations," in Lewis, "Second Temple," 230–33.

¹³John T. Willis, My Servants the Prophets, vol. 4, The Way of Life Series (Abilene, Tex.: Biblical Research Press, 1982), 78.

glory of the house shall be greater than the former (that is, than it is now at its beginning)."¹⁴ The comparison was not between Solomon's temple and the rebuilt temple, but between the temple as it was at the time when Haggai spoke and the temple as it would be when it was completed. Either interpretation satisfactorily explains the difficulty involved in the "latter glory" being "greater than the former."

OBSTACLE 3—THE PEOPLE'S UNHOLINESS: "THIS NATION IS UNCLEAN" (2:10–19)

Apparently, another obstacle to the rebuilding of the temple was discouragement resulting from crop failures and natural disasters.

¹⁰On the twenty-fourth of the ninth month, in the second year of Darius, the word of the LORD came to Haggai the prophet, saying, ¹¹"Thus says the LORD of hosts, 'Ask now the priests for a ruling.'"

A little over two months after Haggai's second oracle, the Lord spoke again to Judah

¹⁴Jack P. Lewis, *The Minor Prophets* (Grand Rapids, Mich.: Baker Book House, 1966), 72.

HIGHLIGHTS IN THE BOOK OF HAGGAI

God's people in every age need to learn the lesson taught in this passage:

1:4-11—"Is it time for you yourselves to dwell in your paneled houses while this house lies desolate? . . ."

Thus says the LORD of hosts, "Consider your ways! Go up to the mountains, bring wood and rebuild the temple, that I may be pleased with it and be glorified," says the LORD. "You look for much, but behold, it comes to little. . . . Why?" declares the LORD of hosts, "Because of My house which lies desolate, while each of you runs to his own house."

- 2:4—"But now take courage, Zerubbabel,
 ... for I am with you," declares the
 LORD of hosts.
- 2:6—... "Once more in a little while, I am going to shake the heavens and the earth . . ." (see Hebrews 12:26).
- 2:8—"The silver is Mine and the gold is Mine," declares the LORD of hosts.

through Haggai. His message was based on the answer that the priests—experts in and teachers of the Law—had given to two questions.

12"'If a man carries holy meat in the fold of his garment, and touches bread with this fold, or cooked food, wine, oil, or any other food, will it become holy?"' And the priests answered, "No."

13 Then Haggal said, "If one who is unclean from a corpse touches any of these, will the latter become unclean?" And the priests answered, "It will become unclean."

The two questions are similar. The first was basically "Is holiness, or cleanness, contagious?" If something that had become ceremonially clean touched an object, would that object become clean? The answer, given correctly by the priests, was "No." Holiness, or cleanness, could not be transferred from one thing to another (2:12). The second question was the converse: "Is uncleanness contagious?" If someone who was unclean touched an object, did the object become unclean? The correct answer was "Yes." Ritual cleanness could not be transmitted by contact, but uncleanness could (2:13). These facts both illustrate and prove what the prophet said next.

¹⁴Then Haggai said, "'So is this people. And so is this nation before Me,' declares the LORD, 'and so is every work of their hands; and what they offer there is unclean."

Only one of the answered questions was used as the basis for Haggai's next point. 15 Essentially, he was saying that, since the people were unclean, whatever they offered and whatever they had done was "unclean." Exactly what sin had made them unclean is not clear. Roger N. Carstensen offered these possibilities:

Apparently the problem is a delicate ones instead of attacking it head on, [Haggai] moves by analogy, citing the established sacrificial systems as the rationale of his claim. Perhaps the Jews, who were making the unclean offerings, are intended. It may have been that those who never went to Babylon were in some sense unacceptable to God and might compromise the whole enterprise. Since the priests themselves are cited as authorities (vs. 11), could it be that Gentiles had at this time already infiltrated the

¹⁵Perhaps the statement that "eleanness" was not contagious answered a question that was being asked: "Since some good people among us are truly concerned about the Lord's work, won't God consider the nation to be holy?" The answer was "no" because "cleanness is not contagious"—a few good people do not make a nation righteous.

priesthood, as Tobiah the Ammonite, who was probably only partly of Israelite descent, did later (Neh. 13:4-5)? Thus the priests would be cleverly impaled on their own rules. It is also possible that the priests as well as the people had already become involved with foreign women.16

Whatever their transgression, their contagious uncleanness had nullified any good that might otherwise have been found in their lives or work.

> ¹⁵"But now, do consider from this day onward: before one stone was placed on another in the temple of the LORD, 16 from that time when one came to a grain heap of twenty measures, there would be only ten; and when one came to the wine vat to draw fifty measures, there would be only twenty. ¹⁷I smote you and every work of your hands with blasting wind, mildew and hail; yet you did not come back to Me,' declares the LORD."

For the third time, Haggai asked the people to consider what had happened. A clearer understanding of what God had done would encourage them to complete the task before them (2:15). What were they supposed to consider? They needed to understand that God was refusing to bless their efforts because the nation had been "unclean" since before the time they began the rebuilding of the temple (2:14). Their "grain" harvest was only half of what they expected, and the production of "wine" met only forty percent of their expectations (2:16). Their unholiness required God to punish them, so He "smote" them and their "work" with "blasting" (caused by the "scorching east wind, dry and hot, which withered the crops"17), "mildew" ("blight that left the grain yellow and fruitless"18), and "hail" (which destroyed their crops). These crop failures were intended to awaken the Jews to their need for repentance; but God's chastisement did not accomplish its desired purpose, for the people "did not come back" to the Lord (2:17)!19

¹⁸"Do consider from this day onward, from the twenty-fourth day of the ninth month; from the day when the temple of the LORD was founded, consider: 19Is the seed still in the barn? Even including the vine, the fig tree, the pomegranate and the olive tree, it has not borne fruit. Yet from this day on I will bless you."

God again asked the people to consider the fact that things had been so bad that "the seed" for growing grain and fruit were not available (2:18, 19).20 The people had suffered crop failures "from the day when the temple ... was founded," which may refer all the way back to the time, sixteen years before, when the foundations of the temple had been laid (2:18).21 However, the good news was that, no matter how "unclean" the Jews had been and how unfruitful their efforts had been, God would bless them from that time on. Their "uncleanness" was in the past; no longer would it hold them back.22

OBSTACLE 4—THE PEOPLE'S DOUBT: "WHAT ABOUT THE NATIONS AND OUR LEADER?" (2:20-23)

The fourth problem keeping the temple from being rebuilt appears to have been a questioning of Zerubbabel's authority.

> ²⁰Then the word of the LORD came a second time to Haggai on the twenty-fourth day of the

 $^{20}\mbox{Hailey}$ wrote, "'Is the seed yet in the barn?' . . . The answer would be No; for the fields had produced so little that what had been produced had been eaten, and what had been kept for planting had now been planted" (Hailey, 313).
Alden commented, "There was, of course, no seed in the barn. All was gone. The investment in seed sown was a poor one" (Alden, 590). Another view is that the seed was not in the barn because it "was in the soil . . . , but in the middle of winter no-one would have dared forecast the quality of the next year's harvest" (Joyce G. Baldwin, Haggai, Zechariah, Malachi, Tyndale Old Testament Commentaries [Downers Grove, Ill.: Inter-Varsity Press, 1972], 52).

²¹According to Alden, Haggai was saying, "From this day onward, the eighteenth of December, start thinking about how things have been for the past sixteen or eighteen years." Alden went on to say, "On this interpretation, the foundation was not laid a mere three months earlier, but the project was resumed after a delay of nearly two decades. This resumption was the turning point; Haggai called attention to the marked difference in the productivity of the land and the general blessing of God on the people's

efforts" (Alden, 590).

²²The unspoken assumption is that, whatever sin had made the nation "unclean," the people had repented, or would repent, of that sin; therefore, God would bless their efforts with success. One way to understand this passage is to say that the Jews had been "unclean" because the temple lay in ruins while they went about their business; but by beginning to rebuild it, they had shown their repentance, so God would bless them from that time on.

¹⁶Roger N. Carstensen, "The Book of Haggai," in The Interpreter's One-Volume Commentary on the Bible, ed. Charles M. Laymon (Nashville: Abingdon Press, 1971), 502.

¹⁷Hailey, 105.

¹⁸Tbid.

¹⁹Compare Amos 4.

month, saying, ²¹"Speak to Zerubbabel governor of Judah, saying, 'Iam going to shake the heavens and the earth. ²²I will overthrow the thrones of kingdoms and destroy the power of the kingdoms of the nations; and I will overthrow the chariots and their riders, and the horses and their riders will go down, everyone by the sword of another.'"

Haggai's fourth and final oracle was given on the same day as the third: "the twenty-fourth day of the [ninth] month." It was directed to "Zerubbabel governor of Judah" (2:21) and had to do with the nations around God's people. The message was that God would overthrow them! Those nations had persecuted, conquered, enslaved, and harassed God's people. To encourage His people, God said He would destroy those nations. They had been against God's people; now God would be against them. He would "overthrow [their] thrones," "destroy [their] power," and defeat their armies (2:22).23 God would accomplish the destruction of those nations by turning them against one another; they would "go down, everyone by the sword of another." Knowing that they had nothing to fear from the more powerful nations surrounding them would surely have encouraged the people to continue and finish the rebuilding of the temple.24

vill take you, Zerubbabel, son of Shealtiel, My servant, declares the LORD, and I will make you like a signet ring, for I have chosen you, declares the LORD of hosts.

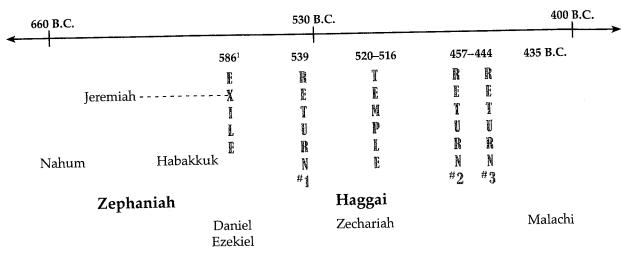
Haggai's final word was spoken to Zerubbabel, though it was a message intended for and needed by all the Jews. "On that day"—the day of God's shaking the nations—God would make Zerubbabel, here called God's "servant," to be "like a signet ring" to the Lord. God was emphasizing that He had "chosen" Zerubbabel for his position of leadership. A signet ring was a ring "engraved with the owner's name or some design" and was used to show "ownership or authorship." It was a sign of authority. God used the expression to indicate that Zerubbabel was the Jews' leader because God had chosen Him, and so he was acting with God's authority.

"On that day" two things were to happen: The nations were to be shaken, and Zerubbabel was to receive authority from the Lord. Therefore, "that day" must refer to a time closely connected

to the overthrow of all human kingdoms; others interpret the passages to speak of the fall of empires prior to the coming of the Messiah (and see in 2:23 a reference to the Messiah). Still others apply the passage to the destruction of all the nations in the final days described in the Book of Revelation. Whatever might be the ultimate fulfillment of the prediction of 2:21, 22, the immediate effect of the prophecy would have been, as suggested above, to assure the Jews that their enemies would be destroyed, and so to encourage them in their work.

25 Hailey, 314.

100 Years Between Zephaniah and Haggai



¹In 586 B.C., many people of Judah were deported to Babylon after the fall of Jerusalem. Two other deportations had occurred with the domination of Babylon over Judah (in 605 and 597 B.C.)

²³All the nations which had mistreated Israel eventually fell.

²⁴Haggai 2:21 has been connected with 2:7, since both speak of the "shaking" of the nations. These passages have been variously interpreted. Some see a general reference

to the rebuilding of the temple, since Zerubbabel received the Lord's authority (became "like a signet ring") in the ninth month of 520 B.C.²⁶

This passage certainly has messianic implications. Zerubbabel was a descendant of David and an ancestor of Jesus Christ. By assuring Zerubbabel that he was chosen by God Himself to lead the Jews, God invited the Jews to recall the promise of an everlasting kingdom made to David. The renewal of the Davidic promise would have stirred the Jews' messianic expectations, and that messianic hope would have encouraged them to complete the task of rebuilding the temple. Their hope was finally realized when Jesus Christ, a descendant of David and Zerubbabel, was born in Bethlehem, the city of David. With His coming, God's promise to send a Messiah was fulfilled.²⁷

APPLICATION HAGGAI 2

"THE GOOD OLD DAYS" (2:3)

When the older people in Judah—people who had seen Solomon's temple before it was destroyed by the Babylonians in 586 B.C.—witnessed the beginning of the reconstruction of the second temple, they said that it was "nothing in comparison" (2:3; see Ezra 3:12). The people were discouraged, and Haggai shared with them a needed message of encouragement (2:4–9).

Those who viewed the new temple as "nothing" compared with the old one were much like aging people today who spend their time reminiscing and seem to have a negative view of

²⁶An alternate view is that since the "shaking" of the nations lay in the distant future, "on that day" could not refer to a literal appointment of Zerubbabel as God's signet; the passage refers to a time in the future when Zerubbabel would become "like a signet ring." Therefore, Zerubbabel's name is used in a figurative sense to apply to the Messiah, making him a type of the Messiah.

anything new. In their thinking, nothing is as good as the way they remember it from "the good old days."

Thinking back to happier times may be unavoidable, and usually it is harmless. However, it can discourage others. If some in a congregation are always saying how good things were in "the good old days," others may view their own efforts as useless and give up trying to accomplish anything in the present. We must all make sure that dwelling on the glories of the past does not prevent us, or others, from doing the work of God in the present.

GOOD STEWARDSHIP (2:8)

God's message to the Jews in Haggai's day is still true: "'The silver is Mine and the gold is Mine,' declares the Lord" (2:8). God owns everything! When He asks us to give (as He does, for instance, in 1 Corinthians 16:1, 2), He is simply asking us to return to Him what is rightfully His. The word "stewardship" is useful: We do not really own what we possess; rather, we are God's stewards, caring for and using His possessions in accordance with His will for His glory. Good stewardship will be rewarded, and poor stewardship will be punished.

We must remember that "we have brought nothing into the world" and "cannot take anything out of it either" (1 Timothy 6:7). In reality, all that we have belongs to God.

(HAGGAI continued from page 32)

"a sure sign that God had abandoned his people because of their covenant faithlessness." ¹⁴ The rebuilding of the temple represented the reestablishment or continuation of the covenant, an assurance that God was still with His people.

In addition, the temple represented God, both to the Jews and to the Gentiles. As long as the temple lay in ruins, God's name was dishonored. Consequently, it was essential for the temple to be rebuilt. Haggai's message was, therefore, neither unspiritual nor insignificant. God Himself was behind Haggai's mission; He required the temple to be rebuilt that He might "be pleased with it and be glorified" (1:8).

²⁷Commentators point out that in Zerubbabel the curse placed upon Jehoiachin (Coniah) by Jeremiah was reversed. Jeremiah said, "'As I live,' declares the LORD, 'even though Coniah the son of Jehoiakim king of Judah were a signet ring on My right hand, yet I would pull you off" (Jeremiah 22:24). It would be incorrect to say that Haggai (or Zechariah) anointed Zerubbabel king, whether openly or secretly, or to assume that the prophet(s) thought that Zerubbabel was the Messiah, although it may be appropriate to say, as commentators do, that the passage intends to present Zerubbabel as a type of the Christ.

¹⁴Ibid., 97.

How to Put First Things First (Haggai)

The Jews had been in bondage in Babylon for about seventy years. When they returned, in about 538 B.C., Zerubbabel the governor and Joshua the high priest led them in laying a foundation for the temple (Ezra 3:8–10). However, some of the people living in the land objected to their efforts. Because of that opposition, supported by a decree from King Artaxerxes, work on the temple stopped for sixteen years (see Ezra 4:23, 24).

God then raised up the two prophets Haggai and Zechariah to encourage the Jews to complete the job of rebuilding. The prophets approached this task with boldness and vigor.

GET PRIORITIES IN ORDER

The Jews were saying that the time was not right to rebuild the temple. However, they had built their own homes. Haggai's message was that they were to put first things first (1:2–4, 9). That was a lesson the Jews badly needed to learn. It is also a lesson we need to take to heart. Jesus said to seek God's kingdom first (Matthew 6:33).

All that Haggai said was intended to encourage the Jews of his day to focus on God's will for their lives. What he wrote can help us in the same way. How could the Jews—and how can we—begin to put first things first?

In 1:1–15, Haggai addressed the problem that the temple had not been rebuilt. The temple still lay in ruins. The building had been started but not finished. Does that sound familiar? Many of us are better starters than finishers. Like so many of us, the Jews had begun a task but had not completed it.

What was the present status of the problem? In 1:2 the people were saying, "The time has not

come, even the time for the house of the LORD to be rebuilt." Why did they say that? Perhaps because they were living in bad times. A drought had come, and the crops had failed, and their earnings were not meeting their needs (1:6). Nothing was working out quite the way they had planned it.

If they had quit building because of hard times, they misunderstood the situation. The times were bad because they had not rebuilt! Why did they "look for much," but only receive "little"? The Lord declared, "Because of My house which lies desolate, while each of you runs to his own house" (1:9). God had sent the drought because of their failure to glorify Him by rebuilding the temple (1:8). They had neglected to put God first, and God was displeased with them.

Many of us are like the Jews in this respect. We put off what we really need to do; we constantly procrastinate. Then we invent excuses. If someone asks, "Why don't you take care of this matter that really needs your attention?" we are likely to reply, "I have too many other concerns to get it done now."

The Jews' excuses were not valid. They were saying it was not time to rebuild the temple, yet it was time for them to rebuild their houses—substantial houses. How many of us are that way with regard to the Lord and His work? We have time for everything else, but no time for the Lord; we put other concerns before our responsibility to Him. We have no time to spend in prayer or Bible study, but plenty of time for friends and recreation. We are too tired to go to worship services, but not too tired to participate in other activities on Sundays. We have no money to give

to the Lord, but we manage to pay for houses, food, clothing, and transportation.

What was the solution to the Jews' problem? They had to realize that their priorities were wrong and useless. What good did their efforts do them? Putting other matters first had the same result as putting their money "into a purse with holes" (1:6). It may be the same with us: When we put other concerns before God, our efforts are wasted. The greedy individual will never acquire enough money, and the lascivious man's lust will never be satisfied. Riches and fame often bring heartache instead of happiness. Even if a person achieves a worldly goal, that success will be fleet-

ing, for "moth and rust destroy" (Matthew 6:19). They must focus on the first priority and get busy building God's house. Haggai put it this way: "Thus says the Lord of hosts, 'Consider your ways! Go up to the mountains, bring wood and rebuild the temple, that I may be pleased with it and be glorified,' says the Lord" (1:7, 8). God was, in essence, telling the Jews of Haggai's day, "For too long you have neglected my work while looking after your own interests. Quit procrastinating, and get busy building My house!"

We also need to set aside our excuses, cease our procrastination, and get busy doing the Lord's will. From both a personal and a congregational standpoint, we should ask, "Is it not time to repent of sins, to become more faithful, to give more, or to make greater effort to build up the Lord's church?" It is certainly time for anyone who is not a child of God to become a Christian. It is time to lead others to Christ. Whatever we need to do to help the church grow, let us get busy doing it!

They could look forward to being blessed when finishing the work on the temple. Even though this text does not contain specific promises for the Jews when they completed the work, they should have known that blessings would follow if they did God's will and glorified Him. In a similar way, if we put first things first, God will surely bless us! Jesus said, "Seek first His kingdom and His righteousness, and all these things will be added to you" (Matthew 6:33). Paul wrote, "Be steadfast, immovable, always abounding in the work of the Lord, knowing that your toil is not in vain in the Lord" (1 Corinthians 15:58). If we will give priority to God's business, then God will take care of us!

The good news of this passage is that the Jews responded positively to Haggai's message. "On the twenty-fourth day of the sixth month" (1:15), just twenty-three days after Haggai began prophesying, the Jews "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" (1:12). "They came and worked on the house of the LORD of hosts" (1:14). When we hear the message that we need to get our priorities straight and put God's kingdom first, may we respond to God's call as Judah did!

Apparently, the Jews needed further encouragement to continue their building project. The prophet later spoke again of putting God's house first and completing the temple.

RECOGNIZE THE PERPETUAL PRESENCE OF THE LORD

Although the people had begun rebuilding, Haggai's job was not done (2:1–9). Perhaps their zeal showed signs of flagging. Their enthusiasm may have waned. They were discouraged because some remembered the former temple—Solomon's beautiful temple that the Babylonians had destroyed—and it seemed to them that the temple they were now to be building was "nothing in comparison" (2:3).

Sometimes we start a project enthusiastically, but the toil of working day after day wears on us. We begin to slow down or even doubt the value of our efforts. What seemed important and enjoyable becomes insignificant and boring. What do we need then?

Haggai had a message to solve the Jews' problem: Both the leaders and the people could "take courage" because the Lord said, "I am with you" (2:4). The perpetual presence of the Lord would make up for any possible shortcomings in the people or in the house they were building. Since the Lord was with them, the Jews could have assurance in their efforts. (1) God's promises, made when the Israelites came out of Egypt, would be carried out, for His "Spirit" was dwelling in their midst. Therefore, they had nothing to "fear" (2:5). (2) They did not have to worry that they would not have enough money to rebuild the temple because God assured them that He would provide by causing "the nations" (the Gentiles) to give them the money they needed to (1 Corinthians 5).

not prosper.

Haggai's words provided an adequate answer continue this job when God has not blessed us?" We are poor; we have nothing. Why should we

they had touched or tried to do had been conpeople had been corrupt or unclean, so everything he asked, "Is uncleanness contagious?" They rectly answered, in effect, "It is not" (2:12). Then "Is cleanness or holiness contagious?" They corto such a question. He began by asking the priests,

there is unclean" (2:14). In other words, the every work of their hands; and what they offer si os bns . . . • M eroted noitsn sint si o?" :noit for God, Haggai drew a lesson from the illustracorrectly answered, "It is" (2:13). Then, speaking

We also must realize that the contagious insociation with it.

garded as polluted because of the sinner's as-

leader discredited the entire work; it was re-

be guilty of some obvious sin. The sin of the

person connected with the project was found to

been started only to come to naught because a

everything it touches. Many great works have

we must recognize that sin contaminates

would see to it that the people's efforts would

it did was unclean to the Lord; therefore, He

As long as the nation of Israel sinned, everything

learned is that sin contaminates; sin is contagious.

Jews continued to rebuild, 'their efforts would

From now on, things would be different. It the

that their efforts in the past had come to nothing.

was negatively affected by their uncleanness, so

thing they tried to do was unclean. Their work

Because they were sinners, or unclean, every-

on themselves by their sins! (Compare 1:10, 11.)

to Him (2:17). They had brought these problems

them to repent, but they had refused to return

"blasting wind, mildew, and hail" to try to get

were subject to God's chastisement; He had sent

less than they expected (2:16). In addition, they

the work that they did, they always received

taminated with uncleanness.

Haggai asked them to consider the past. For

prosper from this time forward (2:19).

The lesson the people of that day should have

Even so, if we intend to put first things first,

fluence of sin can contaminate a congregation.

Corinth to withdraw from a brother who was living in sin

¹For this reason, Paul admonished the Christians in

has not been with us over the last sixteen years. Los to finish the rebuilding of the temple, but God something like this: "Haggai, you keep urging oracle (2:10-19). Perhaps someone had said question provided the occasion for Haggai's third

We can only speculate on what incident or

OF EVIL INFLUENCES AVOID THE POLLUTION

in putting first things first.

months later, he suggested a third requirement needed to complete the temple. About three

Haggai had more to say about what was

by others—but God can make it great!

not seem to compare with what has been done glorious temple. Even so, what we are doing may

that what they were doing would result in a more significant; but God said that it was important, the Jews of Haggai's day, their work seemed in-

He will accomplish great things through us. To possible for us to complete that project.

God's will, then we can expect God to make it God's work and our project is accomplishing "the gold" belong to God. If we are truly doing

work. It is still true today that "the silver" and

siH ob ot boon sw that shnut oht obivory lliw oH (1 Corinthians 15:58). continue to abound in the work of the Lord

do will help us overcome discouragement and God will do for us what He has promised to He will carry out His promises. Believing that

ticipate? We can expect God to be God! us in the presence of His Son, what can we anways" (Matthew 28:20). If God is constantly with presence of God. Jesus said, "I am with you althat end more than understanding the perpetual what can keep us going? Nothing will accomplish

and are tempted, in a sense, to quit building, What about us? When we get discouraged

ation with God—through it (2:9).

complete the job (2:6, 7). God said, "The silver is

unflinchingly put first things first in every area viduals, can be freed from concerns and can ises, the church, both as a group and as indileaders! By depending on such precious promaged by knowing that God has provided the right church's leaders and the church can be encourclaim the true gospel of Christ, then both the deacons serve as they should and preachers proally chosen and do their work well, and when our King! In addition, when elders are scripturhad a God-appointed leader, so do we. Jesus is (1 Corinthians 15:57; Revelation). Just as the Jews thians 15:58), and that ultimate victory is ours our labor "is not in vain in the Lord" (1 Corinthrough Christ our Lord (Philippians 4:13), that (Romans 8:31-39), that we "can do all things" that nothing can stand between us and His love should rely on God's promises. God has promised get discouraged and are tempted to quit, we

CONCINCION

of their lives.

that He wants us to do. can put God's kingdom first and accomplish all of sin, and believe in the promises of God, we on the presence of God, avoid the contamination thew 6:33). If we get our priorities in order, depend but rather learn to seek first His kingdom (Matthe Lord's business (building the Lord's house), own business (building our own houses) before Our problem is priorities. We should not put our Years." We need to put first things first—forever! year, it used this motto: "First Things First for Fifty its fiftieth anniversary during the 1955–56 school Christian College (now University) celebrated Simply this: Put first things first! When Abilene What lesson should we learn from Haggai?

is time for me to get right with God"? would quit their procrastinating and declare, "It all who have been putting off obeying the Lord ii bas os ob of niged bluow isrii sgaidt isrii gaif such results today, if all who have not been put-6:14). Would it not be wonderful if we could get finished the job of rebuilding the temple (Ezra the people started back to work (1:12) and at last got visible results. Because of their preaching, many of the other prophets in that their messages morì inereliib erew dairahoez bna iaggaH

our souls are saved. Each of us should take this moment to make sure Let us not put off our own obedience to God.

> let the sins of others contaminate us. sin!" We must try to avoid sin, and we must not What is the moral of the story? "Stay away from Christian has done throughout his lifetime. It can destroy the good work an individual

> One final message was given by Haggai,

all who want to put first things first today. before. Indeed, the same message is needed by plete the job they had started several years urging the Jews to put first things first and com-

PROMISES OF GOD FOCUS ON THE PRECIOUS

them in the completion of the rebuilding of the people know that he was God's choice to lead designed to encourage Zerubbabel and to let the ever the case, this final oracle in the book was Zerubbabel was on the verge of resigning. Whatthe job done." Maybe, facing such circumstances, ing, "If we just had another leader, we could get Zerubbabel's leadership. Perhaps they were saythe people may even have been questioning why God had not blessed their efforts. Some of were still showing poor attitudes by questioning to complete a major project. Further, the people who had so far failed miserably in their attempt He was, after all, the leader of a group of people their leader Zerubbabel was getting discouraged. were questioning why God had not blessed them, perhaps we can assume that, whereas the people curred the same day as the previous message, caused Haggai to utter this oracle. Since it oc-Again, there is no way to know for sure what Haggai's fourth oracle is found in 2:20-23.

to remind the Jews that their leader had been was intended both to encourage Zerubbabel and "chosen" to do the work (2:23). Such a message had 9H nam 9At saw ledaddure I tadt biae 9H without worrying about other nations. Second, fore, His people could go about their business stroy the power of the kingdoms" (2:22). Therefigurative language, He said that He would "deto fear from the Gentile nations around them. In First, He said, in effect, that the Jews had nothing What did God say to achieve these ends?

rebuilding the temple. In a similar way, when we promises—then they would, in fact, get busy message—if they depended on these precious If the Jews and their leaders relied on this

selected by God.

The Prophets & Premillennialism

Dispensationalism takes its name from its the saints do not have to suffer through that time. Rapture will occur before the Tribulation, so that sational Premillennialism believe that the low the Tribulation. Those who accept Dispen-

have to go through the period of tribulation. "raptured," and that the saints will therefore not saints disappear from the earth when they are but will be known only by the fact that the living coming of Christ will not be seen by everyone,5 tionalists.4 This doctrine teaches that the second In America, most premillenialists are Dispensadivision of history into seven "dispensations."

According to Loraine Boettner, both types General Teachings

:°gniwolloi of premillennialists have generally taught the

1. The kingdom spoken of in the Scriptures

2. The purpose of the present gospel age is will not be instituted until Christ returns.

to gather out of all nations God's elect. preach the gospel as a witness to the nations, and not to convert the world to Christianity, but to

3. The world will continue to get worse until

4. Just before His return, there will be a Christ returns.

saints" (Boettner, 143). 5Boettner called this "a secret coming of Christ for His 41bid1, 158.

the millennium. with unsatisfactory answers) regarding life on earth during each group, and numerous questions left unanswered (or Premillennialism, differences between premillennialists in between Historic Premillennialism and Dispensational does not tell the whole story. There are other differences 6 Ibid., 142-43. This list of teachings from Boettner

millennialists believe that the Rapture will fol-However, their timetables differ. Historic Prewill be "raptured," or caught up into heaven. tribulation will occur on earth and that the saints millennialism.3 Both accept the ideas that a great toric Premillennialism and Dispensational Pre-Premillennialism has two major forms: His-

OF PREMILLENUIALISM

THE TEACHINGS

churches of Christ do not accept such teaching.

he authored in the 1970s. Most members of the

The Late Great Planet Earth? and in other books

ity. Premillennialism is taught in Hal Lindsey's be one of the fundamental teachings of Christian-

premillennialism has been considered by many to

believe that this is to be an earthly reign. In fact, Most (though not all) conservative Protestants

reign of Christ mentioned in Revelation 20:4.

when it is compared to the teachings of the rest

ined, some problems become obvious—especially

premillennialism. When that doctrine is exam-

sages to develop and support the doctrine of

Many religious teachers use prophetic pas-

of the Bible.

The "millennium" refers to the thousand-year

Another denomination that teaches premillennialism

2Hal Lindsey, The Late Great Planet Earth (Grand Rapids, is Jehovah's Witnesses.

the end times are based on Dispensationalism. The writings of Hal Lindsey and most popular writings about phia: Presbyterian and Reformed Publishing Co., 1957], 140.) Reference Bible. (Loraine Boettner, The Millennium [Philadelwas popularized in America by the publication of the Scofield land with the teachings of John N. Darby about 1830 and ³Dispensational Premillennialism originated in Eng-

Mich.: Zondervan Publishing House, 1970).

blossom and the wild nature of beasts will be of the curse from nature, so that the desert will 14. This golden age will feature the removal

15. During this millennium great numbers changed.

the kingdom. of Gentiles are to convert and become part of

16. Many will remain unconverted and re-

iron rule of Christ. bellious at heart but will be held in check by the

17. Satan will be bound, cast into the abyss,

18. At the end of the millennium, Satan will and shut away from the earth.

19. Then there will follow a short but violent be loosed for a brief time.

20. The forces of wickedness will be deoutbreak of wickedness.

stroyed by fire that is cast down from heaven.

21. The wicked dead of all ages will be raised

the wicked angels will be cast into hell. in the "second resurrection," and the devil and

22. Heaven and hell will then be introduced

In addition, Dispensationalists believe that in their fullness.

Jews refused to acknowledge God's plan to in-God's predicted program for Israel"-when the 'parenthesis' in the plan of God, interrupting instituted as an interim measure—"a kind of Old Testament. Rather, they say the church was besiraning and is not at all prophesied in the the church was not in the plan of God from the

From what has been said, it is obvious that as its king.8 stitute an earthly kingdom and to accept Jesus

have their own "systematic theology."9 taught in the Bible. Premillennialists, in effect, interpretation of almost everything else that is the age. Instead, it is a doctrine that affects the vill happen sometime in the future, at the end of premillennialism is not just a theory about what

Teachings Based on the Prophets

are used to support the premillennial theory to prophets. Too many Old Testament prophecies on the New Testament, but on the Old Testament believe will happen at the end times is based not Much (or most) of what premillennialists

sationalism; its believers tend to be interested in little else. -rose of premillennialism lends itself to sen-Rapids, Mich.: Wm. B. Eerdmans Publishing Co., 1979), 189. 8 Anthony A. Hoekema, The Bible and the Future (Grand

describes this seven-year period.) Dispensationalists believe that Revelation 4—19 thought to be a literal seven-year period of time. si noitsludirT adT) ".noitsludirT" adt ballas si gni period that immediately precedes the second comperiod of general apostasy and wickedness. This

though in a Christian spirit. and sacrifices of Judaism will be reinstituted, temple will be rebuilt, and the feasts and fasts 13. During this reign, Jerusalem and the

reign for a thousand years from Jerusalem with

will set up a worldwide earthly kingdom and

or at its end, He will destroy the Antichrist and

Jews will turn to Him and be converted, accord-

his forces in the battle of Armageddon.

the Jews are to be restored to Palestine.

place when the saints are raptured.

12. After the battle of Armageddon, Christ

11. When Christ comes after the Tribulation,

10. At the mere sight of their Messiah, the

9. Before and during the tribulation period,

8. The judgment of the righteous will take

returns: They will be "caught up . . . to meet the

4:17 says will happen to the saints when Christ

word is used to describe what I Thessalonians

Latin word which means to be "caught up." The

is called the "Rapture," a word derived from a

saints who are caught up to meet Him in the air

the Lord in the air. (The translation of living

vith the transfigured living saints will meet

of all ages will be raised in "the first resurrec-

"beginning of the end" was therefore predicted

a generation, or forty years, of that event. The

said that it would all begin to happen within

the prophets and the New Testament. Lindsey

ning of the end"—the end times predicted by

the nation of Israel in 1948 signaled "the begin-

Israel to its own land and the establishment of

Lindsey, writing in 1970, said that the return of

will occur in this generation. (For example, Hal

5. The return of Christ is near and probably

for 1988, but it did not happen then.)

7. At Christ's return, the resurrected dead

6. When Christ returns, the righteous dead

His resurrected saints.

ing to this doctrine.

Lord in the air.")

tion" (see Revelation 20:5).

mentary (Searcy, Ark.: Resource Publications, 2002), 16. David L. Roper, Revelation 1—11, Truth for Today Com-

scriptions are applied to the idea of Israel's being where they would replant and rebuild. The descattered and returning them to their homeland, the exiles from the lands where they had been

and the land allotments are said to present "The Ezekiel 40—48. Ezekiel's vision of the temple restored to its land during the millennium.

as priests of God."19 ment in the church and the work of Christians $Age.^{"18}$ A better approach is to see its "fulfill-"The Division of the Land during the Millennial Millennial Temple and Its Worship" and describe

tribulation."20 ens and the earth" (2:6, 21) alludes to "the great God's warning that He would "shake the heavdom Temple described by Ezekiel"; he claimed 7 through 9 "can only refer to the future Kingfuture glory of the temple. Scoffeld said verses is the interpretation of Haggai 2, regarding the Of particular interest in our current study

OF PREMILLENNIALISM THE EKRORS

with biblical teaching. Most important, this doctrine is not in keeping gard to both its assumptions and its approach. Premillennialism must be questioned in re-

language. Further, the chapter includes some that Revelation is full of symbolic, figurative 20 must be taken literally, in spite of the fact it requires that the thousand years of Revelation eral, earthly fulfillment of prophecies. For example, The doctrine of premilleninalism assumes a lit-

millennialists. things which are not taken literally even by pre-

passag indicates that an Old Testament passage make such claims even though a New Testament that they remain to be fulfilled. Sometimes they never fulfilled literally, premillennialists reason Since many Old Testament prophecies were

In fact, the New Testament suggests that all has been fulfilled.

2 says that God "spoke long ago to the fathers and the establishment of the church. Hebrews 1:1, est, in connection with the first coming of Christ Old Testament prophecy was fulfilled, at the lat-

20Scoffeld, 962, n. 2. (Searcy, Ark.: Resource Publications, 2004), 589. 19Denny Petrillo, Ezekiel, Truth for Today Commentary .568 ,683, bidI⁸¹

cite them all, but among the most important are

He established."11 spiritual implications of the ideal kingdom that depicting the coming of the Messiah and the however, "this prophecy is best interpreted as the premillennialist, this is an earthly kingdom; provide "a vision of the coming kingdom." 10 To to bise sie "sarahavolq of other sare said to mountain of the house of the Lord" and ham-Isaiah 2:1-4. These verses that speak of "the

and is said to give "its character and extent." 12 "Davidic kingdom [is] to be restored by Christ" tween animals. It is interpreted as saying that the Branch" depicts a clearly figurative peace be-Isaiah 11:6-10. This passage about "the

However, Christ plainly stated that His kingdom will be set up when David's son returns in glory."'14 picture of the glory of the future kingdom, which ence Bible claims that Isaiah 11 offers "a prophetic kingdom."13 A footnote in the New Scoffeld Refernant" describes "How Christ will set up the Isaiah II:II-16. This section about the "rem-

"pertains to the messianic kingdom" curse removed."15 However, the language here lennial conditions in the renewed earth with [the] are used as a foundation for teachings on 'Milwolf and the lamb will graze together" (65:25) heaven and a new earth" (51:73) which "the Isaiah 65:17-25. Statements about "a new was "not of this world" (John 18:36).

be confused with the return of a remnant" of the Scoffeld specified that this restoration is "not to ". "Asnation of David's righteous Branch." will be accomplished ... in connection with the terpreted as meaning that "this final restoration Jeremiah 23:3, 7, 8. These Scriptures are in-

9:14, 15. These texts speak of God's gathering Ezekiel 34:12, 13, 36:24; Zechariah 8:7, 8; Amos Jews to Palestine from Babylon.17

Oxford University Press, 1967), 714. in C. I. Scoffeld, The New Scoffeld Reservence Bible (New York: millennial interpretation was taken from a section heading $^{10}\mathrm{This}$ brief summary of the passage according to pre-

(Searcy, Ark.: Resource Publications, 2005), 52. ¹¹Don Shackelford, Isaiah, Truth for Today Commentary

16Shackelford, 637. .1 .n ,,bidl¹¹ 15Ibid., 768. .bidI^{ε1} 12Scofield, 723.

17 Scoffeld, 794, n. 1.

14; Hebrews 12:28; Revelation 1:6). 15:24; see Acts 15:16–18; Colossians 1:13,

eternity (Ephesians 3:10, 11). The church was in the plan of God from

God's special people (Galatians 3:26-29; church has taken the place of Israel as play any part in the plan of God. The • The Jews as a physical people no longer

(Hebrews 5:7-10; 7:26-28; 9:11-14, 26; replaced by Christ's once-for-all sacrifice • Animal sacrifices were done away, being 1 Peter 2:9, 10).

comes again (2 Peter 3:10). The earth will be destroyed when Christ 10:1-10)

will be no "signs" that the second coming 2 Peter 3:10; Revelation 3:3; 16:15). There 25:13; Mark 13:32; 1 Thessalonians 5:2; could happen at any time (Matthew 24:36; • Christ will come unexpectedly, and this changed and the one judgment will ensue. 5:28, 29). At that time, the living will be the righteous and the unrighteous (John and one general resurrection of all—both • There will be only one second coming

a premillennial view of the end times. look for other explanations than those that involve interpret Old Testament prophecy, we need to lennialism must be rejected. Therefore, when we For all these reasons, the doctrine of premil-

is imminent.

AZED IN THIS STUDY *AEKZIONZ OŁ LHE BIBTE*

MV - New International Version updated edition NASB — New American Standard Bible, NEB — New English Bible NAB — New American Bible KJV — King James Version ESV — English Standard Version CEV — Contemporary English Version

REB — Revised English Bible NRSV — New Revised Standard Version NLT — New Living Translation NKIV — New King James Version NJB — New Jerusalem Bible

> fulfilled," implying that they had been or soon Moses and the Prophets and the Psalms must be things which are written about Me in the Law of almost over. In Luke 24:44 Jesus said that "all that the days of the Law and the Prophets were Prophets were proclaimed until John," implying prophecies. Luke 16:16 says that "the Law and the been fulfilled, including all of the Old Testament Galatians 3:24, 25), we believe that "all" has the Law has been taken away (see, for example, Since the New Testament teaches elsewhere that complished," none of them will "pass away." of "the Law" and "the Prophets" have been "ac-5:17, 18 indicates that until "all" the statements prophets are not speaking to us today. Matthew no future "last days" lie before us; further, the spoken to us in His Son." These are the "last days"; in the prophets" but "in these last days [He] has

> Jews of Jesus' day: expecting a physical kingphysical kingdom. On the contrary, Jesus said, esied in the Old Testament was to be a material, The assumption is that the kingdom proph-

> > would be fulfilled.

Premillennialists fall into the same error as the "My kingdom is not of this world" (John 18:36).

break their own rule by taking part of a prophto the end times. In numerous instances, they sages that are used by premillennialists to refer sible to interpret literally all Old Testament paswere "literally fulfilled."21 Second, it is imposnot all prophecies concerning the first coming fulfilled." First, it should be pointed out that concerning His second coming must be literally were literally fulfilled; therefore, the prophecies prophecies concerning Christ's first coming fulfilled is problematic. Premillennialists say, "The The claim that all prophecy must be literally

second coming: lestament as related to the church and to Christ's məN əyi so skuyapat isticads hunu sizipatings of the New The greatest concern about premillennialism is

ecy literally and part of it figuratively.

century. Christ was then reigning and will The kingdom was established in the first

God" at His second coming (1 Corinthians Christ will deliver up "the kingdom to continue to reign.

21 Boettner, 82-84.

Unstruction James mendes

EAST TENNESSEE SCHOOL OF PREACHING

Second Test)- Haggai 1 & 2

Dole May 22, 2003 may 14, 2012

Match the Following

<u></u> 1.	Haggai	a.	The Lord's messenger
<u>j</u> 2.	Haggai	b.	The governor
<u>a</u> 3.	Haggai	C.	The king
<u>i</u> 4.	Joshua	d.	For I am with you
<u>k</u> 5.	Zerubbabel	e.	"Will make thee as a signet"
<u></u> 6.	Darius	f.	The joyous one-festive

- 7. God g. Answered, No!
- 8. Zerubbabel h. Mine house that is waste
- 9. Priests i. The high priest
- 10. Lord of hosts j. The prophet

True of False

, /	
1.	Haggai just received three messages.
2.	Haggai and Zechariah began to speak at the same time.
3.	God asked them to "consider" at least four times.
4.	Haggai began to speak in the 8th month of the 2nd year of Darius.
5.	The people were very much concerned about the Lord's house.
6.	God said, "The time is not come."
7.	Haggai is the only prophet that is called "the Lord's messenger."
8.	Haggai's second message came on the last day of the feast of tabernacles.
9.	The "desire of all nations" definitely refers to Christ.
10.	One who touched a dead body was considered unclean.

True or False - Haggai 1 and 2

一元制, God asked them to "consider" at least four times. パラブネック
727 One who touched a dead body was considered unclean. $2/3$
28. 8 Zerubbabel is pictured as a signet in God's hand. $2/23$
1 30.10 Everything Israel touched was unclean because they were unclean. 2 14
732.7 There was no seed left in the barn. $2,79$
Zerubbabel was the father of Shealtiel. 114
E. 15 Haggie + Bechanch began to sped at the
E. 15 Haggie & Bechand began to sped at the Same time. Hag. 1:1; Beck. 1:1 I the feople were toff to ask the front about the lan, Hag. 2:11
about the can, sug

	ain the following phrases and words:
‡ .	"The time is not come"
	"Consider your ways"
3 .	"Ceiled houses"
pd-	"A bag full of holes"
<u> </u>	"Be strong"
ţ.	"Fear ye not"
	"I will shake the heavens and the earth"
ln c	lass, I told you that Haggai appealed to them in three ways. Name the
a.	b.
c.	

1 @ 1),	How did God stir up the spirit of Zerubbabel, Joshua, and the people?
Ø.	What is the one main idea emphasized in Haggai?
13 .	Explain this verse: "According to the word that I covenanted with you when he came out of Egypt, so my spirit remaineth among you: fear ye not."
94. 100.	What was the main reason that everything Israel touched was unclean?
26 .	Even though God smote them with mildew, hail and other calamities, what had they not done?
d'21.	Fill in these words (1) "up to the mountain;" (2)
(a) 26/	wood;" (3) " the house."
y ···	Write Haggat 1:1: "In the second
M	Bons Occiption-next page

20.	Even though God smote them with mildew, hail and other calamities, what had they not done?		
	Ind" (2)		
21.	Fill in these words (1) "up to the mountain;" (2) "Bring		
	wood;" (3) " the house."		
22.	Write Haggai 1:1: "In the second		
DOM	IS CUESTION. You can answer this or not answer it. If you correctly answer it you will		
get fiv	IS QUESTION – You can answer this or not answer it. If you correctly answer it you will e points added to your grade (all answers must be correct).		
a.	The dates of the invasions (Assyrian and Babylonian).		
u.	(1) 7/72 (3) 606		
	(2) <u>597</u> (4) <u>586</u>		
	The king that led Judah captive		
b.	, page 1		
C.	The king that gave decree for return		
d.	The years of his reign when he gave the decree		
e.	Two most prominent men in the return		
	(1) Beruttakel (2) Johna		
f.	Approximate number that returned 50,000 Fra 2:64-63		
	49,897		

EAST TENNESSEE SCHOOL OF PREACHING Second Test – Haggai 1 and 2

Instructor: James Meadows Date: May 14, 2012

Match the Following				
1.	Haggai	a.	The Lord's messenger	
2.	Haggai	b.	The governor	
3.	Haggai	C.	The king	
4.	Joshua	d.	For I am with you	
5.	Zerubbabel	e.	"Will make thee as a signet"	
6.	Darius	f.	The joyous one-festive	
7.	God	g.	Answered, No!	
8.	Zerubbabel	h.	Mine house that is waste	
9.	Priests	i.	The high priest	
10	. Lord of hosts	j.	The prophet	
<u>True or False</u> – Haggai 1 and 2				
1.	God asked them to "consider" at least four times.			
2.	The people were very much concerned about the house of the Lord.			
3.	The temple must be built is the one main idea of Haggai.			
4.	God said, "The time is not come."			
5.	Haggai is the only prophet called the "Lord's messenger."			
6.	The "desire of all nations" definitely refers to Christ.			
7.	One who touched a dead body was considered unclean.			

	_ 8.	Zerubbabel is pictured as a signet in God's hand.	
	_ 9.	The glory of the latter house probably refers to the church.	
	_ 10.	Everything Israel touched was unclean because they were unclean.	
	_ 11.	The people were told to ask the priest about the law.	
	_ 12.	There was no seed left in the barn.	
	_ 13.	God told them to "fear not."	
	_ 14.	Zerubbabel was the father of Shealtiel.	
	_ 15.	Haggai and Zechariah began to speak at the same time.	
	_ 16.	The people were told to ask the priest about the law.	
A. Expl		ain the following phrases and words:	
	1.	"The time is not come"	
	1.		
	 2. 	"The time is not come"	
		"The time is not come"	
	2.	"The time is not come" "Consider your ways"	

	5. "Be Strong"
	6. "Fear ye not"
	7. "I will shake the heavens and the earth"
В.	In class, I told you that Haggai appealed to them in three ways. Name them.
	a b
	C d
pon C.	How many times is the claim made that God speaketh (in various forms)?
D.	How did God stir up the spirit of Zerubbabel, Joshua, and the people?
E.	What is the one main idea emphasized in Haggai?
	Explain this verse: "According to the word that I covenanted with you when he came out of Egypt, so my spirit remaineth among you" fear ye not."

G.	What was the main reason that everything Israel touched was unclean?		
H.	they not done?	dew, hail and other calamities, what had	
I.	Fill these words (1) "	up to the mountain;" (2)	
	"wood;"	(3) the house."	
BO you a.	NUS QUESTION – You can answer this will get five points added to your grade (The dates of the invasions (Assyrian ar		
	(1)		
	(2)		
b.	The king that led Judah captive		
C.	The king that gave decree for return		
d.	The year of his reign when he gave the decree		
e.	The two most prominent men in the return		
	(1)	(2	
f.			

Zechariah JAMES MEADOWS

Introduction

- 1. Zechariah began to prophesy two months after Haggai began (Zech. 1:1; cf. Hag. 1:1) and continued his work for two years.
 - a. In November, 520 B.C., he issued a call to Israel to repent (1:1-6).
 - b. In February, 519 B.C., he encountered certain night visions (1:7-6:8).
 - c. In December, 518 B.C., he offered responses to certain questions about fastings (Chapters 7-8).
- 2. His name means He whom Jehovah Remembers. It was a popular name since about 29 to 30 men wore that name in the Old Testament.
 - 3. He was one of the priests that returned to Palestine under Zerubbabel (Neh. 12:16).
 - 4. His work preceded Malachi's work by about 80 years (His-520 B.C., Malachi-440 B.C.).
 - 5. Haggai had stirred the people to resume rebuilding the temple, but their zeal had slackened. Zechariah urged them to complete the great work.
 - 6. Zechariah was evidently younger than Haggai and his work continued a year or two beyond the older prophet.
 - 7. Haggai rebuked and admonished; Zechariah encouraged and looked to brighter days.
 - 8. Zechariah contains many visions and a great deal of apocalyptic (imminent disaster, pertaining to last things symbolism) "the language of a persecuted and troubled people."
 - 9. It is the longest and most difficult of the Minor Prophets—in fact the most difficult of the Old Testament books to interpret. "Hamen Haley wrote: "When this is recognized, one should approach an interpretation-of-it-with prayer and humility, acknowledging his own limitations and knowing that he cannot afford to be dogmatic" (Haley, p. 318). Approach the work of the left to be the property of the left to be the left

10. Zechariah differs from the other prophets in three points:

a. "He gives emphasis to visions as a means of divine communication. It is true that visions appear in the book of Amos, but not in proportion to those in Zechariah.

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b. Angelic mediation occupies an important place in his message. Angels are conspicuous in the first six chapters of the book. [17,12,1314,19,2:3,3,3] c. Apocalyptic symbolism entering into the visions is another outstanding characteristic of this prophet's writings" (Haley, p. 319). 11. He was identified as a priest by Nehemiah (Neh. 12:4)—able to hold two offices—priest and prophet. He wanted the temple built immediately. Cf. Ezra 5:1 ध्र 6:14.

- - Zechariah was the son of Berechiah (Zech. 1:1). "Jehovah Blesses."
 - b. He was the grandson of Iddo, a priest. "Appointed Time."
- There are approximately 71 quotations in the New Testament from the prophet.
 - 31 are located in Revelation.
 - b. 27 in the gospels, especially during our Lord's last week.

c. Next to Isaiah he is the most Messianic of Old Testament prophets. Some think he had more influence on the Messianic Procline 13. There are at least 84 allusions of where Zechariah attributed his message to God—an average of six per chapter.

- 14. First eight chapters written 520-518 B.C.
- Resemblances to other Bible books:

a. 1:18 - Dan. 7:7. The horns

b. 2:1 - Amos 7:7. Plumbline

c. 7:10f - Exod. 22:21-22. Call to righte answers

d. Surrounding Nations -- Amos 1 & 2.

e. 1:17; 2:10 - Micah 7:17. Hory of Jennalem

Spirit-filled witnesses (Zech. 4) - Rev. 11.

- 16. Entire prophesy concerns principally the day of the Christian Dispensation.
 - This is made certain by the appearance of such expressions as "the day of Jehovah," "in that day," "in those days."
 - b. Such expressions appear 24 times.

1. Chapters 1-8: The future of fleshy classed is document with many of the events and matter melting ists a messione people of the people of clerach through the people of clerach through the emphasis upon the messionic.

also agreens in

(1) Seven in chapter 12. (3,4,6, 8 (Atines) 9,11

- (2) Three in chapter 13. (1,2,4)
- (3) Ten in chapter 14. (1, 4, 6, 7, 8, 9, 13, 20, 21

Discussion

- 1. Zechariah is divided into four sections.
 - A. First, there is a call to repentance (1:1-6). Remember God's sore displeasure.
 - B. Second, there is a series of night visions about the future of God's people and his kingdom:
 - 1. Riders among the myrtles (1:7-17). Vision of Comfort—Israel downtrodden, under watchfulness and prayer.
 - 2. The four horns and four smiths (1:18-21). <u>Vision of Conquest</u>—Israel delivered, overthrowing her enemies.
 - 3. The man with a measuring line (2:1-13). <u>Vision of Conditions</u>—Israel (Jerusalem) experiencing glorious prosperity.
 - 4. Joshua's trial (3:1-10). <u>Vision of Cleansing</u>—The priest--Israel polluted, cleansed, and restored to priestly service.
 - 5. A golden lampstand and two olive trees (4:1-14). <u>Vision of Communication</u>—Israel as God's lightbearer to the world.
 - 6. The flying scroll (5:1-4). Vision of Condemnation—Israel as a moral force in the world through the Word of God.
 - 7. The woman in the ephah (5:5-11). <u>Vision of Control</u>—Israel and the application of the Word of God.
 - 8. The four chariots (6:1-8). Vision of Command—Israel's agency at work.
 - 9. The crowning of Joshua (6:9-15). Vision of Consummation—Israel's symbolic crowning.
 - C. Third, a question about fasting is raised (7:1-8:23).
 - 1. Chapter 7
 - a. 7:1-3 The inquiry concerning observances

- b. 7:4-7 The explanation pointing out omissions.
- c. 7:8-14 The Exhortation to obedience.

2. Chapter 8

- a. 8:1-3 The presence of the Lord.
- b. 8:4-15 The perpetuity of the Jews.
- c. 8:16-17 The precepts of the people.
- d. 8:18-19 The manner of acceptable worship.
- e. 8:20-22 The multitudes out of the nations.
- f. 8:23 The magnification of the Jews.
- D. Fourth, the people of God are reassured about the future.
 - 1. The heathen nations will fall (9:1-7).
 - 2. The Messiah will appear (9:8-11:17).
 - 3. Salvation established in spiritual Israel, the church (12:1-14:21).
- E. Clayton Winters gives a great summary of Zechariah in his book <u>Ezra</u>, <u>Nehemiah and Esther</u>:

Zechariah's first prophecy came just two months after Haggai began to encourage the people to action on the temple—the eighth month of the second year of Darius (Zechariah 1:1)—in which he encouraged the righteousness of the Holy People by reminding them that disobedience had brought them into captivity in the first place (1:2-6). His second vision came in the same year, on the twenty-fourth day of the eleventh month (1:7). This prophecy was more extensive, consisting of God's promise to restore and bless Jerusalem, and to take vengeance on those who had scattered the captives (1:18-21); it served as an incentive for the dispersed people to flee Babylonia (2:1-12). Joshua the priest was then seen in the presence of God's angel with Satan standing by to accuse him. His filthy clothing (sin) was taken away, and replaced by new robes of righteousness (3:1-10). So despite the opposition of Satan, he stood as a golden lampstand before the people. He had laid the foundation of the temple, and

14. Every bell and overy pot would be inscribed koliverse with the Ford (13: 20-21) 19. The succeded in bulling the tengle but Plais greater mission was of greater significance and import: them the Messich would be given to bless the whole world (Her. 12:1-3; Rom. 9:1-5; Hal, 3:15-29; The messianicand messianic prophecies 1. Churt as the bride, 318. " as servent, 3:8. " to build the temple, 6:12. " to set and rule upon the throne, 6:73 " to be a great while suleng, 6:13. " 's ontry isto Jerusalem on a colt, 9:9,
" the good shepherd, 9:16;11:11. the smitten shapkend, 13:7. The pine of Christa betrayed, 11:12,13 Christ's honds piece , 12,10 Chast an offering for sin, 12,10,13:1. Chast wounded in the house of friends, 13:6. 10 Christa appearance of the destruction of Journales, 13. 6. Charles Pledge, Detting acquainted with the Old Testament, P. 277-78)

would see the work through (4:1-14). A flying scroll was seen that represented the curse to be brought on anyone who violated God's pure covenant (reminiscent of the curses spoken from Mount Ebal, Deuteronomy 27:9-26). It would enter the house of the ungodly and destroy it down to its foundations (5:1-4). <u>Israel's sins would be</u> carried to Babylonia in a measuring basket, and Joshua would stand crowned, not only as the high priest of God, but also as a symbol of the great High Priest and King to come, Jesus Christ (5:5-11; 6:9-15). For nearly two years the prophet's voice was silent, but in the ninth month of the fourth year of Darius, \$1.7 B.C. (7:1), he renewed his challenge. Again he called to mind the disobedient and rebellious spirit of their fathers—hearts hardened as flint against the prophetic message (7:4-13). But once more he promised prosperity and safety to the righteous inhabitants of Jerusalem (8:1-23). Above and beyond temporal blessings enjoyed in Jerusalem would be the arrival of the King of kings and Lord of lords, the real Branch. He would be pierced (12:10-14), and His flock scattered (13:7-9), but He would nonetheless open a foundation for sin in Jerusalem (13:1), and every bell and pot would be inscribed HOLINESS UNTO THE LORD (9:20,21). The prophet thus offered the greatest incentive of all to the little band of persecuted and discouraged Israelites: they would succeed in rebuilding Jerusalem and the temple. But their real mission was of far greater import and significance: through them the Messiah would be given to bless the whole world (Genesis 12:1-3; Galatians 3:15-29; Romans 9:1-5) (p. 24).

II. Chapter 1

gestanish, much est baging all "came the word of the Lord" A. First, there is the call to repentance (1:1-6).

1. Learn the lessons of past history.

They had refused to heed and God had "scattered them with a whirlwind 2. (7:12).

- 3. "As surely as the warnings through the earlier prophets had come to pass, so they should be certain that God expected them to heed what was said to their own generation" (David Pharr, Spiritual Sword).
- One of the greatest teachers we can have is the experience of history, but the teacher has dull students. "Each generation must learn for itself."

Robinson said this statement meens "all opposition to the Jews in the rebuilding of their temple was at an end."

- 5. The call to repentance was needed because of their lost zeal. The church still faces this problem today. What is the cure? (Rev. 2:1-5; 3:14-20).
- 6. The fathers and the prophets were gone, but God's word lives on (Matt. 24:35; John 12:48; Rev. 20:11-12).
- 7. "Pay Day—Some Day!"

Vision Number 1

- B. <u>Second, there are the riders among the myrtles</u> (1:7-17). <u>Vision of Comfort</u>. Israel, downtrodden, under watchfulness and prayer.
 - 1. There is a rider on a red horse followed by red, sorrel (speckled) and white horses (1:7-8).
 - 2. These patrollers of the earth report that the earth is at rest, which seems bad news. "The shaking of the nations" (Hag. 2:6-7), which could restore Jerusalem to glory, is not visible (1:9-11).
 - 3. "The angel assures the prophet that after 70 years (Cf. Jer. 25:11-12; 29:10) the Lord's pity is stirred and Jerusalem will be rebuilt, while the heather will be chastised (1:12-17)." (Jack Leuce, p. 76)

Vision Number 2

- C. Third, the four horns and the four smiths (carpenters) (1:18-21). <u>Vision of Conquest</u>. Israel delivered, overthrowing her enemies.
 - 1. Horns are a symbol of power (Micah 4:13).
 - a. Daniel used "horns" to represent fullness of power (Dan. 7:7-8) and of kings exerting power (Dan. 7:24).
 - b. Four is a complete world number:
 - (1) Four corners of the earth (Isa. 11:12).
 - (2) Four winds (Jer. 49:36: Dan. 11:4).
 - (3) Four sore judgments (Ezek. 14:21).
 - (4) Four beasts, which are four kings or kingdoms (Dan. 7:3).
 - 2. They represent the powers that scattered Judah.
 - 3. The smiths on the other hand are symbols of destruction of those powers.

Amport of the vision 7

4. God clearly reveals that there is no longer-any opposition to the building of the Lord's house. "...teaching that Israel's foes have finally through war destroyed themselves, and that there is no longer any opposition to the building of God's house" (The 12 Minor Prophets, George L. Robinson, p. 150).

III. Chapter 2

Vision Number 3

- D. Fourth, the man with the measuring line (2:1-13). Vision of Conditions. Israel (Jerusalem) experiencing glorious prosperity.
 - 1. The Mormons say this young man was Joseph Smith and the angel was Maroni who revealed to him the golden plates.
 - 2. The young man is restrained because Jerusalem is to be a city without walls (v. 4-5).
 - 3. The Lord who is "a wall of fire about her (v. 5) and who will be glory in her midst (v. 5) is to be her protection.
 - 4. "The exiles still in Babylon are called upon to flee (v. 6) to Zion." (Leura)
 - 5. "This makes it clear that the vision is to assure the people that the Jerusalem of Jehovah's concern is not physical, but spiritual. It is not of the present, but of the future from their point of vision" (Haley, p. 330).
 - 6. Spiritual Jerusalem is probably in view here. Think of Paul's glorious description of the church in Ephesians.
 - 7. God's people called upon to rejoice due to God dwelling among them (vv. 10-13).
 - a. Not restricted to present Jerusalem.
 - b. Many nations come (cf. Mt. 28:19-20).
 - c. "The 'holy land' is not Palestine, but God's people. Wherever God and his people are there is the holy land..." (Robert Taylor, Jr., Power Lectures, Minor Prophets, "Commentary on the Book of Zechariah," p. 286).
 - 8. Human flesh is called upon to be silent before God (v. 13; cf. Hab. 2:20).
 - a. It is a call for reverence in his presence.

Only Place c.

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2:20

b. "The heathen nations would be judged, Jehovah would build and inhabit the new Zion, and He would fulfill His promises concerning Jerusalem. This is Jehovah's answer to the Jews who could not see beyond the immediate physical temple and city and to those indifferent to His purposes" (Haley, p. 332).

IV. Chapter 3

Vision Number 4

- E. Fifth, Joshua's trial (3:1-10). Vision of Cleansing. Taking place on earth.

 The priest--Israel polluted, cleansed and restored to spiritual service.

 1. Joshua represents the whole priesthood and the entire nation.

 P.76
 - 2. Satan is standing by to prevent Jehovah from accepting Joshua, and thus accepting the whole nation because of sin (v. 3).
 - 3. Satan felt confident in his accusation because the whole priesthood had been guilty:
 - a. Of making no distinction between the clean and unclean (Ezek. 22:26).
 - b. To a degree they had been responsible for the ignorance of the nation (Hos. 4:6).
 - c. They had fed on the sins of the people (Hos. 4:8).
 - d. They had taught for hire (Mic. 3:11).
 - 4. Joshua stood for "a brand plucked out of the fire"—the fire of trials through which the nation had gone (v. 2). The angel is pictured as the defender of God's people, so in the N.T. Christ is our Advocate (1 John 2:1).
 - 5. God forgave him and removed his "filthy garments" (v. 4).
 - a. They represent the sins by which the nation had become polluted.
 - b. Consider the condition in other years (Isa. 64:6).
 - 6. Once more the priesthood stood before God as cleansed (vv. 6-7).
 - a. The angel gives Joshua a solemn charge.
 - (1) He is to be righteous in his personal deportment.

(2) He is to be faithful in his discharge of priestly duties.

b. The promised reward is three-fold: 3:7

- (1) He will be the ruler and director over God's house (the temple now under construction)." He will take + dere of the affaire and wriship Jehrand a fame (Haley, p. 334)

 (2) He will keep the Lord's temple free from all idols, pollutions, etc.
- (3) He will have access to Jehovah on behalf of himself and the people. "whom the high print represents" The people is the high print represents 1334
- This is the first introduction of the "Branch" by Zechariah (vv. 8-10).
 - a. Both Isaiah (4:2; 11:1-10) and Jeremiah had introduced him (Jer. 23:5; 33:15).
 - b. Zechariah mentions the branch again in 6:12-13.
 - (1) He would be a descendant of David and a servant of Jehovah.
 - (2) In him the priesthood and kingship through Zerubbabel would be combined (Hag. 2:23).
 - The "stone" is the "kingdom of Jehovah" (Haley, p. 336); "the stone refers to the Messiah and his kingdom in which there would be spiritual completeness" (Taylor, Power Lectures, p. 287).
 - The "seven eyes" focused on it picture God's complete and full watchful care over his people. "He would bring forth a kingdom (Dan. 2:44), which would endure forever (Dan. 7:14) in spite of all opposition of all heathen powers (Dan. 7)" (Haley, p. 337).
 - e. "I will remove the iniquity of that land in one day" portrays what would be accomplished on THE day of atonement—the day of Calvary and the assumption of his priestly functions.
 - In that day, when sin is removed, and the Messianic rule begins "shall ye call every man his neighbor under the vine and under the fig tree"/26-lay (v. 10). This was a symbol of peace enjoyed in the midst of safety (P. 3 37) and security (1 Kgs. 4:24-25; Isa. 36:13; cf. Micah 4:4).
 - God gives all this assurance to his discouraged and faltering people.
 - "Then the fact is emphasized that the priests are types of the Messiah, and by a symbolical action it is declared that God has a purpose which he will accomplish; the one typified will be raised up" (Davis

Chapter 41-14 The candlested represented the hydr in the temple, it was dependent upon the oil firstured by the objective. To the competion of the temple depended upon the former of God, supplied through the Spirit directing Barubbabel. This vision imphed a definite Promise to Beruttakt - all opposition will be removed and he would bring forth the headstoner We completion. "The day of small things" - Ele enemies had despised and ridicaled the Jews because of their weekness and small number. Had show them that those who despised the day of small things would fail when fighting against truth To years lake in rebuilding the walls the enemy said "What are these feels Dews being?" (The not-4:2-4).

Dictionary of the Bible, p. 831).

V. Chapter 4

Begin 62000

Vision Number 5

Sixth, the golden lampstand and the two olive trees (4:1-14). <u>Vision of Communication</u>—Israel as God's lightbearer to the world.

- 1. Evidently Zechariah had gone to sleep and was wakened and describes the vision that he saw (vv. 1-2).
- 2. Zechariah knew what he saw, but did not know the meaning (vv. 3-5).
- 3. The angel's explanation is a message of encouragement to Zerubbabel, the temple builder (6-7).
 - a. He was facing great and mounting odds in building the temple.
 - b. He was assured that the job would be completed "not by might, nor by power, but by my spirit, saith the Lord of hosts" (v. 6).

Donay version "If with an army,"

c. The mountain before him probably signified all the obstacles placed before him, but he was assured that they will become like an advantageous plan (v. 7).

4. Zerubbabel is also assured:

- a. <u>He shall bring forth the headstone</u> (v. 7)—"not the cornerstone, for it had already been laid, but the finishing stone, the last stone which would complete the temple's construction" (Haley, p. 340).
- b. He was also assured that just as his hands had "laid the foundation of this house; his hands shall also finish it" (v. 9). Lake 14.28-30)
- c. "But more, it would also be a pledge that the greater spiritual house would be built according to divine promise and power; for Zerubbabel was made 'as a signet,' chosen by Jehovah (Hag. 2:23), a symbol of him who was to come" (Haley, p. 341).
- 5. They are also warned not to despise the day of small things (v. 10).
 - a. Their assessment of this temple was nothing compared to the former (Cf. Ezra 3:12; Hag. 2:3).
 - b. But the day of rejoicing will come, the job will be finished, and God's approval will be on it.

That stand by the ford of the whole eastle Jachun 3:11, 13

6. He then reveals to him that the two olive trees are the "two anointed ones" (vv. 11-14).

The two anointed ones probably refer to Zerubbabel (as governor and temple builder) and Joshua (the high priest).

"Evidently the office of Joshua, the high priest, and Zerubbabel, the governor, are indicated by the 'anointed ones'" (Haley, p. 343).

Coffman thinks
They refer to
0, 1, 19 "However, it should be firmly fixed in mind that they serve as types and shadows of him who when he came would be anointed as priest and king as well as that of prophet—the Messiah. Meeting and merging into him would be what Zechariah (prophet), Joshua (high priest) and Zerubbabel (ruler) all were accomplishing under the Mosaic system" (Taylor, Power Lectures, p. 289).

VI. Chapter 5

Vision Number 6

- G. Seventh, the flying scroll (5:1-4). Vision of Condemnation—Israel as a moral force in the world through the Word of God.
 - 1. "The first vision in this chapter denounces those who had sinned against the first and second tables of the law; the second of their sin would be written in unmistakable syllables, and would consume the houses of evildoers with dry rot (v. 4)" (F. B. Meyer, Great Verses Through the Bible, p. 360).
 - 2. The flying scroll teaches that God has in his law pronounced a curse upon wickedness and he intends to "cut off" sinners.
 - 3. Curses were placed on those who had wronged man by his thefts and those who had wronged God by the misuse of his name.
 - 4. Punishment meted out would be swift and sure. It would be permanent.

Vision Number 7

Chapter 5:5-11—Vision Number 7.

- H. Eighth, the woman in the ephah. Vision of Control. Israel and the application of God's Word.
 - 1. The ephah was a Hebrew measurement. Some estimates vary from five gallons (20 quarts) to eight gallons (32 quarts).

Chapter 3

1. The flying roll probably means that

1 all flows blessing are contingent

worm honours his burneled

worm thought pureled

The ephat means that wheheadress

2. The ephat means that wheheadress

2. The ephat means that who gives and

so enthrough in the girl and

so enthrough that are distinction

faith.

- 2. Wickedness is personified as a woman. It is borne to Shinar where an abode for it would be built.
 - Shinar is the place where Nimrod had begun his rebellion in earlier a. times (Gen. 10:10-11).
 - b. Shinar represents rebellion and God is removing it from his land to Satan's "A symbol of Satan's world government" (Haley, p. 346).
 - "Wickedness must be completely removed from God's kingdom and His people, and the complete separateness must be maintained throughout

"In this hieroglyphic we are taught how idolatry, with all its accompanying atrocities, was removed from the land of the Hebrews, which it had desecrated, to a country devoted to it, and where it was to commingle with its native elements, never to be re-imported into Canaan..." (Henderson, The Twelve Minor Prophets, p. 391).

Vision Number 8

Chapter 6.

Ninth, the four chariots. 6:1-8. Vision of Command—Israel, God's agency at work.

- 1. The four chariots from between "the mountains of brass" go forth to patrol the earth (v. 7).
 - These seem to symbolize God's protecting providence.
 - The earth is at peace under God's control.
- 2. "...teaching that God's protecting providence will be over his people and their sanctuary, even though the city's walls may need a Nehemiah to repair them" (Robinson, The Twelve Minor Prophets, p. 151).
- 3. What is the significance of the colors? "Red often represents war and" bloodshed; black frequently symbolizes famine and economic times of difficulty; white reflects festivity and victory; bay or grisled represented the power essential in accomplishing the desired tasks" (Robert Taylor, Power Lectures, p. 290).

 The black horses went toward the north country (where Babylon was located); the white horse followed the black horses. The middle horses of the black horses.
 - located); the white horse followed the black horses. The grisled horses went toward the south country.

time" (Haley, pp. 344-45).

The time (Haley, pp. 344-45).

In this hieroglyphic we are atrocities, was removed from

- 5. The Babylonians had gone too far in the cruelty of punishment they brought upon Judah (Zech. 1:15f), so God had become sorely displeased with them on this account. (Cf. Isa. 14:6; 47:6.) Babylon had been overthrown by the Medes and Persians, but their cruelty, imbibed by the Persians, had not been fully punished.
- 6. God would send his black horses into that territory over which the Assyrians, the Babylonians, and the Persians ruled in succession, each bringing his own brand of oppression and cruelty upon the civilized world. The black horses apparently represent the devastation God would bring upon them, and the white horses depicting the triumph the black horses would accomplish.
- 7. The grisled horses would be sent into the south country, in which Egypt, another harsh foe of Israel, dwelled. Some form of punishment was in store for these idolaters and the enemies of God.
- 8. Verse 8 shows that God's wrath had been appeared by the mission of the two chariots into the north country.
- 9. "The tendency of the whole vision was to assure the Jews of the care and protection of their covenant God, and thus lead them to exercise confidence in him, while prosecuting the restoration of the temple and their former institutions" (Henderson, p. 394).
- The visions had begun with the condition of the heathen; all was quiet. The second through the seventh dealt with the fortunes of Judah, God's people.... It is altogether fitting that the concluding vision would deal with the heathen and his being shaken, completing the circle of visions dealing with the heathen and with Jehovah's own" (Hailey, pp. 350f).
- J. Tenth the Crowning of Joshua, the Branch, and the New Temple to be built (6:9-15). Vision of Consummation—Israel's symbolic crowning.
 - 1. The high priest is crowned to typify the Branch (vv. 9-11). "...in which Joshua, the high priest, is crowned and made typical of the Messiah-Branch-Priest-King-the most composite and complete portion of the Coming One to be found in the Old Testament" (Robinson, p. 151).
 - 2. Joshua was a type of him who is far greater—the Messiah (vv. 12-13).
 - a. "Behold, the man." God will become man in the incarnation.
 - b. He is the Branch. He would come from David's line.
 - c. "He shall grow up out of his place"—no doubt a reference to his being a root out of dry ground (Isa. 53:2), and as living among

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- his own people. "A stem, a root, a branch would grow up out of what seemed to be a hopelessly dead tree" (David Pharr).
- d. He shall build the Lord's temple; i.e., the Lord's church (Matt. 16:18; Cf. Eph. 2:18-21).
- e. He "shall bear the glory." Majesty, power, dominion and might shall be his.
- f. He shall be both king (ruler) and priest (the one atoning for man's sins) on his throne.
 - (1) "This is a death knell to premillennialism for he is priest on the throne.
 - (2) They have his throne on earth during the millennium.
 - (3) Yet Hebrews 8:4 says he cannot be a priest on earth.
 - (4) Jeremiah 22:30 says he could not prosper if his throne was in Judah.
- g. "And the counsel of peace shall be between them both."
 - (1) It's made possible because he is both priest and king.
 - (2) No real peace unless he is both and is NOW on his throne which he definitely is.
 - (3) "...is to be understood the glorious scheme of reconciliation between God and man, effected by the joint exercise of the sacerdotal and regal office of the Lord Christ. Compl. Isa. 9:6; Micah 5:5; Eph. 2:14-17; Col. 1:20,21; Heb. 13:20 (Henderson, p. 397).
- 3. The "BRANCH" In Zechariah 6:12-13.
 - a. Who is "the Branch?" Zech. 6:12,13.
 - (1) Isa. 11:1
 - (2) Rom. 15:12
 - (3) So this is a prophecy concerning Christ on his throne.
 - b. This passage affirms Christ would do several things.

- (1) First, "he shall build the temple of the Lord," v. 12.
 - (a) He built the temple, Eph. 2:19,20.
 - (b) The church is the temple, 1 Cor. 3:16.
- (2) Second, "he shall sit and rule upon his throne."
 - (a) Heb. 1:3.
 - (b) Heb. 1:8.
 - (i) Unto the son he said "thy throne."
 - (ii) Thus one has throne, sceptre, and kingdom all in the same verse.
- (3) Third, "he shall be a priest upon his throne."
 - (a) Christ is priest in heaven now, Heb. 4:14.
 - (b) Christ could not be a priest on earth, Heb. 8:4.
 - (i) Paul says Christ cannot be a priest on earth. But he is a priest on his throne.
 - (ii) Therefore his throne cannot be on earth. Christ is priest now (Heb. 4:14). And he is a priest on his throne. So he is on his throne now.
 - (iii)But Hebrews 8:4 says Christ cannot be a priest on earth. Therefore his throne cannot be on earth.
- (4) "Zechariah said Christ would sit and rule and be priest on his throne at the same time. By the fact that he now sits on his throne, is now priest on his throne and now rules on his throne—at the same time—he is made a high priest forever, "after the order of Melchizedek."
- c. Brother Foy E. Wallace often put it in a chart like this:

King and Priest - Zech. 6:12,13

- (1) He shall build the temple, 1 Cor. 3:16
- (2) He shall sit on his throne, Acts 2:34

- (3) He shall rule on his throne, Heb. 1:8
- (4) He shall be priest on his throne, 4:14; 8:4
- (5) He sits—rules—priest—on Throne now, Psa. 110; Heb. 5:6-10.

Christ <u>is</u> Priest after order of Melchizedek. Therefore He <u>is</u> King <u>and</u> Priest at the same time now—In Heaven.

- 4. Logical deductions from Zechariah 6:12,13:
 - a. Verse 13 The Christ would sit and rule on His throne:
 - p1--Acts 2:32-35, Exalted by the right hand of God
 - p2--Colossians 3:1, Now sitting on the right hand
 - p3--Revelation 3:21, Sitting on throne
 - C1--Therefore, the Christ is now on His throne
 - C2--Therefore, the Christ is now ruling on His throne now
 - b. Verse 13 The Christ would be a priest on His throne.
 - p1--Hebrews 4:14, The Christ is now High Priest
 - p2--Colossians 3:1, Now sitting at the right hand
 - p3--Hebrews 4:14, The Christ is in Heaven
 - p4--Hebrews 8:4, The Christ cannot be priest on Earth
 - C1--Therefore, the Christ is now High Priest on His throne
 - C2--Therefore, His throne is in Heaven
 - C3--Therefore, His throne cannot be on Earth
- 5. Verses 14-15 mention further crowns which will become memorials in the temple.
 - a. "They that are far off" evidently refers to the Gentiles who would enter into the great Messianic kingdom.
 - b. "This verse contains a striking prophecy of the calling of the Gentiles, together with a solemn warning to the Jews, in which, the sentence being left unfinished, their rejection in consequence of their unbelief is forcibly implied" (Henderson, p. 397).

S/II/VII. Chapter 7

- K. The question about fasting (7:1-14).
 - 1. Zechariah is very time conscious. It has been almost two years since he received the night visions.
 - 2. The ancient Jewish calendar bore the following names, and corresponded to our monthly divisions of the year in a unique way (their months began about the middle of one of our months and ran to the middle of the next).

MONTH	PASSAGE	CORRESPONDS
Abib or Nisan	Ex. 12:2,18; 23:4; Esth. 3:7	March-April
Zif	1 Kings 6:1	April-May
Sivan	Esther 8:9	May-June
Tammuz	Ezekiel 8:14	June-July
Ab	-	July-August
Elul	Nehemiah 6:15	August-September
Tishri	1 Kings 8:2	September-October
Bul	1 Kings 6:38	October-November
Chisleu	Zechariah 7:1	November-December
Tebeth	Esther 2:16	December-January
Shebat	Zechariah 1:7	January-February
Adar	Esther 3:7	February-March

(Winton, p. 202)

- 3. The delegation has come to ask a question about fasting (vv. 1-3).
 - a. "Should I weep in the fifth month, separating myself, as I have done these many years?" (v. 3)
 - b. The fast of the fifth month was in memory of the destruction of Jerusalem and the temple by Nebuchadnezzar in 586 B.C. (2 Kgs. 25:8ff; Jer. 52:12).
- 4. Before the exile the only required fast in Judaism was the Day of Atonement (Lev. 16; Lev. 23:27).
- 5. Individuals might choose to fast as a sign of grief (2 Sam. 1:12) or penitence (Dan. 9:3-4).
- 6. But they observed four other annual fasts.
 - a. When Nebuchadnezzar took Jerusalem in its fourth month (Jer. 52:6).
 - b. When the temple was burned in the fifth month (Jer. 52:12).



- c. When Gedeliah, the governor, was murdered in the seventh month (Jer. 41:1-2).
- d. When the siege of Jerusalem was begun in the tenth month (2 Kgs. 25:1).
- e. These fasts had not been authorized by Jehovah, but had grown out of their own self-pity rather than from a consciousness of sin" (Haley, p. 356).
- 7. God, through Zechariah, answers their question in six different statements.
 - a. First statement 7:4 7:7.
 - b. Second statement 7:8 7:14.
 - c. Third statement 8:1 8:8.
 - d. Fourth statement 8:9 8:13.
 - e. Fifth statement 8:14 8:17.
 - f. Sixth statement 8:18 8:23.
- 8. God's answer:
 - a. When you fasted it wasn't to me but for yourselves (vv. 3-4).
 - b. He told them they should have listened to the words of the former prophets when Jerusalem enjoyed prosperity; they had taught the worthlessness of meats and drinks while God was forgotten.
- 9. "Their fasts had not been performed from a purely religious motive, but were self-righteous and hypocritical. While they observed them, they neglected the weightier matters of the law (vv. 5-7).
- 10. They were majoring in minors—humanly contrived fasts and had ignored the weightier matters of law, justice and mercy (vv. 9-10).
 - a. The Pharisees did this same (Matt. 23:1ff).
 - b. God lists those things in which he would have them major with diligence.
 - (1) Execute true judgment (major in dispersing judgment).

- (2) Exhibit mercy and compassion to brethren (manifest brotherly-kindness).
- (3) Practice no oppression to widows, fatherless, strangers or poor (never mistreat or ignore their very obvious needs).
- (4) Plot no evil in your hearts against your brethren (be free of any wrath and malice in attitude and actions as well).
- 11. They (their fathers) refused to listen:
 - a. They turned away the shoulder.
 - b. They stopped their ears.
 - c. Their hearts were as an adamant stone (Cf. Ezek. 3:9).
 - d. Scattering of Judah was brought about by disobedience.
- 12. They reaped what they sowed (vv. 13-14).
- 13. "Therefore, why fast over Jerusalem's destruction? Instead, do the will of Jehovah, which is what he has always wanted (Haley, p. 358).
- 14. "Therefore, those who mourned the just punishment of God upon their fathers had best leave off such meaningless ceremonies and themselves heed the teaching of the former prophets" (Gill, Minor Prophets, College Press, p. 311). (Cf. James 1:27.)

VIII. Chapter 8

- L. Emphasize that their fasts shall become festivals (8:1-23).
 - 1. In chapter seven Jehovah looked to the past and pointed out that their fasts were due to sin.
 - 2. In this chapter he looks "to the future and announces what Jehovah proposes to do in fulfilling his purpose" (Haley, p. 359).
 - 3. Zechariah attributes the source of his message to God.
 - a. The formula, "Thus saith the Lord of hosts" appears 10 times (vv. 2,4,6,7,9,14,18,19,20,23) in introducing new thoughts or promises.
 - b. At least six other times God is emphasized as the source of the message.

- 4. God declares that he has returned to Jerusalem.
 - a. God withdrew from Jerusalem when the Jews rejected him before the destruction of Jerusalem (Ezek. 9:3; 10:4,19; 11:23).
 - b. Jerusalem has now been purged by "the blast of justice, and by the blast of burning" (ASV, margin, Isa. 4:4).
 - c. But the temple has now been built and the city purged of iniquity.
 - d. But it also looks to a fuller and more glorious fulfillment in the time of the Messiah (Cf. 2:4-5).
- 5. God gives further assurance to his people by making a three-fold promise.
 - a. He will save his people from the east country and from the west country—the whole world (Isa. 11:11-12). Jesus spoke of gospel subjects from the east and from the west being saved and ultimately sitting down with Abraham, Isaac and Jacob in heaven (Matt. 8:11).
 - b. After saving them he will bring them and they shall dwell in the midst of Jerusalem (v. 8). "The ultimate fulfillment would be in the spiritual Jerusalem under the Messiah (Cf. Heb. 12:22; Gal. 4:26)" (Haley, p. 361).
 - c. "And they shall be my people...."
- 6. Words of encouragement are given in this section to the building of the temple then under construction and soon to be completed (vv. 9-15).
 - a. He refers back to the days when they were not doing their work (Cf. Hag. 1:1ff) (vv. 9-10).
 - b. There was a period in which he had disciplined them, but now he planned to bless them (vv. 11-15) (Cf. Lev. 26:3-6).
 - c. This took far deeper meaning under the Messiah.
- 7. In verses 16 and 17 God prescribes:
 - a. Two positives for them:
 - (1) Speak truth with your neighbor.
 - (2) Execute judgment and peace.
 - b. He also prescribes two negatives:

- (1) Plan no evil in heart against your neighbor. This had led to Judah's fall (Micah 2:1-3; Hosea 4:1-3).
- (2) Practice no false oaths.
- (3) Verse 17 reminds one of the six things God hates (Prov. 6:16-19).
- (4) Consider the curse written on the scroll (4:3).
- 8. Zechariah returns to the question (raised in chapter 7) about fasting and gives God's answer.
 - a. The fasts would be turned into festivals of joy (v. 19).
 - (1) This answer indicates that the fast had been neither pleasing nor displeasing to the Lord; they had been a matter of indifference" (Haley, p. 365).
 - (2) This joy would be seen by others.
 - b. Verse 20: "The prophecy concludes with the announcement that, in consequence of the distinguished favor shown to the Jewish people after their restoration to their own land, multitudes of Gentiles should be induced to embrace the worship of Jehovah" (Henderson, p. 404).
- 9. This last section better fits spiritual Zion and its evangelistic thrust. "The seeking after the Lord by the people of all nations found its fulfillment in Christ" (Haley, p. 365).

J/15/12

Introductory Thoughts to Chapters 9-14

- A. In 9-14 you have Zechariah looking at the time following the completion of the temple.
- B. The Persian Empire was in power at this time, then the Grecian and finally in the N.T. the Roman kingdom.
- C. While all the things mentioned in these chapters have to do with the events of the time, the prime thrust of all these chapters is the coming of Christ, his work, his ministry, his crucifixion, his rejection by the Jewish nation, his rejection of the nation because they had rejected him, the picture of Christ being victorious.
- D. Zechariah chapters 9-12 form a promise of a new theocracy.
 - 1. In 9-11 the "judgment through which the power of the heathen world over Israel is broken and Israel is given strength to overcome all his enemies..." (Pledge, p. 285).
 - 2. In 12-14 the judgment sifts Israel and she is translated into a holy nation.
 - 3. Chapters 9-10 especially deal with the glorification of God.
 - a. God will protect his people and cause his king to enter Zion.
 - b. He will establish a kingdom of peace which Christ did at his first advent (Matt. 21:4-5; Jn. 18:36; 9:11-17).
 - c. In chapter 10 God's people are blessed with strength to overcome all enemies.
 - 4. Chapter 11 forms a messianic prophecy under the form of an allegory of the good and evil shepherds.
 - 5. Chapter 12 is concerned with Israel's mourning.
 - 6. In chapter 13 we find reference to the fountain opened for sin and

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IX. Chapter 9

M. Promise of a greater king (9:1-17).

- 1. "Burden" refers to the proclamation of judgment upon nations and individuals who have sinned against God (vv. 1-4).
 - a. The nation of Syria will feel such.

b. Phoenician cities will feel God's wrath (Zidon).

c. Tyre was the more powerful of the Phoenician cities. Tyre's destruction was predicted by Ezekiel.

(1) Ezekiel dates back to 592 B.C. but the destruction of Tyre didn't take place until about \$32.331 B.C. under Alexander the Great.

(2) Ezekiel 26:2,14: 27.
2. Alexander the great would also bring humiliating defeat to the Philistines whose cities were located along the Mediterranean coastline (vv. 5-8).

a. Their king would be removed (v. 5).

b. They would be ruled by a "bastard"—a low class of people (v. 6).

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- c. The idolatrous practices of the Philistines would be removed (v. 7).
- d. This is the last reference to the Philistines in the Old Testament.
- e. Our name Palestine is derived from the name for their country (Philistia).
- f. Some think that verse 8 is a reference to their turning to God.
 - (1) Philip preached up and down this coast line right after he converted the eunuch (Acts 8:40).
 - (2) On the other hand it may mean the assurance that God was giving his people. While all this was taking place they would enjoy God's protection.
 - (3) "Jehovah had seen with His own eyes the oppression of the great heathen powers; but now no more would such nations pass through to thwart His purpose; it would be fulfilled in the Messiah" (Haley, p. 370).
- 3. The coming of the Messiah King (vv. 9-17).
 - a. The predictions of this section may find their fulfillment in the Maccabean revolt and their ultimate fulfillment in the coming of Jesus (Gill, p. 328).
 - b. "Here is one of the clearest of the Messianic prophecies in Zechariah" (Taylor, Power Lectures, p. 294).
 - c. The Messiah pictured:
 - (1) "He is just"—Describes his personal character and his rule.
 - (2) "Having salvation"—Full and complete salvation which had been promised throughout Isaiah.
 - (3) "Riding upon an ass, and upon the colt of an ass"—lowliness in opposition to the pomp and pride of earthly rulers (Matt. 21:1-11; Mk. 11:1-10; Lk. 19:29-38; Jn. 12:13-19; Mt. 11:28-30).
 - (4) The cutting off of all weapons of war indicate the peaceful nature of his kingdom. This was the message of Christ (Cf. Eph. 2:14-17; Col. 1:20-21).
 - (5) "And his dominion-shall be from sea-even-to-sea..." Universal
 - (a) The outreaches of the Messiah will be vast. Cf. Dan. 7:13; Isa. 9:6ff.
 - (b) The great commission includes preaching to all the world (Matt. 28:19-20; Mk. 16:15-16).
 - (6) "By the blood of the covenant."
 - (a) Judah and Israel had been one when God made a covenant with blood at Mt. Sinai (Ex. 24:8). "And now, 'because of the blood of thy covenant'; the covenant made with both, Jehovah would set free as one the prisoners of each branch of the family" (Haley, p., 372).
 - (b) "Blood of the covenant in verse 11 may well refer to-Calvary. It is by this powerful prescription that all prisoners of the waterless pits of sin and corruption can know pardon from such" (Taylor, p. 295).
 - (c) Cf. Heb. 9:18-22.

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but these likense sam and as li but theselikeuse saw orf a lie c. The folse dreamers—their dreams mit from Jehrvak. 90:6- "and a bastard shall dwell in ashdod." 1. The wind occurs only here and in Dout 23:2 De it is probably used to mean one born of incest or adultery. 2. etter Profosly used here as a tem of contempt, "a mixed or ignoble asce" ("a bastard race," R.V. margir).

- (7) Mark 11:1-10 shows the fulfillment of Zechariah's prophesy. Verse 10 shows that it also fulfills what the O.T. said about the coming kingdom.
 - (a) The kingdom and the king go together.
 - (b) The kingdom that the O.T. pictured was not a physical, but a spiritual kingdom.

beggin X. Chapter 10.

- A. Promises of a greater cornerstone and nail. V. 4
- The call of the king to faithfulness on the part of the people then and now.
 - 1. Out of that faithfulness is to be fruitfulness.
 - 2. Verse 8 Redeem them.
 - 3. Verse 9 Some were still scattered about, but the ultimate fulfillment is in the gospel age.

a. It may have first referred to the Jews scattered and worshipping in synagogues. "The Lord will signed and buring home the epiles with signs comparable to those at the time of the world.

b. But with the scattering of the church God sowed the gospel around coming the world.

- (1) It had been in Jerusalem until then.
- (2) But in Acts 11 you have the first Gentile church.
- (3) Then the spread all over the world.

XI. Chapter 11

- O. Promise of the betrayal and broken covenant (11:1-17). Or the good and foolish shepherds.
 - 1. Judgment and destruction was coming upon the land (vv. 1-3). What land?
 - Farrar suggests the invasion of Tiglath-pileser as the occasion.
 - "But in light of the context"—chapter 10 and the remainder of chapter 11—it seems that the prophet is looking to the complete destruction of the Jewish economy. Jehovah called the people to return to Him and to their homeland. A remnant responded whom He blessed. However, the old order was to pass away. Therefore, when he sent His Shepherd to them (11:4ff) and they rejected Him, the Romans were brought against the land; and all that was lofty, great, and meaningful to the Jews was destroyed. The picture points

- to the final judgment upon the political and religious Jewish system effected by the Roman legions, A.D. 70" (Haley, p. 380).
- c. "It seems best to approach this chapter as the destruction and devastation wrought on Jerusalem by the Romans in A.D. 70. Zechariah was not describing Zion's fall to Nebuchadnezzar that had occurred many decades before he became God's selected Seer" (Taylor, p. 296).

2. The rejected shepherd is next pictured (vv. 4-14).

- a. Someone (probably Zechariah) is told to take charge of the flock. Zechariah fed the flock by his work, but his work was representative of a much greater work by the Messiah.
- b. The ones who control the flock are depicted under three titles:

(1) Those who possess them.

- (2) Those who sell them.
- (3) Their own shepherds.
- (4) Winton thinks he is describing the scribes, Pharisees and Sadducees of Christ's day (p. 222).
- (5) Taylor thinks scribes, elders and chief priests of Christ's day.

(6) Coffman says Pharisees, Sadducees, and Herodians.

- (7) Lewis says "no clue to the identity of these persons" (p. 79).
- (8) Camp thinks Matthew 23 gives a clear picture of what is described here. The Jews were being mislead by their leaders.
- c. God's pity has departed the rejected city (v. 6). God has delivered them in time past, but he is not going to do that anymore.
- d. Vv. 7-14 "is a prophecy that deals with the first coming of Christ and indicates the betrayal price which Judas received" (Pledge, Getting Acquainted with the Old Testament, Vol. 2, p. 285).
- e. God gave the prophet two staves—Beauty (graciousness) and Bands (binders or unity).
- f. The poor would be delivered but the evil ones would have Grace and Unity removed from them.
- g. Verses 10-14 show that Judaism no longer had a champion in God. He had removed them as being his people.
 - (1) The law of Moses ended at Calvary (2 Cor. 3:1-13).

(2) The new covenant began on Pentecost in Acts 2.

- (3) "Judaism was a corpse from A.D. 33 to A.D. 70 when God buried it once and for all time" (Taylor, p. 297).
- (4) The shepherd despairs of governing and asks the people to give an estimate of the worth of his work (v. 11-12; cf. Mt. 26:15-17).
- (5) It was such an insult to the shepherd that it was used to buy the potter's field (v. 13; cf. Matt. 27:1-9).
- (6) God broke the covenant (v. 10). More about the covenant severity to follow.
- 3. Having rejected the true shepherd verses 15-17 show the seventy of the punishment of the foolish shepherd—he is stripped of his tools and punished.

- 4. Matthew quotes this passage about the silver pieces and the potter's field and attributes it to Jeremiah (Matt. 27:3-10). What is the explanation?
 - a. First, Zechariah's book may have been in a section of Hebrew Sacred Scriptures headed by Jeremiah's book and Matthew quotes the head book.
 - b. The two names being similar in appearance a copyist of Matthew's gospel transcribed the wrong word.
 - c. Jeremiah may have uttered this orally; Zechariah later wrote it and Matthew refers to what Jeremiah actually said.
 - (1) For example Acts 20:35 records Jesus as saying "It is more blessed to give than to receive." Where is that found?
 - (2) Jude 9 records something that Michael the archangel <u>said</u>—"The Lord rebuke thee." Where is that found?
- 5. God had entered into a covenant with the nation and they had broken the covenant and went into captivity.
 - a. But God did not break the covenant when they went into captivity.
 - b. They were brought out of captivity because the covenant remained intact.
 - c. The time was going to come when God would break that covenant as the New Testament clearly reveals.
 - (1) When Christ was crucified the veil of the temple was rent from the top to the bottom (Mt. 27:50-51).
 - (2) This shows that the way into the holiest was now open and that covenant that involved the temple, the veil, etc., was now broken (cf. Heb. 9:8).
 - (3) Colossians 2:14 clearly shows that the covenant God made with Israel had now come to an end. (Cf. 2 Cor. 3:1ff; Heb. 10:9-10).
 - (4) But the covenant that God made with Abraham was not broken, but finds its fulfillment in Christ and the gospel.
 - (a) Paul said the gospel was preached before unto Abraham (Gal. 3:8). The gospel in promise.
 - (b) What gospel? The very same one that Paul preached.
 - (c) Thus God never broke this covenant. Galatians was written to show this and to convince the Jews this was the gospel Paul preached.
 - (d) Thus the idea that there is something for the Jews separate and apart from the gospel is to misread the Old and New Testaments.

XII. Chapter 12

- P. Promise of a greater sacrifice or The Messiah to be Pierced (12:1-14).
 - 1. This chapter shows how Jerusalem shall be besieged by her enemies, but saved by Jehovah's intervention (Robinson, p. 153).

2. "The thrust of this chapter is what God planned to do for true Israel or the Messiah's kingdom" (Taylor, p. 297).

Beger 5/18/10

- 3. "In this second section of part three Jehovah reveals the holy and indestructible character of the new spiritual body" (Haley, p. 386).
- 4. Verses 5-7 show the strength of Jerusalem and that she will stand as the city of God in the midst of his people, unto whom all nations will come (Isa. 2:2-4; Mic. 4:1-5; Gal. 4:26; Heb. 12:22-23).
- 5. Conflicts and victories are assured "the true Israel of God" (vv. 1-9).
- 6. The true Israel of God is characterized by genuine repentance (vv. 10-14).
- 7. Those who fight against God will bring judgment upon themselves, but grace will be poured out upon those that turn to him (vv. 9-10).
- 8. "They shall look upon him whom they have pierced" (Cf. John 19:3; Psa. 22).
- 9. Yes, Christianity is a religion of vibrant joy and victory, but mourning has its place.
- 10. A prediction of the pouring out of the Spirit (Joel 2:28-31; Acts 2) and the piercing of Jesus' side are pictured in these verses.

XIII. Chapter 13

- Q. Promises of a fountain for sin (13:1-9).
 - 1. Birds' eye view of this chapter:
 - a. 12:10 presented Christ as the crucified one.
 - b. From his crucifixion a fountain of spiritual cleansing would be opened (13:1; Heb. 9:14).
 - c. In spiritual Zion (vv. 2-6).
 - (1) Idolatry will not be tolerated.
 - (2) Prophets will pass when their work of revealing and confirming the word is complete.
 - (3) Unclean spirits which had been permitted during time of Christ and the apostles are no more.

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Light Wish prosess to selection the selection of the selection o historical wests that his lack of this section" (J. Lewis, J. 79) 14,97 "Norbetter way could be found 14,97 describe the goal of our strivings or teaching and preparing the goegel then this verse from Beckman!" (Lewis 1. 25) (Lewis Gr 80)

- (4) False teachers will be present but even their parents will see through their deceit and reject their teaching (v. 3).
- (5) False teachers will be ashamed when their predictions do not come to pass (v. 4).
- (6) They will no longer wear the garments of the prophets of old and will confess their sins (vv. 5-6).
- d. God speaks and shows what will be done against the Shepherd-Messiah (vv. 7-9).
 - (1) Shepherd smitten and sheep scattered (v. 7; cf. Matt. 26:31).
 - (2) Yet his great work would be in gathering them into the church.
 - (3) "Those obedient ones who were willing to brave the fires of refinement in burning away the dross will be the Lord's people. They would say in gladsome gratitude, 'The Lord is my God'" (Taylor, p. 299) (Hos. 2:1,23; Rom. 9:25-26).
- 2. Verse 6 connects the previous figures to the crucifixion of Christ and his atonement for the sins of the people.
- 3. Verse 9 refers to the remnant of the Jews saved in the gospel age, Romans 9-11.

XIV. Chapter 14.

- R. The destruction of the old-Jerusalem foretold and the new Jerusalem described (14:1-21).
 - 1. In verses 1-3 Zechariah is depicting the fall of Jerusalem in A.D. 70 at the hands of the Romans.
 - a. Verse 1 pictures the day of judgment upon Jerusalem. Cf. Isa. 13:9.
 - b. Verse 2 was fulfilled when the Romans army besieged Jerusalem. Cf. Isa. 13:15-16.
 - c. Verse 3 pictures all nations as represented by the Romans.
 - 2. Verses 4-7 do not refer to the second coming but to the siege of Jerusalem.
 - a. Jesus stood upon the mount when he uttered the doom of the city.
 - b. The Roman general stood upon the mount and the Roman army encamped there.
 - c. "The formation of the battle lines of the Romans all enter into the description of the mountain cleaving in the midst" (Pledge, Vol. 2, p.

14:20-21-all things will be
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These wonderful and glorious principle of
Every individual and every principle of
Every individual and every principle of
worship and service keep been claused
worship and service keep been claused
(Int. 26:28).

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- 3. Verses 5-7 show that people would flee (which could not refer to the second coming).
 - a. When the Roman army withdraw Christians fled out of Jerusalem.

b. Matthew 24 gives a good description of this.

- 4. Verses 8-9 picture living waters as going forth out of Jerusalem.
 - a. The consistent application of this seems to be fulfilled in the gospel of Christ and the church (Eph. 4:4-6; Gal. 3:27-29).
 - b. Verse 8 pictures the blood as flowing backward and forward (Heb. 9:11-15).
- 5. Verses 9-11 depict:
 - a. The widespread dominion of the king.
 - b. The new Jerusalem having preeminence over all the land following the destruction of old Jerusalem.
- 6. Verses 12-21 present the grand finale of the vision.
 - a. Verses 12-13 picture the nations that fought against Jerusalem as destroyed which fits the historians' description of the downfall of Rome.
 - b. Verses 14-15 show that the downfall of the nations will abound to the good of spiritual Israel.
 - c. Verses 16-19 picture the conversion of all the nations and people receiving blessings by worshipping God.
 - (1) Could not be taken in the physical sense or all would have to go to Jerusalem to receive the blessings (John 4:20-24).
 - (2) They are spiritual and Jerusalem is the church (Cf. Gal. 4:21-31).
 - d. Verses 18-19 show that God withholds blessings from those who withhold worship.
 - e. Verses 20-21 shows that everything in Jerusalem will be holy unto the Lord.
 - (1) Isaiah prophesied that the kingdom would be known by its holiness (Isa. 35:8).
 - (2) Verse 21 shows that complete fulfillment would be found only in the church (Eph. 2:19-22).
 - (3) These last two verses reveal the expansion of the gospel after the destruction of Jerusalem in A.D. 70.
 - (a) Isaiah 13 prophesies the destruction of Babylon.
 - (b) Zechariah 14 is a prophecy of the downfall of Jerusalem and the Jewish state.
 - (c) They do not refer to a future state from our day.
- XV. "Zechariah has exercised a greater influence upon the Messianic picture of the New Testament than any other minor prophet" (Lewis, p. 79). Jack Lewis lists the following:

A. He mentions the Branch (Zech. 3:8; 6:12; Cf. Jer. 23:5; 33:15; 2 Sam.

7:12).

B. The king rides upon an ass (Zech. 9:9; Cf. Matt. 21:f; John 12:15).

C. The betrayal (Zech. 11:12f; Cf. Matt. 26:15; 27:9f). The 30 pieces of silver and the potter's field.

D. Looking on him whom they have pierced (Zech. 12:10; John 19:37; Rev. 1:7).

Smite the shepherd (Zech. 13:7; Cf. Matt. 26:31; Mk. 14:27). E.

The king who reigns from sea to sea (Zech. 9:10).

G. The fountain for cleansing (Zech. 13:1).

- H. He exercises other influences in the New Testament (Cf. Zech. 8:16; Eph. 4:25).
- One finds here certain pictures in Revelation.
 - 1. The four horses (Zech. 6:1-8; Rev. 6:1ff).

2. The two olive trees (Zech. 4:3ff; Rev. 11:4).

3. The candlestick and the seven eyes (Zech. 4:2-10; Rev. 1:12f).

Some things chapter 14 does not teach as listed by Hugo McCord:

1. Zechariah 14 does not mean, at the second coming of Christ, that God will "gather all the nations against Jerusalem to battle, and the city shall be taken and the houses plundered and the women ravished; half of the city shall go into exile, but the rest of the people shall not be cut off from the city" (v. 2).

Such an idea is false, for, at the second coming of Christ, "When the Son of man comes in his glory, and all the angels with him, then he will sit on his glorious throne. Before him will be gathered all the nations, and he will separate them one from another as a shepherd separates the sheep

from the goats" (Matthew 25:31-32).

2. Zechariah 14 does not mean, at the second coming of Christ, that Jesus' "feet shall stand on the mount of Olives which lies before Jerusalem on the east; and the mount of Olives shall be split in two from east to west by a very wide valley; so that one half of the Mount shall withdraw northward, and the other half southward" (v. 4).

Such an idea is false, for, at the second coming of Christ, his feet, "like glowing brass which had been fired in a furnace," will not touch the earth, for "we who are living, the ones who remain, will be caught up" in "the clouds, to meet the Lord in the air" (1 Thessalonians 4:17; Revelation 1:15).

3. Zechariah 14 does not mean, at the second coming of Christ, that "On that day living waters shall flow out from Jerusalem, half of them to the eastern sea and half of them to the western sea; it shall continue in summer as in winter" (v. 8).

a. Such an idea is false, for Jesus taught the woman at Jacob's well that the city of Jerusalem is not any longer the focal point where "you worship the Father" (John 4:20-21). Instead, the only city now meaningful is the "Jerusalem which is above," the "heavenly Jerusalem" (Galatians 4:26; Hebrews 12:22).

- Such an idea is also false, for, the city of Jerusalem and the "living waters" and the eastern Dead Sea and the western Mediterranean Sea will all four disappear in flames on the day that Jesus comes (2 Peter
- c. Moreover, before the second coming, the only "living water" that will actually quench spiritual thirst is not two rivers flowing from Jerusalem, but "living water" supplied by Jesus, as he talked with the woman at Jacob's well: "whoever drinks of the water which I shall give him will never thirst; the water which I shall give will become in him a well of water springing up into eternal life" (John 4:14).
- What meaning God had in mind as he inspired Zechariah to write about "living waters," stretching 15 and 30 miles, I do not know, but I am cheered to read of the Lamb who guides his disciples "to springs of living water" (Revelation 7:16-17), and to read about "the river of the water of life, bright as crystal, flowing from the throne of God and from the Lamb. In the middle of its wide street, on both sides of the river, is the tree of life bearing twelve fruits monthly, and the tree's leaves are for the healing of the nations (Revelation 22:1-2).

4. Zechariah 14 does not mean, at the second coming of Christ, that lesus "will become king over all the earth" (v. 9).

Such an idea is false, for Jesus, on Pentecost Day, May 28, A.D. 30, at nine o'clock in the morning, was "anointed" (Psalms 45:7; Hebrews 1:8-9) "the ruler of kings on earth" (Revelation 1:5), becoming "the King of kings and Lord of lords" (Acts 2:15, 30; Colossians 1:13; Revelation 17:14; 19:16).

b. Moreover, Jesus, instead of his becoming "king over all the earth" at his second coming, will give up the kingship, delivering it back to "God the Father after destroying every rule and every authority and

every power" (1 Corinthians 15:24).

5. Zechariah 14 does not mean, at the second coming of Christ, that the "whole land shall be turned into a plain from Geba to Rimmon south of Jerusalem" (v. 10). Such an idea is false, for on the day of Jesus' second coming "the earth and the works that are upon it will be burned up" (2

6. Zechariah 14 does not mean, at the second coming of Christ, that people "of all the nations" will observe "the feast of tabernacles" at Jerusalem, with an inscription "on the bells of the horses, 'Holiness to the Lord,'" and "every pot in Jerusalem and Judah" will be used to "boil the flesh" that each worshiper offers in sacrifice (vss. 16-21). Such an idea is false, for the feast of tabernacles was cancelled the day that Jesus died, when he nailed all of the Old Testament to his cross (Ephesians 2:14-16; Colossians 2:14). The eight-day feast of tabernacles required the sacrifice of 199 animals (listed in Numbers 29:12-39) every year until Christ offered "not the blood of goats and calves, but his own blood" (Hebrews 9:12)"for the forgiveness of sins" (Matthew 26:28).

- Theologians who say that after Christ returns the feast of tabernacles with its 199 offerings of animal blood will be reinstated are repudiating the blood of Christ.
- 7. What God had in mind in having Zechariah to write his 14th chapter L do not know, but the statement in verse 11, "there shall be no more curse," has not been fulfilled, and never will be fulfilled until there is a "new Jerusalem" in the "new heaven and a new earth" in which "there shall be no more curse" (Revelation 21:1-2; 22:3).

THOUGHTS FROM ZECHARIAH

I. PROPHETICAL PREACHING AGAIN. 6:9-14:21

- A. The high priest is crowned to typify the branch. (6:9-15) (cf. Rev. 22:16; Heb. 7:1-4)
- B. Questions of the delegation from Bethel concerning fasts. (7:1-14) It is not fasting but obedience, justice, and kindness that matters. (7:9-10) (cf. Micah 6:8)
- C. Promises of a greater Jerusalem. 8:1-23
- D. Promises of a greater King. (9:1-17)
- E. Promises of a greater corner-stone and nail in a sure place. (10:1-12)
- F. Prophecy of the betrayal and broken covenant. (11:1-17)
- G. Promises of a greater sacrifice, one pierced for our sins. (12:1-14)
- H. Promise of a fountain for sins and cessation of unclean prophets and spirits. (13:1-9)
- I. The destruction of Jerusalem foretold (the old Jerusalem) and the new Jerusalem described. (14:1-21)

II. ZECHARIAH EXERCISES A TREMENDOUS INFLUENCE ON THE NEW TESTAMENT.

- A. Jeremiah spoke of "the Branch of Jesse" (Jer. 23:5; 33:15) and Zechariah speaks of the Branch. (3:8; 6:12)
- B. Zechariah speaks of the king who rides upon the donkey. (9:9) (cf. Matt. 21:4; Jn 12:15)
- C. Zechariah mentions the betrayal and notes the 30 pieces of silver. (11:12-13) (cf. Matt. 26:15; 27:9-10)
- D. Zechariah speaking of the looking "upon me whom they have pierced." (12:10) (cf. Jn. 19:37; Rev. 1:7)
- E. Zechariah says "smite the shepherd." (13:7) (cf. Matt. 26:31; Mk. 14:27)

- F. Zechariah mentions the king who reigns from sea to sea (9:10; 14:9)
- G. Zechariah mentions the fountain for cleansing. (13:1)
- H. Paul refers to Zechariah's "speak ye every man truth to his neighbor." (8:16; Eph. 4:25)
- I. One also finds many terms and expressions in the Revelation that are found in Zechariah.
 - 1. The four horsemen. (6:1-8) (cf. Rev. 6)
 - 2. The two olive trees. (4:3ff) (cf. Rev. 11:4)
 - 3. The candlestick and seven eyes (4:2-10) (cf. Rev. 1:12-13)

III. THE MESSIANIC PROPHECIES

- A. "Christ as the branch". (3:8; 6:12)
- B. Christ as servant. (3:8)
- C. Christ to build the temple. (6:12)
- D. Christ to sit and rule upon the throne. (6:13)
- E. Christ to be a priest while ruling. (6:13)
- F. Christ's entry into Jerusalem on a colt. (9:9)
- G. Christ the good shepherd. (9;16; 11:11)
- H. Christ the smitten shepherd. (13:7)
- I. The price of Christ's betrayal. (11:12, 13)
- J. Christ's hands pierced. (12:10)
- K. Christ an offering for sin. (12:10; 13:1)
- L. Christ wounded in the house of friends. (13:6)
- M. Christ's appearance of the destruction of Jerusalem. (13:6) (Charles Pledge, <u>Getting Acquainted With the Old Testament</u>, p. 277-78)

- N. He shall grow up out of his place. (6:12)
- O. He shall bear the glory. (6:13)
- P. The counsel of peace between them both. (6:15)
- Q. He is just. (9:9)
- R. He has salvation. (9:9)
- S. The king who reigns from sea to sea. (9:10)

ZECHARIAH

"Whom Jehovah Remembers"

INTRODUCTION:

A	771 1 1
Α.	The Man.

- 1. The name means, "Whom Jehovah Remembers."
 - a. Zachariah was a popular name among the Hebrews.29 or more are bearing this name, as recorded in the Bible.
- 2. This Zachariah identifies himself as the son of Ber-e-chi'-ah, the son of Id'-do.
- 3. He was of the priestly descent, being of the group of priest who returned with Zerybbabel. 536 B.C. (Neh., 12:4, 16)
- 4. Ezra identifies him only as the son of Iddo. (Ezra 5:1; 6:14) Hebrews often use "son" to mean a descendent of.
- 5. There is a Zechariah in (2 Chro. 24:20-21) the son of Jehoiada.
- 6. Jesus mentions one in (Mt. 23:35) Zechariah the son of Berechiah.
- 7. Zechariah was a priest called to the office of prophet to assets Haggai in steering up the people to rebuild the temple.
- 8. Zachariah began his work only two months later than Haggai. (Haggai 1:1; Zech. 1:1) Zechariah continued to prophesy for about two years. (Zech. 7:1)

B. The date.

- 1. There is no controversy concerning chapters 1-8. 520-518 B.C.
- 2. Chapters 9-14 there is a great diversity of opinions to both the date and the author.
 - a. Zechariah is the author of all of this book.
 - b. The date was probably late in the life of Zachariah.

C. Background

- 1. In 606 B.C. Judah fell to Babylon under king Nebuchadnezzar. Daniel was carried into captivity at this time, and prophesied during the entire captivity.
- 2. In 597 B.C. Ezekiel was taken captive and prophesied until 572-570 B.C.
- 3. In 586 B.C. Jerusalem and the temple was destroyed.
- 4. Nevuchadnezzar died in 562 B.C., and following his death there were a series of weak rulers.
- 5. In 549 B.C. Cyrius, a Persian, defeated the Medes, and brought the Medes under his own rule.
- 6. In 539 B.C. Cyrus entered Babylon and appointed Darus the Mede to rule over this city. This is not the Darus or Haggi's book.

- 7. Cyrus issued a decree that all conquered peoples could return to their homeland.
 - a. The account of the decree is found in 2 Chore 36 and Ezera 1.
 - b. The decree was issued sometime in 538 B.C.
 - c. The first group of exiles returned under Zerubbabel in 536 B.C.
- 8. About 150 years earlier Isaiah had prophesied that Jehovah would raise up one Cryus who would allow a remnant to return. (Isaiah 44:24-45:7)
- 9. Much of Zechariah's book deals with lessons from history, restoration of worship in Jerusalem, and future events from the time he wrote.
- D. Characterizations of the book. The prophecy of Zecharaiah has several outstanding characteristics that make it unique among writings of the prophets.
 - 1. It is the longest and most obscure of all the Minor prophets.
 - 2. It is also the most difficult of any of the Old Testament books to interpret.
 - 3. One must approach it with prayer and humility, and not be dogmatic about its interpretation.
 - 4. This book is one of the most Messianic and apocalyptic of all the writings of the Old Testament. This book may be compared to Isaiah.
 - 5. Zechariah differs in three points from the prophets who preceded him:
 - a. He give emphasis to visions as a means of divine communication.
 - b. Angelic mediation occupies an important place in his message.
 - c. Apocalyptic symbolism entering into the visions is another outstanding characteristic of this prophet's writing.
 - 6. The Messiah is presented as "the Branch or Sprout" of David, a servant of Jehovah.
 - a. He comes as a king providing salvation for the people.
 - b. He comes as a shepherd rejected, sold for the price of a wounded slave, and finally pierced for the sheep who would be scattered.
 - c. He redeems a remnant, and through Him the divine sovereignty of God is restored.
 - d. The kingdom will be one of glory, with everything pertaining to it consecrated to the Lord.
 - e. The heathen force who oppose God's work will be ingloriously defeated.

PRESENTATION:

1 ---

- I. THE CALL TO REPENTANCE. 1:1-6
 - A. He reminds the people to learn the lesson from history.
 - 1. God was angry with their fathers.
 - 2. The prophet calls the people to return to God.

- B. The former prophets had called in vain, but God had accomplished His treats.
- C. The calamities of the exesile had established that God's word abides forever.

II. THREE MONTHS AFTER THE CALL TO REPENTANCE, ZECHARIAH SEES A SERIES OF VISIONS WITH THEIR EXPLANATIONS. 1:7-6:8

- A. The rider on the red horse with red, sorrel, and white horses behind him. 1:7-17
 - 1. These patrollers of the earth report that the earth is at rest, which seems to bad news.
 - 2. "The shaking of the nations" (cf. Hag. 2:6-7) which could restore Jerusalem to glory, is not visible.
 - 3. The angel of the vision, however, assures the prophet that after 70 years (cf. Jer. 25:11; 29:10) the Lord's pity is stirred and that Jerusalem will be rebuilt, while the heathen will be chastised.
- B. The four horns and four smiths. 1:18-21

1

- 1. Horns a symbol of power (cf. Micah 4:13), represent those powers that have scattered Judah.
- 2. The smiths on the other hand are symbols of the destruction of those powers.
- 3. The import of the vision is that there is no longer any opposition to the building of the Lord's house.
- C. The man with the measuring line. 2:1-13
 - 1. The young man about to layout the walls of Jerusalem, is restrained since Jerusalem is to be inhabited as a city without walls.
 - 2. The Lord, who is "a wall of fire about her" and who will be glory in her midst, is to be her protection.
 - 3. The exiles still in Babylon are called upon to flee to Zion.
 - 4. Verse 12 is the only time in Scripture where Palestine is called "the holy land."
- Joshua, a "brand plucked out of the burning" from the priesthood, in filthy garments, is accused by Satan as one might be accused before a court.
 3:1-10
 - 1. In this condition he was unsuitable to offer acceptable sacrifices.
 - 2. Joshua was grandson of Seraiah, the last high priest who had ministered before the temple was destroyed.
 - 3. The outcome of the vision is that Satan is denounced and the filthy garments are removed and clean clothes substituted.
 - 4. The import of the vision is that the priesthood will be cleansed and made acceptable for service.

- 5. The oracle ends in a promise that God will send His servant "the Branch" (cf. Isa. 11:1; Jer. 23. 5; 33:15; Zech. 6:12) who, of course is the Messiah
- E. The golden candlestick with seven lamps and two olive trees; 4:1-14
 - 1. The two anointed ones likely represent Zerubbable and Joshua, the civil and religious heads of the community who are given assurance that the temple will be completed.
 - 2. Despite the difficulties now in the way, Zerubbabel, who had laid the foundation, will complete the capstone amidst applause.
 - 3. One should not despise the day of small things.
 - 4. The seven represent the all-seeing eye of God in his constant rule of earth.
 - 5. Success comes not by might and power, but by the Lord's Spirit.
- F. The flying scroll. 5:1-4
 - 1. The vision answers the question: How can crime be removed from the Land?
 - 2. The scroll flies over the land and its curse destroys the housed of the thieves and perjurers.
- G. The woman sitting in an ephah. 5:5-11
 - 1. The woman, representing wickedness, sitting in a large dry measure (about seven gallons), is borne to Shinar where sin finds its natural home.
 - 2. With the temple rebuilt evil is to be removed from the land.
- H. The four chariots from between the copper mountains go forth to patrol the earth. 6:1-8
 - 1. These seem to symbolize God's protecting providence.
 - 2. The earth is at peace under the control of God. (Lewis, op. cit., pp. 76, 77)

III. PROPHETICAL PREACHING AGAIN. 6:9- 14:21

- A. The high priest is crowned to typify the branch. 6:9-15 (cf. Rev. 22:16; Heb. 7:1-4)
- B. Questions of the delegation from Bethel concerning fasts. 7:1-14
 It is not fasting but obedience, justice, and kindness that matters. 7:9-10
 (cf. Micah 6:8)
- C. Promises of a greater Jerusalem. 8:1-23

D. Promises of a greater King. 9:1-17

- E. Promises of a greater corner-stone and nail in a sure place. 10:1-12
- F. Prophecy of the betrayal and broken covenant. 11:1-17
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- C. Zechariah mentions the betrayal and notes the 30 pieces of silver. 11:12-13 (cf. Mt. 26:15; 27:9-10)
- D. Zechariah speaking of the looking "upon me whom they have pierced." 12:10 (cf. Din. 19:37; Rev. 1:7)
- E. Zechariah says "smite the shepherd." 13:7 (cf. Mt. 26:31; Mk. 14:27)
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- G. Zechariah mentions the fountain for cleansing. 13:1
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- I. One also finds many terms and expressions in the Revelation that are found in Zechariah.
 - 1. The four horsemen. 6:1-8 (cf. Rev. 6)
 - 2. The two olive trees. 4:3ff (cf. Rev. 11:4)
 - 3. The candlestick and seven eyes. 4:2-10 (cf. Rev. 1:12-13



The Written Prophecy of Zechariah

By H. A. "Buster" Dobbs

- I. Introduction.
 - A. The man.
 - The name Zechariah was common among the Jews. It means "the Lord remembers."
 - Zachariah was the son of Berechiah and the grandson of Iddo, who was one of the priests who came back to Jerusalem with Zerubbabel (Neh. 12:4).
 - 3. He was of the priestly office and of the family of Levi.
 - 4. He may have become the chief priest upon the death of his grandfather, Iddo.
 - B. The background.
 - Zechariah was contemporary with Haggai.
 - 2. The Jews who returned form Babylonian captivity have ceased their work of rebuilding the temple and the city.
 - a. Opposition voiced to the Persian king had resulted in discouragement and stoppage of work.
 - b. Sixteen years passed with little interest and no activity.
 - Zechariah and Haggai rebuked the workers and insisted that they get back to the job of rebuilding the temple and the walls of the city.
 - 4. The prophecy of Zechariah may be divided into three major parts; the first part consists of a series of vision; the second part deals with some Jewish fasts; the third part tells of the problems of the people and the coming victory of Messiah.
- II. The Book.
 - A. Part one -- a series of eight visions and the crowning of the high priest (1:1 to 6:15).
 - 1. The word of God came to Zechariah (1:1).
 - The nation warned to not follow the example of their fathers in turning away from God and disregarding his word (1:2-6).
 - 3. First vision: horsemen in a myrtle grove (1:7-17).
 - a. The nations were at peace and unaware of a gathering storm.
 - b. Jehovah was angry with the nations (probably because of moral corruption).
 - c. It is important to finish the house of the Lord because it is to influence the world for good.
 - 4. Second vision: four horns and four carpenters (1:18-21).
 - a. The four horns had broken and scattered Judah.
 - b. The four carpenters were to rebuild the nation.
 - c. Zechariah and the people were to do the work of

restoring a destroyed nation.

- Third vision: the man with a measuring line (2:1-13).
 - a. The man was sent to measure Jerusalem to find out how long and how wide it is.
 - b. The measuring-man was told to stop because Jehovah would be a wall round about Jerusalem and would be its glory.
 - The scattered people were now being recalled.
 - d. The peaceful empire (Persians) that had ordered the stoppage of the work of rebuilding would be punished (rise of the Grecian empire).
 - The Jews to rejoice because they were again chosen by Jehovah.
 - Jehovah to inherit Judah.
- Fourth vision: Joshua, the high priest, the angel of the Lord, and Satan (3:1-10).
 - a. Satan rebuked and not allowed to destroy Israel.
 - b. Joshua clothed in filthy clothes.
 - c. The filthy rags are taken away and replaced with a clean turban and clean clothes.
 - d. Jehovah's servant, the Branch, to come forth.
 - e. An unpolished stone watched over by the seven eyes of God.
- Fifth vision: a gold candlestick (4:1-14).
 - The candlestick has seven lamps.
 - a. The candlestick has seven lamps.b. The candlestick has a bowl on its top with pipes leading the seven lamps.
 - c. To keep the candlestick burning required no human agency, but oil was perpetually supplied by olive trees on either side of the candlestick.
 - d. This represented the provision of God and the lack of need for human power and might. God will accomplish his
 - e. Zerubbabel had laid the foundation for the temple and would live to see the work finished.
 - f. The olive trees represented two powers that serve the interest of Jehovah (priestly and kingly interest would bend to the will of the Lord).
- Sixth vision: the flying roll (5:1-4).
 - a. The flying roll represented the moral law of God.
 - b. The immoral will be punished.
- 9. Seventh vision: the woman in the ephah (5:5-11).
 - A woman in an ephah with a lead cover.
 - b. The woman represented wickedness.
 - c. The woman pushed back into the container and the leaden lid replaced.
 - d. Two winged-women lifted up the ephah.
 - e. The ephah carried to its house in Shinar.
 - f. Evil to be banished from Israel and take residence in another place.
- 10. Eighth vision: four chariots (6:1-8).
 - Four chariots, drawn by four horses, come from two brass mountains.
 - The chariots and their horses represented four spirits of
 - They go to the north country and throughout the earth.
 - The spirit of Jehovah was quieted and the north country had rest.
- The crowning of the high priest (6:9-15). 11.
 - a. The crowning of Joshua, the high priest, in the presence of men from Babylon.
 - The Branch to build the temple of the Lord.
 - c. Branch is to sit and rule upon his throne.

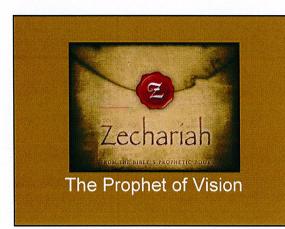
- d. Branch is to be a "priest upon his throne."
- e. Branch is to be prophet, priest and king.
- f. The crown to be taken from Joshua's head and kept in the restored temple as a reminder of this prophecy.
- g. The temple to be built by those who come from far off (Babylon).
- B. Part two -- answer questions about fasts (7:1 to 8:23).
 - Shall the weeping and fasting of the fifth month be continued (7:1-3)?
 - a. The Jews held feasts to commemorate victories and fasts to remember tragedy.
 - b. The fast of the fifth month was in memory of the destruction of the temple.
 - 2. The answer (7:4-14).
 - Fasting is valuable only when those who observe it have clean hands and a right attitude toward Jehovah.
 - b. Reminded of their rebellion against God which resulted in their exile.
 - 3. God's love for the Jews will fill Jerusalem with happiness (8:1-8).
 - 4. The people are told to rejoice, for God would give a conditional blessing (8:9-17).
 - a. It was God's purpose now to restore the nation and prosper the people.
 - o. The fasting of the past would be turned to joyful feasting.
 - c. Salvation is of the Jews.
- C. Part three -- the future for Israel and the nations of earth (9:1 to 14:21).
 - 1. The nations to be punished but Israel to be safe (9:1-8).
 - a. A prophecy of the conquest of Alexander of Macedonian.
 - b. Israel will be at peace.
 - 2. The coming Prince will bring peace and cut off the battle-bow (9:9-10).
 - 3. Israel will not suffer from the Greek invasion (9:11-17).
 - 4. Condition of safety is that they seek Jehovah and not idols (10:1-12).
 - a. Faithless shepherds (leaders) anger Jehovah.
 - b. Trusting Jehovah will bring peace and prosperity.
 - 5. Good and bad leaders (11:1-17)
 - a. Disaster can come if God is not honored.
 - b. Jehovah hates bad leaders.
 - c. The blood-sealed covenant will be broken.
 - d. God's favor sold for 30 pieces of silver.
 - e. Israel and Judah to be rejected.
 - 6. Judah to be a terror to the enemies of Jehovah (12:1-7).
 - 7. Judah to be blessed (12:8-9).
 - 8. Judah's rejection of God's mercy (12:10-14).
 - a. They shall look on him whom they pierced.
 - b. There shall be great mourning.
 - 9. The good shepherd and his treatment (13:1-9).
 - a. A cleansing fountain.
 - b. Family feuds will result.
 - c. The good shepherd will receive wounds in the house of his friend.
 - d. A fraction of the people will respond to God's offer of grace.
 - 10. Jehovah's universal reign (14:1-21).
 - a. Jerusalem to be plundered once again.
 - b. A new war for minds and souls will be fought by the one whose feet will stand upon the mount of Olives.
 - c. It will be a strange and unique day.
 - d. Healing waters will flow from Jerusalem.
 - e. Jehovah will prevail.

- f. Those who reject the good shepherd will rot.
- g. "Holiness to the Lord" shall be written on the bells of the horses and upon the cooking pots.
 h. The impure will be excluded.



Bible InfoNet Home Page

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Zechariah, the Man

- "He whom the Lord remembers" is the meaning of Zechariah's name (Keil 217)
- He was of priestly descent, being the son of Berechiah and grandson of Iddo (1:1, 7)
- Iddo was one of the chiefs of the priests who served under the high priest Jeshua at the time Zerubbabel returned from captivity (Neh. 12:1-4)
- Zechariah followed his grandfather in that role during the time of Joiakim, the high priest (Neh. 12:12-16)



Significant Dates

- "He commenced his prophetic labours in the second year of Darius Hystaspes, only two months later than his contemporary Haggai, in common with whom he sought to stimulate the building of the temple" (Keil 217)
- · Jack Lewis (74) noted three dates
 - "The call to repentance, November 520 (1:1-6)"
 - "The night visions, February 519 (1:7-6:8)"
 - "The response to the questions about fasting, December 518 (Chaps. 7-8)."



Apocalyptic Literature – 1

- Clinton Gill gave three keys to understanding apocalyptic literature like Zechariah, Daniel and Revelation
- (1) Often the figure or symbol suggests its own meaning
 - With such there is little difficulty, if one will 'do his homework' and place himself in the historic climate of the writer



Apocalyptic Literature - 2

- (2) The context of the symbolic passage often contains the necessary key to the meaning of the symbol
- (3) The third key is the historical allusion
 - One must be thoroughly conversant with the historic setting of the book, which requires years of disciplined study of ancient and Biblical history (259-260)
- The first half of the book involves the visions of the night



A Call to Return

- The prophet reminded them of God's anger with their fathers (1:2)
 - When they abandoned restoration of the temple, another Zechariah said, "Thus says God: 'Why do you transgress the commandments of the LORD, so that you cannot prosper? Because you have forsaken the LORD, He also has forsaken you" (2 Chron. 24:20).
- Zechariah asked them to return to God and from their evil ways, with signs of previous destruction all around (3-6)



Horsemen Among the Myrtles

- The riders of the horses represent God's servants who are keeping watch over the nations of the earth (1:7-17)
 - Though the earth is at peace, the sovereign God is ready to intervene in behalf of his depressed people
- God was "jealous" because Israel had spurned his love
 - He was prepared to deal with the nations who had gone too far in punishment
 - The temple and Jerusalem would be rebuilt



Four Horns and Four Smiths

- The four horns represent the hostile powers that had scattered God's people (1:18-19)
- The four smiths represent God's agents who would be sent to crush the oppressors of God's people (1:20-21)



The Measuring Line

- Some might have thought of Jerusalem in earthly terms (measure), but God planned for it to be a great city without limits protected by him (2:1-13)
- God called for his people to come out of Babel (the world)
- God planned to live with his people
- · All should be reverent before him



The Cleansed Priesthood

- Joshua (priesthood) represented the people before God (3:1-10)
 - Satan (adversary) accused him to prevent Israel from coming before God because of sin
- God forgave Joshua's sin and clothed him in holiness
 - If he was holy and faithfully performed his duties:
 - He would direct the affairs of the house of worship, keep it free from idols and have access to the Almighty
- · The Branch brings ultimate access to God



The Golden Lampstand

- He saw a lampstand with two olive trees providing oil for the lamps (4:1-14)
 - Zerubbabel (God's signet) would not rebuild the temple with human might but light provided by the Spirit
 - All obstacles (mountain) would be removed and the top stone put on the temple
- The two olive trees stand for the two anointed ones
 - Priests and kings were anointed



The Flying Scroll

- Zechariah saw a flying scroll with a twofold curse (5:1-4)
 - Stealing was cursed, because it was covetousness and one violated another's property rights (Exo. 20:15; 17)
 - False swearing was cursed, in large measure because it profaned God's name (Deut. 6:13; Lev. 19:12; Exo. 20:7)
- Israel had gone into captivity because of disregard for the Law of Moses



The Basket and the Woman

- After the curses, Zechariah saw a flying basket with a lead cover (5:5-11)
 - Inside was a woman described as wickedness
- Two women with wings lifted the basket to take it to Shinar, "a symbol of Satan's world government" (Hailey 346)
 - It symbolizes the complete removal of evil from God's kingdom



The Four Chariots

- Four chariots come from between two bronze mountains (6:1-8)
 - Red horses may represent war (Rev. 6:3-4);
 Black horses with a scale in the chariot, perhaps representing scarcity (Rev. 6:5-6)
 - White horses (victory?); Grey, or variegated, strong horses draw the fourth chariot (compare Ezek. 14:21; 5:16-17)
- The angel says the chariots are the four winds carrying out God's purpose
- They go to the north and south, then to and fro successfully silencing the heathen nations



Crowning the High Priest

- "Zechariah does not refer to the Messiah by inference or allusion. He's the most specific of all the minor prophets in his Messianic forecasts" (Gill 261)
- Joshua (High Priest) was to be crowned with a double tiered crown (6:9-15)
 - "The Branch," a clear reference to Christ
 - He would build "the temple of the LORD" and "sit and rule on His throne."
 - Hebrews 7:1-8:2 Priest on his throne and minister of the sanctuary



Jehovah's Kingdom - 1

- After announcing the judgment against the nations, Zechariah proclaims Jehovah will establish his kingdom (9:9-10)
 - The faithful are told to rejoice and shout because their King is coming
 - "He was acclaimed as king on that occasion; the people rejoiced; spread their garments before him; they waved their palms and rejoiced" (Boles 81)
 - He is just in character and rule (2 Sam. 23:3; Isa. 11:1-5; Jer. 23:5-6)
 - He has salvation



Jehovah's Kingdom – 2

- In contrast to earthly kings, He is humble, as is shown by riding on the unbroken colt of a donkey (Matt. 21:1-11; Mark 11:1-10; Luke 19:29-38; John 12:13-19)
 - Cutting off the chariot and battle bow indicate he will not use carnal means to establish his government (John 18:36)
 - His reign would be over the entire earth, including Israel, Judah and the nations (Ps. 72:8; Mark 16:15-16)



The Insulting Price

- While false shepherds demanded a price, the True Shepherd left it to them to decide the value of his work (Zech. 11:12-13)
 - Thirty pieces of silver was the price of a slave gored by an ox (Ex. 21:32)
 - The most likely explanation of "throw it to the potter" is "that it was proverbial, indicating utter worthlessness,--'fling it away'" (Hailey 383)
 - The Lord's contempt for it is seen in the words "that princely price"



The Greatness of God and Fate of Jerusalem

- "All the heathen powers, the nations of the unregenerate, will be gathered against spiritual Jerusalem in attempts to destroy it, but Jehovah will fight for His people" (Zech. 12:4; Hailey 387)
 - He will smite the horses with terror and the riders with madness
 - The Lord will have the enemies utterly confused and their weapons impotent
 - This spirit of militancy against the Lord's city and people will lead only to the violent destruction of the foes"



The Coming Messiah

- Judah would be delivered through God pouring out the "spirit of grace and supplication" (12:10-11)
 - God's unmerited favor would lead them to repent and make requests of him
 - Having pierced God through blasphemous rejection, they would pierce his Son (John 19:37)
 - There would be universal mourning, seemingly like that for Josiah when, it is thought, he was killed at Hadad Rimmon, a village near Megiddo (2 Chron. 35:20-25)



The Fountain and the Smitten Shepherd – 1

- There will be bountiful provision to remove sin, as the "fountain" shows (13:1-2)
 - Idols will be cut off in Messiah's rule
- "The Man who is My Companion" is one who is united in purpose with God (13:7)
 - The command to "strike the Shepherd" shows they fulfilled God's purpose (Acts 2:23)
 - The "scattered" sheep are the disciples (Matt. 26:31-32; Mark 14:27)



The Fountain and the Smitten Shepherd – 2

- · Judgment and refining will follow (13:8-9)
 - Two-thirds will be "cut off and die"
 - One-third will be refined by trials and afflictions (1 Pet. 1:6-7; 4:12-13)
 - They will call upon the Lord's name, he will call them his people and they will call him their God (Hosea 2:1, 23; Rom. 9:25-26; 1 Pet. 2:9-10)



The Coming Messiah

- Zechariah describes "The day of the Lord," which is a day when God will make himself known to his people
 - God will fight for his people and provide a valley of escape to the beseiged
 - The Lord will reign as king over all the earth
 - The curse will be on all those who war against his holy city
 - A portion of the nations will turn to the Lord in thanksgiving
 - Everyone in God's house will be holy

Zechariah - The Prophet of Vision

[This is in the *Prophets At-A-Glance* track and the rationale for this is: In each of these the presenter should (1) survey the book emphasizing its highlights and (2) draw a major theme from the prophet's message as suggested by the title of the lecture for that particular book.]

"He whom the Lord remembers" is the meaning of Zechariah's name (Keil 217). He was of priestly descent, being the son of Berechiah and grandson of Iddo (1:1, 7). Iddo was one of the chiefs of the priests, who served under the high priest Jeshua at the time Zerubbabel returned from captivity (Neh. 12:1-4). Zechariah followed his grandfather in that role during the time of Joiakim, the high priest (Neh. 12:12-16). "He commenced his prophetic labours in the second year of Darius Hystaspes, only two months later than his contemporary Haggai, in common with whom he sought to stimulate the building of the temple" (Ibid). Jack Lewis (74) noted three specific dates for things found in the book. "(1) The call to repentance, November 520 (1:1-6); (2) The night visions, February 519 (1:7-6:8); and (3) The response to the questions about fasting, December 518 (Chaps. 7-8)."

Zechariah, along with Daniel and Revelation, can be categorized as apocalyptic literature. Gill laid out three keys to understanding the figures and symbolism of apocalyptic wrting. He described the first by saying, "Often the figure or symbol suggests its own meaning. With such there is little difficulty, if one will 'do his homework' and place himself in the historic climate of the writer" (259-260). The first half of the book, according to Clyde Woods, "while containing several visions granted to Zechariah, is relatively easy to understand, consisting primarily of a call to Israel and encouragement for the responding people" (38). Writing at nearly the same time, Haggai and Zechariah urged the Jews who had returned from captivity to rebuild the house of the Lord.

"But like the prophets before them, Haggai and Zechariah are concerned with much more than merely rebuilding a physical structure. They admonish the people to center their hearts and minds on the Lord, and to treat their fellowmen with integrity and love" (Willis 77). God, after announcing that he was once more prepared to bless Jerusalem and Judah, instructed, "These are the things you shall do: Speak each man the truth to his neighbor; Give judgment in your gates for truth, justice, and peace; Let none of you think evil in your heart against your neighbor; And do not love a false oath. For all these are things that I hate" (Zech. 8:16-17).

Concerning chapters 9-14, Woods wrote, "The second half of the book, however, is difficult to interpret; it belongs to that category of writings known as apocalyptic literature. Its general theme is that the Lord will accomplish his purposes for Israel" (38).

As a great prophet of the coming Messiah, Zechariah is often overlooked. "Zechariah does not refer to the Messiah by inference or allusion. He's the most specific of all the minor prophets in his Messianic forecasts" (Gill 261).

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Notes On "That Day" In Zechariah

- A. The prophets Haggai and Zechariah spoke after the children of Judah returned from captivity. In the year of Cyrus' reign he gave a decree that all the Jews could return to Palestine if they desired (2 Chron. 26:22,23). Cyrus actually took Babylon in 549 B.C. In 536 or 537 B.C. Zerubbabel led 50,000 Jews back to Palestine where work on the temple was begun in the second year, the second month (Ezra 3:8). Soon thereafter the work was stopped until the second year of the reign of Darius (Ezra 5:7-24). In the second year of Darius' reign, the sixth month, God raised up Haggai the prophet (Haggai 1:1) and about two months later Zechariah (Zech. 1:1). Their purpose was to stir the people to complete the work of rebuilding the temple (Ezra 5:1,2; 6:14; Haggai 1:14).
- B. In order to understand "that day" in Zech. 13:1 we need to consider the background in several chapters. It is true "that day" was future at the time Zechariah spoke because this was 520 years before Christ. But it is not still future as a study of the book will show.
- C. "That day" does not refer to the judgment day but to the coming of Christ, the establishment of the kingdom, and the Christian Dispensation. Consider:
 - 1. Zechariah 6:12,13 refers to the coming of The Branch which all agree refers to Christ.
 - Zechariah 6:15 says "they that are far off shall come and build in the temple of the Lord." "They that are far off" refers to the Gentiles. Peter called the Gentiles them that "are afar off" (Acts 2:379) and Paul pictures the Gentiles as them that "were far off" while the law was in force and before Christ died (Eph. 2:12,13). The Gentiles never did build in the literal physical temple of God in Jerusalem so this refers to the church which is the temple of God (1 Cor. 3:16; Eph. 2:19-22). Both Jews and Gentiles are a part of it (Eph. 2:13-16).
 - 3. Zechariah 8 contains a promise of a greater Jerusalem which would be true for several reasons.
 - a. It would be called "a city of truth" (8:3). The Gospel went forth out of Jerusalem (Luke 24:29; Acts 1:8; Acts 2:1-47).
 - b. It would be called "the mountain of the Lord of hosts the holy mountain" (8:3). Isaiah 2:1,2 shows this is where the church would begin and the government of God's church would begin.

- 4. Zechariah 9 promises a greater king.
 - a. The King would come, "he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foul of an ass" (9:9).
 - (1) 1 Peter 3:18 describes Christ as the just king.
 - (2) Christ brought salvation to mankind (Lk. 19:10; Acts 4:12).
 - (3) Christ came riding on an ass and Zechariah 9:9 is quoted by Matthew as being fulfilled (Matt. 21:1-5).
 - b. The King would "speak peace unto the heathen: and his dominion shall be from sea even to sea, and from the river even to the ends of the earth."
 - (1) Paul said Christ preached "peace to you which were afar off" (Eph. 2:17).
 - (2) Christ has all authority in heaven and earth (Matt. 28:18).
 - c. Christ is the King promised.
- 5. Zechariah 10 is a promise of a greater cornerstone and a nail (10:4). The idea of something permanent and secure. Cf. Ezra 9:8 and Isaiah 22:23, the latter definitely a prophecy about Christ.
- 6. Zechariah 11 is a promise of the betrayal and a broken covenant.
 - a. Zechariah 11:12 tells about the price of His betrayal. According to Matthew 26:13 and 27:9 it was fulfilled at Christ's betrayal.
 - b. Zechariah 11:13 is a prophecy that the money paid for Christ's betrayal would be used to buy a potter's field. Matthew 27:1-9 and Acts 1:18,19 show that it was used for this purpose.
 - c. Christ was the shepherd that God raised up (Zech. 11:16; Cf. John 10:1ff).
- 7. Zechariah 12 is a promise of a greater sacrifice which would come "in that day."
 - a. The context "of that day" runs throughout the book of Zechariah.

- the coming of Christ and the beginnings of Christianity.
- c. Note that "in that day" is mentioned in Zechariah 12:3,4,6,8,9 and 11.
 "In that day" Christ would die upon the cross of Calvary as verse 10 plainly states.
 - (1) "They shall look upon me whom they have pierced." John 19:37 quotes this language and applies it to Christ. Cf. Psa. 22.
 - (2) "They shall mourn for him."
- 8. Zechariah 13 begins with "In that day" (Zech. 13:1). (1,2,4)
 - a. "In that day" there would be a fountain opened for the sins and uncleanness. Hebrews 9:11-14 clearly show that the blood of Christ was made available and men can now enjoy its benefits, Acts 2:1-47.
 - b. It was "in that day" that God would cut off or "cause the prophets and the unclean spirit to pass out of the land.
 - c. The context before Zechariah 13:1,2 definitely shows that "that day" refers to the coming of Christ and the beginning of Christianity and not some day that is yet future from our time.
- 9. But what about the context following Zechariah 13:1,2?
 - a. Zechariah 13:4 mentions "in that day" and among the many things that would happen would be the smiting of the shepherd and the scattering of the sheep (Zech. 13:7). Jesus quotes this in Matthew 26:31 and applies it to himself. Also "in that day" "I will say, it is my people: and they shall say, The Lord is my God" (Zech. 13:9). 2 Corinthians 6:16 quotes this and applies it to the relations between Christ and Christians today.
 - b. Zechariah 14:4 says "and his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east...."
 - (1) Christ was on Mt. Olivet many times during his personal ministry and it was from that mount He ascended back to the Father (Acts 1:11,12).
 - (2) The Bible nowhere says Christ will set foot on this earth in connection with his second coming and the judgment day, but we'll meet Him in the air (1 Thess. 4:13-17).

- (1) Christ is now king over heaven and earth with all authority (Acts 2:36; Matt. 28:18; 1 Pet. 3:22).
- (2) Paul says there is now "one Lord" (Eph. 4:1-6).
- d. Again in Zechariah 14:13 "in that day."
- e. Finally in Zechariah 14:20 "in that day" there shall be "Holiness Unto The Lord." God's people are now holy people in the Lord (2 Cor. 6:14-18; Heb. 12:14; 1 Pet. 1:14-16; 2:5,9).
- 10. An examination of "that day" clearly indicates it was yet to come at the time Zechariah wrote (500 years before Christ) but it is not still in the future.
 - a. All the evidence from the book of Zechariah shows that it referred to events connected with the coming of Christ the first time and the early beginnings of Christianity.
 - b. Revelation 20:2 has absolutely no connection with "that day" of Zechariah.
 - c. It is true the Lord is coming back one day to judge the world, but the judgment day is not the day talked about in the book of Zechariah. If it is then Christ will have to do the same things He did the first time, when He comes again, to get them "in that day." Hebrews 9:24-28 shows that Christ will not come the second time to offer Himself as a sacrifice.

- government of God's church would begin.
- c. It would be where God would say "they shall be my people, and I will be their God in truth and in righteousness." (8:8) 2 Corinthians 6:16 quotes this language and applies it to Christians who make up the church now.
- 4. Zechariah 9 promises a greater king.
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- 7. Zechariah 12 is a promise of a greater sacrifice which would come "in that day."
 - a. The context "of that day" runs throughout the book of Zechariah.
 - b. The events "of that day" that Zechariah is talking about were events
 500 years in the future at the time he wrote, but which found their
 fulfillment in the coming of Christ and the beginnings of Christianity.
 - c. Note that "in that day" is mentioned in Zechariah 12:3,4,6,8,9 and 11.
 "In that day" Christ would die upon the cross of Calvary as verse 10
 plainly states.
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- (2) The Bible nowhere says Christ will set foot on this earth in connection with his second coming and the judgment day, but we'll meet Him in the air. (1 Thess. 4:13-17)
- c. Zechariah 14:6-9 says "in that day" the "Lord shall be king over all the earth: in that day shall there be one Lord, and hisname one."
 - (1) Christ is now king over heaven and earth with all authority.

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 - a. All the evidence from the book of Zechariah shows that it referred to events connected with the coming of Christ the first time and the early beginnings of Christianity.
 - b. Revelation 20:2 has absolutely no connection with "that day" of Zechariah.
 - judgment day is not the day talked about in the book of Zechariah. If

could return to Palestine if they desired. (2 thron. 20.22,20, 6,743 back to Palestine Babylon in 529 B. C. In 536 or 537 B. C. Zerubbabel led 50,000 Jews back to Palestine where work on the temple was begun in the second year, the second month. (Ezra 3:8) Soon thereafter the work was stopped until the second year of the reign of Darius. (Ezra 5:7-24) In the second year of Darius reign, the sixth month, God raised up (Haggai the prophet (Haggai 1:1) and about two months later Zechariah. (Zech. 1:1) Their purpose was to stir the people to complete the work of rebuilding the temple. (Ezra 5:1,2; 6:14; Haggai 1:14)

In order to understand "that day" in Zech. 13:1 we need to consider the background in several chapters. It is true "that day" was future at the time Zechariah
spoke because this was 520 years before Christ. But it is not still future as a
study of the book will show.

"That day" does not refer to the judgment day but to the coming of Christ, the establishment of the kingdom, and the Christian Dispensation. Consider:

- 1. Zechariah 6:12, 13 refers to the coming of The Branch which all agree refers to Christ.
- 2. Zechariah 6:15 says "they that are far off shall come and build in the temple of the Lord." "They that are far off" refers to the Gentiles. Peter called the Gentiles them that "are afar off" (Acts 2:29) and Paul pictures the Gentiles as them that "were far off" while the law was in force and before Christ died. (Eph. 2:12,13) The Gentiles never did build in the literal physical temple of God in Jerusalem so this refers to the church which is the temple of God. (1 Cor. 3:16; Eph. 2:19-22) Both Jews and Gentiles are a part of it. (Eph. 2:13-16)
 - 3. Zechariah 8 contains a promise of a greater Jerusalem which would be true

1.0 for I And I heaven"

Jehovah Clohiym - Jehoval is the Jehovah is the Debrew D. T.

6,823 in the Debrew D. T.

2. Cloydiym is used 2,570 times at large a plural term on largente the not only the majesty! The not only the majesty! The

Match the following - Chapters 1-5 1. R. Zechansk 2, & Then yes now 3. If my words smy statutes 4. If I man on a red horse 5. a dam returned to Jemselem b. Di Forker that truck you 7. ge Joshua the high griest 8. Do West bring forth as my house shall to linet in it 9. al Eke land of Berutheld 6. From your end erage c. - Son of Borechiah of a commended by any prophets for aring the mystle trees & p. Concheto the apple of his eye e & Satin Standing at his tipthend I my severt the Branch It a have land the foundation do sitteth in the midst of the eghin

True or False

7 1. Zechariah saw four chariots. 61/

F 2. The mountains were of gold. 6.11

_____ 3. Zechariah understood what he saw. 6,4

These chariots are the four spirits (or winds). 6.5

5. The black horses went into the south country. 6.6

7 6. They are pictured as walking "to and fro" through the earth. 6:7

_______7. A crown of silver and gold was to be placed on Joshua's head. 6 / //

7 8. Zechariah mentions the BRANCH in chapter 6. 6/12

7. The BRANCH would build the temple of God. 6i/2

10. The BRANCH would be priest and king on his throne at the same time. 6113

____11. "They that are far off" refers to the Jews still in distant countries. 6/15

12. The four chariots in chapter six symbolizes God's protective providence. 6/1-4

13. Zechariah received his second message from God (after the visions) in the fourth year of Darius' reign. 7.

7 14. The seventh chapter deals with the questions of fasting. 7/3

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_____17. God told them that their fasting was not for him but for themselves. 7.'5-6

18. Instead of fasting God told them that they should show judgment, mercy and compassion. 7, 9

19. God named four different type people that they were not to oppress. 7,10

<u> </u>	A heart as an adamant stone is a soft heart. $7,72$
<u> </u>	People can reach such a state that God will not hear them. 7/13
<u> </u>	God is pictured as being jealous in chapter 8. 8//
<u>7</u> 24.	God said Jerusalem would be called a city of truth. 8.3
<u> </u>	Chapter eight pictures a "remnant" of people being saved. 816
<u>T</u> 26.	"And they shall be my people, and I will be their God" is quoted in 2 Corinthians 6:16. $\mathcal{B}'_i\mathcal{B}$
<u> </u>	God admonishes his people to be strong. $8'.9$
<u>7</u> 28.	The statement "speak ye every man truth with his neighbor" is found in chapter 8. 8.76
<u>T</u> 29.	God hates false oaths. 8.77
<u></u>	God names the fasts of four different months in chapter 8. $8i'/9$
<u></u>	The first part of chapter 9 begins with a "burden" against the heathen nations. $9.7-5$
<u>F</u> 32.	Tyrus was a sea-coast town when Alexander the Great destroyed it. 913
<u>33.</u>	Chapter 9 mentions a bastard ruling over Ashdod. 9.6
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<u>F</u> 36.	The king is pictured as having dominion over Palestine only. 970
<u>37.</u>	Judah and Ephraim are pictured as a bow and arrow. $\mathfrak{I}'/\mathfrak{I}$
<u></u>	The goodness and beauty of God are pictured in chapter 9. $9/7$
<u>F</u> 39.	The idols they worshipped literally spoke vanity. 10, 2
7 40.	The diviners are pictured as comforting in vain. 10, 2

1.2	chapter 10. 10,6,7,10
<u>T</u> 43.	The cedars of Lebanon suggest strength or that which is at the top. // '/
<u>F</u> 44.	Joshua was told to feed the flock of God. //, 4
<u>45.</u>	The scribes, Pharisees, and Sadducees are probably pictured in chapter 11. ///5
<u>F</u> 46.	The stave called Beauty meant unity or binders. $11:7$
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<u>F</u> 48.	The covenant that God broke in 11:10 is the one he made with Abraham.
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<u> </u>	Thirty pieces of silver was about the price paid for a common slave. 41.32
<u>F</u> 51.	The potters' field was a field where the very rich were buried. ////3
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<u></u>	Man does have a spirit in his body and God formed it. $/2!/$
<u></u>	"In that day" is mentioned at least six times in chapter 12. 12, 3,4,6,8,9,11
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<u> </u>	Zechariah 14 speaks of the time when there would be one Lord. 1479
<u>F</u> 68.	All nations are pictured as going up to literal Jerusalem to worship. 14/16
<u>T</u> 69.	Bells upon horses shall be in that day. 14120
<u></u>	Jerusalem is pictured as a city of safety. $/4///$
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c. "H	e shall sit and rule upon his throne" (6/13) Het. 1/3,8
d. "H e. "H	e is just" (9:9) Describes his personal character + rule, aving salvation" (9:9) Full and complete salvation
f. "R	iding upon an ass" (9:9) Humbley lowly in officiation

g. "His dominion shall be from sea to sea" (9:10) But on A - Can de

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_ 2.7
Bonus Question: Quote Zechariah 6:12-13 (without a mistake) and you will receive five extra points.
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name in the BRANCH; and he shall grow up out
of his place and he shall bill the temple of
the Ford: Even by shall build the temple of
the ford; and he shall bear the glow, and shall sixtand sule upon his throne;
and shall seff and rule upon his throng
and he shall be a quest upon his there
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sechansk to come on the scene about two
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)

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26.	"And they shall be my people, and I will be their God" is quoted in 2 Corinthians 6:16.
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31.	The first part of chapter 9 begins with a "burden" against the heathen nations.
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35.	The king is pictured as being just, a saviour and lowly.
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43.	The cedars of Lebanon suggest strength or that which is at the top.
44.	Joshua was told to feed the flock of God.
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49.	The price paid for the shepherd and his work was thirty pieces of silver.
50.	Thirty pieces of silver was about the price paid for a common slave.
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52.	A foolish shepherd is pictured in chapter 11.
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54.	"In that day" is mentioned at least six times in chapter 12.
55.	"And I will pour upon the house of David" probably pictured the coming of the Holy Spirit on Pentecost.
56.	Zechariah 12:10 regarding those looking on the pierced one was fulfilled when Christ hung on the cross.
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59.	The fathers and mothers of some prophets are pictured as rejoicing in their lies.
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	b.	"The	e counsel of people shall be between them both"
	c. "He shall sit and rule upon his throne"		shall sit and rule upon his throne"
	d.	"He	is just"
	e.	"Hav	ving salvation"
	f.	"Rid	ing upon an ass"

	h.	"In that day there shall be a fountain opened"
	i.	"And his feet shall standupon the mount of Olives"
2.	Exp	plain the following:
	a.	"Behold the man"
	b.	"He is the Branch"
	C.	"He shall grow up out of his place"
	d.	"He shall build the Lord's temple"
	e.	"He shall bear the glory"
	f.	"He shall be both king and priest on his throne"
	g.	"And the counsel of peace shall be between them both"

3onus Question: /	Answer correctly and receive three bonus points.
Where was the wo	man (representing wickedness) sitting in the ephah taken?

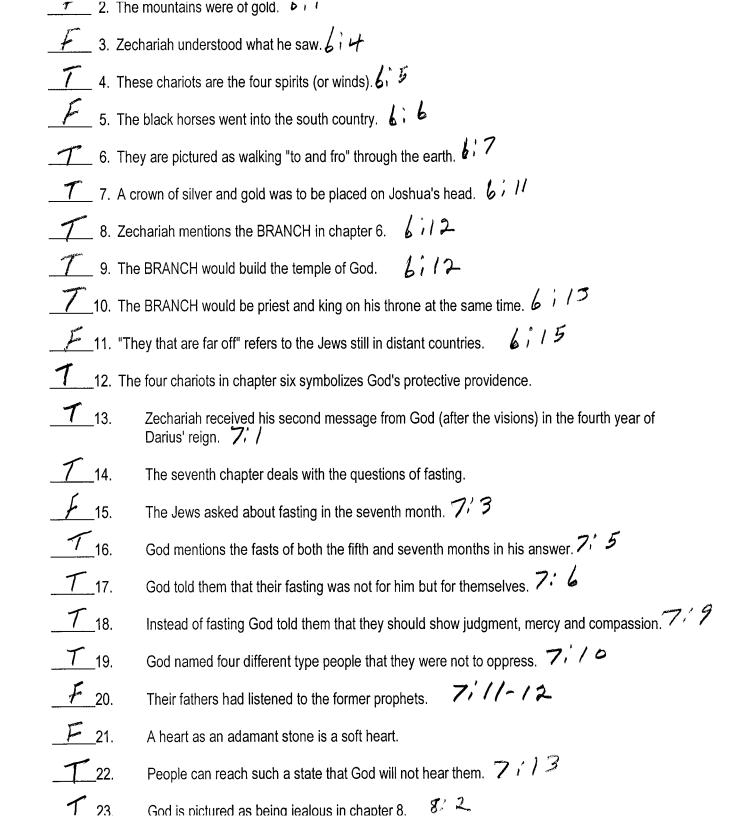
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40.	The diviners are pictured as comforting in vain.
41.	The "nail" mentioned in chapter ten suggests security, permanency,
	2324252627283031323334353637383940.

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Bonus Question: If you get all parts correct you will receive five extra points. Be specific in your answer. The angel promised Joshua a three-fold reward if he was righteous in his personal deportment and was faithful in his discharge of priestly duties. Name the three parts of the reward. a. b.			

C.

True or False			
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3.	Zechariah understood what he saw.		
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12.	The four chariots in chapter six symbolizes God's protective providence.		
13.	Zechariah received his second message from God (after the visions) in the fourth year of Darius' reign.		
14.	The seventh chapter deals with the questions of fasting.		
15.	The Jews asked about fasting in the seventh month.		
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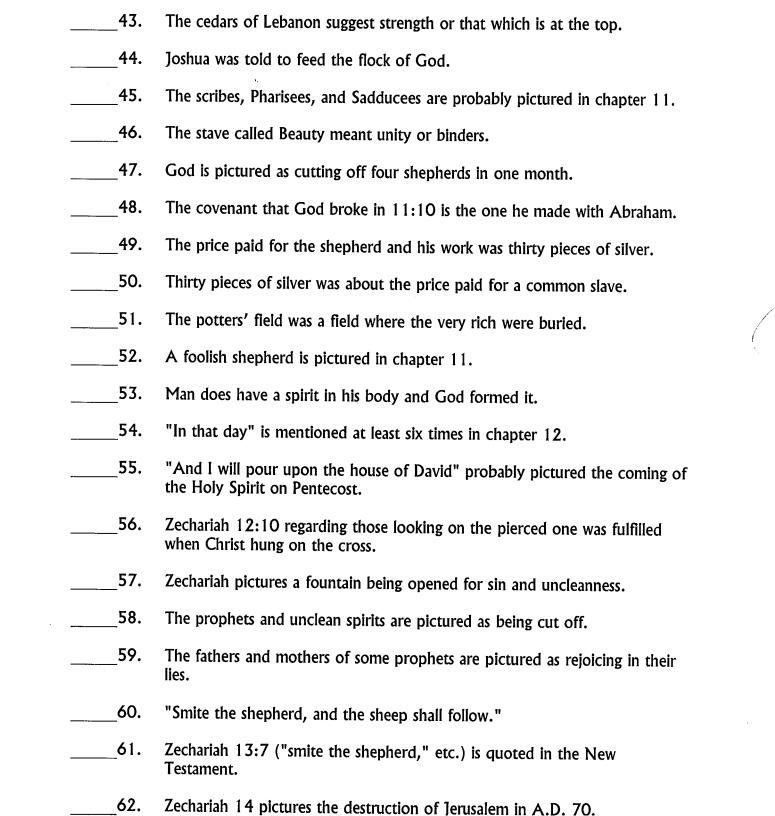
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here u	as the u-		enting sichedra
f.	to only	an refres	enting unchedre

Instructor: James Meadows

Date: June 9, 2008

List all the references to Christ as the Messiah or different ways He is mentioned in Zechariah, and what each term means – Just Brief Answers.

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MALACHI

James Meadows

Introduction

1. Malachi

- a. His name means "my messenger."
- b. We know nothing about Malachi except what is found in this book.
- c. John Kachelman in his book, <u>Studies in Malachi</u>, suggests the following characteristics of Malachi learned from his prophecy.
 - (1) First, he was willing to be used by God (1:1).
 - (2) Second, he courageously confronted error in religious practice (1:6, 14).
 - (3) Third, he exhibited sensitivity regarding departure from God's commands (1:12; 2:8; 3:9).
 - (4) Fourth, he boldly demanded repentance (4:1ff).
 - (5) Fifth, he had a vision of the coming Messiah (3:1-3) (page 5).
- 2. Historical background leading up to Malachi.
 - a. Zerubbabel and the people return from Babylon (Ezra 3:1-4 536 B.C.).
 - b. Foundation of the temple started (Ezra 3 535 B.C.).
 - c. Work of Haggai and Zechariah started (52 B.C.)
 - d. Temple finished (Ezra 4:15 515 B.C.).
 - e. Ezra goes to Jerusalem with a letter from Artaxerxes (Ezra 7:8 458 B.C.).
 - f. In the 20th year of Artaxerxes, Nehemiah goes to Jerusalem to rebuild the walls (Nehemiah 2 444 B.C.).
- 3. Some facts revealed in Malachi.
 - a. Malachi contains 55 verses and God is mentioned in 53 of them. God is the all important subject.
 - b. Characteristics of God:
 - (1) Love (1:2; 2:11).
 - (2) Hate (1:3; 2:13, 16).
 - (3) Angry (1:4).
 - (4) Wearied (2:17).
 - (5) Has pleasure and displeasure (11:10, 13; 3:4).
 - (6) Threatens (2:3; 3:11).
 - (7) Blesses (3:10-12).
 - (8) Curses (2:2, 9, 12; 3:9).
 - (9) Key Words
 - (10) "Lord" 46 times
 - (11) "Says the Lord" 25 times
 - (12) Lord of Hosts 20 times

- (14) First of the prophets to omit a judgment against the heathen, but he certainly presents judgment against Israel.
- During the time of Nehemiah and Malachi similar condition prevailed. 4.
 - The priesthood was polluted (Neh. 13:29; Mal. 2:8). a.
 - Their marriages involved them with paganism (Neh. 13:13-27; Mal. 2:10-16). b.
 - They were not paying the tithes (Neh. 13:10-12; Mal. 3:10). C.
 - Abuse of the poor (Neh. 5:1-5; Mal.3:5). d.
 - Malachi's work probably came just a little later than Nehemiah about 440 e. B.C.
- A question asked some eight times in the book reveals the condition of the people 5. - "Wherein" or "How?"
 - "Wherein has thou loved us?" (1:2) They doubted the genuineness of a. God's love.
 - "Wherein have we despised thy name?" (1:6) The name of the Lord b. despised by the priest.
 - "Wherein have we polluted thee?" (1:7) The sacrifices were polluted. C.
 - "Wherefore" (2:14) Marriage rites were defiled. d.
 - "Wherein have we wearied thee?" (2:17) God's justice doubted. e.
 - "Wherein shall we return?" (3:7) There was perpetual departure from God. f.
 - "Wherein have we robbed thee" (3:8) They were robbing God. g.
 - "Wherein have we spoken against thee?" (3:14) Blasphemy. h.
- Malachi uses the dialectic method of teaching. 6.
 - An assertion is made. a.
 - A questions that the assertion provoked is raised. b.
 - There is an elaboration of the original assertion with additional facts and C. illustrations.
- Statements God made about them. 7.
 - I have loved you (1:2-3). a.
 - You have despised my name (1:6-7). b.
 - Judah has been faithless (2:16-16). C.
 - You have wearied the Lord with your words (2:17). d.
 - From the days of your fathers you have turned aside from my statutes (3:7). e.
 - You have robbed me (3:8) f.
 - Your words have been stout against me (3:13). g.

- Countrie of Flatacili as given by Franklin Camp.
 - a. Malachi 1:1-5 God's love for the nation—undeniable.
 - b. Unacceptable Sacrifices 1:6-14.
 - c. Malachi 2:1-9 Unkept obligations Priests.
 - d. Malachi 2:10-16 Untrue husbands divorces.
 - e. Malachi 2:17-3:1-6 Unexpected judgment.
 - f. Malachi 3:7-12 Unmeasured blessings.
 - g. Malachi 3:13-4:3 Unwarranted assertions they denied there was justice.
 - h. Malachi 4:4-6 Unforgettable farewell.

 1) Admonition v. 4 "Remember."
 - 2) Promise v. 5 "I will send."
 - 3) Warning v. 6 "Lest I come and smite the earth with a curse."

<u>Discussion</u>: The following outline is taken from James Meadows' book, <u>A Study of the Minor Prophets</u>, pp. 51-52).

- I. God Really Loves Israel (Malachi 1:1-5).
 - A. In view of all that was happening some questioned that God loved Israel.
 - B. God points out his love by saying "I loved Jacob, and yet I hated Esau." The expression "hate" here means "loved less." (Cf. Gen. 29:31; Deut. 21:15).
 - 1. Judah was punished, but restored after 70 years (Jer. 29).
 - 2. Edom (Esau) was destroyed forever.3. Jacob stands for Israel (came from Jacob).
 - 4. Esau stands for Edom (came from Esau).
 - 5. The passage is not talking about individuals, but the two nations at this particular time. Note the context:
 - a. God had returned Israel from captivity and they had rebuilt the temple. Proof that God loved Israel.
 - b. Had the Edomites returned? No! Proof that God hated them and their wickedness (Jer. 49:7ff; 25:9,21).
 - (1) Cyrus had allowed the Israelites to return and rebuild.
 - (2) But the Edomites had not returned, furthermore God had said if they try to rebuild I'll see that they are not successful (v. 4).
 - 6. God hated the nation and the way they lived.
 - a. Consider Genesis 12:3.
 - b. Consider Genesis 25:22.c. Refused to let Israel pass through their land (Num. 20:14ff).
 - d. Consider Psalms 137:1-7.
 - e. Consider Revelation 2:6.
 - 7. Thus God gives proof that he had loved them. Every false doctrine grows out of a false conception of God. That shows all the way through the book

- II. Uligouly phest repulsed (Flatacili 1.0 2.7).
 - A. Jehovah dishonored, and they are so depraved that they inquire, "Wherein?" (Malachi 1:6).
 - B. Offer polluted bread—that is, contrary to law. Leviticus 1 and 22 forbids certain types of offerings. "Bread" includes all types of offerings. This refers to the sacrifices (Lev. 21:6; Ezek. 44:7).
 - C. They said "table of Jehovah is contemptible" (Malachi 1:7). No respect for.
 - D. A challenge to offer to their Persian Pasha their blind and crippled animals. They were offering to God, the I Am that I Am, a gift so contemptible that they should have been executed for contempt if offered to Pasha (Malachi 1:8).
 - E. God had rather have doors of temple closed than to have such worship (Malachi 1:10). This is nothing but "temple trampling" (Isa. 1:12). Do we have such worship today? Do we use our income for our own pleasures and then give God the scraps and leftovers like we do the dogs and cats?
 - F. Promise of glorious future when Gentiles will worship acceptably to God (Malachi 1:11) (Cf. Jon. 4:24). Rev. 5:8 Incense Heb. 13:15-16 Pure offering.
 - G. Hirelings expose their true attitudes: Not satisfied with what they get, and complain of the work involved in offering sacrifices (Malachi 1:12-13).
 - H. Man condemned who could do better in his sacrifice (Malachi 1:14; Cf. 2 Cor. 8:12). "This oracle of Malachi will never go out of date as long as the world has people who feel that though nothing is too good for our homes, just anything will do for the Lord" (Lewis).
 - I. This is a special oracle for priests.
 - 1. Their blessings to be cursed (Malachi 2:2).
 - 2. They refused to lay it to heart.
 - J. Contrast between Levi and his descendants as regards covenant.
 - 1. Levi:
 - a. My covenant with HIM, i.e., guarded as precious thing (Malachi 2:5).
 - b. Of life and peace.
 - c. He feared reverenced the Lord. Contrast with verse 6 of Chapter 1.
 - d. Law of truth in his mouth Knew Lord's will. Function. Hag. 2:11.
 - e. Unrighteousness not in his lips that is no crookedness.
 - f. Walked with the Lord (Amos 3:3).

- a. But YE are turned aside do not do work that you should do. b. Cause others to stumble.
- c. In so doing have corrupted covenant of Levi.
- K. All such religious leaders to be despised (Malachi 2:9).
- III. God hates divorce or putting away (Malachi 2:10-16).
 - A. The men of Judah were dealing treacherously with the wives of their youth.

 V. 15 "not one has done so who had a residue of the spirit" (ASV).
 - B. "In a world where at least one marriage in three marriages ends in divorce and where the mixed marriage is common in which the effect upon the children is largely ignored, we would do well to listen to Malachi" (Lewis).
 - C. Divorce—Is it intrinsically wrong?
 - 1. Legally there is such a thing as divorce from bed and board (William Woodson).
 - a. Few years ago there was a man in Jackson that was extremely mean to his family.
 - b. She finally kicked him out and told him, "I don't want to get married again," and if you straighten up you can come back.
 - c. The elders agreed with her decision.
 - 2. I Corinthians 7:11-12:
 - a. "depart" Greek word charizo.
 - b. "Asunder"
 - c. "Unmarried" —Greek word <u>agamos</u>.
 - d. "Married" Mt. 19:9 gameo.
 - e. The person here is unmarried—thus divorced.
 - 3. God hated it under the circumstances. What were the circumstances?
 - a. "Dealt treacherously," 2:11a,14,15,16.
 - b. "Profaned the holiness of the Lord" (11b).
 - c. "Hypocritical in their offerings," 2:12-13.
 - d. Covereth violence with his garment, 2:16.
 - e. In the midst of all this they were putting away the wives of their youth.
 - 4. In Matthew 19:9 the Lord condones divorce and remarriage where fornication has been committed. If divorce is intrinsically wrong (essential, innate, inherent, inborn, ingrained) then the Lord was condoning that which was intrinsically wrong even for one who had the right to marry again.
 - 5. There is a difference in something that may be circumstantially permissible (due to the circumstances under which something occurs) but not intrinsically evil.
 - a. Heb. 6:4—Impossible to save. Under the circumstances.

- c. But were there circumstances under which one might be restored?
- IV. Some of the specific sins of Judah are seen (Malachi 2:17 3:18).
 - A. A spirit of skepticism about serving God (Malachi 2:17 3:6).
 - 1. God answers their question about "Where is the God of judgment?" (2:17).
 - a. He tells them that he will come himself (3:1).
 - b. But he will send his messenger before him to prepare his way (3:1).
 - (1) This prophecy is based upon Isaiah 40:3-5.
 - (2) This messenger is the Elijah of 4:5.
 - (3) The messenger is John the Baptist (Matt. 3:3; Mk. 1:3; Lk. 3:4; Jn. 1:23; Matt. 11:7-15; 17:10-13).
 - c. Three palpable and incontrovertible proofs of Christ's divinity.
 - (1) "First, he is identified with Jehovah: 'he shall prepare the way before ME.'— saith Jehovah."
 - (2) Secondly, He is represented as the Proprietor of the temple.
 - (3) Thirdly, He is characterized as ... <u>The Sovereign</u>, a title nowhere given in this form to any except Jehovah" (Ebenezer Henderson, The Twelve Minor Prophets, Baker Book House, 1980, p. 456).
 - d. "He shall prepare the way before me."
 - (1) Referring to ancient custom of sending one on ahead to cut through rocks and forests to make the way smooth.
 - (2) It means "to clear, clear away, put in order, prepare," which John the Baptist did.
 - e. "And the Lord, whom ye seek, shall suddenly come to his temple."
 - (1) "Suddenly" does not mean immediately, but his coming would be sudden, unannounced, and unexpected.
 - (2) The temple here refers to the spiritual temple, the church (Eph. 2:21).
 - f. "Even the messenger of the covenant."
 - (1) The messenger (angel) of the covenant is here identified as the Messiah.
 - (2) God had promised that He, the Messiah, would be "for a covenant of the people" that is for a personal bond between Jehovah and His people (Isa. 42:6; 49:8).
 - (3) Jesus is the mediator of the New Covenant, the covenant of peace (Heb. 9:15; 13:20).
 - g. "Who ye delight in...."
 - (1) The one the pious Jews expect and desire.
 - (2) They "looked for the redemption in Jerusalem and waited for the consolation of Israel" (Luke 2:25,38).
 - h. He will come, not as they expected, but in a <u>purifying judgment</u> (v. 2).
 - (1) The unbelieving skeptics will not be able to stand—these are his own

- from the silver (v. 2).
- (3) He will be "like fuller's sope" one "who washes and thickens cloth, who will cleanse with a strong lye soap" (Haley, p. 419).
- (4) The "sons of Levi" are the first to feel the judgment of the Lord (v. 3).
 - (a) He will purge them as gold and silver inwardly.
 - (b) "An offering in righteousness" it will be offered sincerely.
 - (c) This refined priesthood is the spiritual priesthood under the new covenant (1 Pet. 2:5,9).
 - They are fruit of our lips (Heb. 13:15-16).
 - Under these conditions the offering of the new nation would be pleasant and acceptable "As in the days of old" (v. 4).
- (5) Then he will come in judgment against all wicked people (v. 5). This is his answer to those who charged that he was not a God of justice.
 - (a) God would judge these moral and ethical sins.
 - (b) The root of all their actions was clear They did not fear Jehovah. "When this respect for Jehovah is gone, there is no restraining force against evil" (Haley, p. 420).
- i. "For I am the Lord, I change not" (v. 6).
 - (1) Man can depend on this immutable principle in all ages.
 - (2) "Though the sentence passed against evil works (v. 5) be not executed speedily, yet it will be executed for he is the Lord; he changes not" (Matthew Henry, p. 1198).
 - (3) "His infinite love, which is basic to His immutable character, will provide mercy that they be not completely consumed; but his eternal hatred for sin will consume with the fire of His everlasting justice those who are His adversaries (cf. Ps. 89:14ff; 97:2ff)" (Haley, p. 420).
- B. Withholding of tithes that belonged to God (Malachi 3:7-12).
 - 1. Israel had always turned from God and had failed to recognize that his blessings were conditional (Lev. 26; Deut. 28) (v. 7).
 - a. But God invites them to return and receive his blessings.
 - b. But they asked "Wherein shall we return?"
 - c. "They are so ignorant of themselves, and of the strictness, extent, and spiritual nature, of the divine law, that they think they need no repentance. They are firmly resolved to go on in sin" (Henry, p. 1198).
 - 2. They were withholding the tithes that belonged to God.
 - a. There were three tithes commanded (Lev. 27:30-33; Deut. 12:18; 14:28).
 - b. There were also the offerings (Deut. 18:4; Neh. 13:10-12).
 - c. Because of their refusal to acknowledge God's claim (Deut. 10:14) they had been cursed with a curse.

the williams of heaven opened. Ci. Deat. 2011 2,12, 2 con 7110.

- C. Stout words against God (Malachi 3:13-18). Cf. Jude 15.
 - 1. "Stout" means "hard, harsh, violent."
 - 2. They said it was vain to serve God (v. 14).
 - 3. They said (v. 15):
 - a. The proud are happy.
 - b. The wicked are set up.c. They that tempt God are delivered.
 - 4. But even in the midst of all this God still has his remnant (Cf. 1 Kgs. 19:18).
 - a. God has his book of remembrance (Ex. 32:32ff; Psa. 56:8; 69:28; 139:16; Ezek. 13:9; Dan. 7:10; 12:1; Phil. 4:3; Rev. 20:12).
 - b. God will always be mindful of those that serve him (vv. 17-18).
- V. Close of the Old Testament (Malachi 4:1-6).
 - A. Punishment of the wicked (Malachi 4:1).
 - B. The sun of righteousness (Malachi 4:2,3).
 - C. The coming of Elijah (Malachi 4:4-6).
- VI. Some Great Lessons From Malachi.
 - A. All unacceptable worship to God grows out of a wrong attitude.
 - 1. If one understands honor to one's earthly father then honor God our Father (v. 6).
 - 2. First, notice how they were failing to honor God in worship (v. 7).
 - 3. Second, they were desecrating the altar (v. 8).
 - a. They thought the altar was contemptible.b. They were giving God the leftovers.
 - c. What do I bring when I come to worship God?
 - d. If I just give God the leftovers, then he will not accept it.
 - (1) "But I don't have time." Does God just have the leftover of my time?
 - (2) "But I don't want to give sacrificially." Does God just have the leftovers of my money?
 - (3) "But I don't want to do anything use my talents." Does God just have the leftovers?
 - 4. Attitude of indifference in service (v. 10).
 - a. Do we serve God because we expect to receive something from God or because we love him and the value for which he stands (cf. Job 1:8-10; 13:10).

- c. This gets at the heart of wny people quit the character what they want and they quit.
- 5. Attitude toward that which we offer (v. 11; cf. Rom. 2:17-29).
- 6. Attitude toward the worship service (v. 13). What is my attitude toward worship and God's standard?
- 7. Cursed be the deceiver (v. 14).
 - a. God looks on the heart (1 Sam. 16:7).
 - b. We can't hide anything from God.

B. It is impossible to worship God without the following:

- 1. One cannot worship God without love.
- 2. One cannot worship God without reverence.
- 3. It is impossible to worship God without sacrifice Mal. 1:6-8.
- 4. It is impossible to worship God with a wrong motive, Mal. 1:10.
- 5. It is impossible to worship God without instruction in the truth Mal. 2:7.
- 6. It is impossible to worship God without obedience, 2:13-15 Broken homes.
- 7. What happened in the collapse of Israel's worship? 3:14; 1:13.

Things Said About Levi

- 1. He feared God (v. 5).
- 2. He was afraid before his name (v. 5).
- 3. The law of truth was in his mouth (v. 6).
- 4. Iniquity was not found on his lips (v. 6).
- 5. He walked with God in peace and equity (v. 6).
- 6. He turned away many from iniquity (v. 6).

Malachi 3:
 The Lord's coming will be both a blessing and judgment.
 a. God's judgment will begin at God's own house (cf. I Peter 4:17).

- 2. God does not change.
 - a. God's plan was to save the world.
 - b. God's love has not changed.
 - c. God's attitude toward sin has not changed.

d.

b.

- 3. Giving grows out of the proper attitude toward life.
 - a. Their attitude was wrong.
 - b. Think about the Macedonians (II Corinthians 8:1 ff).
 - c. Acts 20:35.

d...

- 4. One group spoke against the Lord –
- 5. Another group feared the Lord and spake often one to another –

2. Failure to honor, to respect, to things sacred;		H.
		6
5 Failing to give as God had and		
 Failing to give the first of the fi		
- A stitude of contempt to a variety i		
Q Attempting to deceive God,		
- vvrhiming in Valli.		
Tuening aside from God's way,		
athere to sillilluivi		
12 Corrupting the covenant of God,		
13. Applying the laws of God what Photos each other;		
13. Applying the laws of God Will partially, 14. Being inconsiderate of and unfaithful to each other; 15. Profaning the Lord's sanctuary (defiling the body); 16. Profaning the Lord's in idolatry;	4.6	
15 Protaining the Lord's state of the lord		
16. Becoming involved in idealing and divorce;		
16. Becoming involved in idolary, 17. Disregarding God's laws on marriage and divorce; 18. Disregarding God's laws regarding the home;		
18. Failing to respect God's		
19. Engaging in loose talk;		
20. Drawing conclusions that were		
were false;		
21. Sorcery;		
22. Adultery;		
23. False swearers;		
24. Oppressing others;		
25 Failing to be compassioner,		
26. Failing to revere God,		
27. Disregarding God's law;		(i)
27. Disregarding God's law, 28. Failing to understand the goodness of God;		
29. Robbing God, 30. Failing to give as God required; 30. Failing to give as God required;		
30. Failing to give as of blasphemy; 31. Speaking words of blasphemy;		
31. Speaking words 32. Rendering partial service; 33. Drawing unwarranted conclusions in matters perta	ining :	
33. Drawing unwarranted con-		
to God; 34. Worshiping in form, but not in reality. 34. worshiping in form, but not in reality.		
34. Worshiping in form, but not in reality. May God be with us and bless us as we meditate often the learned from the book of Malachi.	i nhon	
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the great lessons to be learned from the book of Malachi.

robbery. God says: (1) Will a man rob God? (2) Yet, you are robbing Me. The people asked: "How have we robbed Thee?" Then, God explains. He says: (1) You have robbed Me in tithes and offerings; (2) You are cursed with a curse, for you are robbing Me; and, (3) The whole nation is robbing Me.

God instructs the people: (1) Bring the whole tithe into the storehouse, so there may be food in my house; (2) Test Me, put me to the test: see if I will not open the windows of heaven for you; see if I will not pour out for you a "more than sufficient blessing."

God promises: (1) I will abundantly bless you; (2) I will rebuke the devouring locusts; (3) I will bless your land and your vines; (4) All nations shall call you blessed; (5) You shall be a delightful land.

These observations:

1. God is not pleased with partial service. He commanded the Jews to "bring the whole tithe"—not just a part of it. God's people NOW are instructed (1) to love God with ALL the heart, mind, soul, and strength (Mark 12:29,30); (2) to put God and His kingdom FIRST (Matt. 6:33); (3) to fasten the mind upon things that are above (Col. 3:2); (4) to give as we have been prospered (I Cor. 16:1,2). God demands total commitment and is not pleased when we do less than He has required of us.

2. It is tragic indeed that men CAN and that men DO rob God. Old Testament Judah robbed God by withholding from God that which was due to God. They were thus guilty of the sin of defrauding God. James refers to the wages which are owed, but which are kept back by fraud (Jas. 4:4). Paul says to husbands and wives: "Defraud ye not one another . . ." (I Cor. 7:5).

Men rob God: (1) by failing to use their time properly and wisely, to the glory of God (Cf Eph. 5:15); (2) by failing to present their members as instruments of righteousness unto God (Rom. 6:13); (3) by failing to present their very bodies as living sacrifices unto God (Rom. 12:1,2); (4) by failing to bring up their children in the nurture and admonition of the Lord (Eph. 6:4); (5) by failing to give as they ought to give, keeping for themselves that which actually ought to be "given" to the Lord's work; (6) by failing to labor constantly in the Lord's work (Cf. Mark 13:34)

The New Testament teaches that we are to render unto God the things that are God's (Matt. 22:21); that we are "stewards," respon-

3. God challer what He would do i says: "But seek ye; and all these things declares: "And Goaye, having always every good work: a given to the poor; I supplieth seed to the multiply your seed righteousness: ye i which worketh thro What a beautiful procession of the worketh of the worketh thro what a beautiful procession of the worketh thro what a beautiful procession of the worketh thro what a beautiful procession of the worketh thro worketh throw worket

the Jews. He says:
The people say: "
plains: You say (1)
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before God"; (4) "
per"; (6) "Evildoer.
Observations:

1. We must be listening.

2. This charg conclusions, based HOW things look to

3. In making the DOES pay to serve Things are not always

VERSES 16-1
revered the Lord conto these conversation of remembrance of to n His name; of the They shall be mine (- when I make up mhis faithful son.

God spake furt

Will a Man Rob God?

Introduction.

- 1. What if I should introduce this class by saying: "This morning you came to church from a stolen home, driving a stolen car, wearing stolen clothes, and adorned with stolen jewelry. The reason I say this is because you paid for these things with money withheld from God. You took that which was rightfully His and spent it on your self."
 - (a) Is this too shocking and tactless?
 - (b) But men can, have and will rob God.
- 2. When men keep for themselves that which rightfully belongs to the Lord they have robbed God.
- 3. Malachi 3:8-10 was not written at a time of supra-abundance, but at a time when the Jews were extremely poor.
 - (a) The Jews had just returned from captivity and were rebuilding the walls.
 - (b) But the unfavorable circumstances were no excuse of their neglect.
 - The amount withheld, whether small or great, that is due the Lord is the robbery. The Macedonians, in deep poverty, put to shame those in Corinth. (2 Cor. 8:1, 11)

Discussion.

. HOW DO MEN ROB GOD TODAY?

- A. Some rob God by not giving at all.
 - 1. Some, like the Dead Sea, are dead trying to hitch-hike a ride to heaven.
 - 2. Some are not giving because they are saying "It is Corban."
 - a. The Pharisees freed a man from obligation to parents if he said "it is Corban" a gift to God. (Mk. 7:9-12)
 - b. Some today feel free from giving to God because they are using all to support others.
 - c. Some say, "I don't give because I don't have much cash. I am investing my money."
- B. Some rob God by giving a portion but not in proportion to their ability.
 - 1. God said, "And all the <u>tithe</u> of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's; it is holy unto the Lord." (Lev. #27:30)
 - 2. "Bring you <u>all the tithes</u> into the storehouse . . ." (Mal. 3:10)
 - a. The Jews robbed God by failing to bring "all the tithes" ("the whole tithe" ASV) into the storehouse.
 - b. They robbed God, not because they were failing to give at all, but because they were failing to give the amount God required.

- The command is 113.3 1. prospered."
 - 2.
 - When you are absent, do you send your contribution? Some questions:
 - When you are absent, but don't send it, do you double it the a. b.
 - What did you do with that money you "skipped" giving the C.
 - "According to our prosperity" belongs to the Lord each week Sunday you were away? 3.
 - What about those people who are faithful to observe the Lord's whether we give it or not. supper on Sunday night, but do not give? 4.

MEN ROB GOD WHEN THEY GIVE ON THE BASIS OF ONE INCOME E.

- WHEN IN REALITY THEY HAVE TWO OR MORE. When both husband and wife work outside the home they cannot
- forget they have two incomes. Then there are unexpected increases, bonuses, gifts, etc.

MEN ROB GOD BY EXTRAVAGANCE AND WASTEFULNESS. F.

- The insatiable desire to keep up with friends and neighbors drains off what many owe God.
- Some plunge themselves so deeply in debt that they have nothing left to give God and then excuse it by saying, "I have not been 2.
- Some of the members of the church could triple their giving and not prospered." be deprived a single luxury, much less necessity. What do you 3. say?

WHY DO MEN ROB GOD? 11.

- Some rob God because of ingratitude.
- God had loved Israel even before they were a nation and then when they became a nation, yet they could still ask "Wherein hast thou loved us?" (Mal. 1:2)
 - The cruelest of all human traits is ingratitude. 2.
 - Revenge is cruel because it returns evil for evil, but ingratitude returns evil for good. a.
 - Jesus asked "Where are the nine?" (Luke 17:17)
 - The Christian who fails to "communicate" (give) mocks God and is
 - Men rob God because they do not know how important liberal giving is to 3. the upbuilding and salvation of their own souls as well as the advance of B. the truth.
 - The Jews of Malachi's day said "behold, what a weariness is it! and ye have snuffed at it." (Mal. 1:12) How many do the same? 1. The tithe of the Old Testament was "holy". (Lev. 27:30)
 - How many today regard the contribution as sacred and holy? 2.

HOM MICH VOD OOG

V.P. Black

One way a man can rob God today is to withhold money from the collection plate. If an individual ought to be giving thirty dollars on the Lord's Day and he only gives five, he has robbed God of twenty-five dollars just as surely as Jesse James ever robbed a bank. So many members of the church have been stealing from God so long until it is respectable in many places, but it is just as ugly in the sight of God today as it was in the days of Malachi. It is a common thing to hear a man say, "Well, I know I don't give as I should." He seems to think nothing of it. Brother, let me tell you something. If you are not giving as you should, you had better start immediately, and sooner if you can.

What would you think of a man who would sit up in Sunday School class and say, "I know I don't tell the truth as I should," or "I know I don't refrain from using profanity as I should, or "I know I don't refrain from adultery as I should." What would you think of this man? Brother, every one of them is in the same category as far as God is concerned.

Another way a man can rob God is to take it out of the collection plate. I was preaching in a revival in a certain town, and one of the brethren said, "Brother Black, the most awful thing has happened here." Upon inquiring I learned that a brother had been stealing money out of the collection plate. This brother thought this was the first time it had ever happened. I said, "No, this is not the first time, in fact, they are doing it all over the country." He said, "You don't mean it." I replied, "O yes, that is the most prevalent sin in the church." Now, it is true that most people steal the money before it is put in the collection plate. What is the difference? One man holds out a part of the money he ought to give, and the other man puts all in the collection place he should but helps count the money and steals what he put in the collection plate. What is the difference? I tell you there is no difference, unless it is the difference between tweedly-dee and tweedly-dum.

- 3. Verse 9: "Ye are cursed with a curse: for ye have robbed me, even this whole nation."
 - a. God's charge was not against a few isolated people in Israel, but against them all. The whole generation, with perhaps a few isolated exceptions, was guilty of this sin.

- b. God has a right to the portion that he required them to give to his cause; they would not starve if they did what he demanded. And the giving was beneficial to them, for it developed in them the kind of hearts that are permitted into heaven. It also opened the way for God to bring upon them even greater blessings.
- c. By robbing God, they were robbing themselves. When they refused to obey the Lord in this matter, they brought upon themselves a great curse. To read their history for the 400 years between Malachi's time and the coming of Christ, is to see the truth in the Lord's promise of punishment. Although wicked men may suffer some tremendous hardships on earth, these are nothing in comparison to the horrors that await them in Gehenna.
- 4. Verse 10: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not
 - a. The Lord offers them the opportunity of putting him to the test. If they would bring all the tithes into the storehouse, be room enough to receive it."
 - they would be able to see that God's ability to bless is boundless. b. God would open the windows of heaven so as to pour out for them a blessings that they could scarcely have place to store. One would be foolish indeed to turn down such an offer! Yet they maintained their adamant claim to be
 - c. God makes a similar requirement of us. that we give as we have been prospered. He has set no minimum amount

- 5. Verse 11: "And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the LORD of hosts."
 - a. God's offer here is built on the condition that they follow the requirements of the previous verse. If they would do that, not only would he open the windows of heaven for them, but he would rebuke the devourer for their sakes.
 - b. The devourer in a reference to the enemies of their crops, such as the locusts, the weather, the east wind, and mildew. Cf. Amos 4:9; Haggai 2:17. Obedience to God has many benefits! His providence can prevent many natural
 - c. Mark 10:29f: "And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with
 - 6. Verse 12: "And all nations shall call you blessed: for ye shall be a delightsome land, saith the LORD of hosts." persecutions; and in the world to come eternal life."
 - a. When the surrounding nations saw the marvelous blessings which Israel was receiving, they would recognize the hand of God behind them, and called them blessed. This was what God had planned to occur. They were not required to make converts to the Mosaic system, but by virtue of their obedience, which would result in their being wonderfully blessed, the heathen would be drawn to investigate.
 - b. The land of Palestine was wonderfully blessed with fertile soil, and other natural endowments. Numbers 13:23: "And they came unto the brook of Eshcol, and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff; and they brought of the pomegranates, and of the figs."
 - c. Not only would they possess a delightful land, but they would have God's added blessings! We are offered the promise of having all we need if we will follow the way of God: "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:33).
- 1. Verse 13: "Your words have been stout against me, saith the LORD. Yet ye say, What have we spoken so much against C. Malachi 3:13-15: The Faithless Murmur Against God.
 - a. Again, the Lord brings a serious charge against them: They had spoken strong words against God. He was not going to bless a people who were so rebellious and hateful, and who would even express their hatred for God in words.
 - b. What they had said in private conversations, and what they had thought in their hearts, was not hidden from God's knowledge. But they again denied the charge by asking another question: "What have we spoken so much against
 - 2. Verse 14: "Ye have said, It is vain to serve God: and what profit is it that we have kept his ordinance, and that we have walked mournfully before the LORD of hosts?"
 - a. They made the mistake of judging God's ability to bless only in terms of earthly considerations. When they saw a man who was clearly wicked basking in the lap of luxury and happiness, while they themselves were in want, their shortsighted conclusion was that God is unable to bless them.
 - b. The Psalmist considered this problem, and thought that serving God was pointless since the wicked seem to have an easier life. But he changed his view when he thought about the full picture. Psalm 73:16-22: "When I thought to know this, it was too painful for me; Until I went into the sanctuary of God; then understood I their end. Surely thou didst set them in slippery places: thou castedst them down into destruction. How are they brought into desolation, as in a moment! they are utterly consumed with terrors. As a dream when one awaketh; so, O Lord, when thou awakest, thou shalt despise their image. Thus my heart was grieved, and I was pricked in my reins. So foolish was
 - c. These Jews contemplated the situation, and concluded that serving God was only in vain (empty; meaningless;
 - d. "It is as if they were serving the Lord for hire and as if he were indebted to them for their service. They had walked mournfully, 'in mourning apparel" (margin ASV), in fasting before Jehovah. Whether their mourning disposition

- 2) If there were no difficulties to overcome and if God showered them with material prosperity, they were content. b. They considered the arrogant man who followed his own way as a happy man, which made the humble servant of God
- c. Seeing that some wicked people seemed to be prosperous, they concluded that these evil ones were built up, while the righteous suffered. Therefore, they thought that wickedness paid more than righteousness.
- d. Further, those who tempted God seemed to be delivered from judgments. So it paid, in their perverted thinking, to
- e. The three pictures given in the verse of those who rejected God fit the same person: one who was arrogant, was also
- f. Isaiah 5:20: "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!"
- 1. Verse 16: "Then they that feared the LORD spake often one to another: and the LORD hearkened, and heard it, and a D. Malachi 3:16-18: The Faithful Few Fear God and Heed His Directions. book of remembrance was written before him for them that feared the LORD, and that thought upon his name."
 - a. In studying the writings of the prophets, it is easy to get the idea that the whole nation, from the least to the greatest,
 - 1) But even in the worst of times, there seems always to be a few who retain their faith in God. In Noah's day there were only eight faithful ones; in Elijah's time, 7,000 in Israel had not bowed the knee to Baal (1 Kings 19:13-18). was in rebellion.
 - 2) This last decade of the 20th century is a time in America when the very great majority has renounced real faith in God and the Bible. Pagan forces have been working feverously behind the scenes to rob the younger generations of confidence in God and the Bible, supplanting that godly concept with a very strong appeal to the appetites of the flesh. Consequently, we have a growing number in our land who reject the truth. This is so even though some sectarian groups, those which specialize in entertainment and sensationalism, boast of great increases in membership. Even so, the truth is being disparaged and rejected.
 - b. There was a faithful few in Malachi's generation who still feared the Lord, and hearkened to his word.
 - 1) Though their names remain unknown to us, yet God acknowledged them as his own. These were men and women of whom the world was unworthy, who were too good for this world (Heb. 11:38).
 - 2) These faithful ones listened and learned from Malachi, and sought each other out, and spake often one to another. Implied in this observation, is doubtless the offering of encouraging words to one another. Such communion would produce strength and hope. Even in good times, when the gospel is popular, God's people need to
 - encourage each other; in troublesome times, encouragement is certainly essential. 3) Christians can exhort and encourage each other in singing (Eph. 5:19; Col. 3:16) and in other acts of worship
 - c. God was aware of the struggles of the faithful, and was touched by their faithful determination. He wrote a book of remembrance to record their faithfulness. Of course, the Almighty does not need a written record to retain memory of anything; this is a figure of speech, describing the action with a concept familiar to us all, which gives assurance
 - d. This book of remembrance is equivalent to the book of Life noted elsewhere in the Bible.
 - 1) Exodus 32:32f: "Yet now, if thou wilt forgive their sin--; and if not, blot me, I pray thee, out of thy book which thou hast written. And the LORD said unto Moses, Whosoever hath sinned against me, him will I blot out of my
 - 2) Psalm 56:8: "Thou tellest my wanderings: put thou my tears into thy bottle: are they not in thy book?"
 - 3) Psalm 69:28: "Let them be blotted out of the book of the living, and not be written with the righteous."
 - 4) Psalm 86:6: "Give ear, O LORD, unto my prayer; and attend to the voice of my supplications."
 - 5) Psalm 139:16: "Thine eyes did see my substance, yet being unperfect; and in thy book all my members were

- 9) Revelation 20:12: "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works."
- e. The point in the reference to the book of remembrance is to encourage the faithful with the knowledge that God knows them, he is aware of their struggles, and he will not forget them. Their faithfulness is duly noted by the Lord, and
 - their reward is sure (1 Pet. 1:3-5). 1) 2 Timothy 2:19: "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity."
 - 2) Hebrews 6:10: "For God is not unrighteous to forget your work and labour of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister."
 - 3) Revelation 14:13: "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow
 - 4) Revelation 22:14: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."
 - 5) 1 Corinthians 15:58: "Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."
- f. These faithful saints thought upon his name. This is characteristic of all mature saints. God is never far from their consciousness; he is the focal point of their lives, their motives, and their deeds because he is the focus of their thoughts. Before considering an action in life, God's will in consulted; he is given the position of priority in all their
- 2. Verse 17: "And they shall be mine, saith the LORD of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him."
 - a. In a verse containing one of the most beautiful and expressive statements in the Bible, the Lord encourages the faithful of all ages. First he announces that they belong to him. They do not belong to this world; they do not belong in hell; they are God's and will be with him!
 - b. He affirms his intention to spare them in that day. There is a great day coming in which God will judge all mankind (Matt. 25:31-46; Acts 17:30f; Rom. 14;10-12; 2 Cor. 5:10f).
 - 1) The righteous will be escorted into glory; the unrighteous will be dismissed into Gehenna (John 5:28f; 2 Thess. 1:6-9).
 - 2) The people that belong to God will be spared the horrors of the lost. Romans 5:8f: "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him."
 - 3) The majority of people live as if there will never be a day of accounting. The Judgment is even rejected and ridiculed by many scoffers. 2 Peter 3:3: "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts."
 - 4) While God will send the ungodly away from his presence, he will spare his own people this tragedy.
 - c. The blessing in store for God's redeemed is described as his making "up my jewels." The ASV gives this rendering: "And they shall be mine, saith Jehovah of hosts, even mine own possession, and in the day that I make; and I will
 - spare them, as a man spareth his own son that serveth him." 1) The picture is one of God gathering together his possessions, those people who are dear to him, who are considered
 - by him to be precious and desirable. 2) The original word may not carry the idea of jewels, but the verse does describe God's people as special and
 - 3) Deuteronomy 14:2: "For thou art an holy people unto the LORD thy God, and the LORD hath chosen thee to be
 - a peculiar people unto himself, above all the nations that are upon the earth." Deuteronomy 26:18: "And the the tria regular people, as he hath promised thee, and that thou shouldest

fundamental division in the ranks of accountable men.

- 1) Those who are perceptive, having been instructed by God's word and observant of the world around them, are able and the evil. to note the difference between the two camps without difficulty; they can see that serving God is worthwhile. The people of ancient Israel should have been able to perceive this distinction, as all men today should observe it.
- 2) In the final Judgment, there will be no room for doubt! It will be clear to all that serving God is worth the effort; the reward is beyond compare, and the penalty for not doing so is too horrible to contemplate!
- b. The statement of the verse appears to be directed to the unfaithful of Malachi's time. If they do not repent, they will learn the truth to their own dismay, and too late to be profited by that knowledge. If they do repent, how happy they will be! Having formerly thought that serving God was pointless, they will have learned better.
- c. "In the great day of the Lord, at least, if not long before, it will be fully discovered who have been the truly wise people; those who took up their cross and followed Christ; or those who satisfied the flesh, with its affections and desires, following a multitude to do evil" (Clarke, p.805).

MALACHI 4

- A. Malachi 4:1-4: The Sun of Righteousness Will Arise.
 - 1. Verse 1: "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch."
 - a. In graphic language, Malachi depicts the destruction that is intended for the wicked. The point of the verse is evident evil men will be punished. But what is not as clear is: to whom is the warning directed?
 - b. Certainly, the description fits the eternal judgment to be meted out against all the ungodly, but the reference may have the rebellious Israelites of Malachi's generation particularly in mind.
 - c. The day of this judgment would be as an oven, in which all the proud and all that do wickedly will be as stubble; and using the figure of a tree that is consumed, the burning will be so complete that neither root nor branch will remain.
 - 2. Verse 2: "But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall."
 - a. Most modern commentators seem united in denying the messianic content of this verse, saying that *righteousness* itself is the *sun* that was to rise. However, the translators of the KJV understood the passage to refer to Christ.
 - b. As the sun of our solar system gives life and light to our planet, so Christ gives life and light to those who believe in him. New Testament passages describe the Lord as the giver of life and light:
 - 1) Luke 1:78f: "Through the tender mercy of our God; whereby the dayspring from on high hath visited us, To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace."
 - 2) Ephesians 5:14: "Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."
 - 3) Matthew 4:16: "The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up."
 - 4) Luke 2:32: "A light to lighten the Gentiles, and the glory of thy people Israel."
 - 5) John 1:4,9: "In him was life; and the life was the light of men....That was the true Light, which lighteth every man that cometh into the world." John denied that he was the Light, but that he came to bear witness to the Light; that Light was Christ. Cf. John 5:35f.
 - 6) 2 Corinthians 4:4: "In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."
 - 7) 2 Corinthians 4:6: "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."
 - 8) 2 Peter 1:19: "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts."
 - c. If the commentators are correct, *righteousness* is personified, and is depicted as giving light to those who fear God. But the statement itself seems to clearly indicate a person, one who would have healing in his wings as he goes forth on his great mission of mercy.
 - d. The reference to those who fear God going forth to "grow up as calves of the stall" is "an agricultural metaphor from the care and feeding of livestock. Such carefully protected and cared-for animals exhibit a quality of playful happiness that appears most desirable" (Coffman, p.298). Instead of "grow up as calves of the stall" (KJV), the ASV has "gambol as calves of the stall." The figure portrays God's people as living happily in the Light.
 - 3. Verse 3: "And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the LORD of hosts."
 - a. The ultimate victory of God's people is figuratively described as trampling the enemy under their feet.
 - b. This statement likely grows out of the attitude the Jews expressed in Mal. 3:14f, that it was unprofitable to serve God since the wicked had things their way in this world. That may be the case for the time being, but ultimately God's people will gain the greatest victory: heaven! And they will avoid the greatest tragedy an eternity in Gehenna!
 - 4. Verse 4: "Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments."
 - a. Malachi disagrees with modern *scholarship* which has denied that Moses authored the Pentateuch; the prophet affirms the Mosaic authorship, and the inspiration of that great production.
 - b. The prophet, speaking God's word, instructed the Jews to remember the Law which God delivered to the nation of Israel through Moses.
 - c. The point: they were to obey all the statutes and judgments contained therein. All of the instructions and requirements were to be heeded, not merely the decalogue.

- d. Why? To obtain the blessings God offers and to avoid the severe judgment which he promised to bring upon the disobedient.
- B. Malachi 4:5f: The Prophet Elijah.
 - 1. Verse 5: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD."
 - a. A great and terrible day of judgment was in the works, but before this tremendous event occurred, God would send Elijah the prophet to Israel.
 - 1) Some have supposed that Elijah the Tishbite, in person, would be sent; that since he did not actually die, God has held him in readiness through the centuries to be sent back to earth.
 - 2) But, as noted under Malachi 3:1, the New Testament shows that John the Baptizer is the person meant, that John came in the spirit and power of Elijah. Luke 1:13: "But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John." Luke 1:17: "And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." Matthew 11:7-14.
 - b. The "great and dreadful day of the Lord" is a reference to some tragic occasion in which the wrath of God would be poured out upon the unrighteous. Such an occasion was the fall of Jerusalem in 70 A.D. The greatest of such occasions will be at the second coming of Christ. Peter used similar language (Acts 2:14-21) to describe what was transpiring on Pentecost Day, with perhaps the allusion pointing to the fall of Jerusalem or the second coming of Christ.
 - 2. Verse 6: "And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse."
 - a. The work of John the Baptizer is described here. In the work that that great man of God did, men and women and boys and girls were turned in the right direction.
 - b. "The mission of this Elijah, the forerunner of the Messiah, was to turn the affections of the people back to God and his divine law. He was to restore a right relation between parents and children and to turn the hearts of the children to the ancestral religion of their fathers. In this condition of heart they would be ready to receive the Messiah, for they would see in him the fulfillment of all God's wondrous promises and the glorious hope of their fathers" (Hailey, p.425).
 - c. If the work of John had not been successfully accomplished, it would have been necessary for God to smite the earth with a curse.
 - d. It is interesting and no doubt highly significant that the Old Testament closes with the word curse.
 - 1) This was the final statement to issue from heaven until the arrival of John; four hundred dreary, trouble-filled years lay ahead of Israel before the coming of the Messiah's forerunner.
 - 2) "All of God's prophets had done their work, but the people had rejected them all. There was no further word that God could send. The hardened and rebellious nation would continue to exist (according to God's holy purpose); but the precious fellowship of other days was gone for ever. A hint of all this may be found in these final six verses....In the meanwhile, let the true followers of God keep the sacred Law and await the unfolding of the purpose of the Almighty" (Coffman, pp.305f).

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MALACHI

INTRODUCTION

- 1. Malachi means "my Messenger."
- 2. The problems of careless priests, skepticism, intermarriage, withholding of tithes, etc., show the conditions at the time Malachi prophesied.
 - a. Read Nehemiah as a background as Malachi and Nehemiah were active at the same time.
 - b. Read the book of Malachi.
 - c. The time was possibly between 456 B.C. and 425 B.C.
- 3. The style of the book is the dialectic method.
 - a. An affirmation is made.
 - b. An interrogative objection which might be offered.
 - c. Then a refutation of the objection.
 - d. There are seven such forms in the book: 1:2,3,6,7; 2:10-16,17; 3:7, 8,13-16.

DISCUSSION:

- I. GOD REALLY LOVES ISRAEL. 1:1-5
 - A. In view of all that was happening some questioned that God loved Israel.
 - B. God points out his love by saying "I loved Jacob, and yet I hated Esau." The expression "hate" here means "loved less." (cf. Gen. 29: 31; Deut. 21:15)
 - 1. Judah was punished, but restored after 70 years. Jer. 29
 - Edom (Esau) was destroyed forever.
- II. UNGODLY PRIEST REBUKED. 1:6-2:9
 - Jehovah dishonored, and they are so depraved that they inquire, "Where in?" (v. 6)
 - . Offer polluted bread that is, contrary to law. Lev, 1 and 22 forbids certain types of offerings. "Bread" includes all types of offerings.
 - C. They said "table of Jehovah in contemptible." (v. 7) No respect for.
 - D. A challenge to offer to their Persian Pasha their blind and crippled animals. They were offering to GOD, The I Am That I Am, a gift so contemptible that they should have been executed for contempt if offered to Pasha. (v. 8)
 - E. God had rather have doors of temple closed than to have such worship (v. 10). This is nothing but "temple trampling." (Isa. 1:12) Do we have such worship today? Do we use our income for our own pleasured and then give God the scraps and left-overs like we do the dogs and cats?
 - F. Promise of glorious future when Gentiles will worship acceptably to God. (v. 11; cf. Jno. 4:24)
 - G. Hirelings expose their true attitudes: Not satisfied with what they get, and complain of the work involved in offering sacrifices. v.12-13
 - H. Man condemned who could do better in his sacrifice. v. 14; cf. 2 Cor. 8:12 "This oracle of Malachi will never go out of date as long as the world has people who feel that though nothing is too good for our homes, just anything will do for the Lord." (Lewis)
 - I. This is a special oracle for priests.
 - 1. Their blessings to be cursed. (v. 2:2)
 - 2. They refused to lay it to heart.
 - J. Contrast between Levi and his descendants as regards covenant.
 - a. My covenant with HIM, i.e., guarded as precious thing. (v. 5) b. Of life and peace.
 - c. He feared reverenced the Lord. Contrast with v. 6 of chapter 1.

Law of truth in his mouth - Knew Lord's will. Function. Hag. 2:11 Unrighteousness not in his lips - that is no crookedness. Walked with the Lord. (Amos.3:3) Turned many away from iniquity. This is great work. (v. 7) The PRESENT PRIESTS: 2. But YE are turned aside - do not do work should do. (v. 8) Cause others to stumble. In so doing have corrupted covenant of Levi. All such religious leaders to be despised. (v. 9) III. GOD HATES DIVORCE OR PUTTING AWAY. 2:10-16 The men of Judah were dealing treacherously with the wives of their youth. "In a world where at least one marriage in three marriages ends in В. divorce and where the mixed marriage is common in which the effect upon the children is largely ignored, we would do well to listen to Malachi." (Lewis) IV. SOME OF THE SPECIFIC SINS OF JUDAH ARE SEEN. 2:17-3:18 A spirit of skepticism about serving God. 2:17-3:6 Withholding of ththes that belonged to God. 3:7-12 Stout words against God. 2:13-18 ٧. CLOSE OF THE OLD TESTAMENT Punishment of the wicked. В. The sun of righteousness. The coming of Elijah. TRUE OR FALSE 1. Edom was completely destroyed. 2. The return of Judah proved God's love. thev The people were giving to God what/wouldn't dare offer their 3. governor. God wanted the temple doors shut. The people were enjoying their service to God. 5. The people were doing the best they could. The priests were not respected by the people. Levi had not kept God's covenant. 9. The priest was pictured as the messenger of the Lord. The messenger of Malachi 3:1 referred to John the Baptist. THOUGHT & DISCUSSION Why did God despise the worship of the people? It was me a How had they profaned the Lord's name? What indicates they were giving God the "left-overs"?

Introduction:

- 1. The Israel of Malachi's time a projection of the "church in the wilderness." (Acts 7:38.)
- 2. Malachi's book has been described as the "picture of a dying church." Observe: there is a difference in concern and pessimism. Pessimism is in one form a type of infidelity as described in Mal. 3:13ff. Gf. Webster.
- 3. His name: "My messenger." No satisfectory evidence that this is not a proper name.
- 4. Time: Between 456 and 425 B. C. Clearly during Persian Period. Cf. Neh. 3:5; 5:1-13.
- 5. Form: Didactic-dialectic method -- an affirmation, an interregative objection which might be offered, a refutation of objection. Seven such forms: 1:2-3; 6-7; 2:10-16, 17; 3:7, 8, 13-16, examine each carefully in body of lesson.

I. CHAPTER 1:1-5: JEFONIMA TOUR FOR JACOB

- 1. "I have leve you..." is equal to "I love you."
- 2. Demonstration: Jacob I loved, Esan I haved.
 - (1) Israel purished, but restored after 70 years. Jer. 29.
 - (2) Edom (Esau) destroyed forever. (V. 3-5.)
- 3. Examine original selection. Gen. 25:23; Hos. 12:3-4; Rom. 9: 10-12.

II. CHAPTER 1:6-2:9: UNGODIA PRIESTS REPUKED

- A. Jehovah dishonored, and they are so deproved that they inquire. "Wherein?"
 - Ø. Offer poluted bread--that is, contrary to law. Lev. 1 and 22 forbids certain types of offerings. "Bread" includes all types of offerings.
 - 6. They say "table of Jehovah is contemptible." (V. 7.) No respect for.
 - 🂫 A challenge to offer to their Persiah Pasha their blind and crippled animals. They were offering to GOD, The I Am That I Am. a gift so contemptible that they should have been executed for contempt if offered to Pasha. (V. 8.)
 - E. God had rather have doors of temple closed then to have such worship (V. 10.) This is nothing but "temple trampling." (Isa. 1:12.) Do we have such worship today? Do we use our income for our own pleasures and then give God the scraps and left-overs like we do the dogs and cats?
 - F. Promise of glorious future when Gentiles will worship accaptable to God. (V. 11; Cf. 'no. 4:24.)
 - M. Hirelings expose their true attitudes: Not satisfied with what they get, and complain of the work involved in offering sacrifices. V. 12-13.
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- LEVI:
 - My covenant with HIM, i. e., guarded as precious thing.
 - 0.6) Of life and peace. c Of life and peace. He feared--reverenced--the Lord. Contrast with. V. 6 of chapter d.(4) Lew of truth in his mouth--Knew Lord's will. Function. Hag. 2:11. and
 - 4(5) Unrighteousness not in his lips -- that is no crookedness. f. (f) Walked with the Lord. (Amos 3:3.)
 - Turned many away from iniquity. This is great work. (Verse 7.) 2. The PRESENT PRIESTS:
 - (a) But YE are turned aside -- do no do work should do (V. 8.)
 - (b) Cause others to stumble.
- (c) In so doing have corrupted covenant of Levi. All shch religious leaders to be despised. (V. 9.)

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III. CHAPTER 2:10-16: GOD HATES DIVORCE

1. The Jews were breaking the covenant of the fathers by "butting away" Jewish wives for heathen young wives. (V. 10, Cf. Gen. 31;50.)

2. They had married idolateresses. (V. 11.)

- 3. Everyone from the Teacher to the student -- including every one who thus did would be punished. (V. 12.)
- 1. They did this "again"--" a second time"-maragin. They had been rebuked by Ezra 9, but by Nehemiah's second visit they had reverted to this practice. Meh. 13. (The weeping of the women had come up to God. V. 13.)

5. Jehovah is a witness to all marriages. (V. 14.)

6. God had complete ability to create TWO or a GREAT MANY wives for Adam. but he chose to create only ONE. This is still God's will. Cf. Matt. 19. commentaries for different interpretations of V. 15.

7. God says: "I hate putting away--I hate divorce." He changes not. 3:6.

IV. CHAPTER 2:17-3:6: JEHOVAH THE GOD OF JUSTICE TO SEND HIS MESSANGER

1. They had weried Jehovah with "Every one that dooth evil is good" or "Where is the God of justice."

2. He will send his messenger. Cf. Isa. LC:3-5; Lk. 1:17 etc.

3. To purify sons of Levi simply means to "purify to himself a peculiar people zealous of Good works" (Tit. 2:14) who will offer acceptable sacrifice. (1 Pet. 2:5.)

4. "Judah and Jerusalom" represent the church . (V. 4.) Heb. 12:25ff.

5. When Jesus judges observe the class to be punished. (V. 5.)

6. God doesn't change is why Israel is not immediately destroyed. Num. 14: 2sa. 106:23.

V. CHAPTER 3:7-12: PARTICULAR SIMS OF ISRAEL SPECIFIED

- 1. They had turned aside from Jehovah, but were so deprayed that they didn't even recognize their apostasy. (V. 7.)
- 2. Their sins specified: They rebbed God. V. 8k by not giving as commanded.

3. This xin is described in Neh. 13:10-14.

(1) The Levites had a portion. / Lett. 18:21-2h. (a) God's mon. (b) In God's house. (c) Doing God's work. (d) In Sod's way on God's day. (e) Supported by God's portion.

(2) This had been witheld -- "Portion... had not been given them."

- (3) Every man was fledto his field. A preacher was once asked why he had quit preaching and taken up law. He replied: "I have seven good reasons: a wife and six children."
- (4) Malachi and Nehemiak faithful preachers: "Then contended I with the rulers."

(5) Gathered them (priests) and set in place.

(6) Result of such preaching: "Then ALL Judah etc. brought tithe.) (7) Treasurers appointed: (a) Counted faithful. (b) To distribute.

h. We need such preachers today.

VI. CHAPTER 3:13-18: THE SIN OF PESSIMISM

1. Harsh words spoken against the Lord.

(1) "It is vain to serve Lord."

(2) What is it worth to keep his charge. (V. 14.)

(3) What good to repent.

(4) The wicked are blessed, and those who tempt God escape.

2. Payday someday.

(1) They that feared Jehowah spake often to one another. Edification. (V. 16)

(2) The worth: A book of remembrance written. Of Esther 6.
(3) They shall be a peculiar possession of Lord--when he makes up his jewels.

(4) Great day of separation. (V. 18.)

3. The Great Day of Punishment. (4:1-3.)

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(1) Possibly finds partial fulfillment in destruction of Jerusalem.

(2) Complete fulfillment at Second Coming. 2 Thess. 1:7-9.

VII. CHAPTER 4:4-6: THE CLOSE OF THE OLD TESTAMENT

1. This is the closing of the Old Testament. Instead of looking forward to future prophets he points back to Israel's Magna Charter, the Law of Moses. (V. 4.) Compare with Zech. 1:5-6; 7:7, 12.)

2. A reference to the Elijah which was to come to usher in the coming of Messiah, who would ultimately judge the world. (Vv. 5-7.) Cf. Matt. 17:11ff.)

B. S.D.

XURO

ALTO

The Book of MALACHI

Introduction

Malachi marks the sunset of Old Testament prophecy. It would be four hundred years before the prophetic silence would be broken by John the Baptist who would then proclaim, "Behold the Lamb of God who takes away the sin of the world" (John 1:29). Until then, Malachi would serve as Jehovah's final word to His people.

- 1. Thus, we are faced with a certain amount of curiosity about Malachi's message -What does the last speaker say? What is the parting word? What is the final message before the retirement of Old Testament prophecy? These questions should stir us to study and search into these final four chapters.
- B. Malachi When? If we are going to appreciate the message of Malachi we must have an understanding of the times he lived and of which he wrote. His prophecy is nowhere dated and, yet, we can know approximately. Most all agree that the book is post-exilic and later than the other two post-exilic prophets, Haggai and Zechariah. In all probability it was written a little later than the days of Nehemiah.
 - 1. Remnant reminders:
 - B.C. 536 At the decree of Persian king Cyrus, the remnant returned to Jerusalem under Zerubbabel (Ezra 1-2).
 - 534 The temple foundation is laid (Ezra 3) but the rebuilding is halted.
 - 520 Ministry of Haggai and Zechariah. Temple rebuilding project is resumed (Ezra 5; Hag. 1:15).
 - 516 Temple completed (Ezra 6:15).
 - 458 Second group of Jews return under Ezra (Ezra 7).
 - 444 Nehemiah comes to Jerusalem and charges the people to build the walls.
 - It was sometime after the last date when Malachi lived and wrote. His book suggests a general spiritual deterioration among the people that did not seem to exist during the days of the moral and religious influence of Ezra and Nehemiah. The zeal and faith of earlier days had now given way to apathy and doubt. There was a non-chalant formalism and even an unblushing hypocrisy in their dealings both with God and with each other.
 - Thus, the APPEAL of God's final prophet a powerful, passionate and pleading appeal - an appeal to repent of sin and return to God - an appeal accompanied by rich pranise if the people respond, and by stern warning if they refuse.

BODY

I. GENERAL OBSERVATIONS

"Whatever was written in earlier times was written for our instruction, that through perseverance and the encouragement of the Scriptures we might have hope" (Rom. 15:4).

- If there was ever an Old Testament book written for our instruction it is the book of MALACHI. If there was ever a book of ancient times which offered encouragement and hope through lessons learned - it's MALACHI. If ever a book depicted the diseases of the modern church - it is the book of MALACHI. And if I had to choose only one of the first thirty nine which, more than all the others, convicted me of my sins in language which. I could not misunderstand - it would be MALACHI.
 - 1. When we study Malachi we are not delving into old parchments and musty history but, rather, we are standing upon the rock foundation of eternal truth which is as fresh as spring and as new as the morning light.
 - a. Whoever said that the Old Testament (and especially the prophets) has nothing of interest and application to modern man, obviously has never read Malachi.
- B. Curing Idolatry. There were two forms of idolatry prevalent in Jewish history: External and Internal. The Jew, through the Babylonian captivity, was forever cured of his external idolatry. One never reads of pagan heathenistic idolatry among Jewish people after the captivity. They became the most monotheistic people in the world. However, the Jews never were cured of their internal idolatry. Before the captivity they worshipped the golden calves, the baals, the neighboring gods of the heathen

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nations. After the captivity they worshipped their own personal desires, material possessions, and money. It was this *internal* idolatry that the prophet attacked - the sin of putting self first and Jehovah's desires last. Notice:

The Six Sins of Malachi's Day

- 1. The sin of ritualistic, routine, dry, lifeless worship, 1:10. Here were people who came to the temple, started at ten and quit at twelve. They turned on their religion "clock" and promptly turned it off again. Their religion was cold and formal. It had no meaning nor substance. They were good only at "playing church."
 - a. See Lev. 10:1-2 where Nadab and Abihu were condemned for offering "strange" fire to the Lord. What is the difference between "strange" fire in Leviticus and "useless" fire here in Malachi?
 - 1) Strange fire is worship without approval. Useless fire is worship without feeling. Both are unacceptable to Jehovah (Matt. 15:8-9).
- 2.- The sin of evil association, 2:11. Here is the Old Testament parallel passage to 1 Cor. 15:33. How is the best way to lose your faith? Easy, just spend a lot of time with people who have no spiritual concern.
- 3.- The sin of robbing God, 3:8. Of all sins that are viewed as contemptable, none is as despised as thievery. Think how detestable it would be if one of the brethren were caught stealing money out of the collection plate, after all, that's stealing from God!
 - a. Yet, Malachi informs us that we steal from Jehovah not just by "taking out," but by not "putting in" as we should.
 - 1) Here were people who gave God the leftovers (1:13b). In doing so they were guilty of stealing. Can we possibly find an application for our day?
- 4.— The sin of questioning God's goodness and justice, 2:17. Do we ever do that?

 "If the Lord really loved me He wouldn't let me be sick..." "If God really cared He wouldn't have made His laws on marriage and divorce so strenuous." "If God really loved me..." God's goodness and God's justice can't be put on trial!
- 5.- The sin of impatience toward God, 2:17. It's a good thing that the Old Testament illustrations held no parallel for us. Or do they? What do you think?
- 6.— The sin of destroying the home by divorce, 2:16. Again, the one who thinks that the Old Testament has no value for modern man has not read this book. In dealing with the problems of the fifth century B.C., God's prophet is really getting down and dealing with six of the greatest dangers that face us today. Glance back over the list once more and see if you don't agree.
- C. God On Divorce. The book of Malachi is as fine a study on the home as one will find anywhere. Here are found Jehovah's six statements regarding His feelings toward divorce:
 - 1.0 Divonce profanes the covenant, 2:10. Because all Israel stood under one covenant before God, unfaithfulness to one another constituted unfaithfulness to the covenant.
 - a. Here the oneness of the Godhead is stressed. Man acheives "oneness" through marriage (Gen. 2:24). What Malachi is saying is that when you destroy the unity of the home (the one-flesh concept of marriage) it is like destroying the unity in heaven. THAT'S HOW BAD DIVORCE IS!
 - b. Can you imagine the Father falling out with the Son? Can you see the Holy Spirit divorcing the other Beings of Diety due to incompatability? Such would not happen in the divine family. Such should not happen in the human family.
 - 2.0 Divorce profanes God's holiness, 2:11. Divorce profanes God's holiness (sanctuary) because He does the joining. See Matt. 19:6. When God joined the mariage we brought Him into the situation; we asked Him to be a witness to the union and to give us His divine blessing.
 - 3.0 Divorce causes our sacrifices to be cut off, 2:12-13. See 1 Pet. 3:7. Notice: when does God stop hearing one's prayers? Only when divorce occurs? No, even before when we stop loving honoring, and respecting...

4.0 Divorce is treachery against our companion, 2:14. Here is someone to whom we have said, "I'll walk with you through good times and bad, for better or for worse, for richer or for poorer, in sickness and in health, in prosperity and in adversity..." We have made a covenant and called God to witness. Years later we may forget the covenant but that doesn't mean the Lord will!

a. In Matt. 14:4 Herod forgot the covenant. God didn't!

5.0 Divorce destroys the purpose of the home, 2:15. If any Bible verse says that a Christian should only marry a Christian, this is it. Why? Because of the children yet unborn.

a. Here stands the greatest consequence of divorce.

- 6.0 God hates divorce, 2:16. Who is there who fails to understand Jehovah's attitude toward "putting away" (divorce)? Of course we are under a different covenant to-day and God only dislikes it a little right? See Matt. 19:6-9.
- D. Three Things God Hates. Malachi deals with the sin of tokenism in language found in no other book.
- God dispises token respect, 1:6-7. Here was the symptom ("polluted bread"), yet the symptom only grew out of a much worse disease a lack of respect for God. In Lev. 21:6-8 we see that the priests were commanded to offer holy bread to become holy. Yet, when they offered polluted bread, they became polluted. When they became polluted, the people became polluted and God was DEFILED!

a. Jehovah had richly blessed these people and had never failed them. Yet they gave to the God of all goodness and prosperity the sour, rotted, polluted, and left over. Leftovers don't generally turn us on and they don't do much for God either.

b. Verse 6 - A son RESPECTS his father by honoring him. A servant RESPECTS his master by fearing him. However, these people did not honor nor fear Jehovah but, rather, despised His name!

c. The spirit of the age was well summed up with one word: "WHEREIN."

1:2 - "I have loved you..."

1:6 - "You have despised My name..."

1:7 - "You have defiled My alter..."

2:17 - "You have wearied Me..."

3:7 - "Return to Me..."

3:8 - "You have robbed Me..."

3:13 - "You have spoken against Me..."



WHEREIN? WHEREIN? WHEREIN? WHEREIN? WHEREIN?

WHEREIN?

The people responded: "where" "when" "how" to the charges of Jehovah. They cried, "We've built the temple, set up the alter, offer sacrifices and observe all the feast days..." They had left God and didn't know it! Their respect amounted to nothing more than tokenism — and God hated it.

God abhors token worship, 1:10-13a. Have you ever wondered if sometimes it's just as well to stay home from worship? God says, "I wish you would close up the building until you learn what sincere worship is all about."

a. "My name will be great among the nations..." verse 11. Think how this must have stung the Jews. If they won't respect and worship Him - He would find someone who would. The nations here represent the Gentiles and find their fulfillment in the book of Acts.

b. Note their real attitude toward worship in verse 13. This is how much the Jews of Malachi's day thought of God. I wonder if those folks who today fail in their consistent attendance and other spiritual duties are any better?

God hates token contribution, 1:8-9, 13b-14. The Jews of history have come to be known as a materialistic, covetous people. And why? Because they kept the best for themselves and gave God the leftovers. Note:

a. They gave more to the governor than they did to God, vs.8. They thought more of the king than they did of the KING OF KINGS!

b. They gave to God what they stole, vs.13b. When you give something to the Lord when it didn't cost you anything, what have you really given Him? What does that show as to the value you attach to Him? God has always measured

- the gift by what it cost the giver. See 2 Sam. 24:24; Mark 12:41-44.
- c. They lied to God, vs.14. Are we any different when we vow "All to Jesus I surrender..." and then give Him virtually nothing?
- d. They robbed Cod, 3:8-9.
 - 1) And why should we give to God the first of what we have? See verse 14b.

II. OUTLINING MALACHI

Malachi's Appeal - IN VIEW OF THE PRESENT SINS, Ch.1-2

1. To the priests, 1:6-2:9

2. To the people, 2:10-17

Malachi's Appeal - IN VIEW OF THE COMING MESSIAH, Ch.3-4

1. A day of judgement, 3:1-15

2. A day of blessing, 3:16-4:0

A. Notice the prophetic appeal in passages like 1:9; 2:10; 3:7; 4:4.

III. A FEW MORE POINTS ...

- A. God's Statement of Love, 1:2-4. Here is one of the grandest declarations of love anywhere in scripture. Yet the people responded in verse 2 by questioning God's love, thus, prompting Jehovah's questions: "Was not Esau Jacob's bnother?" Esau stands for Edom (vs.4), the nation which came from his descendents. God hated Edom's pride and arrogance (see Obediah). The very fact that Israel remained and Edom was gone was proof positive of God's love! Here we learn two things about divine love:
 - 1. Love does not negate discipline. The people argued "We've been taken in captivity and you call that love?" "And now that we are back our cities and our homes are in nuins you call that love?" The answer? YES! By punishing His people rather than destroying them Jehovah illustrated His love. See Heb. 12:6.
 - a. Many times we fail to exercise discipline in the home, in the church, etc., because of a failure to understand God's definition of love.
 - 2. Love does not negate rebuke. When we consider the message and mission of the prophets how many prophets failed in their rebuke of the people? NONE! See 2 Tim. 4:2.
 - a. If we think we love someone too much to rebuke them do we neally love them? Not according to God's definition. Love demands rebuke. Love demands discipline.
- B. The Greatest Failure in the Church. According to Deut. 33:9-10 the priests had a covenant with Jehovah to teach His word. Ch.2: 6-7 tell what should have been. Verse 8 tells what was. And verse 9 tells of God's attitude toward those who refuse to teach.
 - 1. Is there any way God's covenant with His priests to teach finds application to-day?
- C. Who Was John the Baptist? Compare Isaiah 40:3 with Malachi 5:1. The "messenger" of Malachi is the "voice" of Isaiah. And who is that? See Matt. 3:3; John 1:23.
 - 1. Also this "messanger" is one and the same as the "Elijah" of 4:5. See Matt. 11:10,14. The disciples had difficulty in comprehending this prophecy, so Jesus interprets again in Matt. 17:10-13.
 - a. Notice that the 'messenger' would clear the way before the Messiah. How?

 By preaching repentance.
 - 2. Verse 1 states that the Lord will come to "His temple." Physical temple? NO, for the Lord would no longer dwell in temples made with hands (Acts 17:24).
 - 3. "But who can endure the day of His coming..." It is not a question of "Is the Messiah coming?" but, rather, who can endure His coming. The coming of Jehovah would not be as expected. The Jew thought His coming would bring judgement upon the heather. Yet, His coming brought judgement upon them as well.
 - a. Here the Messiah is pictured as being both (1) fire, and (2) soap. Both fire and soap are cleansing agents used to remove impurity. And who will the Messiah seek to purify? (verse 3). And who are the sons of Levi? The priests. And, today, who are the priests? Christians.

- b. Malachi prophecies that when the Messiah comes He will purify and refine His people in order that they be made righteous.
- D. The Eternal Principle of Giving, 3:10. Here is the:

 $^{\prime\prime\prime}$ Bring the whole tithe..." 1. Call of God

"Test "" \rightarrow Challenge of God

"I will open the windows of heaven..." 3. Promise of God "All nuctions will call you blessed..."

4. Result,

The eternal principle of giving? Man gives and God windows! See Psa. 37:25. Is this just an Old Testament principle? See Matt. 6:33.

E. A Study on the Law, 4:1-5

- 1. The law defined? "statutes and ordinances"
- 2. The law began? "in Honeb" (Sina)
- 3. The law was for? "all Israel"
- The law would end? vs.5 John the Baptist in preparing the way for the Messiah also prepared the way for the end of the law of Moses. See John 1:17.

· Conclusion

- Thus, the Old Testament leaves us with a final promise of the coming of the Messiah. The very first promise and the very last, in the Old Testament, concerns HIM. And, yet, what a wealth of material lies in between. From Genesis to Malachi the Old Testament story is a story of a coming Savior - Jesus Christ our Lord.
- And, so, the prophecy of Malachi brings down the curtain on the Old Testament with a final reminder that sin must be dealt with. When the New Testament opens the scene will be set for the One who alone can cure man's sin.
- One final thought God takes care of His own. Read 3:16-18. Are YOU serving God"

- ARTAXERXES I [465 424 BC] Ezra (458 BC) and Nehemiah (445 BC)
- 538 BC King Cyrus -- MEDO PERSIAN EMPIRE
- 538 BC Zerubbabel (governor), Haggai (prophet), Zechariah (prophet) sent back to Jerusalem to restore worship and rebuild the temple.
- 478 BC Queen Esther to King Ahasuerus (Xerxes) and Mordecai
- 458 BC Ezra [prophet, ruler, priest, and scribe] sent to Jerusalem to establish worship.
- 445 BC Nehemiah [prophet, ruler, and cupbearer to Artaxerxes I] rebuild walls.
- 430 BC Malachi [prophet] {last of 12 minor prophets}

God refers of Judah as "this people" [Haggai 1:2] and "not my people" in Hosea. Israel was in Egypt as slaves for 430 years and now Judah must wait another 430 years for the birth of the Messiah, Jesus Christ.

In Malachi's day, 1. tithes were neglected, 2. divorce was common, 3. intermarriage with foreign women was popular, 4. the priests were corrupt, lazy, careless, and a complaining set of leaders.

BEAUTY (the covenant) had been broken and BANDS (racial walls) had been shattered, and Judah was now back in Jerusalem as God's slave and they would "sit still" for God for 430 years. No other prophets would visit Judah.

After Malachi, the next prophet would be John the Baptist [Elijah] who would come in the spirit and power of Elijah.

In 3:1 MALACHI said, "Behold, I send My messenger, and he will prepare the way before Me." (This refers to John the Baptist)

The question that the people were asking was: "If God loves us, why does He not show it?" MALACHI answers that question.

Malachi uses a style similar to Paul in which an objection is repeated and then answered: "yet ye say", "but ye say", "and ye say". --- at least 10 times.

[1:] Contempt For Temple Sacrifices

Judah (like Gomer, the wife of Hosea) has gone back home, <u>no longer a trusted wife</u>, but as a slave, condemned to "sit still" for God <u>430 years</u> until His purpose of redemption is assured in the birth of the Messiah through her flesh.

"burden" of God's Word for those who are 1. ashamed of it, 2. those who despise it, and 3. those who love and keep it because of the obligations and duties imposed: "For my yoke is pleasant and my load (burden) is light." [Matt. 11:30]

Malachi shows that "God <u>has</u> loved" Judah (past tense) just as Hosea said, "Your iniquity has never for a moment ceased ... therefore I hate you ... and I shall not love you any more ... your nation is a rotten root and a branch ... I your God do cast you away." [Hosea 9: 15-16]

God destroyed the Edomites (descendants of Esau).

Amos confirmed that Edom's wickedness was very great and should be destroyed.

The Herod's of Christ's time were descended from Esau's Edomites (Idumaeans).

Ezra, Nehemiah, and Malachi all recognized the corrupt and reprobate <u>priesthood</u> who despised God.

The priests offered polluted "bread" or blemished bloody sacrifices of the Mosaic law.

To the priests Malachi seems to be saying: "Seeing that you have accepted and used all these worthless sacrifices and offered them upon God's alter, why don't you now pray for God's favor? You really must have impressed God with the type of offerings you placed on His alter."

Verse 11 is a Messianic prophecy showing that Gentiles will be accepted into His kingdom where a "pure" offering would be made in the blood of Jesus Christ that takes away sin, and the Lord's Supper honors that event every Sunday.

Verse 13, "snuffed at it" --- cows who do not like their feed will blow on it to show the detestable nature of the feed, and other cows will not eat it.

The "curse of God" will rest on all who offer to God inferior and blemished service.

[2:] Marriages with Heathen Neighbors

Malachi, Hosea, Amos, and Micah all showed judgments and punishment that were soon to come upon Judah by the hand of God.

The Jewish priesthood was removed in AD 70.

God cancelled the Levitical covenant of the Jewish priesthood due to total violation (thru the priests) of Levi.

Verse 5, "my covenant was with him" {past tense} NKJV

Verse 8, "you have departed from the way" NKJV ... "you have corrupted the covenant of Levi."

Israel's priesthood had succeeded very little better than the pagans in the communication of God's will for man.

The covenant of Levi had been "corrupted". Ruined, destroyed, or annulled.

God expected His covenant to be honored by the obedience of them that had received it.

Judah had profaned herself as the sanctuary of God because of the bitter sin between Jews and Arabs in hostile race relations.

God warned against mixed marriages and Ezra, Nehemiah, and Malachi all terminated those foreign wives among Judah.

Verse 14 and 15, God's wrath and displeasure is poured out against a man who marries a beautiful young woman and then divorces ("deals treacherously") to marry another young woman.

God hates divorce ("putting away"). Verse 16

Where is the justice of God when we see the wicked prosper? David said, "It was too painful for me, until I went into the sanctuary of God, and considered the latter end." ... [The Word of God teaches that there is a judgment of Almighty God, upon which occasion the wicked will be punished.]

[3:] Tithes and National Skepticism

(MALACHI has a number of Messianic passages in the Old Testament)

God will come suddenly, but before He comes He will send His messenger [John the Baptist] to prepare the way before Him. {Malachi 3:1},

John the Baptist would come in the spirit and the power of Elijah. He would call the people to repentance and point the way to One greater than he. ["He will turn many of the children of Israel to the Lord their God, and he will walk before Him in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the

disobedient to the wisdom of the upright, to make ready for the Lord a prepared people." Luke 1:16-17]

John the Baptist = Elijah

Jesus said, "But I assure you that Elijah has already come and they did to him whatever they wished, as it is written concerning him." [Mark 9: 13] King Herod had John the Baptist beheaded.

When John the Baptist saw Jesus, he said, "Behold the Lamb of God who takes away the sins of the world." {John 1: 29} ..."he...is my superior, for He existed before me." {John 1:30}

For atonement of sin, the blood of Christ is the one great sacrifice for all men.

Spiritual sacrifices to God are: 1. our faith, 2.. our love of God, 3. our words, 4. our confession of Christ, 5. our baptism, 6. our praise, 7. our contributions, 8. our songs, 9. our prayers, 10. our entire life as a Christian.

Verse 4, the "offering of Judah" is the spiritual sacrifices of the New Testament.

The unchangeableness of God meant that no matter what Israel did, God would preserve a "remnant" of them until the Messiah came.

God's eternal purpose of redemption could not and would not allow Him to destroy Jacob.

Since the Day of Pentecost, God's "chosen people" is the remnant of Jews and Gentiles who are baptized into Christ.

The tithe (10%) was to be paid for support of the worship of God because men needed to pay it.

We are to give "freely" and "liberally", "as God has prospered us" --- [if we fail, we are robbing God.]

God's gifts will overflow the capacity of His children to receive them. We will receive 100-fold now and then eternal life.

"everyone who listens to my words but does not \underline{do} them is like a foolish man who built his house upon the sand." [Matthew 7: 26]

The "proud", "arrogant", "godless" Israelites were living like pagans.

[4:] The Coming Day of the Lord

"the day cometh" --- final Judgment Day

"The devil (their deceiver) was thrown into the lake of fire and brimstone (where also were the beast and the false prophet). They will be tormented day and night forever and ever." ... Death and Hades were thrown into the fiery lake (this second death is the lake of fire). If any one was not found written in the <u>book of life</u>, he was thrown into the fiery lake." [Revelation 19: 10–15]

Sun of Righteousness = Dayspring = Messiah

"through the tender mercies of our God, with which the Dayspring from on high will visit us, to shine upon those sitting in darkness and in the shadow of death, to guide our feet into the way of peace." [Luke 1: 78-79]

The angel of the Lord {Gabriel} said to the priest Zacharias of John the Baptist: He will turn many of the children of Israel to the Lord their God, and he will walk before Him in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the upright, to make ready for the Lord a prepared people." [Luke 1: 16-17] {Zacharias and Elizabeth = parents of John the Baptist}

To this day the Jews set a <u>plate</u>, <u>goblet</u>, and an <u>empty chair for Elijah</u>, the prophet, during the Feast of Purim.

"the day of the Lord", "that day", "the great and notable day", "the great and terrible day" all refer to the Final Judgment Day.

Artaxerxes I [465 – 424 BC] {sent Ezra (458 BC) and Nehemiah (445 BC) back to

Jerusalem to establish worship and rebuild the walls

—— completed in 445 BC.

OBADIAH 845 BC

JOEL 837 BC

JONAH 800 BC

AMOS 760 BC

HOSEA 750 BC

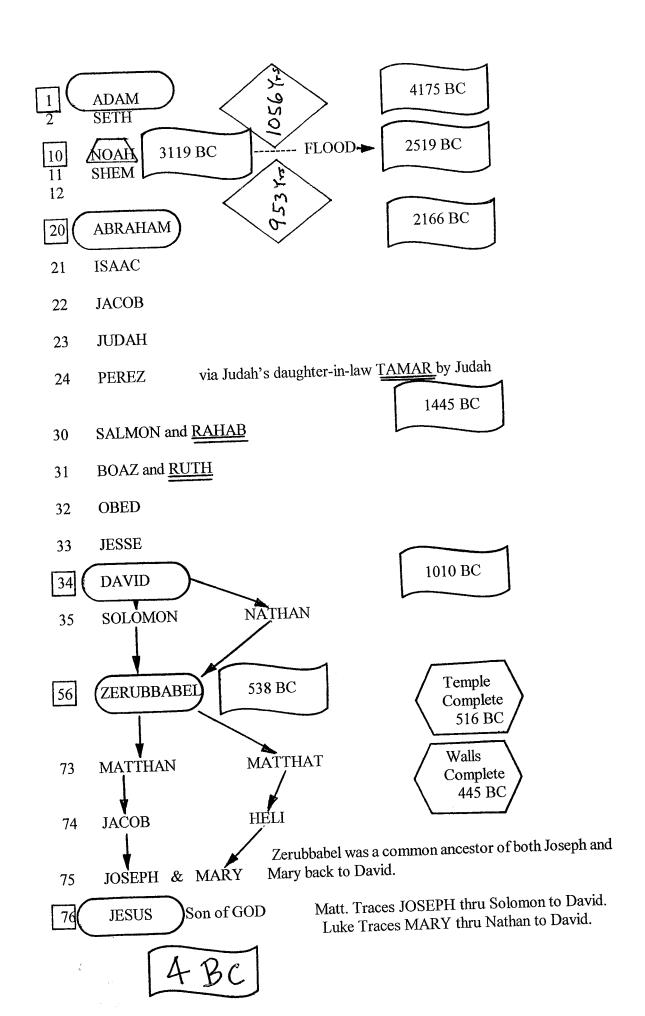
MICAH 740 - 700 BC {king Jotham, Ahaz, and Hezekiah, kings of Judah}

NAHUM 650 BC

HAGGAI 520 BC

MALACHI 430 BC {King Artaxerxes I [465 – 424 BC] MEDO-PERSIAN Empire.

James Burton Coffman, "Zechariah and Malachi", 1989, Abilene Christian University Press.



INTRODUCTION TO MALACHI

A. Introduction.

- a. Nothing is known about the prophet other than what is revealed in the book. His name appears in the Bible only in 1. The name of the prophet means "My Messenger." the opening verse of the book that bears his name. But it is unnecessary for us to know the life story of a prophet
 - b. Some have doubted that Malachi is to be taken as a proper name, instead they opt for it being only a general reference to the author. Lewis says that the Targum (the Aramaic translation of the Old Testament) has the first verse saying, "My messenger whose name is Ezra the scribe." This tradition that it was written by Ezra was accepted by Jerome.
 - c. The text still reads Malachi, and bespeaks of a real person. If the term is not to be taken as the real name of a real person, then the author of the book of Malachi is anonymous. None of the other Old Testament prophetic books is anonymous, making it extremely unlikely that Malachi is not a real person.

 - a. The Northern Kingdom (Israel) had been captured by the Assyrians in 721 B.C. The Southern Kingdom fell to the 2. The background of the book of Malachi. Babylonians in 606 B.C. The return from captivity began in 536 when Zerubbabel led a group back to Canaan. The temple was rebuilt during 520-516 B.C. under the prophetic leadership of Haggai and Zechariah.
 - b. A second group returned from captivity under Ezra in 458 B.C. Nehemiah returned about 444 B.C. to rebuild the
 - c. Nehemiah recorded the last of the Old Testament history to be written; Malachi gave and recorded the last prophecy of the Old Testament. For a full picture of the conditions in Judah during the time of Malachi, Ezra 7-10 and the book of Nehemiah must be read.

- 1. The date of the book can be determined by the material it contains. B. The Book of Malachi.
 - a. The temple had been rebuilt by the time of Malachi (1:7-10).
 - b. Spiritual abuses had developed. See Neh. 5:4; 13:10-13.
 - 1) The priests had become lax in their duties and lives (1:6; 2:1-9).

 - 2) Divorce was common (2:14-16). 3) The people were intermarrying with the heathen (2:11-16; cf. Ezra 9-10).
 - c. The conditions among the returnees being as described by Malachi, it is clear that the time coincided with that of Ezra and Nehemiah. Thus the book was written about 440 B.C.

 - a. He offered an assertion or a charge; he stated an objection from the viewpoint of those addressed; and he presented 2. The style of writing followed by Malachi is distinctive among the prophets. a refutation of the objection which verified the initial assertion or charge.
 - b. Examples of the foregoing are to be found in these passages:
 - 1) I have loved you (1:2f).
 - 2) You have despised my name (1:6f).
 - 3) Judah has been faithless (2:10-16).
 - 4) You have wearied the Lord with your words (2:17).
 - 5) You have turned aside my statutes (3:7).
 - 6) You have robbed God (3:8f).
 - 7) Your words have been stout against me (3:13).
 - 3. The book exposes the true condition of the people of Judah.

 - a. The priests offered defective sacrifices (1:6-9). b. The priests would not so much as close the doors of the temple without pay (1:10.

 - c. The heathen had greater esteem for God than his own people did (1:11). d. Jewish wives were being put away so that their faithless husbands could marry the daughters of a strange god (2:11
 - e. There was a spirit of doubt among the people in that they perceived God as either too weak or too indifferent to correct
 - f. The rebellious attitude that had characterized their ancient forebears continued in that present generation. The apath and selfishness Haggai and Zechariah had earlier exposed still corrupted many in the nation.
 - 4. Several specific sins are condemned by Malachi:

- a. The moral offenses of adultery, perjury, and oppression (3:5).
- b. Divorce (2:16; cf. Mark 10:2-9).
- c. Skepticism (3:14f).
- d. Corrupt priests (2:7-9).
- e. Robbing God by withholding proper tithes (3:8-10).
- 5. The lessons taught by Malachi are significant to our day.
 - a. He teaches that religious ceremony, while important, is not the end in itself.
 - b. He teaches that cheap religion is worthless.
 - c. He shows that intermarriage with unbelievers interfered with the purposes of God.
- 6. Malachi in the New Testament.

 - b. The New Testament points back to Malachi's prediction of the messenger who was to pave the way for the Messiah (Mal. 3:1; Matt. 11:10). [Mark 1:2 combines Malachi 3:1 and Isaiah 40:3].
 - c. The man styled Elijah the prophet in (Mal. 4:5f) is identified as John the Baptist in Matthew 11:14 and Luke 7:27f.
 - d. Malachi made references to the Messiah (Mal. 1:11; 4:2; 3:1).

C. An Outline of Malachi.

- 1. Introduction: Mal. 1:1.
- 2. The sinful priests are condemned: 1:2 2:9.
 - a. The Lord introduces the reproof by stating his love for Israel: 1:2-5.
 - 1) His love is stated: 1:2.
 - 2) His love has been clearly demonstrated: 1:3-5.
 - b. The unfaithful priests and people are rebuked: 1:6-14.
 - 1) The sacrifices they gave were worthless: 1:6-8.
 - 2) The priests would scarcely close the doors or build a fire on the altar without being paid: 1:9f.
 - 3) The Gentiles would be more grateful to the Lord: 1:11.
 - 4) They had polluted the temple: 1:12f.
 - 5) God's curse upon them is stated: 1:14.
 - c. God's curse upon the corrupted priests delineated: 2:1-9.
 - 1) They must quickly change to avoid the penalty: 2:1-4.
 - 2) God's covenant with Levi and the ideal priest: 2:5-7.
 - 3) The degraded priests would be disgraced: 2:8f.
 - 3. God condemns their divorces and mixed marriages: 2:10-16.
- a. He affirms that all of Israel have the same father, yet they had dealt treacherously against each other: 2:10.
 - b. They had also dealt treacherously by marrying the daughters of a strange god, and God would deal harshly with the
 - c. Their shameful dealings had caused many tears to fall upon the altar: 2:13.
 - d. God hates their practice of putting away the wives of their youth: 2:14-16.
 - 4. God condemn their religious indifference and doubt: 2:17 4:6.
- a. They had wearied the Lord by claiming that a man could do as he pleased and God would be pleased with him, and by denying the fact of any judgment from God: 2:17.
 - b. The Lord's states his coming judgment: 3:1-6.
 - 1) His appearance would be as a refining fire: 3:1f.
 - 2) The priests and the people would be purified: 3:3-5.
 - 3) God affirms his unchangeable nature: 3:6.
 - c. God denounces their withholding of the proper tithes and offerings: 3:7-12.
 - 1) The fickleness of the people and their selfish giving are stated: 3:7-9.
 - 2) The Lord promises to bless them bountifully if they will live up to their duty: 3:10-12.

 - 1) They thought they had served God without reward, while the wicked had prospered: 3:13-15. d. The Lord defends his justice: 3:13 - 4:3.
 - 2) The Lord would separate the wicked from the righteous: 3:16-18.
 - 3) The wicked would be utterly destroyed: 4:1.
 - 4) The righteous would be exalted and glorified: 4:2f.
 - e. The prophet's closing admonitions: 4:4-6.
 - 1) The faithful are exhorted to observe the Mosaic Law: 4:4.
 - 2. Elijah the prophet and his work of preparation are announced: 4:5f.

MALACHI 1

- A. Malachi 1:1-5: The Lord Affirms His Love for Israel.
 - 1. Verse 1: "The burden of the word of the LORD to Israel by Malachi."
 - a. The burden of the Lord is the oracle which he now directs toward Israel. It is a burden in that it offers a weight that they must bear if they wish to be pleasing to their God. But God's word is not grievous (1 John 5:3); it is a pleasure to learn its message and to obey its precepts.
 - b. If Israel had not been out of line, there would have been no need for this message. But since their return to the land from captivity, they had wandered from the paths of holiness, and had stumbled over the problems that arose.
 - c. One can easily appreciate their predicament. Returning to the land of promise, they doubtless thought that their problems were over, that God would now bless them gloriously, and that the Messiah might be coming before long.
 - 1) But their struggles must continue, despite having returned to the land of their fathers. God would supply what they could not provide for themselves, but there would be many hardships they must learn to bear, and many problems they must solve. Under the best of circumstances, God's people must learn to walk in faith, following God's way implicitly, and trusting him completely.
 - 2) There are many similarities between the situation of Israel following their exile, and our case today, following the restoration of the true church.
 - 2. Verse 2: "I have loved you, saith the LORD. Yet ye say, Wherein hast thou loved us? Was not Esau Jacob's brother? saith the LORD: yet I loved Jacob."
 - a. With their many problems and discouragements, the Israelites had become despondent and full of doubt. "If God loved us, why are we facing these difficulties? Why does he not remove them with a wave of his hand?"
 - b. At the first of this oracle, God reaffirms his love for Israel. Following the pattern used in the book, he states their objection to the affirmation, and then proceeds to answer their objection. Consistently throughout the Bible, God shows and declares his love for his people.
 - c. The objection placed in the mouths of the Jews is, "Wherein hast thou loved us?" When someone gets into trouble, it may appear to him that God has deserted him, that if the Lord had loved him, he would not be facing the difficulties before him. This was the view expressed by the Jews.
 - d. God's reply is: "Was not Esau the brother of Jacob? And yet I loved Jacob." God made a choice between these two twins as to which would be the forerunner of the nation he was to build from Abraham's descendants. He chose Jacob and rejected Esau.
 - 1) The fact is, that God loved both of these brothers. But he loved Jacob more in the sense that he chose him for the purposes he intended to fulfill.
 - 2) The manner in which the Bible expresses the difference between love and hate in some cases follows this pattern: Jacob loved Rachel more than he loved Leah; the lesser love he had for Leah is described as *hate* (Gen. 29:30f). Also, we are told to love the Lord more than we love our own family members; this lesser sentiment is called *hatred* (Luke 14:26; cf. Matt. 10:37).
 - 3. Verse 3: "And I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness."
 - a. The statement of God's greater love for Jacob was made many centuries after these two men had passed from earthly scenes. The Lord had their descendants in mind, and not primarily the two individuals. The prophet points to the condition of the two nations that sprang from Jacob and Esau to establish his point that God had loved Jacob and hated
 - 1) Romans 9:10-14: "And not only this; but when Rebecca also had conceived by one, even by our father Isaac; (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) It was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated. What shall we say then? Is there unrighteousness with God? God forbid."
 - 2) Paul quoted from Malachi in making his point, and showed that the original choice was made between these two boys prior to their birth, and thus before either had done good or evil.
 - b. Esau's descendants, known as Edom, set up their headquarters in the mountains of Palestine, where they seemed to occupy invulnerable strongholds. They even boasted of their impregnable cities.
 - c. But God was able to bring their nation to ruin, as he predicted in the writings of Obadiah and others: Jeremiah 49:17f; Ezekiel 25:12-14; Joel 3:19; Amos 1:11f. As Malachi wrote, God had laid waste to the refuges of Edom, now a fit dwelling for jackals.
 - 4. Verse 4: "Whereas Edom saith, We are impoverished, but we will return and build the desolate places; thus saith the LORD of hosts, They shall build, but I will throw down; and they shall call them, The border of wickedness, and, The

people against whom the LORD hath indignation for ever."

a. The remnants of the Edomites vowed to rebuild their strength, but God stated that their efforts would be wasted. Eventually, they were absorbed by the Nabataeans (Arabs), and by 100 A.D. had lost their identity as a separate people.

b. The history of Edom, with which the Israelites were doubtless familiar, showed conclusively that God had indeed

loved Jacob (and his descendants).

c. God had decreed that Israel would continue as a separate nation, while other nations of those ancient times would cease to exist. Jeremiah 30:11: "For I am with thee, saith the LORD, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished."

5. Verse 5: "And your eyes shall see, and ye shall say, The LORD will be magnified from the border of Israel."

- a. The people of Israel would continue through history, and see the fulfillment of the things God decreed against Edom.
- b. Those who were perceptive would come to magnify the God of heaven, and to see him magnified by uncounted millions among the Gentile nations (during the gospel age).

B. Malachi 1:6-9: Israel's Ingratitude is Seen in Their Sacrifices.

1. Verse 6: "A son honoureth his father, and a servant his master: if then I be a father, where is mine honour? and if I be a master, where is my fear? saith the LORD of hosts unto you, O priests, that despise my name. And ye say, Wherein have we despised thy name?"

a. The prophet gives the corrupt priests a scathing rebuke, accusing them of despising God. Throughout their history, Israel had been taught to honor their fathers. It was expected and demanded of servants that they honor their masters.

1) One of the ten commandments required that children honor their fathers and mothers (Ex. 20:12). In extreme cases of rebellion on the part of the son against the parents, the death penalty was prescribed (Ex. 21:15,17; Deut. 21:18-21).

2) But now even the priests, who were charged with offering sacrifices to God and teaching the Law to the people,

were showing their contempt for God.

b. Anyone who will not obey the will of the Lord shows contempt for him. "Wherefore hast thou despised the commandment of the Lord, to do evil in his sight...Now therefore the sword shall never depart from thine house; because thou hast despised me..." (2 Sam. 12:9f). When David disobeyed God's word, he showed despite for God. Cf. Job 23:12; 1 John 5:3; 1 Samuel 15:22.

c. The priests' natural reply was to ask in what way they had despised God, implying by the question their denial of the charge. The Lord gives the specification of the charge in the next verse, which brings up another denial of another charge.

2. Verse 7: "Ye offer polluted bread upon mine altar; and ye say, Wherein have we polluted thee? In that ye say, The table of the LORD is contemptible."

a. They had shown contempt for God by offering polluted bread upon his altar. This polluted bread was the improper sacrifice they offered.

1) Leviticus 21:6: "They shall be holy unto their God, and not profane the name of their God: for the offerings of the Lord made by fire, and the bread of their God, they do offer: therefore they shall be holy." Cf. Ezekiel 44:7.

2) When they offered the wrong kind of sacrifice or when they lived polluted lives, their sacrifices were polluted and unacceptable.

b. Their natural reply (which the Lord words for them) is to ask in what instance had they polluted him. The question implies that they *polluted* the Lord when they soiled his sacrifices.

c. The answer the Lord gave stated that they polluted his sacrifices when they said, "The table of the Lord is contemptible." His table was his altar upon which the sacrifices were burned.

1) By offering upon his altar impure victims, they polluted his sacrifices and dishonored his name, and declared the altar to be contemptible.

2) When anyone treats God's appointments as so unimportant that they can make changes to them, they are saying by their actions that those appointments may be treated with contempt, that they are subject to the whims of men.

3) When men today make unauthorized changes to God's revealed order in any way, they show their contempt for him who gave it (Heb. 10:29; Rev. 22:18f; Gal. 1:6-12; Col. 3:16f; 1 Cor. 4:6; 2 John 9; John 4:23f).

3. Verse 8: "And if ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil? offer it now unto thy governor; will he be pleased with thee, or accept thy person? saith the LORD of hosts."

a. The Lord specifically identified the sinful practice that polluted his altar. They offered animals that were blind, lame or sick

1) The Mosaic Law required that their sacrificial animals were to meet definite qualifications. The passover lamb,

for example, was to a male, one year old, and without blemish (Ex. 12:5).

- 2) God has always required a measure of sacrifice on the part of those who would serve him with honor.
- b. The Israelites were told to give a tenth of their income, and make various sacrifices through the year. One who would serve God acceptably must be willing to pay a price.
 - 1) David refused to offer a sacrifice to God that did not cost him something (2 Sam. 24:24).
 - 2) God does not want the left-overs; and he will not accept tainted offerings. The Israelites of Malachi's day sought to offer as sacrifices animals that were lame or sick, which were without value on the market.
- c. God, speaking with irony, asks them whether the civil governor would be pleased to accept such a gift. They would not deign to give to another human such as they tried to give to the Lord!
- d. Since God would not accept such sacrifices under the Law, we may be certain that similar maimed worship we might offer today is unacceptable to him. To do so is to offer polluted worship.
 - 1) When we pray, our hearts and minds must be in tune with our words.
 - 2) When we eat the Lord's Supper, our minds must be filled with remembrances of the Lord's death on the cross, and our hearts must be genuinely concerned with those thoughts.
 - 3) When we give of our means, our gift must be from the heart; we must give because we want to give.
 - 4) When we sing praise to the Lord, our minds must be cognizant of what our lips are singing, and our hearts must sincerely believe the sentiments we express in the words of the song.
 - 5) When God's word is read and presented, our minds must be focused on what is being presented, and our hearts must enter into this meditation sincerely.
- e. To reason that God ought to be pleased with whatever is offered sincerely by man, is foolish thinking; it is to think presumptuously. This passage says that such is *evil*. It does make a difference how we worship God! Cf. Gen.esis 4; Leviticus 10:1f; John 4:24; Colossians 3:16f.
- 4. Verse 9: "And now, I pray you, beseech God that he will be gracious unto us: this hath been by your means: will he regard your persons? saith the LORD of hosts."
 - a. Is this verse to be taken as a straightforward appeal for the Jews to repent and to ask for forgiveness? Or is it to be understood as a statement of irony? It seems to be irony, when verse ten is considered.
 - 1) The priests were the cause of these faulty offerings, for had they been true to their calling, they would have taught the people better, and would not haveoffered the defective animals.
 - 2) The prophet calls on them to pray that God might be gracious, and thus see if he would accept their prayers because of who they were (priests).
 - b. Coffman suggested that the thought of the verse would be this if it is taken as ironic: "Seeing that you have accepted and used all these worthless sacrifices and offered them upon God's altar, why don't you now pray for God's favor? You really must have impressed God with the type of offerings you have placed upon the altar!" (p.246).
 - c. God will not hear one who lives and worships according to his own desires, and does not heed the will of God. He will not accept and uphold anyone because that person is (or claims to be) a child of God.
 - 1) In our modern religious climate, men ridicule the idea that God has a law that must be heeded. Foolishly thinking that God's grace has outlawed God's law, they follow their own thinking and desires in worship and life.
 - 2) Just because one offers in worship that which pleases himself and other men, does not mean that God is pleased with it. It might be loathsome to him! The only possible way we can know what God wants is to learn it in his revealed word, the Bible. Hence, we are sternly warned not to go beyond what is written.
- C. Malachi 1:10-14: The Contrast Between the Present Priests and the Gentiles of the Future.
 - 1. Verse 10: "Who is there even among you that would shut the doors for nought? neither do ye kindle fire on mine altar for nought. I have no pleasure in you, saith the LORD of hosts, neither will I accept an offering at your hand."
 - a. The ASV gives a different rendition: "Oh that there were one among you that would shut the doors, that ye might not kindle fire upon mine altar in vain! I have no pleasure in you, saith Jehovah of hosts, neither will I accept an offering at your hand." The context allows either rendering.
 - 1) The ASV expresses the thought that God would have the temple doors closed, so that no polluted offering might be presented. Better no offering at all than to have one that was defective. But there was not one among them who had the sufficient desire for truth and purity to shut the doors to prevent unscriptural worship.
 - 2) The KJV expresses another charge against the priesthood, describing them as so worldly-minded that they would do nothing in the Lord's service without pay.
 - b. Addressing the issue directly, God affirms that the priests are so disinterested in God's way and so selfishly inclined to please themselves, that they would not even close the doors of the temple without being paid! Their dedication to the service of God was so weak that they would not even kindle the fire on the altar without being paid to do so.
 - c. God had no pleasure in them; their sinful conduct was such that he could not condone it. Thus, he would not accept

- 1) Just think of it. They were so far gone into sin that the Lord had to reject their worship! Cf. Psalm 66:18; an offering from them.
- 2) Any worship that is offered insincerely, or which is polluted by human thinking, is rejected. Matthew 15:8f.
- 2. Verse 11: "For from the rising of the sun even unto the going down of the same my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the LORD of hosts."
 - a. The condition described by this verse was not present during the day of Malachi. The statement pointed to a time in the future when many among the Gentiles would revere the name of the Almighty, and offer to him the kind of
 - b. The Gentiles of the Old Testament era did not fulfill this description. Romans 1:18-32; Acts 17:30f. But during the Christian Age, this is what has happened. Our brethren of the first century carried the gospel to the Gentiles, who received it in countless places, and embraced the worship of God in spirit and in truth.
 - c. The Lord used Mosaic expression to denote the worship of the Gentiles (and Jews) under Christ. The offering of incense and sacrifices (offerings) represents New Testament worship, and do no refer to the literal actions of burning
 - 1) Revelation 5:8: "And when he had taken the book, the four beasts and four and twenty elders fell down before the incense and offering animal sacrifices. Lamb, having every one of the harps, and golden vials full of odours, which are the prayers of saints."
 - 2) Hebrews 13:15f: "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name. But to do good and to communicate forget not: for with such sacrifices God is well
 - 3) Romans 12:1f: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect
 - d. "The prophecy looks to that time when, under the Messiah, not in any one locality, but from one end of the earth to the other, God's name would be great among the Gentiles" (Hailey, p.410).
 - 3. Verse 12: "But ye have profaned it, in that ye say, The table of the LORD is polluted; and the fruit thereof, even his
 - a. The Lord expected the Jews to be an excellent example of a people who believed and served the Living God of Heaven. He expected them to observe the laws of morality and religion which he set forth in the Mosaic Covenant. By being the faithful and devoted people he intended, the Gentiles who came in contact with them would be duly influenced to follow lives of righteousness.
 - b. But the Jews did not live up to the high standard of expectation God had for them.
 - 1) Instead of influencing the Gentiles around them to become righteous, they were influenced by the paganism of the
 - 2) Instead of serving God with loyalty, they lived to please themselves. Their immoral conduct often equalled that
 - 3) Rather than offer to God the praise he deserved, and thus worship him according to his divine mandate, they sought
 - 4) Even the priests were afflicted with the departure from God's standard, and in some instances, they led the people away from God's word. Thus, they offered only perfunctory worship, merely going through the outward motions. In other instances, they foolishly departed from the God-given motions.
 - c. By their actions, if not also by their words, they considered God's altar to be polluted and his sacrifices contemptible. They were guilty of profaning God's way, making it nothing more than a common, worldly arrangement. What an
 - 1) "This lesson should be indelibly stamped upon worshipers of today who perfunctorily offer a meaningless religious awful condition!
 - 2) "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward; How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him" (Heb. 2:1-3).
 - 4. Verse 13: "Ye said also, Behold, what a weariness is it! and ye have snuffed at it, saith the LORD of hosts; and ye brought that which was torn, and the lame, and the sick; thus ye brought an offering: should I accept this of your hand? saith the LORD."

a. Not only had they profaned God's system and deplored it as contemptible, but they had considered it wearisome to follow it. They thought their priestly work to to be a weariness. They took no pleasure in their godly calling, but deemed it as a burden hard to be borne. Cf. Psalm 122:1.

b. They had been perfectly willing to offer on the altar such animals as were brought to them by the people. An animal that had been torn by some wild beast, or one which was lame or sick, they heedlessly offered, although such was

contrary to God's word.

c. They "snuffed at" God's work. Clarke described this action in this way: "It is a metaphor taken from cattle that do. not like their fodder. They blow strongly through their nose upon it; and after this, neither they nor any other cattle will eat it" (p.800)...

d. What a lesson for preachers, elders, deacons, teachers, and all Christians! Every item that God has included in his

system is important, and nothing is to be treated as if it is negotiable.

1) God is in heaven; we live on his footstool. God's word is universal in its application; we do not have the right to limit it. His will is all-inclusive; we have no right to exclude anything he included. His word applies to all time; there will never be a generation on earth over whom it does not have authority.

2) We do not have the right to say whether we will do what God says, if we expect to be blessed by his grace. Our excuses do not set aside his requirements. It may appear to us that our labor is in vain, for few if any respond to our many efforts to lead them to Christ. But we must continue to "preach the word" and leave the increase to

God's capable hands! 1 Corinthians 3:6.

3) We might get the notion that serving God is meaningless, since we see little by way of visible manifestation of God's providence. But the only way we can serve God is by faith; and faith comes by hearing his word. We must leave the final results and consequences of our service in his hands, to be fulfilled in the ways and by the means and at the time he chooses.

5. Verse 14: "But cursed be the deceiver, which hath in his flock a male, and voweth, and sacrificeth unto the Lord a corrupt thing: for I am a great King, saith the LORD of hosts, and my name is dreadful among the heathen."

a. The Lord pronounces a curse on the deceiver who had the proper kind of animal to offer to God, but decides to offer a defective sacrifice instead, either claiming or implying that this is the best he can offer. We must make good our vows. We cannot make a vow in the warmth of the moment, and then when reality of day comes, try to divest ourselves of the responsibility of the vow by claiming we do not have the means to fulfill it.

1) Such a person might be able to deceive some of his fellowmen, but nothing is hidden from the eye of God!

Hebrews 4:13.

2) There is a great lesson in this for us. A partial truth is a whole lie. We must not fall into the practice of deceiving others with half-truths. We must cultivate the disposition that everything we say or imply is truth, the whole truth, and only the truth (Eph. 4:24f; Col. 2:8f; Rev. 21:8).

b. God is a great King; he rules the entire universe; his authority extends to both the seen and the unseen realms of time

and eternity. The name of God is feared by all who have seen or who have perceived his power.

1) Those people in Bible times who saw some manifestation of God's glorious being or power in a miraculous demonstration, without exception, were so impressed that they knew they were nothing in comparison with him. Genesis 28; Exodis 3:1-6; Isaiah 6; Daniel 5; Matthew 17:1-5; 28:1-4; Acts 9:1-6.

2) When people grasp the great truth that God is all-powerful, and that he has created the universe and continues to sustain it, and who see God's hand of providence in action, they are subdued by his majestic power. Understanding the truth that God created all things, since there is no other logical way to explain the presence of the universe and life, and perceiving the complexities of nature, we are humbled by the awesome power God possesses. When we see the evidences and proofs that the Bible is truly God's inspired and inerrant word, and learning the requirements God has given to us in that revelation, we are greatly impressed with the awe-inspiring power of that truth.

c. Like the foolish priests and people of Malachi's generation, many today scoff at the idea that there is a God in heaven, that Jesus is his Son, that the Bible is his inspired and authoritative word, that we must stand before Christ in Judgment, and that an awesome eternity awaits us all. How humbled and dejected and horrorstricken they will be

when they enter the spirit-world and face the stark reality which the Bible reveals!

1) "...For we shall all stand before the judgment seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God" (Rom. 14:10-12).

2) "O the depth of the riches both of the wisdom and knowledge of God! how un-searchable are his judgments, and his ways past finding out!...For of him, and through him, and to him, are all things: to whom be glory for ever.

Amen" (Rom. 11:33,36).

MALACHI 2

- A. Malachi 2:1-4: The Priests Are Threatened Because of Their Neglect.
 - 1. Verses 1f: "And now, O ye priests, this commandment is for you. If ye will not hear, and if ye will not lay it to heart, to give glory unto my name, saith the LORD of hosts, I will even send a curse upon you, and I will curse your blessings: yea, I have cursed them already, because ye do not lay it to heart."
 - a. Having clearly exposed the sinful ways of the priests and rebuked them severely in chapter one, the prophet reveals in this section the curse of God they are facing.
 - b. They are given another chance to do right. If they will hear God's commandment, and lay it to heart, and give glory to God's name by doing what he requires, they will avoid the curse. If they do not do so, the curse will descend in full fury. Verse three details the curse.
 - c. The curse will involve a reversal of their blessings. "But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee: Cursed shall thou be in the city, and cursed shalt thou be in the field. Cursed shall be thy basket and thy store. Cursed shall be the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep. Cursed shalt thou be when thou comest in, and cursed shalt thou be when thou goest out" (Deut. 28:15-19).
 - d. God had already begun to bring the curse upon them. Haggai 1:6-11.
 - 2. Verses 3f: "Behold, I will corrupt your seed, and spread dung upon your faces, even the dung of your solemn feasts; and one shall take you away with it. And ye shall know that I have sent this commandment unto you, that my covenant might be with Levi, saith the LORD of hosts."
 - a. The seed of the priest would be corrupted (*rebuked* ASV). This likely refers to the crops which the rest of Israel raised for the benefit of those who served as priests. Numbers 18:21-32. God would not allow the harvests to be as plentiful as necessary for the priests to be properly fed.
 - b. The dung referred to is the refuse left from the sacrifices.
 - 1) The unused parts, including the head, legs, innards, etc., were to be taken out of the camp and burned (Ex. 29:14; Lev. 4:11f; 16:27). But God would cause it to be spread over their faces! Being thus polluted, these priests would not be allowed to perform their services.
 - 2) "To speak of spreading dung on the faces of the priests is strong language, indeed! It indicates an ignominious humiliation in which the priests are treated as dung, making them unfit for the service of the Lord, and fit only to be carried away without the camp from his presence. The priests will be swept away as dung" (Hailey, p.412).
 - c. The tribe of Levi was chosen as the priestly tribe; from their ranks came those who served as priests. No one else had that privilege under the Law, not even Christ.
 - 1) But even those Levites had to meet certain qualifications before they could be selected to serve. Num. 4. God had enforced these restrictions.
 - 2) Under the New Covenant, the entire separate priesthood would be eliminated. Now every Christian is a priest. 1 Peter 2:5,9.
 - 3) These priests would learn that God meant what he said, and that he had sent the curse upon them, when they began to see it come to pass.
 - B. Malachi 2:5-9: The Ideal and the Real Are Contrasted.
 - 1. Verse 5: "My covenant was with him of life and peace; and I gave them to him for the fear wherewith he feared me, and was afraid before my name."
 - a. The covenant mentioned is the one God made with the tribe of Levi, and respected the mandate that from Levi's descendants the priests of Israel would be chosen.
 - 1) Levi in the context stands for the priestly tribe. The man named Levi was one of Jacob's sons, and had been dead for many generations.
 - 2) Instructions are related in Numbers 25 (12ff) and Deuteronomy (33:8-11) to the priestly tribe. The covenant offered life and peace to them provided they fulfilled their duties properly.
 - b. Those who served as priests were to fear God as Levi (the ideal priesthood) had feared him. This fear was one of reverence and awe that God's being demands, but not fear in the sense of abject terror. Cf. Numbers 25:6-13.
 - c. Those priests of Malachi's time did not reverence God for they did not discharge their priestly duties in accordance with God's will.
 - d. The time would come when the entire Law, including its special priesthood, would be removed and replaced by the Law of the Gospel. Galatians 3:23; Hebrews 7.
 - 2. Verse 6: "The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and

- a. The Lord continues to use the example of Levi (the ideal priesthood of Mosaic days) as the standard by which the priests of Malachi's day should be measured. What God set up as the standard for the priesthood was what these
- b. Levi held to the law of truth; iniquity was not found in his lips; he walked with God in peace and uprightness; he
- c. These things could not be said about the current generation of priests. They were little concerned with truth; they had
- 3. Verse 7: "For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the LORD of hosts."
 - a. The priests who met God's standard had a working knowledge of God's word. Teaching his word was part of their obligations. In order to teach it, they had to study it. And if they did not follow it themselves, they would be poor
 - b. At the same time, the people should have a desire to learn God's word, and seek it from the priests. Before the truth can be taught, there must be students who have a willingness to hear, consider, and learn.
 - c. The priests, in God's arrangement, were God's messengers. "Only here is a priest called a messenger or angel of Jehovah, as only in Haggai is the prophet designated as Jehovah's messenger or angel (1:13). Both priests and
 - 4. Verse 8: "But ye are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant
 - a. Having brought to their attention the standard God intended for the Levitical priests to meet, the inspired prophet of Levi, saith the LORD of hosts." boldly states that those priests of his day had departed from God's way. This is a strong accusation!
 - b. But they had also caused many to stumble at God's law. Instead of teaching men to love and respect God's law, they had encouraged their refutation of that law. The law was not a means of strength and encouragement, but a cause for stumbling to them. Many in our day are being mislead by false teachers among us, and instead of holding to the gospel as the source of salvation, strength, and hope, they rob it of its power in the teachings they deliver.
 - c. These priests had perverted the covenant. Instead of receiving the challenges and conditions of the covenant and giving their lives to fulfilling them, they had shown little regard for the covenant, and had shunned their obligations
 - 5. Verse 9: "Therefore have I also made you contemptible and base before all the people, according as ye have not kept
 - a. They had failed to live up to their part of the agreement (covenant), so God was not obligated to keep his part. As they had held the covenant as contemptible, so God would consider them likewise to be contemptible.
 - b. They would lose the respect the people formerly had for them. God said he would cause them to become contemptible
 - c. These priests had shown respect of persons in the administration of their duties, so they would find the disfavor of
 - C. Malachi 2:10-16; God Addresses the Problem of Divorce and Marriage With Heathen Women.
 - 1. Verse 10: "Have we not all one father? hath not one God created us? why do we deal treacherously every man against
 - a. God is the only Father of the Israelite nation. The Israelites were his sons and daughters, and hence were brothers and sisters to each other. Why, then, were they dealing treacherously with each other?
 - b. They dealt treacherously by profaning (making common) the covenant God had made with their forefathers. The corrupt priests had profaned the covenant by refusing to honor their obligations under the law; and in the following context, the Lord shows that others had profaned it by disregarding his law concerning marriage.
 - 2. Verse 11: "Judah hath dealt treacherously, and an abomination is committed in Israel and in Jerusalem; for Judah hath profaned the holiness of the LORD which he loved, and hath married the daughter of a strange god."
 - a. The nation had been taken into captivity by their enemies. A portion of them had returned to the land of promise. These are addressed by three names: Judah, Israel and Jerusalem. Judah is the name for the nation; Jerusalem is
 - b. God charges them with a serious offense, an abomination. They should have been exalting God's holiness, but have profaned it "by marrying 'the daughter of a foreign god.' 'The daughter of a foreign god' is used of a woman wh is an idolatress, the worshiper of a heathen deity. Intermarriage with these had been specifically forbidden in th covenant (Exod. 34:16). Solomon's violation of this law had opened the door for idolatry to enter into Judah (I King 11:1-2; Neh. 13:23-27). Will the same sin now lead to a new apostasy?" (Hailey, p.415).

- 3. Verse 12: "The LORD will cut off the man that doeth this, the master and the scholar, out of the tabernacles of Jacob, and him that offereth an offering unto the LORD of hosts."
 - a. The individual who is guilty of this crime will be cut off by the Lord. It does not matter the standing of the man; if he was a scholar (student) or a master (teacher), he would be cut off.
 - b. The translation of the passage is said to be difficult; it may involve a proverbial statement that makes more sense in Hebrew than in English. But the basic thought of the verse is simple: those who violate this standard must suffer the penalty.
- 4. Verse 13: "And this have ye done again, covering the altar of the LORD with tears, with weeping, and with crying out, insomuch that he regardeth not the offering any more, or receiveth it with good will at your hand."
 - a. The Lord brings up another charge against many in Judah. The problem is that God finds their offerings unacceptable on account of the tears and crying out being done before the altar. The cause of the tears is the indicated in the next three verses: Jewish husbands were putting away their wives, and marrying foreign women (see verse 11).
 - b. The altar was being covered with tears, weeping and crying out. "...The expression is a metaphor in which the rejected wives were covering the altar with their tears, weeping and sighing to such a degree that the fire was extinguished and the sacrifices were never received but rather rejected by Jehovah. The tears of these mistreated wives stood as an impenetrable barrier between the worshipers and Jehovah" (Hailey, p.416).
- 5. Verse 14: "Yet ye say, Wherefore? Because the LORD hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet is she thy companion, and the wife of thy covenant."
 - a. The connection between this verse and verse thirteen is obvious, clearly marking the tears and crying described there to be those of the wives who had been put away by their selfish husbands.
 - b. The wife and husband had been bound together in a covenant, a covenant which God had noted, and which committed them to live together until death (cf. Rom. 7:1f; 1 Cor. 7:1ff). But the husband had dealt treacherously with the wife of his youth, breaking his commitment with her for the company of a younger wife.
 - c. The demanding question which asserted denial of wrong-doing is thus answered by the Lord.
- 6. Verse 15: "And did not he make one? Yet had he the residue of the spirit. And wherefore one? That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth."
 - a. The ASV gives this rendition: "And did he not make one, although he had the residue of the Spirit? And wherefore one? He sought a godly seed. Therefore, take heed to your spirit, and let none deal treacherously with the wife of his youth."
 - b. This is a very difficult passage; there are nearly as many interpretations as there are commentators.
 - 1) Some have speculated that the reference in this verse is to what happened between Abraham and Hagar, which Sarah instigated; however, there is no proof that this connection pertains.
 - 2) Verse sixteen states God's plain position that he hates the human practice of divorce; this verse, therefore, has some connection with that attitude toward the dissolution of a marriage.
 - 3) Ezra 9:2. God wanted the Israelite lineage to be kept untainted by marriage with the pagans.
 - c. The verse may simply be stating God's plan for marriage, that he intended for there to be only one woman and one man to constitute one marriage. God did not make two or more wives for Adam; he only made Eve (Gen. 2).
 - 1) God had the means to have created many helpmeets for Adam; why then did he make only one? So that a godly seed could be produced. Perhaps the reference is to the Sinless One who eventually came to take away the sin of the world. Possibly the reference is to the godliness of any of the children produced by a marriage developed according to God's plan for marriage and the home (i.e., one husband and one wife).
 - 2) The warning is clear: take heed to your spirit lest you deal treacherously with the wife of your youth.
- 7. Verse 16: "For the LORD, the God of Israel, saith that he hateth putting away: for one covereth violence with his garment, saith the LORD of hosts: therefore take heed to your spirit, that ye deal not treacherously."
 - a. Plainly stating the proposition, God affirms his hatred of man's sinful practice of putting away (divorce).
 - 1) God hates it, but mankind often loves it. Only a few generations ago in America, the average person also hated divorce, but not so with our present generation.
 - 2) A common idea exists today in the thinking of many, that if a marriage does not work out, a divorce can easily be obtained. Hence, we have evolved a diabolical practice called "no-fault-divorce," in which a marriage can be dissolved if both parties desire it.
 - b. God also hates the practice of covering violence. One who puts away his wife, coldly ignoring the damage such an action produces and the tears it stirs, incurs the strong disapproval of the Almighty!
 - c. The verse closes by restating the strong warning with which the previous verse concluded. "Such a vigorous warning and exhortation from the Lord in a former decadent and permissive age should not be silenced; its principle should be heralded to the ends of the earth in our own time" (Hailey, p.417).

- D. Malachi 2:17: The People Have Wearied the Lord.
 - 1. Verse 17: "Ye have wearied the LORD with your words. Yet ye say, Wherein have we wearied him? When ye say, Every one that doeth evil is good in the sight of the LORD, and he delighteth in them; or, Where is the God of iudgment?"
 - a. A new subject is introduced by this verse. The prophet bluntly charged the Jews with having wearied God with their words. They had tried the patience of the Lord.
 - b. They made the same mistake that earlier generations in Israel had made, namely by confusing good and evil. Isaiah 5:20f: "Woe to them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter! Woe unto them that are wise in their own eyes, and prudent in their own sight!"
 - 1) When a man or a society of men conclude that they are able to determine what is good and what is evil, using their own subjective thinking to produce a system of beliefs that pleases their own hearts, they weary the Lord.
 - 2) In American society, the current generation has decided that it is able to know what is right and wrong. But at the same time, they deny that there is any real standard of right and wrong, that there is nothing which is wrong. We are more highly-educated that any previous generation perhaps, but we lack one thing earlier generations possessed: a firm belief in the authority of the Bible.
 - 3) What God said to these ancient Israelites is equally needed by many of our own time, even by many within the Lord's church. 1 Corinthians 10:12; 9:27; 2 Corinthians 11:3.
 - c. Another attitude they manifested is also a current problem. The Israelites had the disposition, and may have expressed it in words: "Where is the God of judgment."
 - 1) In other words, we hear much about the judgment of God, how he punishes sin; but why is he not now doing so? Why does he not bring judgment against us?
 - 2) In this life, oftentimes the wicked are as well-blessed with material prosperity and happiness as the righteous are; sometimes, even more blessed (seemingly) than the saints. But one must understand that God brings his judgments upon man in his own ways and according to his own timetable. Psalm 73.
 - 2. This verse introduces the rest of the book.

MALACHI 3

- A. Malachi 3:1-6: "The Day of Judgment is Coming.
 - 1. Verse 1: "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts."
 - a. The question was raised by the Israelites in the previous verse concerning the whereabouts of the God of justice. The reply given by Malachi is found here. God promised that he would come; God's coming was in the person of Christ, who was preceded by his messenger, John the Baptizer.
 - b. The messenger is identified in Malachi 4:5 as Elijah the prophet. But this was not the literal Elijah, but John the Baptizer.
 - 1) Isaiah 40:3: "The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God."
 - 2) Matthew 3:3: "For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight."
 - 3) Mark 1:3: "The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight."
 - 4) Luke 3:4: "As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight."
 - 5) John 1:23: "He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias."
 - 6) Luke 1:17: "And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord."
 - 7) Matthew 11:10-14: "For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he. And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force. For all the prophets and the law prophesied until John. And if ye will receive it, this is Elias, which was for to come."
 - c. The work of this messenger was to prepare the way for the Lord who would follow him. John recognized his relative inferiority to the Christ, and pointed the people to the Lord.
 - d. By speaking of the appearance of the Lord as being sudden, he did not mean his arrival would be immediate, but would be at a time when they were not looking for him; it would be unannounced.
 - 1) When Christ was born in Bethlehem, his situation was not one which suggested greatness. He was born in a stable, into a poor family.
 - 2) There was even some doubt in the minds of those who did not know the truth about the virtuousness of his mother. The city where he grew up was despised. He lived the life of a poor and homeless person.
 - 2. Verse 2: "But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap."
 - a. The expectations of the Jews concerning the Messiah were not what God intended. Their conception was that he would condemn and punish their Roman overlords; but in fact, he came to rebuke the Jews.
 - b. His work during his personal ministry included exposing the errors and sins of the people, especially the leaders in the nation. Thus, his work was intended to be like a refiner's fire and the fuller's soap. The refiner of gold and silver used a hot fire to burn away the dross, leaving behind the pure metal. The fuller was one who washed and tended to cloth, cleansing it of dirt by a strong lye soap.
 - c. The work the Messiah continues to do is ordered along the same lines, calling all men out of error and sin; he rebukes every sin and false doctrine; he promises punishment for every evil-doer, and hope for all who will believe him.
 - 3. Verse 3: "And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness."
 - a. "He will sit as a judge purifying and cleansing, but not necessarily as a destroyer. The special objects of his purifying and purging operation will be 'the sons of Levi,' the priests, who had been brought under such serve condemnation (1:6-2:9)" (Hailey, p.419).
 - b. But the priesthood meant is not the priesthood of the Old Law, but that of the New Covenant.
 - 1) 1 Peter 2:5, 9: "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ....But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his

marvellous light."

- 2) Hebrews 13:15f: "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name. But to do good and to communicate forget not: for with such sacrifices God is well pleased."
- 4. Verse 4: "Then shall the offering of Judah and Jerusalem be pleasant unto the LORD, as in the days of old, and as in former years."
 - a. Following the work of the Messiah, when he had purified those indicated, these spiritual priests (Christians, the church) would be able to offer sacrifices that are as pleasing to the Lord as those of former days, when old Israel walked in the light of God's word.
 - b. The Lord did not suggest that Old Testament worship would be reinstated; rather, he was simply drawing a comparison between the acceptable worship which the faithful in Israel offered and the acceptable worship which would be offered under the New Covenant.
- 5. Verse 5: "And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the LORD of hosts."
 - a. "The Lord now comes to the heart of his reply to their questions (2:17). Not only will he come in judgment against the priests, but he will come also against all the wicked among the people. From the beginning of their history the people had been plagued with sorcery and witchcraft, practices controlled by evil" (Hailey, p.420).
 - b. He specifies several categories of error and sin which must be purged from those who would be acceptable to the Lord: sorcery; adultery; false swearers; oppression; injustice; irreverence and disobedience (absence of fear for the Lord).
 - c. The problem lying behind the sins mentioned was their lack of fear for God. When men reach a point where they do not fear God, they have arrived at a disposition of heart that will permit them to do anything they please. We will be unsuccessful in turning sinful men from their wickedness unless we can instill in them a healthy fear and awe of Jehovah. To do otherwise, is merely to treat the symptoms of their problem, and not the problem itself.
- 6. Verse 6: "For I am the LORD, I change not; therefore ye sons of Jacob are not consumed."
 - a. God affirms his unchangeable nature in this passage, listing this as the reason why the Israelites were not immediately consumed. If he punished them with the penalty they deserved, they would be utterly destroyed.
 - b. God had made promises that he would fulfill through the descendants of Abraham. If he punished the wicked Israelites (the descendants through whom he planned to bless mankind) as was meet, he would have to change his plan; this he would not do; this he could not do. Why? Because he does not change! His purposes remain constant; he will live up to his commitments. Cf. 2 Peter 3:8f. What is said in reference to God's Son in Hebrews 13:8, applies with equal force to God the Father.
 - c. The verse makes no promise of unconditional salvation for anyone; it plainly states that God will not change his eternal plan.
- B. Malachi 3:7-12: The People Have Robbed God.
 - 1. Verse 7: "Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the LORD of hosts. But ye said, Wherein shall we return?"
 - a. From the time of their formation as a nation, the character of the people continued unchanged: they consistently violated their covenant with God, turning aside from his will regularly. While there were many sincere and righteous people among the nation down through the centuries, yet the majority of the individuals and generaations did not walk in the old paths (cf. Jer. 6:16).
 - b. God's blessings and promises were always conditional (Lev. 26; Deut. 28). They had departed from God's way; he commanded them to return; but instead of admitting their error and repenting, they denied they had strayed.
 - 2. Verse 8: "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings."
 - a. In response to their denial of having departed from God, the Lord asks them this question: "Will a man rob God?" He quickly charged them with having done so.
 - b. Stubborn and rebellious people are not equipped to confess wrong. These wicked ones demanded to know, "Wherein have we robbed thee?" Their question formed a denial of God's accusation, demanding that God prove his charge.
 - c. Of course, the Lord would not make an accusation if he were unable to substantiate the indictment. He states that they had robbed God in the matter of tithes and offerings, obviously meaning that they had short-changed him by failing to give as they were commanded. See Leviticus 27:30-33.
 - d. "Jehovah had laid claim to 'the heaven and the heaven of heavens, the earth, with all that is therein' (Deut. 10:14). Tithes and offerings freely given are acknowledgments of that ownership and of man's stewardship" (Hailey, p.421).

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Notations on Malachi

of the Lord of Hosts" (2:7). He described John the Baptist as God's "Messenger" (3:1a). He even speaks of the blessed merely an official title meaning "my angel" or "messenger." Since names meant much to the Jews that is probably an unwarranted opinion. Indeed, the prophet seemed proud of his name, loving to repeat it. Thus speaking of Levi, as an example of the true priesthood, he affirms "he is the Messenger Malachi is the prophet with the angelic name. Some have even thought his name unknown, Malachi being thought of as Lord Jesus as "the Messenger of the Covenant" (3:1b).

Both deal with the priests' defilement of their office, the people's ably be read in close conjunction; for they form the last pages of Old Testament prophecy and history and deal with the same Malachi ministered about four hundred years before Christ's try. In fact, the books of Nehemiah and Malachi could profitdefilement of their homes, and both's defilement of true worship. birth and but a few years after the close of Nehemiah's minissocial and spiritual corruptions and at almost the same period.

in have we despised thy name" (1:6)? (3) "Wherein have we polluted thee" (1:7)? (4) "Wherein have we wearied him" (2:17)? (5) "Wherein shall we return" (3:7)? (6) "Wherein have we robbed thee" (3:8)? (7) "Wherein have we spoken against thee" (3:13 R. V.)? They felt that bukes: (1) "Wherein hast thou loved us" (1:2)? (2) "Wherethey needed nothing. It was the darkest hour just before dawn. lievingly self-righteous, the people repudiated the prophets' re-The book of Malachi is noted for its dialogue style. Unbe-How like our world situation today!

Since Malachi was the last of the prophets and his prophecy the final one of the entire Old Testament, it would appear that his prophecies have a particular gravity and importance. They do, and in two respects: (1) as showing the sorry state of the rem-Thus in Israel's state as revealed in the "book of reproof" we have a powerful picture of the conceit of our own time.

(2) as showing the close correspondence of the position of the Wife of Jehovah (Israel) with that of the Bride of Christ (the nant returned from Babylon by the tender mercies of God; and

Church) at the present time.

ulation awaits the world today; (3) now as then messengers are heralding the imminence of His coming; and (4) the shout shall arise again, "Unto you that fear my name shall the Sun Several parallels exist: (1) As there was nothing between them, so there is nothing to intervene between ourselves and our Savior's return; (2) as a period of darkness was suffered by the Jews before "the Light of the World" appeared, so tribof Righteousness arise with healing in his wings" (4:2).

Dying He saved me; Some day He's coming-My sins far away; Oh, glorious day! Freely, forever; Living He loved me; Rising He justified Buried He carried

Malachi: The Book of Reproof

- I. The message of compassion: the declaration of remembrance (1:1-5)
- A. The remembrance of divine love (1:1-2a)1. The scripture of the Lord (1:1a)
 - 2. The servant of the Lord (1:1b)
- 3. The statement of the Lord (1:2a)
- B. The remembrance of devilish leering (1:2b)
 - 1. The message questioned (1:2b)
 - 2. The method questioned (1:2b)
- C. The remembrance of durable love (1:2c-5)
 - 1. The affection for Jacob (1:2c)

- The aversion for Esau (1:3-4)
- 2. The aversion for Esau (1:5.) 3. The acknowledgement of God (1:5)
- The message of condemnation: the declamation of rebuke (1:6-2:17)
 - A. The rebuke for the people's irreligiousness (1:6-14)
- 1. The profaneness of the people before God (1:6-7a)
 - 2. The poorness of the presentations to God (1:7b-8)3. The provocativeness of the perverse (1:9-14)
 - The provocativeness of the perverse (1:9-14)
- 1. The defilement of the priesthood of the faith (2:1-10) The rebuke for the priests' indolence (2: 1-16) μi
 - 2. The denial of the purity of the faith (2:11-13)
- 3. The dealings against the providential in the family (2:14-16)
 - C. The rebuke for the populace's infidelity (2:17)
 - 2. The attempt at rationalization (2:17b) 3. The answer by restatement (2:17c) 1. The avowal of rejection (2:17a)
- III. The message of confidence: the detailing of the retribution (3:1-4:6)
- A. The retribution through the messengers of the Lord
- 1. The voice in the wilderness (3:1)
- 2. The Victor over all wickedness (3:2-3)
- 3. The worship according to His will (3:4-6)
- B. The retribution through the messages of the Lord (3:7-15)
 - 1. The exhortation to return to the Lord (3:7)
- 2. The exhortation to render to the Lord-tithe
- The extension of rebellion against the Lord (3:8-12)
 - (3:13-15)

MALACHI: THE BOOK OF REPROOF

C. The retribution through the ministries of the Lord (3:16-4:6)

- 1. The commendation of the excellent (3:164:2)
 - 2. The condemnation of the evil (4:3)
 - 3. The coming of Elijah (4:4-6)

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the mediatorial work of Christ can fail to appreciate how that in him we have an ever living High Priest who is "holy, harmless, undefiled, separate from sinners, and made higher than the heavens" (Heb. 7:25-26). What is remarkable in the prophecy of Zechariah, however, is that not only would he be a priest, but that he would be "a priest upon his throne." He would be a priest and king at the same time.

That this would be an extraordinary change was recognized in Zechariah 6:13 where it says concerning the two offices (king and priest), "The counsel of peace shall be between them both." Under the law of Moses it was not allowed that kings should function as priest. The two offices were kept separate. This is demonstrated in the case of King Uzziah, who presumed to act as a priest by going into the temple to offer incense and was stricken with leprosy (II Chron. 26:16ff).

In the time of Abraham, however, prior to the Levitical priesthood, there was a priest named Melchisedec who was also king of Salem. As he was both priest and king, Melchisedec was used by the Holy Spirit as a type of Christ. In Psalm 110:1, the kingly rule of Christ is foretold. Then in verse 4 of the same Psalm there is the oath that he would be "a priest forever after the order of Melchisedec." The Hebrews writer brings these points together as perfectly fulfilled in the King-Priest Jesus Christ (Heb. 8:1; 10:11-13; et al). Thus the prophecy of Zechariah that there would be peace (harmony) between the two offices as Christ serves perfectly in both roles.

This forcefully refutes the notion of premillennialism that Christ will return to earth to begin his reign and that his reign will be upon the earth. Zechariah said he would be a priest at the same time that he is on his throne. It must follow that he would not be a King without being a Priest. But we find that it was never intended that Christ be a priest on the earth (Heb. 8:4). He is a priest in heaven (Heb. 8:2). If his priesthood is in heaven, so also is his throne. As there can be no earthly priesthood, there can be no earthly throne.

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Give Your Best

Roy H. Lanier, Jr.



Malachi calling! — the last call of the Old Testament before the voice of prophecy dies into a silence of four hundred years. One great phase of Divine revelation is now to close."

Thus the last book listed in the Old Testament, written by the prophet Malachi

("my messenger," or "messenger of Jehovah"), a book that is only fifty-five verses contained within four chapters, closes with, a warning of "a curse" (4:6) if God's people do not return and give their best. Interestingly the last book of all divine revelation also closes with a warning to any who "take away from the words of the book of this prophecy" (Rev. 22:19), as their part in the tree of life and the holy city shall like, wise be taken away.

Malachi was a contemporary of Ezra and..

Nehemiah and lived under the Persian rule (note the mention of a "governor"—1:8). The mention also of the temple (1:10: 3:1, 10), the sacrifices (1:14), the altar (1:7), the titles (3:8), and the incense (1:11) indicates the worship at the temple had been restored but was now being done negligently, carelessly, and only as a ritual. This awould indicate that Malachi's work followed that of Ezra and Nehemiah in restoring the temple and its worship.

Perspectives of Malachi's Purposes

Though Malachi is the first of the prophets to omit a judgment of the heathen, he certainly offered a judgment against the errors of Israel. They had grown weary and careless, deceitful and evasive about their worship (1:14). They surely had not given their best. Their priests had grown corrupt and partial (2:1-9). Marriages with foreign women led them into abominations (2:10-12), and disregard of the marriage covenant with the wives of their youth had brought about treachery (2:14-16).

Malachi's style is somewhat singular. No other writer used the approach and style as did Malachi.

Such a state of mind resulted in some basic questions of their beliefs.

The Book of 'Malachi' is an argument with the prophet's contemporaries, not only with the wicked, who in forgetfulness of what Yahweh is, corrupt the ritual, fail to give the Temple its dues, abuse justice, marry foreign wives, divorce their own, and commit other sins; but also with the pious, who, equally forgetful of God's character, are driven by the arrogance of the wicked to ask, whether He loves Israel, whether He is a God of Justice, and to murmur that it is vain to serve Him.²

Malachi's style is somewhat singular. No other writer used the approach and style as did Malachi.

He was the Hebrew Socrates. This style was novel among the Jews. It is known as the didactic-dialectic method. First, he makes a charge or an accusation; then he fancies some one raises an objection, which he next proceeds to refute in detail, substantiating the truth of his original proposition. . . His book may be fairly classed as the most argumentative of all the Old Testament prophecies.

The key thought of the entire book seems to be "He will come — but who can abide?" Israel had not done well. Israel had not given her best. Israel had fallen into myriad and major mistakes. Israel faced Yahweh and the "Day of Jehovah." Can they abide? Did God even love Israel? Malachi provided the answers in the midst of the confusion that empty formalism and slovenly failures brought upon them. God did love Israel, yet, Israel must return to God

Malachi used seven questions to show the skepticism of Israel:

- 1. Wherein hast thou loved us? -1:2;
- 2. Wherein have we despised thy name? 1:6;
- 3. Wherein have we polluted thee? 1:7;
- 4. Wherein have we wearied thee? 2:17;
- 5. Wherein shall we return? 3:7;
- 6. Wherein have we robbed thee? 3.8:
- 7. Wherein have we spoken against thee? 3:13.

He posed these questions as if the people were asking them, knowing full well this was what went through their minds. Their disdainful and disrespectful actions and attitudes toward Jehovah and his worship were founded upon such skepticism. Such attitudes only faced an awful end (4:1) "A cloak of false profession will make an awful blaze when God burns up the stubble!"5

The Pollutions of Israel Malachi Faced

1. Priests offered polluted and blemished sacrifices. They used polluted bread (1:7), they offered not the best of the flock but offered rather the blind, lame and sick animals (1:8, 13), they offered the leftover and blemished (1:14), and such sacrifices that even the Persian governor would disdain! (1:8). Such offerings were contemptible, vain, and unacceptable (1:7, 10; 12, 13). The Law required the best sacrifices (Lev. 22:17ff; Deut. 15:21).

2. Priests corrupted the covenant and caused stambling (2:8). There is even the implication that the priests would not offer for the people unless they were paid (1:10 KJV). Such "professional priesthood" attitudes surely showed the depth of degredation to which their honorable office had fallen. Similarly one might note:

Few, even of those who are called the "ministers of Christ," will do anything in his service, out of pure love to Him, to their work, and to the souls of men. Inquiry is almost universally made about the value of living, or the salary, and not about the good of souls, or the interest of true godliness: and few are found prompt to those labors, however useful, where there is no prospect of either profit or credit, even though they be sufficiently provided for by other means. But God has no pleasure in such ministers, and He refuses to accept of their mercenary oblations."

3. People withheld tithes, thereby robbing God (3:8-12). God was waiting to "open the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it," but they must first change their stingy ways.

4. Worship had become only weariness and drudgery to the people (1:13). They treated it as a cow would "snuff" at food but refuse to eat. Truly it would be "better to shut the doors of the temple, exclaims the prophet, than to offer such sacrifices in such a heartless manner!"⁷

5. God's design of marriage was desecrated (2:10-16). Some of them had married foreign wives, thus bringing the danger of the abominations of idolatry, and others had disregarded the permanancy of the marital union. They dealt treacherously against the wives of their youth in spite of the original design by God of one man and one woman. If God had intended many wives for each man, Malachi implies, then God surely could have made Adam more than one wife! (2:15).

The Principles of Malachi Timeless

Malachi made an appeal in two parts: (1) the present sins of the nation of Israel are easy to see, and (2) the "Day of Jehovah" is coming.8 The messenger who will prepare the way is coming (3:1), the "Elijah" (4:5), and this will pave the way for the coming of the "great and terrible day of Jehovah" (4:5). Such principles prove timeless in any generation.

The book of Malachi presents four major principles, all of which are presently applicable to any generation that reads the book: (1) indifference. (2) worship in a state of decay, (3) divorcing, and (4) eternal discipline in the law of God.⁶

The Book of Malachi serves as a fitting close to God's ancient revelation to His people. A final appeal is made to the people to purge out the wickedness found among them and to render to Jehovah an acceptable service. A final warning_is given of inevitable judgment upon the wicked. And a final promise is made of Jehovah's righteousness to be provided in Him who would be the personal bond of unity between Jehovah and His people. There was no more that Jehovah could say or do; therefore no word was heard from Him until the silence was broken by the messenger who would introduce the Messiah. This messenger's call to repent was followed by he words of grace spoken by Him in whom God was doing His work and revealing Himself and His will.10

In the words of another scholar, "This oracle will never go out of date as long as the world has people who feel that though nothing is too good for our homes, just anything will do for the Lord."

Timeless and vibrant are the messages of "Jehovah's messenger" as he struggles to bring God's people back to God's fellowship and service.

"The last spokesman utters his soul, and retires behind the misty curtains of the past." ¹²

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Summer has arrived in the Tennessee woodland as well as in other places around the nation. It is a good time for us to contemplate not only the beauty of nature, but the beauty of truth.

Truth Is Attainable

If brethren disagree on a Bible issue, does that mean truth is unattainable? Some seem to think so. They note that able men differ on an issue and, therefore, we just cannot say with certainty either one way or the other. Jesus said, "And ye shall know the truth, and truth shall make you free" (John 8:32). There are at least three categories to bear in mind: (I) Some truths are directly stated; (2) some must be deduced from biblical principles, and (3) some questions are not answered.

Jesus Christ is the Son of God. There is a direct statement of this truth from Peter: "Thou art the Christ, the Son of the living God" (Matt. 16:16). Jesus said flesh and blood did not reveal this to Peter, but the Father in heaven.

There is life beyond the grave. Jesus established this truth through a process of deduction from scriptural principles. He said God is not the God of the dead, but of the living. He is the God of Abraham, the God of Isaac, and the God of Jacob (Matt. 22:32). Therefore, Abraham, Isaac, and Jacob are living, even though they had died a physical death. This truth is just as binding as if it had been pronounced in a direct statement.

MALACHI'S SERMON ON TRUE WORSHIP

Just as we are currently dealing with problems of false worship in the brotherhood, Malachi had to deal with these problems of the Israelites during his day. He said they have "departed out of the way...corrupted the covenant of Levi...have not kept my ways, but have been partial in the law" and profaned "the covenant of 2:8-10). fathers" (Malachi Malachi's charge was mainly against the priests, who were responsible for the worship. Today, as all Christians are priests (I Peter 2:5, 9), we are responsible for our worship towards God. Malachi suffered with the same problem we are suffering with today--unauthorized worship. Jesus said to the Samaritan woman at the well who worshiped vainly, "But the our cometh, and now is, when the aue worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him" God has always (John 4:23). demanded worship to be in spirit and in truth, both under the old testament and the new testament. Malachi even prophesied of worship under the new testament when he said,

For from the rising of the sun even unto the going down of the same my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the Lord of hosts [Malachi 1:11; cf. John 4:21; I Timothy 2:8].

This unauthorized worship took place as offering polluted bread (1:7) and animals that were blind, lame, sick (1:8), and torn (1:13). These sacrifices that were not even fit or uthorized for human consumption Leviticus 7:24; Ezekiel 9:14) were thought to be pleasing to God. These sacrifices meant to be holy (Leviticus 21:6) were not. However, this

repulsive worship came from an equally repulsive attitude. They looked upon the "table of the Lord" and the sacrifices as "polluted" and "contemptible" or despicable and despised (1:7, 12). It had progressed to the point in which they viewed their worship to the Almighty God who favored them above all other nations (1:2-4) in such a bad light that they said, "Behold, what a weariness is it!" (1:13). So they "snuffed at it," metaphorically as cattle that do not like their food and blow strongly through their nostrils upon it and refuse to eat it. How could God's people view worship to him as an oppressive drudgery rather than an honorable privilege? Milton says, "Such acts of contumacy will provoke the Highest to make death in us live." An unholy attitude towards worship comes from an unholy attitude towards God himself. God, through prophet Malachi, asks questions, "If then I be a father, where is mine honour? and if I be a master, where is my fear?" (Malachi 1:6). They neglected the honor to God as a son and the respect due him as a servant. This showed in their worship. Therefore, God's judgment towards the worshiper that tries to worship in an unauthorized fashion is "cursed" (Malachi 1:14), especially when the child of God vows through his obedience to submit his will to become God's will!

However, does not God accept any worship? This seems to be the mindset of so many today, reflecting the same attitudes of the Israelites in Malachi's day. Nevertheless, God looked upon their kindling fire in vain (1:10, ASV). Jesus said, "But in vain they do worship me, teaching for doctrines the commandments of men" worship Vain 15:9). (Matthew towards God is just as real today as it was 2,000 years ago. Does this concern God? Absolutely! Because of vain worship, notice the their powerful language he uses in Malachi 2:3: "Behold, I will...spread dung upon your faces, even the dung of your solemn feasts; and one shall take you away with it." First, observe the language when he says, "your solemn

feasts." These feasts did not belong to God! He did not take any part for such abominable acts. God does not accept vain and unauthorized worship today. Second, look at the picturesque description of his attitude toward the situation. They were to take the dung of the sacrifices out of the camp (Exodus 29:14; Leviticus 4:11-12; 16:27), because of its repugnance. The spreading of it upon their faces would be comical were it not serious! By doing so, it would require taking them out of the camp, an illustrious lesson for their removal from God's presence. Such contemptible behavior today will cause God to do the same thing.

Now let us go to the very source of the problem. God did not regard their worship anymore (2:13). Some tears were extinguishing the fires of their worship. The context shows this to be by the tears of the Israelite wives who were being divorced by their husbands to marry daughters "of a strange god" (2:11-16). This was a huge problem at this time, as can also be seen by observing Nehemiah, a contemporary of Malachi (Nehemiah 9:2; 10:30; 13:3). Even Ezra had to deal with this problem earlier (Ezra 9-10). The problem of intermarrying with the heathen was in no way racially biased. It was religiously biased. God knew the dangers of fellowshiping with those who did not worship him properly. He knew the false worship would influence his children eventually. I wish all of my brothers and sisters today would heed the very same advice, instead of falling into affinity with the heathen! However, as long as so many brethren continue to exhibit this damaging attitude of tolerance, especially towards denominationalism, then the fires of worship will continue to be extinguished.

According to Malachi, the proper worshiper will revere God's covenant, his presence and his name (2:5). To walk with God (2:6) implies you agree with him (Amos 3:3). Is your worship in agreement with God? Put his law in your mouth and remove the iniquity from your lips (2:6).

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INTRODUCTION TO MALACHI

A. Introduction.

- 1. The name of the prophet means "My Messenger."
 - a. Nothing is known about the prophet other than what is revealed in the book. His name appears in the Bible only in the opening verse of the book that bears his name. But it is unnecessary for us to know the life story of a prophet in order to appreciate and profit from his inspired writings.
 - b. Some have doubted that Malachi is to be taken as a proper name, instead they opt for it being only a general reference to the author. Lewis says that the Targum (the Aramaic translation of the Old Testament) has the first verse saying, "My messenger whose name is Ezra the scribe." This tradition that it was written by Ezra was accepted by Jerome. There is no proof of these views.
 - c. The text still reads Malachi, and bespeaks of a real person. If the term is not to be taken as the real name of a real person, then the author of the book of Malachi is anonymous. None of the other Old Testament prophetic books is anonymous, making it extremely unlikely that Malachi is not a real person.
- 2. The background of the book of Malachi.
 - a. The Northern Kingdom (Israel) had been captured by the Assyrians in 721 B.C. The Southern Kingdom fell to the Babylonians in 606 B.C. The return from captivity began in 536 when Zerubbabel led a group back to Canaan. The temple was rebuilt during 520-516 B.C. under the prophetic leadership of Haggai and Zechariah.
 - b. A second group returned from captivity under Ezra in 458 B.C. Nehemiah returned about 444 B.C. to rebuild the
 - c. Nehemiah recorded the last of the Old Testament history to be written; Malachi gave and recorded the last prophecy of the Old Testament. For a full picture of the conditions in Judah during the time of Malachi, Ezra 7-10 and the book of Nehemiah must be read.

B. The Book of Malachi.

- 1. The date of the book can be determined by the material it contains.
 - a. The temple had been rebuilt by the time of Malachi (1:7-10).
 - b. Spiritual abuses had developed. See Neh. 5:4; 13:10-13.
 - 1) The priests had become lax in their duties and lives (1:6; 2:1-9).
 - 2) Divorce was common (2:14-16).
 - 3) The people were intermarrying with the heathen (2:11-16; cf. Ezra 9-10).
 - 4) There was a problem with tithing (3:8f; cf. Neh. 10:37-39).
 - c. The conditions among the returnees being as described by Malachi, it is clear that the time coincided with that of Ezra and Nehemiah. Thus the book was written about 440 B.C.
- 2. The style of writing followed by Malachi is distinctive among the prophets.
 - a. He offered an assertion or a charge; he stated an objection from the viewpoint of those addressed; and he presented a refutation of the objection which verified the initial assertion or charge.
 - b. Examples of the foregoing are to be found in these passages:
 - 1) I have loved you (1:2f).
 - 2) You have despised my name (1:6f).
 - 3) Judah has been faithless (2:10-16).
 - 4) You have wearied the Lord with your words (2:17).
 - 5) You have turned aside my statutes (3:7).
 - 6) You have robbed God (3:8f).
 - 7) Your words have been stout against me (3:13).
- 3. The book exposes the true condition of the people of Judah.
 - a. The priests offered defective sacrifices (1:6-9).
 - b. The priests would not so much as close the doors of the temple without pay (1:10.
 - c. The heathen had greater esteem for God than his own people did (1:11).
 - d. Jewish wives were being put away so that their faithless husbands could marry the daughters of a strange god (2:11-
 - e. There was a spirit of doubt among the people in that they perceived God as either too weak or too indifferent to correct
 - f. The rebellious attitude that had characterized their ancient forebears continued in that present generation. The apathy and selfishness Haggai and Zechariah had earlier exposed still corrupted many in the nation.
- 4. Several specific sins are condemned by Malachi:

- a. The moral offenses of adultery, perjury, and oppression (3:5).
- b. Divorce (2:16; cf. Mark 10:2-9).
- c. Skepticism (3:14f).
- d. Corrupt priests (2:7-9).
- e. Robbing God by withholding proper tithes (3:8-10).
- 5. The lessons taught by Malachi are significant to our day.
 - a. He teaches that religious ceremony, while important, is not the end in itself.
 - b. He teaches that cheap religion is worthless.
 - c. He shows that intermarriage with unbelievers interfered with the purposes of God.
- 6. Malachi in the New Testament.
 - a. Paul appealed to the statement of Malachi 1:2-3 in Romans 9:13.
 - b. The New Testament points back to Malachi's prediction of the messenger who was to pave the way for the Messiah (Mal. 3:1; Matt. 11:10). [Mark 1:2 combines Malachi 3:1 and Isaiah 40:3].
 - c. The man styled Elijah the prophet in (Mal. 4:5f) is identified as John the Baptist in Matthew 11:14 and Luke 7:27f.
 - d. Malachi made references to the Messiah (Mal. 1:11; 4:2; 3:1).

C. An Outline of Malachi.

- 1. Introduction: Mal. 1:1.
- 2. The sinful priests are condemned: 1:2 2:9.
 - a. The Lord introduces the reproof by stating his love for Israel: 1:2-5.
 - 1) His love is stated: 1:2.
 - 2) His love has been clearly demonstrated: 1:3-5.
 - b. The unfaithful priests and people are rebuked: 1:6-14.
 - 1) The sacrifices they gave were worthless: 1:6-8.
 - 2) The priests would scarcely close the doors or build a fire on the altar without being paid: 1:9f.
 - 3) The Gentiles would be more grateful to the Lord: 1:11.
 - 4) They had polluted the temple: 1:12f.
 - 5) God's curse upon them is stated: 1:14.
 - c. God's curse upon the corrupted priests delineated: 2:1-9.
 - 1) They must quickly change to avoid the penalty: 2:1-4.
 - 2) God's covenant with Levi and the ideal priest: 2:5-7.
 - 3) The degraded priests would be disgraced: 2:8f.
 - 3. God condemns their divorces and mixed marriages: 2:10-16.
 - a. He affirms that all of Israel have the same father, yet they had dealt treacherously against each other: 2:10.
 - b. They had also dealt treacherously by marrying the daughters of a strange god, and God would deal harshly with the guilty: 2:11f.
 - c. Their shameful dealings had caused many tears to fall upon the altar: 2:13.
 - d. God hates their practice of putting away the wives of their youth: 2:14-16.
 - 4. God condemn their religious indifference and doubt: 2:17 4:6.
 - a. They had wearied the Lord by claiming that a man could do as he pleased and God would be pleased with him, and by denying the fact of any judgment from God: 2:17.
 - b. The Lord's states his coming judgment: 3:1-6.
 - 1) His appearance would be as a refining fire: 3:1f.
 - 2) The priests and the people would be purified: 3:3-5.
 - 3) God affirms his unchangeable nature: 3:6.
 - c. God denounces their withholding of the proper tithes and offerings: 3:7-12.
 - 1) The fickleness of the people and their selfish giving are stated: 3:7-9.
 - 2) The Lord promises to bless them bountifully if they will live up to their duty: 3:10-12.
 - d. The Lord defends his justice: 3:13 4:3.
 - 1) They thought they had served God without reward, while the wicked had prospered: 3:13-15.
 - 2) The Lord would separate the wicked from the righteous: 3:16-18.
 - 3) The wicked would be utterly destroyed: 4:1.
 - 4) The righteous would be exalted and glorified: 4:2f.
 - e. The prophet's closing admonitions: 4:4-6.
 - 1) The faithful are exhorted to observe the Mosaic Law: 4:4.
 - 2. Elijah the prophet and his work of preparation are announced: 4:5f.

MALACHI 1

- A. Malachi 1:1-5: The Lord Affirms His Love for Israel.
 - 1. Verse 1: "The burden of the word of the LORD to Israel by Malachi."
 - a. The burden of the Lord is the oracle which he now directs toward Israel. It is a burden in that it offers a weight that they must bear if they wish to be pleasing to their God. But God's word is not grievous (1 John 5:3); it is a pleasure to learn its message and to obey its precepts.
 - b. If Israel had not been out of line, there would have been no need for this message. But since their return to the land from captivity, they had wandered from the paths of holiness, and had stumbled over the problems that arose.
 - c. One can easily appreciate their predicament. Returning to the land of promise, they doubtless thought that their problems were over, that God would now bless them gloriously, and that the Messiah might be coming before long.
 - 1) But their struggles must continue, despite having returned to the land of their fathers. God would supply what they could not provide for themselves, but there would be many hardships they must learn to bear, and many problems they must solve. Under the best of circumstances, God's people must learn to walk in faith, following God's way implicitly, and trusting him completely.
 - 2) There are many similarities between the situation of Israel following their exile, and our case today, following the
 - 2. Verse 2: "I have loved you, saith the LORD. Yet ye say, Wherein hast thou loved us? Was not Esau Jacob's brother?
 - a. With their many problems and discouragements, the Israelites had become despondent and full of doubt. "If God loved us, why are we facing these difficulties? Why does he not remove them with a wave of his hand?"
 - b. At the first of this oracle, God reaffirms his love for Israel. Following the pattern used in the book, he states their objection to the affirmation, and then proceeds to answer their objection. Consistently throughout the Bible, God shows and declares his love for his people.
 - c. The objection placed in the mouths of the Jews is, "Wherein hast thou loved us?" When someone gets into trouble, it may appear to him that God has deserted him, that if the Lord had loved him, he would not be facing the difficulties before him. This was the view expressed by the Jews.
 - d. God's reply is: "Was not Esau the brother of Jacob? And yet Lloved Jacob." God made a choice between these two twins as to which would be the forerunner of the nation he was to build from Abraham's descendants. He chose Jacob
 - 1) The fact is, that God loved both of these brothers. But he loved Jacob more in the sense that he chose him for the
 - 2) The manner in which the Bible expresses the difference between love and hate in some cases follows this pattern: Jacob loved Rachel more than he loved Leah; the lesser love he had for Leah is described as hate (Gen. 29:30f). Also, we are told to love the Lord more than we love our own family members; this lesser sentiment is called hatred (Luke 14:26; cf. Matt. 10:37).
 - 3. Verse 3: "And I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness."
 - a. The statement of God's greater love for Jacob was made many centuries after these two men had passed from earthly scenes. The Lord had their descendants in mind, and not primarily the two individuals. The prophet points to the condition of the two nations that sprang from Jacob and Esau to establish his point that God had loved Jacob and hated
 - 1) Romans 9:10-14: "And not only this; but when Rebecca also had conceived by one, even by our father Isaac; (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) It was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated. What shall we say then? Is there unrighteousness with
 - 2) Paul quoted from Malachi in making his point, and showed that the original choice was made between these two boys prior to their birth, and thus before either had done good or evil.
 - b. Esau's descendants, known as Edom, set up their headquarters in the mountains of Palestine, where they seemed to occupy invulnerable strongholds. They even boasted of their impregnable cities.
 - c. But God was able to bring their nation to ruin, as he predicted in the writings of Obadiah and others: Jeremiah 49:17f; Ezekiel 25:12-14; Joel 3:19; Amos 1:11f. As Malachi wrote, God had laid waste to the refuges of Edom, now a fit
 - 4. Verse 4: "Whereas Edom saith, We are impoverished, but we will return and build the desolate places; thus saith the LORD of hosts, They shall build, but I will throw down; and they shall call them, The border of wickedness, and, The

people against whom the LORD hath indignation for ever."

- a. The remnants of the Edomites vowed to rebuild their strength, but God stated that their efforts would be wasted. Eventually, they were absorbed by the Nabataeans (Arabs), and by 100 A.D. had lost their identity as a separate
- b. The history of Edom, with which the Israelites were doubtless familiar, showed conclusively that God had indeed loved Jacob (and his descendants).
- c. God had decreed that Israel would continue as a separate nation, while other nations of those ancient times would cease to exist. Jeremiah 30:11: "For I am with thee, saith the LORD, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished."
- 5. Verse 5: "And your eyes shall see, and ye shall say, The LORD will be magnified from the border of Israel."
 - a. The people of Israel would continue through history, and see the fulfillment of the things God decreed against Edom.
 - b. Those who were perceptive would come to magnify the God of heaven, and to see him magnified by uncounted millions among the Gentile nations (during the gospel age).
- B. Malachi 1:6-9: Israel's Ingratitude is Seen in Their Sacrifices.
 - 1. Verse 6: "A son honoureth his father, and a servant his master: if then I be a father, where is mine honour? and if I be a master, where is my fear? saith the LORD of hosts unto you, O priests, that despise my name. And ye say, Wherein have we despised thy name?"
 - a. The prophet gives the corrupt priests a scathing rebuke, accusing them of despising God. Throughout their history, Israel had been taught to honor their fathers. It was expected and demanded of servants that they honor their masters.
 - 1) One of the ten commandments required that children honor their fathers and mothers (Ex. 20:12). In extreme cases of rebellion on the part of the son against the parents, the death penalty was prescribed (Ex. 21:15,17; Deut.
 - 2) But now even the priests, who were charged with offering sacrifices to God and teaching the Law to the people, were showing their contempt for God.
 - b. Anyone who will not obey the will of the Lord shows contempt for him. "Wherefore hast thou despised the commandment of the Lord, to do evil in his sight... Now therefore the sword shall never depart from thine house; because thou hast despised me..." (2 Sam. 12:9f). When David disobeyed God's word, he showed despite for God. Cf. Job 23:12; 1 John 5:3; 1 Samuel 15:22.
 - c. The priests' natural reply was to ask in what way they had despised God, implying by the question their denial of the charge. The Lord gives the specification of the charge in the next verse, which brings up another denial of another
 - 2. Verse 7: "Ye offer polluted bread upon mine altar; and ye say, Wherein have we polluted thee? In that ye say, The table of the LORD is contemptible."
 - a. They had shown contempt for God by offering polluted bread upon his altar. This polluted bread was the improper sacrifice they offered.
 - 1) Leviticus 21:6: "They shall be holy unto their God, and not profane the name of their God: for the offerings of the Lord made by fire, and the bread of their God, they do offer: therefore they shall be holy." Cf. Ezekiel 44:7.
 - 2) When they offered the wrong kind of sacrifice or when they lived polluted lives, their sacrifices were polluted and
 - b. Their natural reply (which the Lord words for them) is to ask in what instance had they polluted him. The question implies that they polluted the Lord when they soiled his sacrifices.
 - c. The answer the Lord gave stated that they polluted his sacrifices when they said, "The table of the Lord is contemptible." His table was his altar upon which the sacrifices were burned.
 - 1) By offering upon his altar impure victims, they polluted his sacrifices and dishonored his name, and declared the altar to be contemptible.
 - 2) When anyone treats God's appointments as so unimportant that they can make changes to them, they are saying by their actions that those appointments may be treated with contempt, that they are subject to the whims of men.
 - 3) When men today make unauthorized changes to God's revealed order in any way, they show their contempt for him who gave it (Heb. 10:29; Rev. 22:18f; Gal. 1:6-12; Col. 3:16f; 1 Cor. 4:6; 2 John 9; John 4:23f).
 - 3. Verse 8: "And if ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil? offer it now unto thy governor; will he be pleased with thee, or accept thy person? saith the LORD of hosts."
 - a. The Lord specifically identified the sinful practice that polluted his altar. They offered animals that were blind, lame
 - 1) The Mosaic Law required that their sacrificial animals were to meet definite qualifications. The passover lamb,

- for example, was to a male, one year old, and without blemish (Ex. 12:5).
- 2) God has always required a measure of sacrifice on the part of those who would serve him with honor.
- b. The Israelites were told to give a tenth of their income, and make various sacrifices through the year. One who would serve God acceptably must be willing to pay a price.
 - 1) David refused to offer a sacrifice to God that did not cost him something (2 Sam. 24:24).
 - 2) God does not want the left-overs; and he will not accept tainted offerings. The Israelites of Malachi's day sought to offer as sacrifices animals that were lame or sick, which were without value on the market.
- c. God, speaking with irony, asks them whether the civil governor would be pleased to accept such a gift. They would not deign to give to another human such as they tried to give to the Lord!
- d. Since God would not accept such sacrifices under the Law, we may be certain that similar maimed worship we might offer today is unacceptable to him. To do so is to offer polluted worship.
 - 1) When we pray, our hearts and minds must be in tune with our words.
 - 2) When we eat the Lord's Supper, our minds must be filled with remembrances of the Lord's death on the cross, and our hearts must be genuinely concerned with those thoughts.
 - 3) When we give of our means, our gift must be from the heart; we must give because we want to give.
 - 4) When we sing praise to the Lord, our minds must be cognizant of what our lips are singing, and our hearts must sincerely believe the sentiments we express in the words of the song.
 - 5) When God's word is read and presented, our minds must be focused on what is being presented, and our hearts must enter into this meditation sincerely.
- e. To reason that God ought to be pleased with whatever is offered sincerely by man, is foolish thinking; it is to think presumptuously. This passage says that such is evil. It does make a difference how we worship God! Cf. Gen.esis 4; Leviticus 10:1f; John 4:24; Colossians 3:16f.
- 4. Verse 9: "And now, I pray you, beseech God that he will be gracious unto us: this hath been by your means: will he regard your persons? saith the LORD of hosts."
 - a. Is this verse to be taken as a straightforward appeal for the Jews to repent and to ask for forgiveness? Or is it to be understood as a statement of irony? It seems to be irony, when verse ten is considered.
 - 1) The priests were the cause of these faulty offerings, for had they been true to their calling, they would have taught the people better, and would not haveoffered the defective animals.
 - 2) The prophet calls on them to pray that God might be gracious, and thus see if he would accept their prayers because of who they were (priests).
 - b. Coffman suggested that the thought of the verse would be this if it is taken as ironic: "Seeing that you have accepted and used all these worthless sacrifices and offered them upon God's altar, why don't you now pray for God's favor? You really must have impressed God with the type of offerings you have placed upon the altar!" (p.246).
 - c. God will not hear one who lives and worships according to his own desires, and does not heed the will of God. He will not accept and uphold anyone because that person is (or claims to be) a child of God.
 - 1) In our modern religious climate, men ridicule the idea that God has a law that must be heeded. Foolishly thinking that God's grace has outlawed God's law, they follow their own thinking and desires in worship and life.
 - 2) Just because one offers in worship that which pleases himself and other men, does not mean that God is pleased with it. It might be loathsome to him! The only possible way we can know what God wants is to learn it in his revealed word, the Bible. Hence, we are sternly warned not to go beyond what is written.
- C. Malachi 1:10-14: The Contrast Between the Present Priests and the Gentiles of the Future.
 - 1. Verse 10: "Who is there even among you that would shut the doors for nought? neither do ye kindle fire on mine altar for nought. I have no pleasure in you, saith the LORD of hosts, neither will I accept an offering at your hand."
 - a. The ASV gives a different rendition: "Oh that there were one among you that would shut the doors, that ye might not kindle fire upon mine altar in vain! I have no pleasure in you, saith Jehovah of hosts, neither will I accept an offering at your hand." The context allows either rendering.
 - 1) The ASV expresses the thought that God would have the temple doors closed, so that no polluted offering might be presented. Better no offering at all than to have one that was defective. But there was not one among them who had the sufficient desire for truth and purity to shut the doors to prevent unscriptural worship.
 - 2) The KJV expresses another charge against the priesthood, describing them as so worldly-minded that they would do nothing in the Lord's service without pay.
 - b. Addressing the issue directly, God affirms that the priests are so disinterested in God's way and so selfishly inclined to please themselves, that they would not even close the doors of the temple without being paid! Their dedication to the service of God was so weak that they would not even kindle the fire on the altar without being paid to do so.
 - c. God had no pleasure in them; their sinful conduct was such that he could not condone it. Thus, he would not accept

- 1) Just think of it. They were so far gone into sin that the Lord had to reject their worship! Cf. Psalm 66:18; Proverbs 28:9; John 9:31.
- 2) Any worship that is offered insincerely, or which is polluted by human thinking, is rejected. Matthew 15:8f.
- 2. Verse 11: "For from the rising of the sun even unto the going down of the same my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the LORD of hosts."
 - a. The condition described by this verse was not present during the day of Malachi. The statement pointed to a time in the future when many among the Gentiles would revere the name of the Almighty, and offer to him the kind of worship that he desired.
 - b. The Gentiles of the Old Testament era did not fulfill this description. Romans 1:18-32; Acts 17:30f. But during the Christian Age, this is what has happened. Our brethren of the first century carried the gospel to the Gentiles, who received it in countless places, and embraced the worship of God in spirit and in truth.
 - c. The Lord used Mosaic expression to denote the worship of the Gentiles (and Jews) under Christ. The offering of incense and sacrifices (offerings) represents New Testament worship, and do no refer to the literal actions of burning incense and offering animal sacrifices.
 - 1) Revelation 5:8: "And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of the harps, and golden vials full of odours, which are the prayers of saints."
 - 2) Hebrews 13:15f: "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name. But to do good and to communicate forget not: for with such sacrifices God is well pleased."
 - 3) Romans 12:1f: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."
 - d. "The prophecy looks to that time when, under the Messiah, not in any one locality, but from one end of the earth to the other, God's name would be great among the Gentiles" (Hailey, p.410).
 - 3. Verse 12: "But ye have profaned it, in that ye say, The table of the LORD is polluted; and the fruit thereof, even his meat, is contemptible."
 - a. The Lord expected the Jews to be an excellent example of a people who believed and served the Living God of Heaven. He expected them to observe the laws of morality and religion which he set forth in the Mosaic Covenant. By being the faithful and devoted people he intended, the Gentiles who came in contact with them would be duly influenced to follow lives of righteousness.
 - b. But the Jews did not live up to the high standard of expectation God had for them.
 - 1) Instead of influencing the Gentiles around them to become righteous, they were influenced by the paganism of the
 - 2) Instead of serving God with loyalty, they lived to please themselves. Their immoral conduct often equalled that
 - 3) Rather than offer to God the praise he deserved, and thus worship him according to his divine mandate, they sought to please themselves in worship.
 - 4) Even the priests were afflicted with the departure from God's standard, and in some instances, they led the people away from God's word. Thus, they offered only perfunctory worship, merely going through the outward motions. In other instances, they foolishly departed from the God-given motions.
 - c. By their actions, if not also by their words, they considered God's altar to be polluted and his sacrifices contemptible. They were guilty of profaning God's way, making it nothing more than a common, worldly arrangement. What an
 - 1) "This lesson should be indelibly stamped upon worshipers of today who perfunctorily offer a meaningless religious service to God" (Hailey, p.410).
 - 2) "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward; How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him" (Heb. 2:1-3).
 - 4. Verse 13: "Ye said also, Behold, what a weariness is it! and ye have snuffed at it, saith the LORD of hosts; and ye brought that which was torn, and the lame, and the sick; thus ye brought an offering: should I accept this of your hand? saith the LORD."

- a. Not only had they profaned God's system and deplored it as contemptible, but they had considered it wearisome to follow it. They thought their priestly work to to be a weariness. They took no pleasure in their godly calling, but deemed it as a burden hard to be borne. Cf. Psalm 122:1.
- b. They had been perfectly willing to offer on the altar such animals as were brought to them by the people. An animal that had been torn by some wild beast, or one which was lame or sick, they heedlessly offered, although such was contrary to God's word.
- c. They "snuffed at" God's work. Clarke described this action in this way: "It is a metaphor taken from cattle that do not like their fodder. They blow strongly through their nose upon it; and after this, neither they nor any other cattle will eat it" (p.800).
- d. What a lesson for preachers, elders, deacons, teachers, and all Christians! Every item that God has included in his system is important, and nothing is to be treated as if it is negotiable.
 - 1) God is in heaven; we live on his footstool. God's word is universal in its application; we do not have the right to limit it. His will is all-inclusive; we have no right to exclude anything he included. His word applies to all time; there will never be a generation on earth over whom it does not have authority.
 - 2) We do not have the right to say whether we will do what God says, if we expect to be blessed by his grace. Our excuses do not set aside his requirements. It may appear to us that our labor is in vain, for few if any respond to our many efforts to lead them to Christ. But we must continue to "preach the word" and leave the increase to God's capable hands! 1 Corinthians 3:6.
 - 3) We might get the notion that serving God is meaningless, since we see little by way of visible manifestation of God's providence. But the only way we can serve God is by faith; and faith comes by hearing his word. We must leave the final results and consequences of our service in his hands, to be fulfilled in the ways and by the means and at the time he chooses.
- 5. Verse 14: "But cursed be the deceiver, which hath in his flock a male, and voweth, and sacrificeth unto the Lord a corrupt thing: for I am a great King, saith the LORD of hosts, and my name is dreadful among the heathen."
 - a. The Lord pronounces a curse on the deceiver who had the proper kind of animal to offer to God, but decides to offer a defective sacrifice instead, either claiming or implying that this is the best he can offer. We must make good our vows. We cannot make a vow in the warmth of the moment, and then when reality of day comes, try to divest ourselves of the responsibility of the vow by claiming we do not have the means to fulfill it.
 - 1) Such a person might be able to deceive some of his fellowmen, but nothing is hidden from the eye of God! Hebrews 4:13.
 - 2) There is a great lesson in this for us. A partial truth is a whole lie. We must not fall into the practice of deceiving others with half-truths. We must cultivate the disposition that everything we say or imply is truth, the whole truth, and only the truth (Eph. 4:24f; Col. 2:8f; Rev. 21:8).
 - b. God is a great King; he rules the entire universe; his authority extends to both the seen and the unseen realms of time and eternity. The name of God is feared by all who have seen or who have perceived his power.
 - 1) Those people in Bible times who saw some manifestation of God's glorious being or power in a miraculous demonstration, without exception, were so impressed that they knew they were nothing in comparison with him. Genesis 28; Exodis 3:1-6; Isaiah 6; Daniel 5; Matthew 17:1-5; 28:1-4; Acts 9:1-6.
 - 2) When people grasp the great truth that God is all-powerful, and that he has created the universe and continues to sustain it, and who see God's hand of providence in action, they are subdued by his majestic power. Understanding the truth that God created all things, since there is no other logical way to explain the presence of the universe and life, and perceiving the complexities of nature, we are humbled by the awesome power God possesses. When we see the evidences and proofs that the Bible is truly God's inspired and inerrant word, and learning the requirements God has given to us in that revelation, we are greatly impressed with the awe-inspiring power of that truth.
 - c. Like the foolish priests and people of Malachi's generation, many today scoff at the idea that there is a God in heaven, that Jesus is his Son, that the Bible is his inspired and authoritative word, that we must stand before Christ in Judgment, and that an awesome eternity awaits us all. How humbled and dejected and horrorstricken they will be when they enter the spirit-world and face the stark reality which the Bible reveals!
 - 1) "...For we shall all stand before the judgment seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God" (Rom. 14:10-12).
 - 2) "O the depth of the riches both of the wisdom and knowledge of God! how un-searchable are his judgments, and his ways past finding out!...For of him, and through him, and to him, are all things: to whom be glory for ever. Amen" (Rom. 11:33,36).

MALACHI 2

- A. Malachi 2:1-4: The Priests Are Threatened Because of Their Neglect.
 - 1. Verses 1f: "And now, O ye priests, this commandment is for you. If ye will not hear, and if ye will not lay it to heart, to give glory unto my name, saith the LORD of hosts, I will even send a curse upon you, and I will curse your blessings: yea, I have cursed them already, because ye do not lay it to heart."
 - a. Having clearly exposed the sinful ways of the priests and rebuked them severely in chapter one, the prophet reveals in this section the curse of God they are facing.
 - b. They are given another chance to do right. If they will hear God's commandment, and lay it to heart, and give glory to God's name by doing what he requires, they will avoid the curse. If they do not do so, the curse will descend in full fury. Verse three details the curse.
 - c. The curse will involve a reversal of their blessings. "But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee: Cursed shall thou be in the city, and cursed shall thou be in the field. Cursed shall be thy basket and thy store. Cursed shall be the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep. Cursed shalt thou be when thou comest in, and cursed shalt thou be when thou goest out" (Deut. 28:15-19).
 - d. God had already begun to bring the curse upon them. Haggai 1:6-11.
 - 2. Verses 3f: "Behold, I will corrupt your seed, and spread dung upon your faces, even the dung of your solemn feasts; and one shall take you away with it. And ye shall know that I have sent this commandment unto you, that my covenant might be with Levi, saith the LORD of hosts."
 - a. The seed of the priest would be corrupted (rebuked ASV). This likely refers to the crops which the rest of Israel raised for the benefit of those who served as priests. Numbers 18:21-32. God would not allow the harvests to be as plentiful as necessary for the priests to be properly fed.
 - b. The dung referred to is the refuse left from the sacrifices.
 - 1) The unused parts, including the head, legs, innards, etc., were to be taken out of the camp and burned (Ex. 29:14; Lev. 4:11f; 16:27). But God would cause it to be spread over their faces! Being thus polluted, these priests would not be allowed to perform their services.
 - 2) "To speak of spreading dung on the faces of the priests is strong language, indeed! It indicates an ignominious humiliation in which the priests are treated as dung, making them unfit for the service of the Lord, and fit only to be carried away without the camp from his presence. The priests will be swept away as dung" (Hailey, p.412).
 - c. The tribe of Levi was chosen as the priestly tribe; from their ranks came those who served as priests. No one else had that privilege under the Law, not even Christ.
 - 1) But even those Levites had to meet certain qualifications before they could be selected to serve. Num. 4. God
 - 2) Under the New Covenant, the entire separate priesthood would be eliminated. Now every Christian is a priest.
 - 3) These priests would learn that God meant what he said, and that he had sent the curse upon them, when they began to see it come to pass.
 - B. Malachi 2:5-9: The Ideal and the Real Are Contrasted.
 - 1. Verse 5: "My covenant was with him of life and peace; and I gave them to him for the fear wherewith he feared me,
 - a. The covenant mentioned is the one God made with the tribe of Levi, and respected the mandate that from Levi's descendants the priests of Israel would be chosen.
 - 1) Levi in the context stands for the priestly tribe. The man named Levi was one of Jacob's sons, and had been dead
 - 2) Instructions are related in Numbers 25 (12ff) and Deuteronomy (33:8-11) to the priestly tribe. The covenant offered life and peace to them provided they fulfilled their duties properly.
 - b. Those who served as priests were to fear God as Levi (the ideal priesthood) had feared him. This fear was one of reverence and awe that God's being demands, but not fear in the sense of abject terror. Cf. Numbers 25:6-13.
 - c. Those priests of Malachi's time did not reverence God for they did not discharge their priestly duties in accordance
 - d. The time would come when the entire Law, including its special priesthood, would be removed and replaced by the Law of the Gospel. Galatians 3:23; Hebrews 7.
 - 2. Verse 6: "The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and

equity, and did turn many away from iniquity."

- a. The Lord continues to use the example of Levi (the ideal priesthood of Mosaic days) as the standard by which the priests of Malachi's day should be measured. What God set up as the standard for the priesthood was what these priests should have noted.
- b. Levi held to the law of truth; iniquity was not found in his lips; he walked with God in peace and uprightness; he turned many from their sinful ways.
- c. These things could not be said about the current generation of priests. They were little concerned with truth; they had little regard for turning men from iniquity.
- 3. Verse 7: "For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger
 - a. The priests who met God's standard had a working knowledge of God's word. Teaching his word was part of their obligations. In order to teach it, they had to study it. And if they did not follow it themselves, they would be poor
 - b. At the same time, the people should have a desire to learn God's word, and seek it from the priests. Before the truth can be taught, there must be students who have a willingness to hear, consider, and learn.
 - c. The priests, in God's arrangement, were God's messengers. "Only here is a priest called a messenger or angel of Jehovah, as only in Haggai is the prophet designated as Jehovah's messenger or angel (1:13). Both priests and prophets were Jehovah's messengers" (Hailey, p.413).
- 4. Verse 8: "But ye are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith the LORD of hosts."
 - a. Having brought to their attention the standard God intended for the Levitical priests to meet, the inspired prophet boldly states that those priests of his day had departed from God's way. This is a strong accusation!
 - b. But they had also caused many to stumble at God's law. Instead of teaching men to love and respect God's law, they had encouraged their refutation of that law. The law was not a means of strength and encouragement, but a cause for stumbling to them. Many in our day are being mislead by false teachers among us, and instead of holding to the gospel as the source of salvation, strength, and hope, they rob it of its power in the teachings they deliver.
 - c. These priests had perverted the covenant. Instead of receiving the challenges and conditions of the covenant and giving their lives to fulfilling them, they had shown little regard for the covenant, and had shunned their obligations
- 5. Verse 9: "Therefore have I also made you contemptible and base before all the people, according as ye have not kept my ways, but have been partial in the law."
 - a. They had failed to live up to their part of the agreement (covenant), so God was not obligated to keep his part. As they had held the covenant as contemptible, so God would consider them likewise to be contemptible.
 - b. They would lose the respect the people formerly had for them. God said he would cause them to become contemptible and base before the people.
 - c. These priests had shown respect of persons in the administration of their duties, so they would find the disfavor of God.
- C. Malachi 2:10-16: God Addresses the Problem of Divorce and Marriage With Heathen Women.
 - 1. Verse 10: "Have we not all one father? hath not one God created us? why do we deal treacherously every man against his brother, by profaning the covenant of our fathers?"
 - a. God is the only Father of the Israelite nation. The Israelites were his sons and daughters, and hence were brothers and sisters to each other. Why, then, were they dealing treacherously with each other?
 - b. They dealt treacherously by profaning (making common) the covenant God had made with their forefathers. The corrupt priests had profaned the covenant by refusing to honor their obligations under the law; and in the following context, the Lord shows that others had profaned it by disregarding his law concerning marriage.
 - 2. Verse 11: "Judah hath dealt treacherously, and an abomination is committed in Israel and in Jerusalem; for Judah hath profaned the holiness of the LORD which he loved, and hath married the daughter of a strange god."
 - a. The nation had been taken into captivity by their enemies. A portion of them had returned to the land of promise. These are addressed by three names: Judah, Israel and Jerusalem. Judah is the name for the nation; Jerusalem is their capital city; Israel is the holy name by which God calls them.
 - b. God charges them with a serious offense, an abomination. They should have been exalting God's holiness, but had profaned it "by marrying 'the daughter of a foreign god.' 'The daughter of a foreign god' is used of a woman who is an idolatress, the worshiper of a heathen deity. Intermarriage with these had been specifically forbidden in the covenant (Exod. 34:16). Solomon's violation of this law had opened the door for idolatry to enter into Judah (I Kings 11:1-2; Neh. 13:23-27). Will the same sin now lead to a new apostasy?" (Hailey, p.415).

- 3. Verse 12: "The LORD will cut off the man that doeth this, the master and the scholar, out of the tabernacles of Jacob, and him that offereth an offering unto the LORD of hosts."
 - a. The individual who is guilty of this crime will be cut off by the Lord. It does not matter the standing of the man; if he was a scholar (student) or a master (teacher), he would be cut off.
 - b. The translation of the passage is said to be difficult; it may involve a proverbial statement that makes more sense in Hebrew than in English. But the basic thought of the verse is simple: those who violate this standard must suffer the
- 4. Verse 13: "And this have ye done again, covering the altar of the LORD with tears, with weeping, and with crying out, insomuch that he regardeth not the offering any more, or receiveth it with good will at your hand."
 - a. The Lord brings up another charge against many in Judah. The problem is that God finds their offerings unacceptable on account of the tears and crying out being done before the altar. The cause of the tears is the indicated in the next three verses: Jewish husbands were putting away their wives, and marrying foreign women (see verse 11).
 - b. The altar was being covered with tears, weeping and crying out. "...The expression is a metaphor in which the rejected wives were covering the altar with their tears, weeping and sighing to such a degree that the fire was extinguished and the sacrifices were never received but rather rejected by Jehovah. The tears of these mistreated wives stood as an impenetrable barrier between the worshipers and Jehovah" (Hailey, p.416).
- 5. Verse 14: "Yet ye say, Wherefore? Because the LORD hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet is she thy companion, and the wife of thy covenant."
 - a. The connection between this verse and verse thirteen is obvious, clearly marking the tears and crying described there to be those of the wives who had been put away by their selfish husbands.
 - b. The wife and husband had been bound together in a covenant, a covenant which God had noted, and which committed them to live together until death (cf. Rom. 7:1f; 1 Cor. 7:1ff). But the husband had dealt treacherously with the wife of his youth, breaking his commitment with her for the company of a younger wife.
 - c. The demanding question which asserted denial of wrong-doing is thus answered by the Lord.
- 6. Verse 15: "And did not he make one? Yet had he the residue of the spirit. And wherefore one? That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth."
 - a. The ASV gives this rendition: "And did he not make one, although he had the residue of the Spirit? And wherefore one? He sought a godly seed. Therefore, take heed to your spirit, and let none deal treacherously with the wife of
 - b. This is a very difficult passage; there are nearly as many interpretations as there are commentators.
 - 1) Some have speculated that the reference in this verse is to what happened between Abraham and Hagar, which Sarah instigated; however, there is no proof that this connection pertains.
 - 2) Verse sixteen states God's plain position that he hates the human practice of divorce; this verse, therefore, has some connection with that attitude toward the dissolution of a marriage.
 - 3) Ezra 9:2. God wanted the Israelite lineage to be kept untainted by marriage with the pagans.
 - c. The verse may simply be stating God's plan for marriage, that he intended for there to be only one woman and one man to constitute one marriage. God did not make two or more wives for Adam; he only made Eve (Gen. 2).
 - 1) God had the means to have created many helpmeets for Adam; why then did he make only one? So that a godly seed could be produced. Perhaps the reference is to the Sinless One who eventually came to take away the sin of the world. Possibly the reference is to the godliness of any of the children produced by a marriage developed according to God's plan for marriage and the home (i.e., one husband and one wife).
 - 2) The warning is clear: take heed to your spirit lest you deal treacherously with the wife of your youth.
 - 7. Verse 16: "For the LORD, the God of Israel, saith that he hateth putting away: for one covereth violence with his garment, saith the LORD of hosts: therefore take heed to your spirit, that ye deal not treacherously."
 - a. Plainly stating the proposition, God affirms his hatred of man's sinful practice of putting away (divorce).
 - 1) God hates it, but mankind often loves it. Only a few generations ago in America, the average person also hated
 - 2) A common idea exists today in the thinking of many, that if a marriage does not work out, a divorce can easily be obtained. Hence, we have evolved a diabolical practice called "no-fault-divorce," in which a marriage can be
 - b. God also hates the practice of covering violence. One who puts away his wife, coldly ignoring the damage such an action produces and the tears it stirs, incurs the strong disapproval of the Almighty!
 - c. The verse closes by restating the strong warning with which the previous verse concluded. "Such a vigorous warning and exhortation from the Lord in a former decadent and permissive age should not be silenced; its principle should be heralded to the ends of the earth in our own time" (Hailey, p.417).

- D. Malachi 2:17: The People Have Wearied the Lord.
 - 1. Verse 17: "Ye have wearied the LORD with your words. Yet ye say, Wherein have we wearied him? When ye say, Every one that doeth evil is good in the sight of the LORD, and he delighteth in them; or, Where is the God of
 - a. A new subject is introduced by this verse. The prophet bluntly charged the Jews with having wearied God with their words. They had tried the patience of the Lord.
 - b. They made the same mistake that earlier generations in Israel had made, namely by confusing good and evil. Isaiah 5:20f: "Woe to them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter! Woe unto them that are wise in their own eyes, and prudent in their own sight!"
 - 1) When a man or a society of men conclude that they are able to determine what is good and what is evil, using their own subjective thinking to produce a system of beliefs that pleases their own hearts, they weary the Lord.
 - 2) In American society, the current generation has decided that it is able to know what is right and wrong. But at the same time, they deny that there is any real standard of right and wrong, that there is nothing which is wrong. We are more highly-educated that any previous generation perhaps, but we lack one thing earlier generations possessed: a firm belief in the authority of the Bible.
 - 3) What God said to these ancient Israelites is equally needed by many of our own time, even by many within the Lord's church. 1 Corinthians 10:12; 9:27; 2 Corinthians 11:3.
 - c. Another attitude they manifested is also a current problem. The Israelites had the disposition, and may have expressed it in words: "Where is the God of judgment."
 - 1) In other words, we hear much about the judgment of God, how he punishes sin; but why is he not now doing so? Why does he not bring judgment against us?
 - 2) In this life, oftentimes the wicked are as well-blessed with material prosperity and happiness as the righteous are; sometimes, even more blessed (seemingly) than the saints. But one must understand that God brings his judgments upon man in his own ways and according to his own timetable. Psalm 73.
 - 2. This verse introduces the rest of the book.

MALACHI 3

- A. Malachi 3:1-6: "The Day of Judgment is Coming.
 - 1. Verse 1: "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts."
 - a. The question was raised by the Israelites in the previous verse concerning the whereabouts of the God of justice. The reply given by Malachi is found here. God promised that he would come; God's coming was in the person of Christ, who was preceded by his messenger, John the Baptizer.
 - b. The messenger is identified in Malachi 4:5 as Elijah the prophet. But this was not the literal Elijah, but John the
 - 1) Isaiah 40:3: "The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God."
 - 2) Matthew 3:3: "For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight."
 - 3) Mark 1:3: "The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight."
 - 4) Luke 3:4: "As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight."
 - 5) John 1:23: "He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias."
 - 6) Luke 1:17: "And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord."
 - 7) Matthew 11:10-14: "For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he. And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force. For all the prophets and the law prophesied until John. And if ye will receive it, this is Elias, which was for to come."
 - c. The work of this messenger was to prepare the way for the Lord who would follow him. John recognized his relative inferiority to the Christ, and pointed the people to the Lord.
 - d. By speaking of the appearance of the Lord as being sudden, he did not mean his arrival would be immediate, but would be at a time when they were not looking for him; it would be unannounced.
 - 1) When Christ was born in Bethlehem, his situation was not one which suggested greatness. He was born in a stable, into a poor family.
 - 2) There was even some doubt in the minds of those who did not know the truth about the virtuousness of his mother. The city where he grew up was despised. He lived the life of a poor and homeless person.
 - 2. Verse 2: "But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap."
 - a. The expectations of the Jews concerning the Messiah were not what God intended. Their conception was that he would condemn and punish their Roman overlords; but in fact, he came to rebuke the Jews.
 - b. His work during his personal ministry included exposing the errors and sins of the people, especially the leaders in the nation. Thus, his work was intended to be like a refiner's fire and the fuller's soap. The refiner of gold and silver used a hot fire to burn away the dross, leaving behind the pure metal. The fuller was one who washed and tended to cloth, cleansing it of dirt by a strong lye soap.
 - c. The work the Messiah continues to do is ordered along the same lines, calling all men out of error and sin; he rebukes every sin and false doctrine; he promises punishment for every evil-doer, and hope for all who will believe him.
 - 3. Verse 3: "And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness."
 - a. "He will sit as a judge purifying and cleansing, but not necessarily as a destroyer. The special objects of his purifying and purging operation will be 'the sons of Levi,' the priests, who had been brought under such serve condemnation (1:6-2:9)" (Hailey, p.419).
 - b. But the priesthood meant is not the priesthood of the Old Law, but that of the New Covenant.
 - 1) 1 Peter 2:5, 9: "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ....But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his

- 2) Hebrews 13:15f: "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name. But to do good and to communicate forget not: for with such sacrifices God is well
- 4. Verse 4: "Then shall the offering of Judah and Jerusalem be pleasant unto the LORD, as in the days of old, and as in
 - a. Following the work of the Messiah, when he had purified those indicated, these spiritual priests (Christians, the church) would be able to offer sacrifices that are as pleasing to the Lord as those of former days, when old Israel walked in the light of God's word.
 - b. The Lord did not suggest that Old Testament worship would be reinstated; rather, he was simply drawing a comparison between the acceptable worship which the faithful in Israel offered and the acceptable worship which would be offered under the New Covenant.
- 5. Verse 5: "And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the LORD of hosts."
 - a. "The Lord now comes to the heart of his reply to their questions (2:17). Not only will he come in judgment against the priests, but he will come also against all the wicked among the people. From the beginning of their history the people had been plagued with sorcery and witchcraft, practices controlled by evil" (Hailey, p.420).
 - b. He specifies several categories of error and sin which must be purged from those who would be acceptable to the Lord: sorcery; adultery; false swearers; oppression; injustice; irreverence and disobedience (absence of fear for the
 - c. The problem lying behind the sins mentioned was their lack of fear for God. When men reach a point where they do not fear God, they have arrived at a disposition of heart that will permit them to do anything they please. We will be unsuccessful in turning sinful men from their wickedness unless we can instill in them a healthy fear and awe of Jehovah. To do otherwise, is merely to treat the symptoms of their problem, and not the problem itself.
- 6. Verse 6: "For I am the LORD, I change not; therefore ye sons of Jacob are not consumed."
 - a. God affirms his unchangeable nature in this passage, listing this as the reason why the Israelites were not immediately consumed. If he punished them with the penalty they deserved, they would be utterly destroyed.
 - b. God had made promises that he would fulfill through the descendants of Abraham. If he punished the wicked Israelites (the descendants through whom he planned to bless mankind) as was meet, he would have to change his plan; this he would not do; this he could not do. Why? Because he does not change! His purposes remain constant; he will live up to his commitments. Cf. 2 Peter 3:8f. What is said in reference to God's Son in Hebrews 13:8, applies with
 - c. The verse makes no promise of unconditional salvation for anyone; it plainly states that God will not change his eternal plan.
- B. Malachi 3:7-12: The People Have Robbed God.
- 1. Verse 7: "Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the LORD of hosts. But ye said, Wherein shall we return?"
 - a. From the time of their formation as a nation, the character of the people continued unchanged: they consistently violated their covenant with God, turning aside from his will regularly. While there were many sincere and righteous people among the nation down through the centuries, yet the majority of the individuals and generaations did not walk
 - b. God's blessings and promises were always conditional (Lev. 26; Deut. 28). They had departed from God's way; he commanded them to return; but instead of admitting their error and repenting, they denied they had strayed.
 - 2. Verse 8: "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and
 - a. In response to their denial of having departed from God, the Lord asks them this question: "Will a man rob God?" He quickly charged them with having done so.
 - b. Stubborn and rebellious people are not equipped to confess wrong. These wicked ones demanded to know, "Wherein have we robbed thee?" Their question formed a denial of God's accusation, demanding that God prove his charge.
 - c. Of course, the Lord would not make an accusation if he were unable to substantiate the indictment. He states that they had robbed God in the matter of tithes and offerings, obviously meaning that they had short-changed him by failing to give as they were commanded. See Leviticus 27:30-33.
 - d. "Jehovah had laid claim to 'the heaven and the heaven of heavens, the earth, with all that is therein' (Deut. 10:14). Tithes and offerings freely given are acknowledgments of that ownership and of man's stewardship" (Hailey, p.421).

How Men Rob God

V.P. Black

One way a man can rob God today is to withhold money from the collection plate. If an individual ought to be giving thirty dollars on the Lord's Day and he only gives five, he has robbed God of twenty-five dollars just as surely as Jesse James ever robbed a bank. So many members of the church have been stealing from God so long until it is respectable in many places, but it is just as ugly in the sight of God today as it was in the days of Malachi. It is a common thing to hear a man say, "Well, I know I don't give as I should." He seems to think nothing of it. Brother, let me tell you something. If you are not giving as you should, you had better start immediately, and sooner if you can.

What would you think of a man who would sit up in Sunday School class and say, "I know I don't tell the truth as I should," or "I know I don't refrain from using profanity as I should, or "I know I don't refrain from adultery as I should." What would you think of this man? Brother, every one of them is in the same category as far as God is concerned.

Another way a man can rob God is to take it out of the collection plate. I was preaching in a revival in a certain town, and one of the brethren said, "Brother Black, the most awful thing has happened here." Upon inquiring I learned that a brother had been stealing money out of the collection plate. This brother thought this was the first time it had ever happened. I said, "No, this is not the first time, in fact, they are doing it all over the country." He said, "You don't mean it." I replied, "O yes, that is the most prevalent sin in the church." Now, it is true that most people steal the money before it is put in the collection plate. What is the difference? One man holds out a part of the money he ought to give, and the other man puts all in the collection place he should but helps count the money and steals what he put in the collection plate. What is the difference? I tell you there is no difference, unless it is the difference between tweedly-dee and tweedly-dum.

-me Dome

- 3. Verse 9: "Ye are cursed with a curse: for ye have robbed me, even this whole nation."
 - a. God's charge was not against a few isolated people in Israel, but against them all. The whole generation, with perhaps
 - b. God has a right to the portion that he required them to give to his cause; they would not starve if they did what he demanded. And the giving was beneficial to them, for it developed in them the kind of hearts that are permitted into heaven. It also opened the way for God to bring upon them even greater blessings.
 - c. By robbing God, they were robbing themselves. When they refused to obey the Lord in this matter, they brought upon themselves a great curse. To read their history for the 400 years between Malachi's time and the coming of Christ, is to see the truth in the Lord's promise of punishment. Although wicked men may suffer some tremendous hardships on earth, these are nothing in comparison to the horrors that await them in Gehenna.
- 4. Verse 10: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not
 - a. The Lord offers them the opportunity of putting him to the test. If they would bring all the tithes into the storehouse, they would be able to see that God's ability to bless is boundless.
 - b. God would open the windows of heaven so as to pour out for them a blessings that they could scarcely have place to store. One would be foolish indeed to turn down such an offer! Yet they maintained their adamant claim to be
 - c. God makes a similar requirement of us, that we give as we have been prospered. He has set no minimum amount which we are to give, that amount being determined by the degree of love, faith, and trust we have in the Lord. He
 - promises that we will be given more and greater blessings. d. 2 Corinthians 9:6-10: "But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work: (As it is written, He hath

- dispersed abroad; he hath given to the poor: his righteousness remaineth for ever. Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your
- 5. Verse 11: "And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the LORD of hosts."
 - a. God's offer here is built on the condition that they follow the requirements of the previous verse. If they would do that, not only would he open the windows of heaven for them, but he would rebuke the devourer for their sakes.
 - b. The devourer in a reference to the enemies of their crops, such as the locusts, the weather, the east wind, and mildew. Cf. Amos 4:9; Haggai 2:17. Obedience to God has many benefits! His providence can prevent many natural
 - c. Mark 10:29f: "And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life."
- 6. Verse 12: "And all nations shall call you blessed: for ye shall be a delightsome land, saith the LORD of hosts."
 - a. When the surrounding nations saw the marvelous blessings which Israel was receiving, they would recognize the hand of God behind them, and called them blessed. This was what God had planned to occur. They were not required to make converts to the Mosaic system, but by virtue of their obedience, which would result in their being wonderfully blessed, the heathen would be drawn to investigate.
 - b. The land of Palestine was wonderfully blessed with fertile soil, and other natural endowments. Numbers 13:23: "And they came unto the brook of Eshcol, and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff; and they brought of the pomegranates, and of the figs."
 - c. Not only would they possess a delightful land, but they would have God's added blessings! We are offered the promise of having all we need if we will follow the way of God: "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:33).
- C. Malachi 3:13-15: The Faithless Murmur Against God. 1. Verse 13: "Your words have been stout against me, saith the LORD. Yet ye say, What have we spoken so much against
 - a. Again, the Lord brings a serious charge against them: They had spoken strong words against God. He was not going to bless a people who were so rebellious and hateful, and who would even express their hatred for God in words.
 - b. What they had said in private conversations, and what they had thought in their hearts, was not hidden from God's knowledge. But they again denied the charge by asking another question: "What have we spoken so much against
 - 2. Verse 14: "Ye have said, It is vain to serve God: and what profit is it that we have kept his ordinance, and that we have
 - a. They made the mistake of judging God's ability to bless only in terms of earthly considerations. When they saw a man who was clearly wicked basking in the lap of luxury and happiness, while they themselves were in want, their shortsighted conclusion was that God is unable to bless them.
 - b. The Psalmist considered this problem, and thought that serving God was pointless since the wicked seem to have an easier life. But he changed his view when he thought about the full picture. Psalm 73:16-22: "When I thought to know this, it was too painful for me; Until I went into the sanctuary of God; then understood I their end. Surely thou didst set them in slippery places: thou castedst them down into destruction. How are they brought into desolation, as in a moment! they are utterly consumed with terrors. As a dream when one awaketh; so, O Lord, when thou awakest, thou shalt despise their image. Thus my heart was grieved, and I was pricked in my reins. So foolish was
 - c. These Jews contemplated the situation, and concluded that serving God was only in vain (empty; meaningless;
 - d. "It is as if they were serving the Lord for hire and as if he were indebted to them for their service. They had walked mournfully, 'in mourning apparel" (margin ASV), in fasting before Jehovah. Whether their mourning disposition before Jehovah was sincere or feigned is not a point at issue; the point is that they had put their confidence in the outward fasting which was of no worth before Jehovah. This question had been clearly settled by Zechariah (chs.
 - 3. Verse 15: "And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are
 - a. This continues the description of the way the Israelites thought. Their conception of their covenant with God was

mercenary. They followed the outward demands of the Law, but did so without sincerity, with their primary goal being to get all they could out of the arrangement.

- 1) When the demands were placed on their devotion, they showed their true nature, becoming carping critics of God. When God withheld certain blessings from them as a means of correcting them, they soured against him.
- 2) If there were no difficulties to overcome and if God showered them with material prosperity, they were content.
- b. They considered the arrogant man who followed his own way as a happy man, which made the humble servant of God
- c. Seeing that some wicked people seemed to be prosperous, they concluded that these evil ones were built up, while the righteous suffered. Therefore, they thought that wickedness paid more than righteousness.
- d. Further, those who tempted God seemed to be delivered from judgments. So it paid, in their perverted thinking, to
- e. The three pictures given in the verse of those who rejected God fit the same person: one who was arrogant, was also wicked and tempted God in the same process.
- f. Isaiah 5:20: "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!"
- D. Malachi 3:16-18: The Faithful Few Fear God and Heed His Directions.
 - 1. Verse 16: "Then they that feared the LORD spake often one to another: and the LORD hearkened, and heard it, and a book of remembrance was written before him for them that feared the LORD, and that thought upon his name."
 - a. In studying the writings of the prophets, it is easy to get the idea that the whole nation, from the least to the greatest,
 - 1) But even in the worst of times, there seems always to be a few who retain their faith in God. In Noah's day there were only eight faithful ones; in Elijah's time, 7,000 in Israel had not bowed the knee to Baal (1 Kings 19:13-18).
 - 2) This last decade of the 20th century is a time in America when the very great majority has renounced real faith in God and the Bible. Pagan forces have been working feverously behind the scenes to rob the younger generations of confidence in God and the Bible, supplanting that godly concept with a very strong appeal to the appetites of the flesh. Consequently, we have a growing number in our land who reject the truth. This is so even though some sectarian groups, those which specialize in entertainment and sensationalism, boast of great increases in membership. Even so, the truth is being disparaged and rejected.
 - b. There was a faithful few in Malachi's generation who still feared the Lord, and hearkened to his word.
 - 1) Though their names remain unknown to us, yet God acknowledged them as his own. These were men and women of whom the world was unworthy, who were too good for this world (Heb. 11:38).
 - 2) These faithful ones listened and learned from Malachi, and sought each other out, and spake often one to another. Implied in this observation, is doubtless the offering of encouraging words to one another. Such communion would produce strength and hope. Even in good times, when the gospel is popular, God's people need to encourage each other; in troublesome times, encouragement is certainly essential.
 - 3) Christians can exhort and encourage each other in singing (Eph. 5:19; Col. 3:16) and in other acts of worship
 - c. God was aware of the struggles of the faithful, and was touched by their faithful determination. He wrote a book of remembrance to record their faithfulness. Of course, the Almighty does not need a written record to retain memory of anything; this is a figure of speech, describing the action with a concept familiar to us all, which gives assurance to us.
 - d. This book of remembrance is equivalent to the book of Life noted elsewhere in the Bible.
 - 1) Exodus 32:32f: "Yet now, if thou wilt forgive their sin--; and if not, blot me, I pray thee, out of thy book which thou hast written. And the LORD said unto Moses, Whosoever hath sinned against me, him will I blot out of my
 - 2) Psalm 56:8: "Thou tellest my wanderings: put thou my tears into thy bottle: are they not in thy book?"
 - 3) Psalm 69:28: "Let them be blotted out of the book of the living, and not be written with the righteous."
 - 4) Psalm 86:6: "Give ear, O LORD, unto my prayer; and attend to the voice of my supplications."
 - 5) Psalm 139:16: "Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them."
 - 6) Ezekiel 13:9: "And mine hand shall be upon the prophets that see vanity, and that divine lies: they shall not be in the assembly of my people, neither shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel; and ye shall know that I am the Lord GOD."
 - 7) Daniel 12:1: "And at that time shall Michael stand up, the great prince which standeth for the children of thy people:and there shall be a time of trouble, such as never was since there was a nation even to that same time: and

- at that time thy people shall be delivered, every one that shall be found written in the book."
- 8) Philippians 4:3: "And I entreat thee also, true yokefellow, help those women which laboured with me in the gospel, with Clement also, and with other my fellow-labourers, whose names are in the book of life."
- 9) Revelation 20:12: "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works."
- e. The point in the reference to the book of remembrance is to encourage the faithful with the knowledge that God knows them, he is aware of their struggles, and he will not forget them. Their faithfulness is duly noted by the Lord, and
 - 1) 2 Timothy 2:19: "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity."
 - 2) Hebrews 6:10: "For God is not unrighteous to forget your work and labour of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister."
 - 3) Revelation 14:13: "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow
 - 4) Revelation 22:14: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."
 - 5) 1 Corinthians 15:58: "Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."
 - f. These faithful saints thought upon his name. This is characteristic of all mature saints. God is never far from their consciousness; he is the focal point of their lives, their motives, and their deeds because he is the focus of their thoughts. Before considering an action in life, God's will in consulted; he is given the position of priority in all their
- 2. Verse 17: "And they shall be mine, saith the LORD of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him."
 - a. In a verse containing one of the most beautiful and expressive statements in the Bible, the Lord encourages the faithful of all ages. First he announces that they belong to him. They do not belong to this world; they do not belong in hell;
 - b. He affirms his intention to spare them in that day. There is a great day coming in which God will judge all mankind (Matt. 25:31-46; Acts 17:30f; Rom. 14;10-12; 2 Cor. 5:10f).
 - 1) The righteous will be escorted into glory; the unrighteous will be dismissed into Gehenna (John 5:28f; 2 Thess.
 - 2) The people that belong to God will be spared the horrors of the lost. Romans 5:8f: "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him."
 - 3) The majority of people live as if there will never be a day of accounting. The Judgment is even rejected and ridiculed by many scoffers. 2 Peter 3:3: "Knowing this first, that there shall come in the last days scoffers,
 - 4) While God will send the ungodly away from his presence, he will spare his own people this tragedy.
 - c. The blessing in store for God's redeemed is described as his making "up my jewels." The ASV gives this rendering: "And they shall be mine, saith Jehovah of hosts, even mine own possession, and in the day that I make; and I will spare them, as a man spareth his own son that serveth him."
 - 1) The picture is one of God gathering together his possessions, those people who are dear to him, who are considered
 - 2) The original word may not carry the idea of jewels, but the verse does describe God's people as special and
 - 3) Deuteronomy 14:2: "For thou art an holy people unto the LORD thy God, and the LORD hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth." Deuteronomy 26:18: "And the LORD hath avouched thee this day to be his peculiar people, as he hath promised thee, and that thou shouldest keep all his commandments." Titus 2:14: "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." 1 Peter 2:9: "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light."
 - 3. Verse 18: "Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and

him that serveth him not."

- a. During the days of the Mosaic Law, mankind was divided into two camps: Jews and Gentiles. But there is a more fundamental division in the ranks of accountable men: the just and the unjust; or the saved and the lost; or the good and the evil.
 - 1) Those who are perceptive, having been instructed by God's word and observant of the world around them, are able to note the difference between the two camps without difficulty; they can see that serving God is worthwhile. The people of ancient Israel should have been able to perceive this distinction, as all men today should observe it.
 - 2) In the final Judgment, there will be no room for doubt! It will be clear to all that serving God is worth the effort; the reward is beyond compare, and the penalty for not doing so is too horrible to contemplate!
- b. The statement of the verse appears to be directed to the unfaithful of Malachi's time. If they do not repent, they will learn the truth to their own dismay, and too late to be profited by that knowledge. If they do repent, how happy they will be! Having formerly thought that serving God was pointless, they will have learned better.
- c. "In the great day of the Lord, at least, if not long before, it will be fully discovered who have been the truly wise people; those who took up their cross and followed Christ; or those who satisfied the flesh, with its affections and desires, following a multitude to do evil" (Clarke, p.805).

MALACHI 4

- A. Malachi 4:1-4: The Sun of Righteousness Will Arise.
 - 1. Verse 1: "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root
 - a. In graphic language, Malachi depicts the destruction that is intended for the wicked. The point of the verse is evident evil men will be punished. But what is not as clear is: to whom is the warning directed?
 - b. Certainly, the description fits the eternal judgment to be meted out against all the ungodly, but the reference may have the rebellious Israelites of Malachi's generation particularly in mind.
 - c. The day of this judgment would be as an oven, in which all the proud and all that do wickedly will be as stubble; and using the figure of a tree that is consumed, the burning will be so complete that neither root nor branch will remain.
 - 2. Verse 2: "But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall."
 - a. Most modern commentators seem united in denying the messianic content of this verse, saying that righteousness itself is the sun that was to rise. However, the translators of the KJV understood the passage to refer to Christ.
 - b. As the sun of our solar system gives life and light to our planet, so Christ gives life and light to those who believe in him. New Testament passages describe the Lord as the giver of life and light:
 - 1) Luke 1:78f: "Through the tender mercy of our God; whereby the dayspring from on high hath visited us, To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace."
 - 2) Ephesians 5:14: "Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee
 - 3) Matthew 4:16: "The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up."
 - 4) Luke 2:32: "A light to lighten the Gentiles, and the glory of thy people Israel."
 - 5) John 1:4,9: "In him was life; and the life was the light of men....That was the true Light, which lighteth every man that cometh into the world." John denied that he was the Light, but that he came to bear witness to the Light; that Light was Christ. Cf. John 5:35f.
 - 6) 2 Corinthians 4:4: "In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."
 - 7) 2 Corinthians 4:6: "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."
 - 8) 2 Peter 1:19: "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts."
 - c. If the commentators are correct, righteousness is personified, and is depicted as giving light to those who fear God. But the statement itself seems to clearly indicate a person, one who would have healing in his wings as he goes forth on his great mission of mercy.
 - d. The reference to those who fear God going forth to "grow up as calves of the stall" is "an agricultural metaphor from the care and feeding of livestock. Such carefully protected and cared-for animals exhibit a quality of playful happiness that appears most desirable" (Coffman, p.298). Instead of "grow up as calves of the stall" (KJV), the ASV has "gambol as calves of the stall." The figure portrays God's people as living happily in the Light.
 - 3. Verse 3: "And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the LORD of hosts."
 - a. The ultimate victory of God's people is figuratively described as trampling the enemy under their feet.
 - b. This statement likely grows out of the attitude the Jews expressed in Mal. 3:14f, that it was unprofitable to serve God since the wicked had things their way in this world. That may be the case for the time being, but ultimately God's people will gain the greatest victory: heaven! And they will avoid the greatest tragedy - an eternity in Gehenna!
 - 4. Verse 4: "Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the
 - a. Malachi disagrees with modern scholarship which has denied that Moses authored the Pentateuch; the prophet affirms the Mosaic authorship, and the inspiration of that great production.
 - b. The prophet, speaking God's word, instructed the Jews to remember the Law which God delivered to the nation of
 - c. The point: they were to obey all the statutes and judgments contained therein. All of the instructions and requirements were to be heeded, not merely the decalogue.

- d. Why? To obtain the blessings God offers and to avoid the severe judgment which he promised to bring upon the disobedient.
- B. Malachi 4:5f: The Prophet Elijah.
 - 1. Verse 5: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD."
 - a. A great and terrible day of judgment was in the works, but before this tremendous event occurred, God would send Elijah the prophet to Israel.
 - 1) Some have supposed that Elijah the Tishbite, in person, would be sent; that since he did not actually die, God has held him in readiness through the centuries to be sent back to earth.
 - 2) But, as noted under Malachi 3:1, the New Testament shows that John the Baptizer is the person meant, that John came in the spirit and power of Elijah. Luke 1:13: "But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John." Luke 1:17: "And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." Matthew 11:7-14.
 - b. The "great and dreadful day of the Lord" is a reference to some tragic occasion in which the wrath of God would be poured out upon the unrighteous. Such an occasion was the fall of Jerusalem in 70 A.D. The greatest of such occasions will be at the second coming of Christ. Peter used similar language (Acts 2:14-21) to describe what was transpiring on Pentecost Day, with perhaps the allusion pointing to the fall of Jerusalem or the second coming of Christ.
 - 2. Verse 6: "And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse."
 - a. The work of John the Baptizer is described here. In the work that that great man of God did, men and women and boys and girls were turned in the right direction.
 - b. "The mission of this Elijah, the forerunner of the Messiah, was to turn the affections of the people back to God and his divine law. He was to restore a right relation between parents and children and to turn the hearts of the children to the ancestral religion of their fathers. In this condition of heart they would be ready to receive the Messiah, for they would see in him the fulfillment of all God's wondrous promises and the glorious hope of their fathers" (Hailey, p.425).
 - c. If the work of John had not been successfully accomplished, it would have been necessary for God to smite the earth with a curse.
 - d. It is interesting and no doubt highly significant that the Old Testament closes with the word curse.
 - 1) This was the final statement to issue from heaven until the arrival of John; four hundred dreary, trouble-filled years lay ahead of Israel before the coming of the Messiah's forerunner.
 - 2) "All of God's prophets had done their work, but the people had rejected them all. There was no further word that God could send. The hardened and rebellious nation would continue to exist (according to God's holy purpose); but the precious fellowship of other days was gone for ever. A hint of all this may be found in these final six verses....In the meanwhile, let the true followers of God keep the sacred Law and await the unfolding of the purpose of the Almighty" (Coffman, pp.305f).

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Notations on Malachi

of the Lord of Hosts" (2:7). He described John the Baptist as God's "Messenger" (3:1a). He even speaks of the blessed warranted opinion. Indeed, the prophet seemed proud of his ample of the true priesthood, he affirms "he is the Messenger even thought his name unknown, Malachi being thought of as merely an official title meaning "my angel" or "messenger." Since names meant much to the Jews that is probably an unname, loving to repeat it. Thus speaking of Levi, as an ex-Malachi is the prophet with the angelic name. Some have Lord Jesus as "the Messenger of the Covenant" (3:1b).

Both deal with the priests' defilement of their office, the people's ably be read in close conjunction; for they form the last pages of Old Testament prophecy and history and deal with the same Malachi ministered about four hundred years before Christ's birth and but a few years after the close of Nehemiah's ministry. In fact, the books of Nehemiah and Malachi could profitdefilement of their homes, and both's defilement of true worship. social and spiritual corruptions and at almost the same period.

in have we despised thy name" (1:6)? (3) "Wherein have we polluted thee" (1:7)? (4) "Wherein have we wearied him" (2:17)? (5) "Wherein shall we return" (3:7)? (6) "Wherein have we robbed thee" (3:8)? (7) "Wherein have we spoken against thee" (3:13 R. V.)? They felt that The book of Malachi is noted for its dialogue style. Unbelievingly self-righteous, the people repudiated the prophets' rebukes: (1) "Wherein hast thou loved us" (1:2)? (2) "Wherethey needed nothing. It was the darkest hour just before dawn. How like our world situation today!

Since Malachi was the last of the prophets and his prophecy the final one of the entire Old Testament, it would appear that his prophecies have a particular gravity and importance. They do, and in two respects: (1) as showing the sorry state of the rem-Thus in Israel's state as revealed in the "book of reproof" we have a powerful picture of the conceit of our own time.

(2) as showing the close correspondence of the position of the Wife of Jehovah (Israel) with that of the Bride of Christ (the nant returned from Babylon by the tender mercies of God; and Church) at the present time.

are heralding the imminence of His coming; and (4) the shout shall arise again, "Unto you that fear my name shall the Sun Several parallels exist: (1) As there was nothing between our Savior's return; (2) as a period of darkness was suffered ulation awaits the world today; (3) now as then messengers them, so there is nothing to intervene between ourselves and by the Jews before "the Light of the World" appeared, so tribof Righteousness arise with healing in his wings" (4:2).

Dying He saved me; Some day He's coming-My sins far away; Oh, glorious day! Living He loved me; Freely, forever; Rising He justified Buried He carried

Malachi: The Book of Reproof

- 1. The message of compassion: the declaration of remembrance (1:1-5)
- A. The remembrance of divine love (1:1-2a)
 - 1. The scripture of the Lord (1:1a)
- 2. The servant of the Lord (1:1b)
 3. The statement of the Lord (1:2a)
- The remembrance of devilish leering (1:2b) щ
 - 1. The message questioned (1:2b)
 - 2. The method questioned (1:2b)
- C. The remembrance of durable love (1:2c-5)
 - 1. The affection for Jacob (1:2c)

- 2. The aversion for Esau (1:3-4) 3. The acknowledgement of God (1:5)
- The message of condemnation: the declamation of rebuke (1:6-2:17)
- 1. The profaneness of the people before God (1:6-7a) A. The rebuke for the people's irreligiousness (1:6-14)
 - 2. The poorness of the presentations to God (1:7b-8)
 - 3. The provocativeness of the perverse (1:9-14)
- 1. The defilement of the priesthood of the faith (2:1-10) B. The rebuke for the priests' indolence (2:1-16)
 - 2. The denial of the purity of the faith (2:11-13)
- 3. The dealings against the providential in the family (2:14-16)
 - C. The rebuke for the populace's infidelity (2:17)
 - 1. The avowal of rejection (2:17a)
- 2. The attempt at rationalization (2:17b) 3. The answer by restatement (2:17c)
- III. The message of confidence: the detailing of the retribution (3:14:6)
- A. The retribution through the messengers of the Lord
 - (3:1-6)
- 1. The voice in the wilderness (3:1)
- 2. The Victor over all wickedness (3:2-3)
- 3. The worship according to His will (3:4-6)
- B. The retribution through the messages of the Lord (3:7-15)
 - 1. The exhortation to return to the Lord (3:7)
- The exhortation to render to the Lord-tithe
- The extension of rebellion against the Lord (3:13-15)(3:8-12)

- MALACHI: THE BOOK OF REPROOF
- C. The retribution through the ministries of the Lord (3:16-4:6)
 - The commendation of the excellent (3: 16-4: 2)
 The condemnation of the evil (4: 3)
 The coming of Elijah (4: 4-6)

Bibliography on Malachi

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- 2. Everest, Quinton J., Messages from Malachi, Nappanee, Indiana: E. V. Publishing House, 1949.
- 3. Parker, Joseph, The People's Bible Hosea-Malachi, New York: Funk & Wagnalls Co., 1883-1901.
 4. Robinson, George L., The Twelve Minor Prophets, New York:
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The Pollutions of Israel Malachi Faced

1. Priests offered polluted and blemished sacrifices. They used polluted bread (1.7), they offered not the best of the flock but offered rather the blind, lame and sick animals (1:8, 13), they offered the leftover and blemished (1:14), and such sacrifices that even the Persian governor would disdain! (1:8). Such offerings were contemptible, vain, and unacceptable (1:7, 10; 12, 13). The Law required the best sacrifices (Lev. 22:1711; Deut. 15:21).

2. Priests corrupted the covenant and caused stumbling (2:8). There is even the implication that the priests would not offer for the people unless they were paid (1:10 KJV). Such "professional priesthood" attitudes surely showed the depth of degredation to which their honorable office had fallen. Similarly one might note:

Few, even of those who are called the "ministers of Christ," will do anything in his service, out of pure love to Him, to their work, and to the souls of men. Inquiry is almost universally made about the value of living, or the salary, and not about the good of souls, or the interest of true godliness: and few are found prompt to those labors, however useful, where there is no prospect of either profit or credit, even though they be sufficiently provided for by other means. But God has no pleasure in such ministers, and He refuses to accept of their mercenary oblations."

3. People withheld tithes, thereby robbing God (3:8-12). God was waiting to "open the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it," but they must first change their stingy ways.

4. Worship had become only weariness and drudgery to the people (1:13). They treated it as a cow would "snuff" at food but refuse to eat. Truly it would be "better to shut the doors of the temple, exclaims the prophet, than to offer such sacrifices in such a heartless manner!"⁷

5. God's design of marriage was desecrated (2:10-16). Some of them had married foreign wives, thus bringing the danger of the abominations of idolatry, and others had disregarded the permanancy of the marital union. They dealt treacherously against the wives of their youth in spite of the original design by God of one man and one woman. If God had intended many wives for each man, Malachi implies, then God surely could have made Adam more than one wife! (2:15).

The Principles of Malachi Timeless

Malachi made an appeal in two parts: (1) the present sins of the nation of Israel are easy to see, and (2) the "Day of Jehovah" is coming.8 The messenger who will prepare the way is coming (3:1), the "Elijah" (4:5), and this will pave the way for the coming of the "great and terrible day of Jehovah" (4:5). Such principles prove timeless in any generation.

The book of Malachi presents four major principles, all of which are presently applicable to any generation that reads the book: (1) indifference, (2) worship in a state of decay, (3) divorcing, and (4) eternal discipline in the law of God.⁶

The Book of Malachi serves as a fitting close to God's ancient revelation to His people. A final appeal is made to the people to purge out the wickedness found among them and to render to Jehovah an acceptable service. A final warning_is given of inevitable judgment upon the wicked. And a final promise is made of Jehovah's righteousness to be provided in Him who would be the personal bond of unity between Jehovah and His people. There was no more that Jehovah could say or do; therefore no word was heard from Him until the silence was broken by the messenger who would introduce the Messiah. This messenger's call to repent was followed by he words of grace spoken by Him in whom God was doing His work and revealing Himself and His will.10

In the words of another scholar, "This oracle will never go out of date as long as the world has people who feel that though nothing is too good for our homes, just anything will do for the Lord."

Timeless and vibrant are the messages of "Jehovah's messenger" as he struggles to bring God's people back to God's fellowship and service.

"The last spokesman utters his soul, and retires behind the misty curtains of the past." 12

ENDNOTES

¹ J. Sidlow Baxter, Explore The Book, (Zondervan Publishing House, Grand Rapids, Michigan, 1960), Volume IV, p. 259.

George Adam Smith, The Book of the Twelve Prophets. (Harper & Brothers, New York and London, 1896, Revised Edition, 1928), pp. 329-230. George L. Robinson, The Twelve Minor Prophets. (Baker Book House, Grand Rapids, Michigan, 1965), pp. 161-162.

¹ Baxter, p. 264.

D. L. Moody as quoted by Baxter, p. 267.

* Thomas Scott, The Comprehensive Commentary of the Holy Bible, Volume III, Psalm LXIV. - Malachi, (Brattleboro, Typographic Company; Fessenden and Co; Shattuck and Company, Boston, 1835), p. 915.

Robinson, p. 163-164.

5 Baxter, p. 263

* Homer Hailey, A Commentary on the Minor Prophets. (Baker Book House, Grand Rapids, Michigan, 1972), pp. 403-404.

™ Hailey, p. 426.

Jack P. Lewis, The Minor Prophets, (Baker Book House, Grand Rapids, Michigan, 1966), p. 85.

12 Baxter, p. 259.

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Summer has arrived in the Tennessee woodland as well as in other places around the nation. It is a good time for us to contemplate not only the beauty of nature, but the beauty of truth.

Truth Is Attainable

If brethren disagree on a Bible issue, does that mean truth is unattainable? Some seem to think so. They note that able men differ on an issue and, therefore, we just cannot say with certainty either one way or the other. Jesus said, "And ye shall know the truth, and truth shall make you free" (John 8:32). There are at least three categories to bear in mind: (I) Some truths are directly stated; (2) some must be deduced from biblical principles, and (3) some questions are not answered.

Jesus Christ is the Son of God. There is a direct statement of this truth from Peter: "Thou art the Christ, the Son of the living God" (Matt. 16:16). Jesus said flesh and blood did not reveal this to Peter, but the Father in heaven.

There is life beyond the grave. Jesus established this truth through a process of deduction from scriptural principles. He said God is not the God of the dead, but of the living. He is the God of Abraham, the God of Isaac, and the God of Jacob (Matt. 22:32). Therefore, Abraham, Isaac, and Jacob are living, even though they had died a physical death. This truth is just as binding as if it had been pronounced in a direct statement.

MALACHI'S SERMON ON TRUE WORSHIP

Just as we are currently dealing with problems of false worship in the brotherhood, Malachi had to deal with these problems of the Israelites during his day. He said they have "departed out of the way...corrupted the covenant of Levi...have not kept my ways, but have been partial in the law" and profaned "the covenant of fathers" (Malachi 2:8-10). Malachi's charge was mainly against the priests, who were responsible for the worship. Today, as all Christians are priests (I Peter 2:5, 9), we are responsible for our worship towards God. Malachi suffered with the same problem we are suffering today--unauthorized worship. Jesus said to the Samaritan woman at the well who worshiped vainly, "But the ur cometh, and now is, when the e worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him" God has always 4:23). demanded worship to be in spirit and in truth, both under the old testament and the new testament. Malachi even prophesied of worship under the new testament when he said,

For from the rising of the sun even unto the going down of the same my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the Lord of hosts [Malachi 1:11; cf. John 4:21; I Timothy 2:8].

This unauthorized worship took place as offering polluted bread (1:7) and animals that were blind, lame, sick (1:8), and torn (1:13). These sacrifices that were not even fit or thorized for human consumption eviticus 7:24; Ezekiel 9:14) were thought to be pleasing to God. These sacrifices meant to be holy (Leviticus 21:6) were not. However, this

repulsive worship came from an equally repulsive attitude. They looked upon the "table of the Lord" and the sacrifices as "polluted" and "contemptible" or despicable and despised (1:7, 12). It had progressed to the point in which they viewed their worship to the Almighty God who favored them above all other nations (1:2-4) in such a bad light that they said, "Behold, what a weariness is it!" (1:13). So they "snuffed at it," metaphorically as cattle that do not like their food and blow strongly through their nostrils upon it and refuse to eat it. How could God's people view worship to him as an oppressive drudgery rather than an honorable privilege? Milton says, "Such acts of contumacy will provoke the Highest to make death in us live." An unholy attitude towards worship comes from an unholy attitude towards God himself. God, through prophet Malachi, asks questions, "If then I be a father, where is mine honour? and if I be a master, where is my fear?" (Malachi 1:6). They neglected the honor to God as a son and the respect due him as a servant. This showed in their worship. Therefore, God's judgment towards the worshiper that tries to worship in an unauthorized fashion is "cursed" (Malachi 1:14), especially when the child of God vows through his obedience to submit his will to become God's will!

However, does not God accept any worship? This seems to be the mindset of so many today, reflecting the same attitudes of the Israelites in Malachi's day. Nevertheless, God looked upon their kindling fire in vain (1:10, ASV). Jesus said, "But in vain they do worship me, teaching for doctrines the commandments of men" worship Vain (Matthew 15:9). towards God is just as real today as it was 2,000 years ago. Does this concern God? Absolutely! Because of notice the worship, their vain powerful language he uses in Malachi 2:3: "Behold, I will...spread dung upon your faces, even the dung of your solemn feasts; and one shall take you away with it." First, observe the language when he says, "your solemn

feasts." These feasts did not belong to God! He did not take any part for such abominable acts. God does not accept vain and unauthorized worship today. Second, look at the picturesque description of his attitude toward the situation. They were to take the dung of the sacrifices out of the camp (Exodus 29:14; Leviticus 4:11-12; 16:27), because of its repugnance. The spreading of it upon their faces would be comical were it not serious! By doing so, it would require taking them out of the camp, an illustrious lesson for their removal from God's presence. Such contemptible behavior today will cause God to do the same thing.

Now let us go to the very source of the problem. God did not regard their worship anymore (2:13). Some tears were extinguishing the fires of their worship. The context shows this to be by the tears of the Israelite wives who were being divorced by their husbands to marry daughters "of a strange god" (2:11-16). This was a huge problem at this time, as can also be seen by observing Nehemiah, a contemporary of Malachi (Nehemiah 9:2; 10:30; 13:3). Even Ezra had to deal with this problem earlier (Ezra 9-10). The problem of intermarrying with the heathen was in no way racially biased. It was religiously biased. God knew the dangers of fellowshiping with those who did not worship him properly. He knew the false worship would influence his children eventually. I wish all of my brothers and sisters today would heed the very same advice, instead of falling into affinity with the heathen! However, as long as so many brethren continue to exhibit this damaging of tolerance, especially attitude towards denominationalism, then the fires of worship will continue to be extinguished.

According to Malachi, the proper worshiper will revere God's covenant, his presence and his name (2:5). To walk with God (2:6) implies you agree with him (Amos 3:3). Is your worship in agreement with God? Put his law in your mouth and remove the iniquity from your lips (2:6).

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Tettor - Rumbers 3:11-13- God accepted the

Jeviles in the place of all the first down

of classed

Fum. 8:14-18

11 18:6-

Ezra – Malachi

July 5, 2007

Gener	ral Questions:
1.	How many verses in Malachi? In how many of them is God
	mentioned?
2.	What does his name mean?
3.	Name at least four characteristics of God found in Malachi.
	a
	b
	c
	d
4.	About what year did Malachi's work take place?
5.	What method of teaching does Malachi use?
6.	There are at least eight questions asked in Malachi. Name five of them.
	a
	b
	c
	d
	e.

7 12. Malachi said the Sun of righteousness would arise.			
Bonus Question: Three points if correct.			
What kind of spirit had set I n about worshipping and serving God (it's not specifically			
stated in the text, but I mentioned it in class.)			

Test No. 3		July 1, 201
	ΜΔΙΔΩΗΙ	

True or False	<u>e</u>
1.	Malachi means "my messenger."
2.	Malachi 1:2 is quoted in the New Testament.
3.	Edom descended from Jacob.
4.	Israel had a wrong attitude toward God.
5.	They were giving God the leftovers.
6.	God calls himself "a great King."
7.	Israel was enjoying their worship.
8.	Levi was faithful to God.
9.	The priest is called the "messenger of the Lord."
10.	God hates divorce or putting away.
11.	The messenger to prepare the way was John the Baptist.
12.	The "messenger of the covenant" was the Lord.
13.	People can still rob God today.
14.	The people said, "It is vain to serve God."
15.	God has a "book of remembrance" because he forgets.
16.	God does not mention his "jewels" in this book.
17.	"The day" is mentioned at least twice in Malachi 4.
18.	John the Baptist was the physically resurrected Elijah.
19.	Luke 1:16-17 mentions the thoughts of Malachi 4:6.

The "Son of righteousness" is mentioned in Malachi 4:2.

	1.	"Wherein hast thou loved us?	a.	"Healing in his wings"	
	2.	"Wherein have we despised thy name?"	b.	They doubted the genuine-ness of God's love.	
	3.	"Wherein have we polluted thee?"	C.	There was a perpetual departure from God.	
	4.	"Wherefore?"	d.	Tithes were withheld.	
	5.	"Wherein have we wearied thee?"	e.	Blasphemy.	
	6.	"Wherein shall we return?"	f.	The name of the Lord despised by the priest.	
***	7.	"Wherein have we robbed thee?"	g.	"Should keep knowledge."	
	8.	"Wherein have we spoken against thee?"	h.	God's justice doubted.	
	9.	"Sun of righteousness"	i.	The sacrifices were polluted.	
	10.	Priest's lips	j.	Marriage rites were defiled.	
<u>Gen</u>	eral Qu	estions			
 2. 		n "yet I loved Jacob, and I hated Esau." was God saying to them by the words: "A son honoure			
3.	Name at least three ways we can give God the leftovers today.				
a.					
b. c.					
4.	How had Israel polluted and profaned the table of the Lord?				
5.	Expla	in "Behold, what a weariness is it!"			

Why do you think God hates divorce	so much?
What was the main work of the "mes	ssenger" that came before the Lord?
	d like fuller's soap."
Explain he is "like a refiner's fire, and	
·	
·	
Why did God say the "sons of Jacob	are not consumed"?
Why did God say the "sons of Jacob	are not consumed"?
Why did God say the "sons of Jacob How had they robbed God?	are not consumed"?
Why did God say the "sons of Jacob How had they robbed God?	are not consumed"?
Why did God say the "sons of Jacob How had they robbed God? some?	are not consumed"? What expression shows they were givin
Why did God say the "sons of Jacob How had they robbed God?	are not consumed"? What expression shows they were givin
Why did God say the "sons of Jacob How had they robbed God? some? Name at least three ways we can rol	are not consumed"? What expression shows they were giving b God today.
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Why did God say the "sons of Jacob How had they robbed God? some? Name at least three ways we can rol	are not consumed"? What expression shows they were giving b God today.

OPEN

What phrase in Malachi shows that one can depend on God's word?		

True or False

1. Malachi means "my messenger."

F 3. Edom descended from Jacob. Am. 35/39:36:1,8

______4. Israel had a wrong attitude toward God.

______5. They were giving God the leftovers.

______6. God calls himself "a great King." / 114

_____7. Israel was enjoying their worship. //13

 $\frac{1}{2}$ 8. Levi was faithful to God. $\frac{2}{4}$

______10. God hates divorce or putting away. 2: / 6

11. The messenger to prepare the way was John the Baptist. 3/1

______12. The "messenger of the covenant" was the Lord. 3 / /

____13. People can still rob God today.

_____15. God has a "book of remembrance" because he forgets.

16. God does not mention his "jewels" in this book. 3:17

17. "The day" is mentioned at least twice in Malachi 4. (2) 3(1) 3(1)

_____18. John the Baptist was the physically resurrected Elijah.

_____19. Luke 1:16-17 mentions the thoughts of Malachi 4:6.



DE F

The "Son of righteousness" is mentioned in Malachi 4:2.

<u></u>	"Wherein hast thou loved us?	a.	Healing in his wings	
<u></u> 2.	"Wherein have we despised thy name?"	b.	They doubted the genuine-ness of God's love.	
<u>/</u> 3.	"Wherein have we polluted thee?"	C.	There was a perpetual departure from God.	
4.	"Wherefore?"	d.	Tithes were withheld.	
<u>k</u> 5.	"Wherein have we wearied thee?"	e.	Blasphemy.	
<u>6.</u>	"Wherein shall we return?"	f.	The name of the Lord despised by the priest.	
<u>d</u> 7.	"Wherein have we robbed thee?"	g.	"Should keep knowledge."	
<u>e</u> 8.	"Wherein have we spoken against thee?"	h.	God's justice doubted.	
<u>a</u> 9.	"Sun of righteousness"	i.	The sacrifices were polluted.	
<u>g</u> 10.	Priest's lips	j.	Marriage rites were defiled.	
General Qu	uestions			
Explain "yet I loved Jacob, and I hated Esau." /				
2. What was God saying to them by the words: "A son honoureth his father, and a servant his master"				
2. What	was God saying to them by the words. A son not		Tauror, and a content	
3. Name at least three ways we can give God the leftovers today.				
a				
b				
C				

6.	Name at least four things God said about Levi in 2:4-6.
	a. Law of truth was found in his mouth
	light the Right of
	D. unique mos friend come ago
	c. Walter with me in peace and liquidy
	b. Iniguity not found in his ligs c. Walted with me in perse and equity d. Did turn away many from iniquity
7.	Why do you think God hates divorce so much?
,	Willy do you think ood hatoo divoled of maon.
8.	What was the main work of the "messenger" that came before the Lord?
^	Explain he is "like a refiner's fire, and like fuller's soap."
9.	Explain he is like a feliner's fire, and like fuller's soap.
10.	Why did God say the "sons of Jacob are not consumed"?
11.	How had they robbed God?
	. What expression shows they were giving
	some?
, -	
12.	Name at least three ways we can rob God today.
	a

	What were than to remark and the second seco
	what were they to remember?
	What were they to remember? <u>The law of Mases - 4:4</u> What promise did God give in Malachi 4:5? <u>I will send Elijah</u>
	What warning did God give in Malachi 4:6?
	If you turn away of will send a curse
	,
	In what sense was John the Baptist Elijah?
	Who was another person that some people thought was Elijah?
	What did Malachi say the "priest's lips" should do? <u>Reeg knowledge</u>
	What did Malachi say the "priest's lips" should do?
•	Explain "but cursed be the deceiver which hath in his flock a male, and voweth, and sacrificeth unto the Lord a corrupt thing."
	How does the example of the widow in Mark
	12:41-44 relate to this?
	Twice God told them they profaned things (1:12; 2:11) and three times he told them they polluted things (1:7; 1:7; 1:12). What does this mean?

	Kachelman in his book Studies in Malachi, lists four things (all of them beginning with R) about the ness of God. List them.
a.	Robiners Repronded
b.	" Regrand
C.	R Pestones
d.	" Resilient
	Bonus Question (If you get it right you receive that extra fourts).
	What placase in malachi shows that one can depend on God's word?

Test No. 10

~	•						1
	ľ	1 F	Δ	or	-	2	CA
	1	u	C			a.	3

7 5.

7	1.	Malachi	means	"my	messenger	
	1.	Maiachi	means	т	messenger	,

7 2. Malachi 1:2 is quoted in the New Testament. Rom. 9,13

F 3. Edom descended from Jacob. Hen. 35;30;36:1,8

______4. Israel had a wrong attitude toward God.

______ 6. God calls himself "a great King." / 1/4

They were giving God the leftovers.

F 7. Israel was enjoying their worship. / i / 3

T 8. Levi was faithful to God. 2:4-6

7 9. The priest is called the "messenger of the Lord." 2.7

To. God hates divorce or putting away. 2.16

11. The messenger to prepare the way was John the Baptist. 3, /

_____12. The "messenger of the covenant" was the Lord. 3 /

_____13. People can still rob God today.

 $\sqrt{\frac{1}{2}}$ 14. The people said, "It is vain to serve God." 3/14

______15. God has a "book of remembrance" because he forgets.

16. God does not mention his "jewels" in this book. 3 // 7

John the Baptist was the physically resurrected Elijah.

_____17. "The day" is mentioned at least twice in Malachi 4.

_____19. Luke 1:16-17 mentions the thoughts of Malachi 4:6.

F 20. The "Son of righteousness" is mentioned in Malachi 4:2.

	<u>k</u> 1.	"Wherein hast thou loved us?	"Healing in his wings"
	<u>f</u> 2.	"Wherein have we despised thy name?"	b. They doubted the genuine- ness of God's love.
	<u></u> 3.	"Wherein have we polluted thee?"	There was a perpetual departure from God.
	<u></u> 4.	"Wherefore?"	d. Tithes were withheld.
P	<u>k</u> 5.	"Wherein have we wearied thee?"	e. Blasphemy.
	6.	"Wherein shall we return?"	The name of the Lord despised by the priest.
	<u>d</u> 7.	"Wherein have we robbed thee?"	g. "Should keep knowledge."
	<u>_</u> _ 8.	"Wherein have we spoken against thee?"	h. God's justice doubted.
	<u>a</u> 9.	"Sun of righteousness"	The sacrifices were polluted.
)	<u>g</u> _10	. Priest's lips	j. Marriage rites were defiled.
	General C	Questions	
	1. Expla	in "yet I loved Jacob, and I hated Esau."	
		t was God saying to them by the words: "A s int his master"?	
	3. Nam	e at least three ways we can give God the lef	tovers today.
	a		
	b.		

5.	Explain "Behold, what a weariness is it!"
√ 6.	Name at least four things God said about Levi in 2:4-6. a. Law of truly was in his month b. Iniqual, not found in his light c. Walled with me in peace and equity
	d. Did tuen away many from inquity
7.	Why do you think God hates divorce so much?
8.	What was the main work of the "messenger" that came before the Lord?
9.	Explain he is "like a refiner's fire, and like fuller's soap."
10.	Why did God say the "sons of Jacob are not consumed"?
11.	How had they robbed God?
	What expression shows they were giving
	some?

12. Name at least three ways we can rob God today.

C					
What did they mean when they said: "It is vain to serve God"?					
What did those who "feared God" do with one another?					
What were they to remember?					
What promise did God give in Malachi 4:5?					
What warning did God give in Malachi					
4:6?					
In what sense was John the Baptist Elijah?					
Who was another person that some people thought was Elijah? <u>CHRIST-M7.16</u> ;15					
What did Malachi say the "priest's lips" should do?					
Explain "but cursed be the deceiver which hath in his flock a male, and voweth, and sacrificeth unto the Lord a corrupt thing."					
How does the example of the widow in Mark					
12:41-44 relate to this?					
Twice God told them they profaned things (1:12; 2:11) and three times he told them they polluted things (1:7; 1:12). What does this mean?					
How can we profane					
the worship today?					

John with	Kachelman in his book Studies In Malachi, lists four things (all of them beginning \underline{R}) about the Holiness of God. List them.
a.	
b.	
6	
c.	
d.	

EAST TENNESSEE SCHOOL OF PREACHING

O1605, Ezra-Malachi

Instructor: James Meadows

Final Test: Ezra 7-10; Nehemiah 1-13; Malachi

July 14, 1999

Match the Following:

- h 1. 444 B.C.
- a. Stayed in Jerusalem till this time.
- a 2. 432 B.C.
- b. Covers a period of 12 to 15 years.
- 3. 430 B.C.
- c. Zerabbabel led first group back.
- 1- 4. Nehemiah
- d. Completed the walls.
- <u>/- 5. 536 B.C.</u>
- e. Last of the historical books.
- رُد 6. 458 B.C.
- f. Key word in Nehemiah.

d 7. 52 days

- g. Son of Hachaliah.
- 1 8. Restoration
- h. Nehemiah's first journey to Jerusalem.
- fr g 9. Nehemiah
- i. Ezra comes to Jerusalem.
- 10. Nehemiah
- j. Date of writing of Nehemiah.

8,4 To11. Ezra

- k. The people stood
- 8:5 K-12. Opened the book
- I. Gracious and merciful

4:10 <u>0</u> 13. Joy

m. In the cities of Judah

8:17 Q 14. Joshua

- n. Had a chamber in the temple
- 8,18 <u>5</u> 15. Eighth day
- o. "Of the Lord is your strength"
- 9.3 R. 16. Fourth part of a day
- p. Waxed not old

9.21 P 17. Clothes

a. The son of Nun

9117 L 18. God

- r. Read in the book of the law
- M 19. Priests & Levites
- s. A solemn assembly

13;4,5 N 20. Tobiah

t. The scribe

c T	-00D		
O	21.	"Wherein hast thou loved us?	u. "Healing in his wings"
	<u>Z</u> 22.	"Wherein have we despised thy name?"	v. They doubted the genuineness of God's love.
	<u>cc</u> 23.	"Wherein have we polluted thee?"	w. There was a perpetual departure from God.
	DD 24.	"Wherefore?"	x. Tithes were withheld.
	<u>80</u> 25.	"Wherein have we wearied thee?" him	y. Blasphemy.
	W. 26.	"Wherein shall we return?"	z. The name of the Lord despised by the priest.
	<u>×</u> 27.	"Wherein have we robbed thee?"	aa. "Should keep knowledge."
	<u>/</u> 28.	"Wherein have we spoken against thee?"	bb. God's justice doubted.
4/4 2. 4	<u>U. 29.</u>	"Sun of righteousness"	cc. The sacrifices were polluted.
	<u>aa</u> 30.	Priest's lips	dd. Marriage rites were defiled.
	General Q	uestions - Explain:	
	1. Why	should all preachers, elders and	d leaders read Nehemiah often? For incomagen
	te	Continue in the wo	rl-leadenhig
	2. How	did Nehemiah learn about the	conditions at Jerusalem? Hanani + others
	3. Wha	t is a Persian word for the "king	g's forest"? PARADISE
	Nam	ne one place the word is found i	in the N.T. <u>LK. 23;43</u>
		rton Winters lists four reasons who a short time. Name them.	hy they were able to accomplish the work in (P, P, Z)
	a	well-derived pl	en
	b	worled as a de	etermened broky
	c	united ampel	lody
	ď	Look wan I as a	remark that

5.	Name two men who were leaders in the opposition to rebuilding the walls.
	a. Santallat b. Tobiah
6.	Name at least four means that were used to try to stop the work.
	a. Seven b. Rebellin Freeze
	c. Desgried them d. False brothress
7.	Explain "but their nobles put not their necks to the work of the Lord."
8.	Name at least two things greed and covetousness were causing some of the Jews to do to their brethren?
	a. Tisen, - cheeseing interest
	a. Tesey-excessive interest b. Sold blew bullion
9.	Why did Sanballat and Tobiah want Nehemiah to come to the plain of Ono?
/•	To do him muchief
10.	Complete this verse: "So built we the wall; and all the wall was
	together unto the half thereof: for the people
	had a mind to work "
11.	Complete this verse (one of your memory verses). "And I sent messengers unto
	them saying, I am drang a great week,
	that I const come down: why shall the
	with case, whilst I leve it, and come down to
	Name at least four things Nehemiah did when he received the news about Jerusalem.
	a. mouned b. Facted
	a. mourned b. Fasted c. west d. Prayer
13.	What does it mean to hear with understanding? The grange the
	Meaning

4. Explain the "people were attentive." Pard attention - ears of -
receptive
5. What did the people do when Ezra opened the book? How
Shows humility and reverence trund 91
17. "Caused the people to understand the law." Put foil effort
necessary for Dogeple to lear to
meaning
18. "Read in the book of the law distinctly." Read werbatim
clearly -
19. "Gave the sense." Systemed the Ague and reason
behind it
20. "Caused them to understand the reading." Tolged the transports
make application
21. How many times is understanding (or the meaning) mentioned? 5 How many times is "holy day" mentioned in Nehemiah 8? 3
22. What is the feast of tabernacles? Feast of booths - line of
In what month was it celebrated? The mostl
23. Explain "for since the day of Joshuahad not the children of Israel done so."
failed to observe it is the way it undere
24. When did Seventh Day Adventists say the sabbath was given? Fan-gener of le
Prove this to be false. Her. 2:1-3; Rak. 9:13-14
25. What characteristic of the Spirit is mentioned in Nehemiah 9?

b. Leftones of many
c telent
37. How had Israel polluted and profaned the table of the Lord? Ry offering Things
not commended + offered seems let
38. Explain "Behold, what a weariness is it!" Ely looked upon source 7
It has a dendary
39. Name at least four things God said about Levi in 2:4-6.
a. Low of truth was in his mouth
b. Inguity was not found in his lips
c. Wille with men peace and equity
d. Ded turn away many from inequity
40. Why do you think God hates divorce so much? If tatally destroys
the irelitation of the home
41. What was the main work of the "messenger" that came before the Lord?
prepare lle un.
42. Explain he is "like a refiner's fire, and like fuller's soap."
from the metalo-purifier, cleanse
43. Why did God say the "sons of Jacob are not consumed"? Because 950
is a merciful and gracion Il.
44. How had they robbed God? Quelthell party then
title What expression shows they were giving
some? Bring all the tilla into the
stretme.

45.	Name at least three ways we can rob God today.
	a. by giving Cho leftoner
	b Be met a - a condend to prosperite
	b. By not giving according to prosperty. c. By not giving when we are Chart
	c. Og not garage was well al
46.	What did they mean when they said: "It is vain to serve God"? They saw
	ne bereft or serving and
47.	What did those who "feared God" do with one another? They one
	ofter one to another
	What were they to remember? <u>The law of masses</u>
	What promise did God give in Malachi 4:5? Zull sed up Elijah
	the profile . What warning did God give in Malachi
	4:6? Inte the earth with a curse.
49	. In what sense was John the Baptist Elijah? Came or the special and
/	Jower of Elizah
50	. Who was another person that some people thought was Elijah?
	. What did Malachi say the "priest's lips" should do? Keeg knowledge
	. Explain "but cursed be the deceiver which hath in his flock a male, and voweth, and
JŁ	sacrificeth unto the Lord a corrupt thing." They were trying
	to deceive God by offers the blemedel
	Sacrifice . How does the example of the widow in Mark
	12:41-44 relate to this? She gave her best-all she he I.
53	Twice God told them they profaned things (1:12; 2:11) and three times he told them they polluted things (1:7; 1:7; 1:12). What does this mean?
	Offered blemsted sainte How can we profane
	the worship today? By met giving our best in
	tile worstip today: 1- grand property pr

3

True or False:

<u>F</u> 1.	Nehemiah heard about the condition in Jerusalem in the 32nd year of Artaxerxes.
<u> </u>	Nehemiah confessed the sins of the children of Israel. 1.6
<u> </u>	Moses is mentioned in Nehemiah 1. / .' 8
<u></u> 4.	Nehemiah brought the king's daily meals unto him. I_i //
<u> </u>	It was dangerous to go before the king with a sad countenance. $2ii - 2i$
_T 6.	The queen is mentioned in Nehemiah 2. $2/6$
<u> </u>	Nehemiah inspected the city at night by himself. 2:12
<u> </u>	Nehemiah told the people, "Come, and let us build the temple." 2/17
<u>T</u> 9.	Nehemiah and the Jews were accused of treason. 2:20
<u>T</u> 10.	A fox is mentioned in Nehemiah. $4/3$
<u>T</u> 11.	They worked with one hand and had a weapon in the other. 477
<u>F</u> . 12.	Nehemiah and the workers never did put their clothes off while building the wall. $4/23$
<u></u>	No fear of God caused the Jews to mistreat their brethren. 5 , 9
<u>T</u> 14.	Nehemiah perceived that God had not sent Shemaiah to try to get him to 6.16 go into the temple.
<u>T</u> 15.	Nehemiah begged God to hear his prayer. ///
<u></u>	Nehemiah was the Tirshatha. $8,9$
<u> </u>	Ezra stood by himself on the platform. &; 4
<u></u>	The people lifted up their hands and bowed their heads. \mathcal{E}_{i}^{*} &
<u>F</u> 19.	They found written in the law that Israel should dwell in booths in the feast of the eighth month. $8,14$
<u>T</u> 20.	The words "made" and "create" are sometimes used interchangeably. $\mathcal{P}_{i,j}$
<u> </u>	God made the Sabbath known at the creation. 9/14

	T 22.	At least five characteristics of God are named in chapter 9. $9/7-18$
_	<u>T</u> 23.	God spoke by the Holy Spirit through the prophets. 9, 30
-	T 24.	Israel was commanded to bring the firstfruits unto God. 10; 35
_	F_25.	Eliashib was a faithful priest. 13,4
-	<u>T</u> 26.	Nehemiah gave command that the gates of the city be shut. $/3/9$
	<u> </u>	Malachi means "my messenger."
	1 _28.	Malachi 1:2 is quoted in the New Testament. 9, 3
	F 29.	Edom descended from Jacob. Herr, 35, 30, 36,1,8
		Israel had a wrong attitude toward God.
	<u>F</u> 31.	They were giving God the leftovers.
The state of the s	X7. 32.	God calls himself "a great King." 1114
de	<u> </u>	Israel was enjoying their worship. /// 3
	<u></u>	Levi was faithful to God. 2:4-6
	<u></u>	The priest is called the "messenger of the Lord." 27
	<u></u>	God hates divorce or putting away. 2/16
	<u></u>	The messenger to prepare the way was John the Baptist. \mathcal{Z}_i' /
	<u></u>	The "messenger of the covenant" was the Lord. 3;/
	T. 39.	People can still rob God today.
	<u></u>	The people said, "It is vain to serve God." 3/14
	F 41.	God has a "book of remembrance" because he forgets. 🙅
	F 42.	God does not mention his "jewels" in this book. 3/17
	<u></u>	"The day" is mentioned at least twice in Malachi 4.
	<u>44.</u>	John the Baptist was the physically resurrected Elijah.
	<u>45.</u>	Luke 1:16-17 mentions the thoughts of Malachi 4:6.

Instructor: James Meadows

Final Test: Ezra 7-10; Nehemiah 1-13; Malachi

July 14, 1999

I Ideal die I onoming.	Match	the	Follo	wing:
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1. 444 B.C.

a. Stayed in Jerusalem till this time.

2. 432 B.C.

o. Covers a period of 12 to 15 years.

3. 430 B.C.

c. Zerabbabel led first group back.

4. Nehemiah

d. Completed the walls.

5. 536 B.C.

e. Last of the historical books.

6. 458 B.C.

f. Key word in Nehemiah.

7. 52 days

g. Son of Hachaliah.

8. Restoration

h. Nehemiah's first journey to Jerusalem.

9. Nehemiah

i. Ezra comes to Jerusalem.

10. Nehemiah

j. Date of writing of Nehemiah.

Gracious and merciful

11. Ezra

- k. The people stood
- ____12. Opened the book

____13. Joy

m. In the cities of Judah

14. Joshua

n. Had a chamber in the temple

____15. Eighth day

- o. "Of the Lord is your strength"
- ____16. Fourth part of a day
- p. Waxed not old

_____17. Clothes

g. The son of Nun

18. God

- r. Read in the book of the law
- 19. Priests & Levites
- s. A solemn assembly

22.	"Wherein have we despised thy name?"	love.
23.	"Wherein have we polluted thee?"	w. There was a perpetual departure from God.
24.	"Wherefore?"	x. Tithes were withheld.
25.	"Wherein have we wearied thee?"	y. Blasphemy.
26.	"Wherein shall we return?"	z. The name of the Lord despised by the priest.
27.	"Wherein have we robbed thee?"	aa. "Should keep knowledge."
28.	. "Wherein have we spoken against thee?"	bb. God's justice doubted.
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	Questions - Explain:	
1. WI	hy should all preachers, elders ar	nd leaders read Nehemiah often?
	ow did Nehemiah learn about th	e conditions at Terusalem?
		ng's forest"?
N	ame one place the word is found	d in the N.T.
su	ich a short time. Name them.	why they were able to accomplish the work in
a.		
b	•	

a	ton the Work.
6. Nar	ne at least four means that were used to try to stop the work.
0	b
a	d
	we all six nobles put not their necks to the work of the Lord."
7. Ex	ame at least two things greed and covetousness were causing some of the Jews to
do	s to their Dieunen.
a.	
9. V	·
10.	Complete this verse: "So built we the wall; and all the wall was together unto the half thereof:
11.	Complete this verse (one of your memory verses). "And I sent messengers unto them saying,
12.	Name at least four things Nehemiah did when he received the news about Jerusalem.
	a b
	a d
	c
13	3. What does it mean to hear with understanding.

15.	What did the people do when Ezra opened the book?
16.	What does they lifted "up their hands" and "bowed their heads" suggest?
17.	"Caused the people to understand the law."
18.	"Read in the book of the law distinctly."
19.	"Gave the sense."
20.	"Caused them to understand the reading."
21.	How many times is understanding (or the meaning) mentioned? How many times is "holy day" mentioned in Nehemiah 8?
22.	What is the feast of tabernacles?
	In what month was it celebrated?
23.	Explain "for since the day of Joshuahad not the children of Israel done so."
24.	When did Seventh Day Adventists say the sabbath was given?
	Prove this to be false.
	•

١	What is David called in Nehemiah 12:36? They praised God "with the musical			
i	instruments of David." Explain:			
-	What two races of people (according to the book of Moses) were not to come int			
•	What did Elisashib do for Tobiah?			
	Why had the Levites fled to the fields to do manual work?			
•	How were some profaning the sabbath day?			
2.	Explain "and their children spake half in the speech of Ashdod."			
3.	Who made Solomon to sin in his later years?			
4.	Who made Solomon to sin in his later years? ! Insert questions here Explain "yet I loved Jacob, and I hated Esau."			
5.	What was God saying to them by the words: "A son honoureth his father, and a servant his master"?			

36. Name at least three ways we can give God the leftovers today.

18. Explain "Behold, what a weariness is it!"	7. H	ow had Israel polluted and profaned the table of the Lord?
39. Name at least four things God said about Levi in 2:4-6. a		
b		lame at least four things God said about Levi in 2:4-6.
d		
40. Why do you think God hates divorce so much? 41. What was the main work of the "messenger" that came before the Lord? 42. Explain he is "like a refiner's fire, and like fuller's soap." 43. Why did God say the "sons of Jacob are not consumed"? 44. How had they robbed God?		
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44. How had they robbed God?	42.	
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	44.	

	_ 1.	Nehemiah heard about the condition in Jerusalem in the 32nd year of Artaxerxes.
	_ 2.	Nehemiah confessed the sins of the children of Israel.
	_ 3.	Moses is mentioned in Nehemiah 1.
	_ 4.	Nehemiah brought the king's daily meals unto him.
	_ 5.	It was dangerous to go before the king with a sad countenance.
	_ 6.	The queen is mentioned in Nehemiah 2.
	_ 7.	Nehemiah inspected the city at night by himself.
	_ 8.	Nehemiah told the people, "Come, and let us build the temple."
	_ 9.	Nehemiah and the Jews were accused of treason.
	_10.	A fox is mentioned in Nehemiah.
-	_11.	They worked with one hand and had a weapon in the other.
	_12.	Nehemiah and the workers never did put their clothes off while building the wall.
	_13.	No fear of God caused the Jews to mistreat their brethren.
.	_14.	Nehemiah perceived that God had not sent Shemaiah to try to get him to go into the temple.
	_15.	Nehemiah begged God to hear his prayer.
-	_16.	Nehemiah was the Tirshatha.
	_17.	Ezra stood by himself on the platform.
	_18.	The people lifted up their hands and bowed their heads.
	_19.	They found written in the law that Israel should dwell in booths in the feast of the eighth month.
	20.	The words "made" and "create" are sometimes used interchangeably.

23.	God spoke by the Holy Spirit through the prophets.
24.	Israel was commanded to bring the firstfruits unto God.
25.	Eliashib was a faithful priest.
26.	Nehemiah gave command that the gates of the city be shut.
27.	Malachi means "my messenger."
28.	Malachi 1:2 is quoted in the New Testament.
29.	Edom descended from Jacob.
30.	Israel had a wrong attitude toward God.
31.	They were giving God the leftovers.
32.	God calls himself "a great King."
33.	Israel was enjoying their worship.
34.	Levi was faithful to God.
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37.	The messenger to prepare the way was John the Baptist.
38.	The "messenger of the covenant" was the Lord.
39.	People can still rob God today.
40.	The people said, "It is vain to serve God."
41.	God has a "book of remembrance" because he forgets.
42.	God does not mention his "jewels" in this book.
43.	"The day" is mentioned at least twice in Malachi 4.
44.	John the Baptist was the physically resurrected Elijah.

Memory Work - Fill in all the verses you have not said:	
1. Ezra 1:1 - "Now is the first years	
2. Ezra 5:1 - "Then in the first years	
7 Fzra 7.10 - "For Fzra	
3. Ezra 7:10 - "For Ezra	
4. Nehemiah 4:6 - "So we built	
5. Nehemiah 6:3 - "And I sent	
6. Nehemiah 8:8 - "So they read	
7. Zechariah 6:12-13 - "And speak unto him	
•	

9. Malachi 3:1 - "Behold, I will
10. Malachi 4:5-6 - "Behold, I will send
Bonus Question (worth three extra points). What one act did Nehemiah do that others before him had not done?
Bonus Question (If you get all of it right you receive five bonus points.)
John Kachelman in his book <u>Studies In Malachi</u> , lists four things (all of them beginning with \underline{R}) about the Holiness of God. List them.
a
b
C
d.

a.	
b.	
0.	
c.	
d	
(e
	When Christ died the veil of the temple was rent. What did this signify?
4.	When Christ died the veil of the temple was reason.
	The true Israel of God is characterized by genuine(12:10-14).
5.	To what may 13:2 be referring?
6.	To what may 13:2 be referring:
	Give some reasons why you think Zechariah 14 cannot refer to Christ's second coming.
(7.)	Give some reasons why you think Zecharian 14 cannot res
	a
	b

41.	Jerusalem is pictured as a city of safety.
General Ques 1. Find a	nd define at least fifteen prophecies in Zechariah about Christ.
a.	
ь	
c.	
d.	
e.	
f.	
g	
6	
ł	
	i

d
Bonus Question: Five extra points if correct. What words would be upon the bells (KJV) or bridles (margin) of the horses pictured in Zechariah 14?

). Malach	ni 3:1 - "Beł	nold, I will	` w
O. Mala	chi 4:5-6 - '	'Behold, I will send	I
onus Or	usetian (wat	th three overs noin	ts). What one act did Nehemiah do that others
	m had not c		(C). What one act did Nehemian do that others
700	h mo	support-	neh. 5:14 19
Bonus Q	<u>uestion</u> (If y	ou get <u>all</u> of it righ	t you receive five bonus points.)
		is book <u>Studies In</u> oliness of God. Lis	Malachi, lists four things (all of them beginning st them.
a. /	Del a	Volines	Reprosed
o.	<i>(</i> (//	Regrande
 		//	
	11	('	Resilient

June 2005

Final Test: Ezra 7-10; Nehemiah 1-13; Malachi

Match the Following:

1. 444 B.C. Stayed in Jerusalem till this time. a.

Covers a period of 12 to 15 years. 2. 432 B.C. b.

430 B.C. Zerabbabel led first group back. 3. C.

Completed the walls. Nehemiah d. 4.

536 B.C. Last of the historical books. 5. e.

6. 458 B.C. f. Key word in Nehemiah.

Son of Hachaliah. 7. 52 days g.

Restoration Nehemiah's first journey to Jerusalem. 8. h.

9. Nehemiah i. Ezra comes to Jerusalem.

____10. Nehemiah j. Date of writing of Nehemiah.

11. Ezra k. The people stood

Gracious and merciful ____12. Opened the book Ι.

__13. In the cities of Judah Joy m.

Had a chamber in the temple ____14. Joshua n.

"Of the Lord is your strength" 15. Eighth day 0.

16. Fourth part of a day Waxed not old p.

____17. Clothes The son of Nun q.

Read in the book of the law 18. God r.

Priests & Levites 19. A solemn assembly S.

21.	"Wherein hast thou loved us?	u.	"Healing in his wings"		
22.	"Wherein have we despised thy name?"	٧.	They doubted the genuineness of God's love.		
23.	"Wherein have we polluted thee?"	W.	There was a perpetual departure from God.		
24.	"Wherefore?"	Х.	Tithes were withheld.		
25.	"Wherein have we wearied thee?"	у.	Blasphemy.		
26.	"Wherein shall we return?"	Z.	The name of the Lord despised by the priest.		
27.	"Wherein have we robbed thee?"	aa.	"Should keep knowledge."		
28.	"Wherein have we spoken against thee?"	bb.	God's justice doubted.		
29	. "Sun of righteousness"	CC.	The sacrifices were polluted.		
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	Questions - Explain: /hy should all preachers, elders and le	aders re	ad Nehemiah often?		
	How did Nehemiah learn about the conditions at Jerusalem?				
Name one place the word is found in the N.T.					
	 Clayton Winters lists four reasons why they were able to accomplish the work in Name them. 		re able to accomplish the work in such a short time.		
á	a				

d.	
Name two men who were leaders in the op-	
a	b
Name at least four means that were used	to try to stop the work.
a	b
C	d
Explain "but their nobles put not their neck	ks to the work of the Lord."
Name at least two things greed and cover brethren?	tousness were causing some of the Jews to do to their
a	
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Why did Sanballat and Tobiah want Nehe	emiah to come to the plain of Ono?
Complete this verse: "So built we the wa	II; and all the wall was
together unto the half thereof:	
Complete this verse (one of your memory	y verses). "And I sent messengers unto
them saying,	
	a

a		b	
C		d	
Wh	nat does it mean to hear with understanding?		
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W	hat did the people do when Ezra opened the t	oook?	
WI	hat does they lifted "up their hands" and "bow		
"C	aused the people to understand the law."		
- "F	Read in the book of the law distinctly."		
"(Save the sense."		
"(Caused them to understand the reading."		
H ti	low many times is understanding (or the mean mes is "holy day" mentioned in Nehemiah 8?	ning) mentioned?	
٧	Vhat is the feast of tabernacles?		
lr	n what month was it celebrated?		

_	
٧	When did Seventh Day Adventists say the sabbath was given?
F	Prove this to be false.
_	
\	What characteristic of the Spirit is mentioned in Nehemiah 9?
-	What does it mean Israel "entered into an oath" with God?
	What is David called in Nehemiah 12:36?
-	They praised God "with the musical instruments of David."
	Explain:
	What two races of people (according to the book of Moses) were not to come into the congregation of Israel?
,	What did Elisashib do for Tobiah?
•	Why had the Levites fled to the fields to do manual work?
	How were some profaning the sabbath day?
	Explain "and their children spake half in the speech of Ashdod."

34.	Find and	define at least nine prophecies in Zechariah about Christ.
	a.	
	b.	
	C.	
	d.	
	e.	
	f.	
	g.	
	h.	
	i.	
35.	Give sor	ne reasons why you think Zechariah 14 cannot refer to Christ's second coming.

	ν.	
	C.	
	d.	
	u.	
36.	Explain "v	et I loved Jacob, and I hated Esau."
00,	Explain y	
37.	What was	God saying to them by the words: "A son honoureth his father, and a servant his master"?
J1.		God saying to them by the words. A soft honodreat the latter, and a contain the macter is
38.	Name at I	east three ways we can give God the leftovers today.
	a	
	b	
	C	
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	b
	C
	d
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43.	What was the main work of the "messenger" that came before the Lord?
44.	
45.	
46.	How had they robbed God?
	What expression shows they were giving
	some?
47.	Name at least three ways we can rob God today.
	a
	b
	C

49.	What did those who "feared God" do with one another?
50.	What were they to remember?
	What promise did God give in Malachi 4:5?
	What warning did God give in Malachi 4:6?
51.	In what sense was John the Baptist Elijah?
52.	Who was another person that some people thought was Elijah?
53.	What did Malachi say the "priest's lips" should do?
54.	Explain "but cursed be the deceiver which hath in his flock a male, and voweth, and sacrificeth unto the Lord a corrupt thing."
	How does the example of the widow in Mark 12:41-44 relate
	to this?
55.	Twice God told them they profaned things (1:12; 2:11) and three times he told them they polluted things (1:7; 1:7; 1:12). What does this mean?
	How can we profane the worship
	today?

To. What did they mean when they early the rain to serve to . __

1.	Nehemiah heard about the condition in Jerusalem in the 32nd year of Artaxerxes.
2.	Nehemiah confessed the sins of the children of Israel.
3.	Moses is mentioned in Nehemiah 1.
4.	Nehemiah brought the king's daily meals unto him.
5.	It was dangerous to go before the king with a sad countenance.
6.	The queen is mentioned in Nehemiah 2.
7.	Nehemiah inspected the city at night by himself.
8.	Nehemiah told the people, "Come, and let us build the temple."
9.	Nehemiah and the Jews were accused of treason.
10.	A fox is mentioned in Nehemiah.
11.	They worked with one hand and had a weapon in the other.
12.	Nehemiah and the workers never did put their clothes off while building the wall.
13.	No fear of God caused the Jews to mistreat their brethren.
14.	Nehemiah perceived that God had not sent Shemaiah to try to get him to go into the temple.
15.	Nehemiah begged God to hear his prayer.
16.	Nehemiah was the Tirshatha.
17.	Ezra stood by himself on the platform.
18.	The people lifted up their hands and bowed their heads.
19.	They found written in the law that Israel should dwell in booths in the feast of the eighth month.
20.	The words "made" and "create" are sometimes used interchangeably.

THE MITCHER.

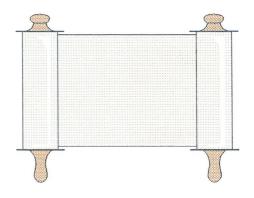
23.	God spoke by the Holy Spirit through the prophets.
24.	Israel was commanded to bring the firstfruits unto God.
25.	Eliashib was a faithful priest.
26.	Nehemiah gave command that the gates of the city be shut.
27.	Malachi means "my messenger."
28.	Malachi 1:2 is quoted in the New Testament.
29.	Edom descended from Jacob.
30.	Israel had a wrong attitude toward God.
31.	They were giving God the leftovers.
32.	God calls himself "a great King."
33.	Israel was enjoying their worship.
34.	Levi was faithful to God.
35.	The priest is called the "messenger of the Lord."
36.	God hates divorce or putting away.
37.	The messenger to prepare the way was John the Baptist.
38.	The "messenger of the covenant" was the Lord.
39.	People can still rob God today.
40.	The people said, "It is vain to serve God."
41.	God has a "book of remembrance" because he forgets.
42.	God does not mention his "jewels" in this book.
43.	"The day" is mentioned at least twice in Malachi 4.

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THE MINOR PROPHETS



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1st Edition

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INTRODUCTION TO THE MINOR PROPHETS

A. Introduction.

- 1. The Old Testament is not bound upon us today: Ephesians 2:14f: "For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace." Colossians 2:14: "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross."
 - a. However, there is much that we can learn from it that is profitable. Romans 15:4.
 - b. We can learn how God dealt with people in times past, in blessing or in punishing them. 1 Cor. 10:1-11; Deut. 11:26-28.
- 2. A study of Old Testament literature is important.
 - a. It furnishes us with a background which fosters a better understanding of the New Testament. Someone has wisely observed, "The Old Testament is the New Testament concealed; the New Testament is the Old Testament revealed. Gen. 3:15; Matt. 5:17.
 - b. It is likely that there is more ignorance on our part of the Minor Prophets than any other section of the Bible.
 - c. These prophets had a worthy message for the people of their day, and since human attitudes and practices always follow the same pattern, there are many practical lessons for us today in their writings.
- 3. The Minor Prophets are called *minor* only because their books are short.
 - a. The Major Prophets include Isaiah, Jeremiah, and Ezekiel.
 - b. The Minor Prophets are the last 12 books of the Old Testament. All of them are quoted or alluded to in the New Testament except Obadiah and Nahum. New Testament writers knew by inspiration of the value of these short writings.

B. A Brief Review of Old Testament Hebrew History.

- 1. Abraham entered Canaan about 2172 B.C. This time differs from the commonly-accepted view.
 - a. After he entered Palestine, he spent the rest of his life in that land, except for a sojourn in Egypt.
 - b. His son Isaac spent his whole life in the land of promise, and like his father before him, he actually possessed only a small parcel of land which was used as a burial place.
 - c. Isaac's son, Jacob, spent most of his life in Canaan. In his old age, Jacob moved to Egypt at the invitation of his son Joseph, after that illustrious young man rose to prominence there.
 - d. Jacob and all of his twelve sons likewise died there; and their descendants were enslaved to the Egyptians.
- 2. After four hundred years of bondage, God raised up Moses, and trained him for the great work of delivering the Israelites from their Egyptian taskmasters.
 - a. After a series of harsh measures directed against the idols of Egypt, the Pharaoh was forced to permit Israel's
 - b. At Sinai, God delivered his Law to Israel through Moses. It contained provisions for governing their civil, societal, religious and spiritual needs.
 - c. Due to sin, the Israelites were forced to remain in the wilderness for forty years, until the rebels had died.
- 3. Under the leadership of Joshua, Israel entered into the land of promise, taking it from the ungodly Canaanites.
 - a. For the next 450 years (Acts 13:20), the nation was governed by a series of judges, whom God raised up to meet certain emergencies. God was their king, and the judges were selected by the Lord to carry out his will.
 - b. But the time eventually came when the people were no longer content to continue under this arrangement. The wanted to imitate the other nations. When God's people try to compete with the world, they always come up a poor
 - c. When Israel insisted on a king, God selected the man for the job. I Samuel 8.
- 4. For 120 years, Israel existed as a United Kingdom.
 - a. Saul reigned for forty years.
 - b. David succeeded him, and he also reigned for forty years.
 - c. At his death, Solomon ruled in David's place, again for forty years.
- 5. Then followed the period of the Divided Kingdom.
 - a. At Solomon's death, his son Rehoboam reigned. He was so unwise that he heeded the counsel of young men, whi refusing to listen older and wiser men. His policies were so stringent that a rift occurred in the nation. 1 Kings 1
 - b. The ten northern tribes, plus elements of the tribe of Levi, united under Jeroboam to form the Northern Kingdon also called Israel and Ephraim. Jeroboam quickly saw that his throne would be secure only if he could keep l subjects from going to Jerusalem to worship at the temple. Hence, he established idols at Dan and Bethel, with

- 1) The Northern Kingdom went farther and farther into apostasy, rejecting the warnings of the prophets, until attendant religious system. 1 Kings 12:25-33. they were finally conquered by the Assyrian Empire in 721 B.C.
- c. Meanwhile, the Southern Kingdom, also called Judah, existed side-by-side with its idolatrous brothers to the north. It was comprised of the tribes of Judah, Benjamin and elements of Levi.
 - 1) When Israel fell in 721 B.C., the Assyrians also tried to take Jerusalem, but were soundly defeated by the
 - 2) But over the years, Judah also fell into idolatry and apostasy, and was overcome by the Babylonians in 606 B.C.,
 - 3) In 597 B.C., more of them were carried into Babylonian bondage (2 Kings 24:8-16). The final stroke came in 586 B.C., when Jerusalem and the temple were destroyed, and all but a remnant of the Hebrews were taken away
- 6. After seventy years of bondage (606-536 B.C.), the Israelites were permitted to begin their return to Palestine (2 Chron. 36:21). They were carried to Babylon in three deportations, and they returned to their own land in three operations.
 - a. The first return was under the direction of Zerubbabel in 536 B.C. (2 Chron. 36:14-22-23; Ezra 1:1-11; 3:1-13;
 - Isa. 44:28; 45:1ff). They had rebuilt the temple by 516 B.C. See Ezra 6:15. b. The second return was led by Ezra in 457 B.C. This ready scribe in the Law of Moses (Ezra 7:6) fulfilled the great
 - c. The third return was under Nehemiah in 445 B.C. This devout man led in rebuilding the walls of Jerusalem (Book work of restoring the Law in the lives of the people (Ezra 7:1 - 10:14). of Nehemiah). With the work of Nehemiah and Malachi, who were contemporaries, the inspired record of Old
 - Testament history came to an end. Four hundred years later, the inspired New Testament record began.
 - 7. The following passages furnish data which helps establish the time for important events of Old Testament history: a. Genesis 12:4: "So Abram departed, as the LORD had spoken unto him; and Lot went with him: and Abram was
 - seventy and five years old when he departed out of Haran." b. Genesis 21:5: "And Abraham was an hundred years old, when his son Isaac was born unto him."
 - c. Genesis 25:7: "And these are the days of the years of Abraham's life which he lived, an hundred threescore and
 - d. Genesis 25:26: "And after that came his brother out, and his hand took hold on Esau's heel; and his name was called Jacob: and Isaac was threescore years old when she bare them."
 - e. Genesis 35:28: "And the days of Isaac were an hundred and fourscore years."
 - f. Genesis 47:8f: "And Pharaoh said unto Jacob, How old art thou? And Jacob said unto Pharaoh, The days of the year of my pilgrimage are an hundred and thirty years: few and evil have the days of the years of my life been, and hav not attained unto the days of the years of the life of my fathers in the days of their pilgrimage."
 - g. Genesis 47:28: "And Jacob lived in the land of Egypt seventeen years: so the whole age of Jacob was an hundre
 - h. Genesis 50:26: "So Joseph died, being an hundred and ten years old: and they embalmed him, and he was put in
 - i. Genesis 37:2: "These are the generations of Jacob. Joseph, being seventeen years old, was feeding the flock with l brethren; and the lad was with the sons of Bilhah, and with the sons of Zilpah, his father's wives: and Joseph broug
 - j. Genesis 15:13: "And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is theirs, and shall serve them; and they shall afflict them four hundred years."
 - k. Exodus 12:40f: "Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and the years. And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass that all the hosts of the LORD went out from the land of Egypt."
 - 1. Galatians 3:17: "And this I say, that the covenant, that was confirmed before of God in Christ, the law, which four hundred and thirty years after, cannot disannul, that it should make the promise of none effect."
 - m. I Kings 6:1: "And it came to pass in the four hundred and eightieth year after the children of Israel were come of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which is the second mo
 - n. Genesis 41:46: "And Joseph was thirty years old when he stood before Pharaoh king of Egypt. And Joseph wer from the presence of Pharaoh, and went throughout all the land of Egypt."
 - 8. Some fact which are show by the above verses:
 - a. Abraham entered Canaan when he was 75 years old.

- b. Isaac was born when Abraham was 100 years old.
- c. Isaac was 60 when Jacob and Esau were born.
- d. Joseph was 17 years old when he got into trouble with his brothers, who sold him into slavery.
- e. Joseph was 30 years old when he was exalted as Pharaoh's right-hand man.
- f. Jacob died after living 17 years in Egypt.
- g. The 7 years of plenty passed (Gen. 41:53f).
- h. During the first year of famine, Joseph's brothers came to Egypt (Gen. 42:1-5).
- i. During the second year of famine, Joseph revealed himself to his brothers (Gen. 44).
- j. Joseph was 39 or 40 when his father learned he was still alive, and Jacob was 130 when he moved to Egypt.
- k. Since Joseph was about 40 when Jacob was 130 (Gen. 47:9), Jacob was about 90 when Joseph was born.
- 1. Israel spent 430 years in Egypt (Ex. 12:40f).
- m. The Exodus took place 480 before Solomon began to build the temple, during his 4th year.
- n. Solomon reigned from 974-934 (according to other studies).
- o. Giving 970 B.C. as the beginning year of the temple's construction, the Exodus occurred in 1450 B.C.
- 9. Some important events and dates in Israelite history [the dates are my estimates]:

ABRAHAM BORN	2147 B.C.
ABRAHAM TO CANAAN	2072 B.C.
ISAAC BORN	2047 B.C.
JACOB BORN	1987 B.C.
ABRAHAM DIED	1972 B.C.
JOSEPH BORN	1897 B.C.
JOSEPH ENTERS EGYPT	1880 B.C.
JOSEPH EXALTED	1867 B.C. (AGE 30)
JACOB TO EGYPT	1857 B.C.
JACOB DIED	1840 B.C.
JOSEPH DIED	1787 B.C.
MOSES BORN	1530 B.C.
EXODUS	1450 B.C.
ISRAEL IN EGYPT 430 YEARS	1880 - 1450 (Ex. 12:40)
 ENTERED CANAAN	1410 B.C.
JOSHUA & ELDERS	1410-1380 B.C. [?]
JUDGES	1380-1054 B.C.
UNITED KINGDOM Saul David Solomon	120 YEARS: 1054-934 B.C. 1054 - 1014 B.C. 1014 - 974 B.C. 974 - 934 B.C.
TEMPLE BEGAN (1 Kings 6:1)	970 B.C. (480 Years After Exodus)
KINGDOM DIVIDED Israel Judah	934 B.C. 934 - 721 B.C. 934 - 586 B.C.

ISRAEL CAPTURED BY ASSYRIA	721 B.C.
NINEVEH CAPTURED BY BABYLON	612 B.C.
BABYLON DEFEATS EGPYT	606 B.C.
JUDAH UNDER BABYLON	606-539 B.C.
CAPTIVITY	70 YEARS: 606-536 B.C.
UNDER PERSIA	539-332 B.C.
1st RETURN	ZERUBBABEL: 636 B.C.
2nd RETURN	EZRA: 457 B.C.
3rd RETURN	NEHEMIAH: 444 B.C.
UNDER GREECE	332-63 B.C.
UNDER ROME	FROM 63 B.C.

C. What is a prophet?

- 1. The primary meaning of the word prophet is "to speak for another." Ex. 4:17; 7:1.
 - a. The literal meaning is "to boil up like a fountain" (Jer. 20:9). The secondary meaning is "to foretell."
 - b. A prophet of God was one who, having received the message from heaven, spoke for God, by inspiration. 2 Samuel 23:2; 2 Peter 1:20f. The message might relate to the past, or the future, or the present. It could be a message of comfort or warning, or have an instructional theme.
- 2. The messages of God's prophets were not contrary to the Law, but called people back to the Law: Dt. 13:1-5.
 - a. The predictions they gave came to pass: Deut. 18:20-22.
 - b. The prophecies that contained threats of punishment were conditional: Jer. 18:5-11.
- 3. Old Testament prophets were known by several descriptive names.
 - a. They were seers because they were given divine insight into certain matters. 1 Sam. 9:9.
 - b. They were men of God because they belonged to the God of Heaven. 1 Sam. 9:6; 1 Kings 17:18.
 - c. They were servants of God because their lives were lived in his service. 1 Chron. 6:49; 1 Kings 18:36.
 - d. They were messengers of God since they acted in his behalf by delivering his prescribed messages (Isa. 42:19).
- 4. There were many false prophets during the Old Testament era.
 - a. Counterfeits usually arise where there is the genuine. Deut. 18:20-22; Jer. 28.
 - b. Some of these prophesied for political or financial gain.
- D. There are two classifications of Old Testament prophets.
 - 1. The non-writing prophets included:
 - a. Enoch: Jude 14.
 - b. Abraham: Gen. 20:7,17.
 - c. Miriam: Ex. 15:20.
 - d. Moses: Deut. 18:15-18; 34:10; Hos. 12:13. He authored the first five books of the Old Testament, but the material is not of the same type as that written by such prophets as Isaiah, Jeremiah, Ezekiel, Daniel, and the Minor Prophets.
 - e. Deborah: Judges 4:4.
 - f. The sons of the prophets: 1 Sam. 10:5
 - g. Samuel; Elijah; Elisha; Micaiah; and many others.
 - h. David (2 Sam. 23:1f) and Solomon (Proverbs; Ecclesiastes) were writers of Old Testament literature, but their type of material is not identical to the Major and Minor writing prophets.
 - 2. The writing prophets of the Old Testament operated shortly before and after the Assyrian and Babylonian Exiles. (See Hailey, pp. 18-24).
 - a. Ninth century prophets.
 - 1) Obadiah 845 B.C. (Date uncertain).
 - 2) Joel 830 B.C. (Date uncertain).
 - 3) Jonah 790-750 B.C.
 - b. Eighth century prophets (Assyrian Period).

- 1) Amos 755 B.C. (Operated in the Northern Kingdom).
- 2) Hosea 750-725 B.C. (Operated in Northern Kingdom).
- 3) Isaiah 750-700 B.C. (Worked primarily in Jerusalem).
- 4) Micah 735-700 B.C. (Worked in villages of Southern Kingdom).
- c. Seventh century prophets (Babylonian Period).
 - 1) Jeremiah 626-586 B.C.
 - 2) Zephaniah 630-625 B.C.
 - 3) Nahum 625-612 B.C.
 - 4) Habakkuk 625-605 B.C.
- d. Sixth century prophets (Babylonian Exile Period).
 - 1) Ezekiel 593-570 B.C.
 - 2) Daniel 605-536 B.C.
- e. Sixth and fifth century prophets (Post-exile Period).
 - 1) Haggai 520 B.C.
 - 2) Zechariah 520-518 B.C.
 - 3) Malachi 440 B.C.
- E. Social and moral conditions of the time of the Minor Prophets.
 - 1. It was a time often characterized by economic and social repression in the land. The rich got richer and the poor got poorer. Haughty women were often behind these sins. The rejection of God's word led to the corruption of society.
 - 2. Amos preached a message of social justice to the Northern Kingdom.
 - 3. Hosea described Israel's spiritual state as spiritual whoredom.
 - 4. Micah was a prophet who stressed the rights of the common people.
 - 5. Joel issued warnings, often stressing the "day of the Lord."
 - 6. Haggai stirred up the returned Jews to rebuild the temple.
 - 7. Malachi decried the indifference to religion the people of his time showed.
- F. The suggested chronological order of study of the Minor Prophets:
 - 1. The order in which the study of the Minor Prophets should be chronological, not in the order in which they appear in the Old Testament. This approach will keep the study flowing along a "time-line." With this approach, it will be possible to place the work of these great men in their proper time sequence, as near as we can establish it.
 - 2. The Minor Prophets, their times, and the location of their work are set forth in the following table:

PROPHET	TIME	LOCATION
Obadiah	845 B.C.	Against Edom
Joel	830 B.C.	Judah
Jonah	773 B.C.	Nineveh
Amos	755 B.C.	Israel
Hosea	745 B.C.	Israel
Micah	730 B.C.	Judah
Zephaniah	630 B.C.	Judah
Nahum	625 B.C.	Judah
Habakkuk	625 B.C.	Judah
Haggai	520 B.C.	Judah
Zechariah	520 B.C.	Judah
Malachi	440 B.C.	Judah



The Book of the Twelve

The Minor Prophets are not minor in the sense that their message is less important than that of other prophets. These are simply the shorter prophetic books, minor in length, as compared to the Major Prophets, which are longer books. No inspired book of God can be considered as "minor" in importance; the *minor* prophets contain a *major* message. Known sometimes as "The Book of the Twelve," these prophetic works are inspired of God (II Tim. 3:16-17). From Hosea to Malachi, they are known as "the word of Jehovah" (Hos. 1:1; Mal.1:1). Their message is not only God-breathed, but it is also very pertinent and relevant to our present age.

Perhaps no section of the Bible has been more neglected. Most Bible students know the basics of the law (Genesis to Deuteronomy), the history of Israel (Joshua to Esther), and the poetic books of the Old Testament (Job to Song of Solomon), and most have a passing knowledge of the books of the New Testament; but the prophetic books, and *the last twelve books of the Old Testament in particular*, are unknown to a vast multitude of people, even to those who have attended Bible classes all their lives! Yet these books are rich in content, modern in application, and utterly fascinating to study.

The Work of the Prophets

The popular concept of a *prophet* is that he foretells the future. A *prophecy* is a revelation of future events, and to *prophesy* is to predict what shall someday come to pass. This view of prophecy has led to some bizarre conclusions. It leads people to seek cryptic, hidden meanings and to attribute strange interpretations to prophetic utterances. One preacher claimed to find a prophecy of modern automobiles in Nahum 2:4, "The chariots rage in the streets; they rush to and fro in the broad ways." One must understand the meaning of a prophet and his work. The Greek *prophetes* signifies one who speaks for another. The classic case study is found in the example of Moses and Aaron. Moses complained to God that he was slow of speech, and God sent Aaron his brother with him, saying that "he shall be to thee a mouth, and thou shalt be to him as God" (Ex. 4:16). Later, God stated that "Aaron thy brother shall be thy prophet" (Ex. 7:1). The prophet, therefore, is as a mouth to God, speaking his word, delivering his message, and announcing his precepts. The prophet was also known as a seer (I Sam. 9:9). Some have said that the prophet should be noted as a "forthteller" rather than a "foreteller." Actually, the prophet was both. He spoke forth the word of the Lord, but on occasion this involved the revelation of things to come.

Historical Background

Every prophet spoke from the background of his time. It is necessary, therefore, to examine the historical context in which the prophets delivered their oracles. We have

learned this lesson with respect to other books of the Bible, particularly in the New Testament, so that in the examination of a book, we seek information regarding the author, approximate date of writing, place, purpose, and period. The same kind of attention to the historical background of the prophets will enrich our study and open this area of the Bible to many who have not considered it before.

The Divided Kingdom

After the reigns of Saul, David, and Solomon, the kingdom divided into two parts: Israel (Northern Kingdom) and Judah (Southern Kingdom). Jeroboam became the first king of Israel. Rehoboam, son of Solomon, was the king of Judah. The kings of Israel all did that which was evil in the sight of God. In Judah there was a mixture; some kings were good and others were evil. The Southern Kingdom had one dynasty throughout its history, the Davidic lineage. In the Northern Kingdom, there were nine different dynasties. These sometimes changed by means of force and violence. The capital of Israel was Samaria. Thus, the Northern Kingdom is sometimes identified as Israel, sometimes as Samaria, and sometimes by the name of Ephraim, one of its tribes. The capital of the Southern Kingdom was Jerusalem. The Southern Kingdom is spoken of as Judah, or as Jerusalem or Zion.

The Northern Kingdom lasted for about two hundred years — from the time of the division of the kingdom until 722 B.C. when the nation was carried into Assyrian captivity. The Southern Kingdom lasted approximately 135 years longer, but ultimately was taken

into Babylonian captivity in 586 B.C In thinking of the prophets and their relation to the history of Israel and Judah, there are

several factors to bear in mind: (1) Did the prophet prophesy in the Northern Kingdom or the Southern Kingdom? Hosea and Amos prophesied to Israel, while Joel, Micah, Zephaniah, Habakkuk, Haggai, Zechariah, and Malachi prophesied to Judah. Jonah and Nahum directed their prophecies toward Nineveh, and Obadiah prophesied regarding Edom. It will help us to know the areas of major concern in the various prophets if we know where their prophecies were directed.

(2) Did the prophet prophesy before, during, or after the Assyrian and Babylonian captivity? Keep in mind that the Northern Kingdom was exiled to Assyria in 722 B.C., and the Southern Kingdom was exiled to Babylon in 586 B.C.

Pre-exilic: Obadiah, Joel, Jonah, Hosea, Amos, Micah, Nahum, Zephaniah, Habakkuk. Exilic: Daniel, Ezekiel (not part of the Minor Prophets, but mentioned here to indicate that some prophesied even during the exile).

Post-exilic: Haggai, Zechariah, Malachi. Think how this information is beneficial: Some of those who prophesied prior to the exile would be concerned about the threat of Assyria or Babylon; those who prophesied during the exile would encourage the captives and look forward to the restoration to their own land; and, those who prophesied after the return would encourage the people to arise, and do the work that God wanted them to do.

(3) What were the political and social conditions that existed at the time? Basically, we can determine these factors by noting what nation was in power at the time. Some prophets lived and worked while Assyria was the dominant power, others when Babylon was in control, and still others during the Persian period. We may categorize the Minor Prophets as follows:

Assyrian Period: Obadiah, Joel, Jonah, Hosea, Amos, Micah, Nahum.

Babylonian Period: Zephaniah, Habakkuk Persian Period: Haggai, Zechariah, Malachi.

So, even if a prophet focused on Judah, yet prophesied just before Israel was overcome by Assyria in 722 B.C., it is clear that his prophecy would be concerned to some degree with the Assyrian threat. Assyria also was a danger to Judah, although the nation was able to resist Assyrian domination. All of the above elements are pertinent and helpful in the study of the prophetic books.

The Surrounding Nations

Think about four nations in particular: Egypt, Assyria, Babylon, and Persia. During the period of the Minor Prophets, Egypt was a nation in decline. Assyria was an ascending power. Judah and Israel were small nations located between these rival superpowers. They were located in a sensitive place. Some wanted to turn to Egypt for protection; others wanted to make an alliance with Assyria. Hosea compared Israel to "a silly dove, without understanding: they call unto Egypt, they go to Assyria" (Hos. 7:11). Isaiah, in Judah, urged dependence upon God for deliverance, not upon Egypt or Assyria. It was Assyria which took Israel into captivity in 722 B.C. Nineveh, capital of Assyria, fell in 612 B.C. (see discussion of Nahum), and Babylon became the dominant nation. Nebuchadnezzar subjugated Judah about 606 B.C., and later destroyed the temple and took Judah into Babylonian captivity in 586 B.C.

The Medo-Persian empire arose to supplant the Babylonians (Jer. 51:11). Cyrus took Babylon in 539 B.C. and in 536 B.C. he began the restoration of Judah to its native land. God directed the people to rebuild the temple which had been destroyed by Nebuchadnezzar. This was finally accomplished in 516 B.C. (see discussion of Haggai and Zechariah).

It should be noted that God sometimes uses nations to accomplish his purposes, even when he does not approve of that nation's conduct (see discussion of Habakkuk). Assyria became the rod of God's anger against his own people (Isa. 10:5). The Babylonians then chastised and defeated Assyria. Thereafter the Medes and the Persians overcame the Babylonians. Each nation accomplished what God intended. God could utilize a world power to accomplish his purpose and then punish that nation because of its sinful characteristics.

Conditions of the Time

Many of the characteristics faced by the prophets, particularly during the 8th century B.C., are familiar to us. These included:

- (1) Period of peace and prosperity.
- (2) Injustice toward the poor.
- (3) Outwardly religious, but inwardly indifferent.
- (4) Formalism in worship.
- (5) Apostasy from the truth.

These conditions abound in our society; in fact, our times are much like those which the prophets saw. The messages of the prophets are sorely needed by this generation.

It is hoped that this issue of THE SPIRITUAL SWORD will provide an interesting overview of the Minor Prophets, that it will be a study guide for future reference, and that it will open up this section of the Bible to many who have not heretofore taken a serious interest in these twelve books.

-EDITOR

EAST TENNESSEE SCHOOL OF PREACHING

Test No. 4: Nehemiah 1-13

July 3, 2007

Match the Following:

W 1.	444 B.C.	øl.	Stayed in Jerusalem till this time

U			•	_
g	9.	Nehemiah	ý.	Ezra comes to Jerusalem
V_			_	

<u>General Questions – Explain:</u>

1.	Why should all preachers, elders and leaders read Nehemiah often?
	Because of the leadership frinciple
2.	How did Nehemiah learn about the conditions at Jerusalem?
	Hanani Edd him 1:2
3.	What is a Persian word for the "king's forest"? Paradise
4.	Clayton Winters lists four reasons why they were able to accomplish the work in such a short time. Name them.
	a
	b
	c
	d
5.	Name two men who were leaders in the opposition to rebuilding the walls.
	a. Sanballat b. Toliab
6.	Name at least four means that were used to try to stop the work.
	a. Michen b. Contempt
	a. Muchen b. Contempt c. Unest of war d. Despised
7.	Explain "but their nobles put not their necks to the work of the Lord."
	They did not help in the work
8.	Name at least two things greed and covetousness were causing some of the Jews to do to their brethren.
	a. Changens great interest rates
	a. Changeng great interest rates b. Taking vineyards & Children as mortige

9.	Why did Sanballat and Tobiah want Nehemiah to come to the plain of Ono?
	Ehat they might do him mischief-6:2
10.	Complete this verse: "So built we the wall; and all the wall was Joine
	together unto the half thereof: for the people had a mind Lowah' (Neh. 4:6) ."
11.	Complete this verse (one of your memory verses). "And I sent messengers unto
	them saying, I am doing a great work, sor that of
	cannot come down usy should the workcease,
	whilst il leave it, and come down to you" (6:3)
12.	Name at least four things Nehemiah did when he received the news about
	Jerusalem.
	a. West b. mourned
	c. fisted d. prayed
13.	What does it mean to hear with understanding? The Meaning
	after to apply
14.	Explain the "people were attentive." They listered carefully
15.	What did the people do when Ezra opened the book? They stord
16.	What does they lifted "up their hands" and "bowed their hands" suggest?
	revenue about all the worship

100	ad in the book of the law distinctly."
"Ga	ve the sense."
	used them to understand the reading."
	v many times is understanding mentioned? How many times is
"ho	ly day" mentioned in Ezra 8?
Wha	at is the feast of tabernacles?
In w	hat month was it celebrated?
Exp	lain "for since the day of Joshuahad not the children of Israel do so."
Whe	en did Seventh Day Adventists say the Sabbath was given?
Prov	ve this to be false.
Wha	at characteristic of the Spirit is mentioned in Nehemiah 9?
Wha	at does it mean Israel "entered into an oath" with God?

21.		They praised God "with the musical instruments of David."
		in:
28.		two races of people (according to the book of Moses) were not to come into
	the co	ngregation of Israel?
29.	What	did Elisashib do for Tabiah?
30.	Why l	nad the Levites fled to the fields to do manual work?
31.	How	were some profaning the Sabbath day?
32.		in "and their children spake half in the speech of Ashdod."
33.	Who made Solomon to sin in his later years?	
Γrue o	r False	:
<u>F</u>	1.	Nehemiah heard about the condition in Jerusalem in the 32 nd year of Artaxerxes.
7	2.	Nehemiah confessed the sins of the children of Israel.
7	3 .	Moses is mentioned in Nehemiah 1. $V. \mathcal{G}$
F	4.	Nehemiah brought the king's daily meals unto him. 2:1
1	, _ 5.	It was dangerous to go before the king with a sad countenance. 2:2
7	- 6.	The queen is mentioned in Nehemiah 2. 2:6
F	7.	Nehemiah inspected the city at night by himself. 2:12

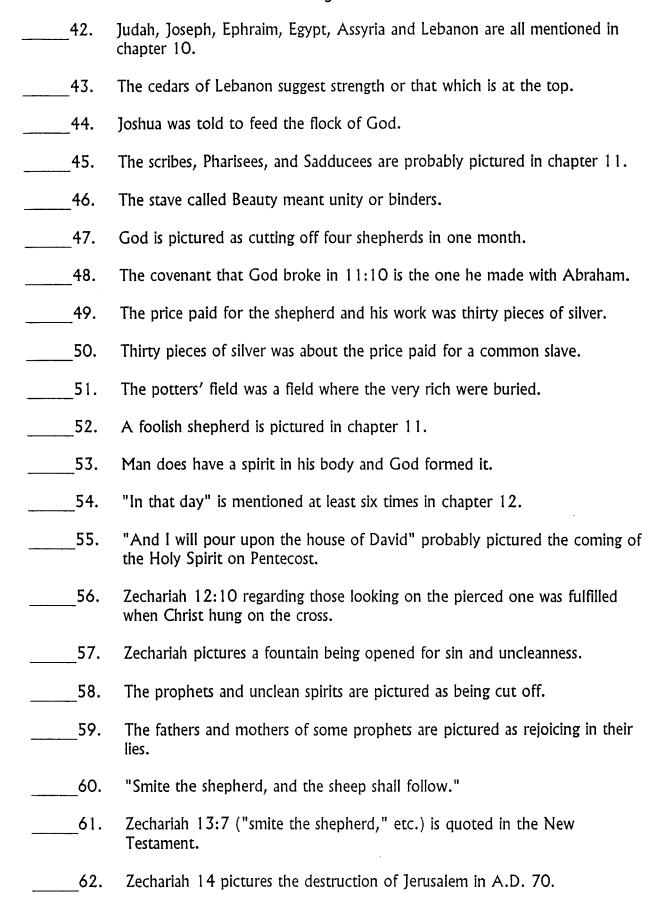
F 8.	Nehemiah told the people, "Come, and let us build the temple. 217
<u></u>	Nehemiah and the Jews were accused of treason.
<u></u>	A fox is mentioned in Nehemiah. 4, 3
<u></u>	They worked with one hand and had a weapon in the other. $4/\sqrt{7}$
<u>F</u> 12.	Nehemiah and the workers never did pull their clothes off while building the wall. $4/23$
<u>T</u> 13.	No fear of God caused the Jews to mistreat their brethren. $3/9$
<u>14.</u>	Nehemiah perceived that God had not sent Shemiah to try to get him to go into the temple.
<u>T</u> 15.	Nehemiah begged God to hear his prayer.
<u></u>	Nehemiah was the Tirshatha. 7.65
<u>F</u> 17.	Ezra stood by himself on the platform. 8:4
<u>F</u> _18.	They found written in the law that Israel should dwell in booths in the feast of the eighth month. 8:14
<u>T</u> 19.	The words "made" and "create" are sometimes used interchangeably. \mathcal{G}_{i}
<u>F</u> 20.	God made the Sabbath known at the creation.
<u></u>	At least five characteristics of God are name in chapter 9. 9.17 heady to pardow, greathendres heady to pardow, greathendres
<u></u>	God spoke by the Holy Spirit through the prophets. 9,20,30
<u>T</u> 23.	Israel was commanded to bring the firstfruits unto God. 10135
<u>F</u> 24.	Eliashib was a faithful priest. 13:4
<u>7</u> 25.	Nehemiah gave command that the gates of the city be shut. 13:19
Bonus Quest	ion (worth three extra points).
nehi	did Nehemiah do that others before him had not done?
- Sut G	5114-15

EAST TENNESSEE SCHOOL OF PREACHING

Test Number 6: Zechariah 6-14

True or False	
1.	Zechariah saw four chariots.
2.	The mountains were of gold.
3.	Zechariah understood what he saw.
4.	These chariots are the four spirits (or winds).
5.	The black horses went into the south country.
6.	They are pictured as walking "to and fro" through the earth.
7.	A crown of silver and gold was to be placed on Joshua's head.
8.	Zechariah mentions the BRANCH in chapter 6.
9.	The BRANCH would build the temple of God.
10.	The BRANCH would be priest and king on his throne at the same time.
11.	"They that are far off" refers to the Jews still in distant countries.
12.	The four chariots in chapter six symbolizes God's protective providence.
13.	Zechariah received his second message from God (after the visions) in the fourth year of Darius' reign.
14.	The seventh chapter deals with the questions of fasting.
15.	The Jews asked about fasting in the seventh month.
16.	God mentions the fasts of both the fifth and seventh months in his answer
17.	God told them that their fasting was not for him but for themselves.
18.	Instead of fasting God told them that they should show judgment, mercy and compassion.
19.	God named four different type people that they were not to oppress.
20.	Their fathers had listened to the former prophets.

21.	A heart as an adamant stone is a soft heart.
22.	People can reach such a state that God will not hear them.
23.	God is pictured as being jealous in chapter 8.
24.	God said Jerusalem would be called a city of truth.
25.	Chapter eight pictures a "remnant" of people being saved.
26.	"And they shall be my people, and I will be their God" is quoted in 2 Corinthians 6:16.
27.	God admonishes his people to be strong.
28.	The statement "speak ye every man truth with his neighbor" is found in chapter 8.
29.	God hates false oaths.
30.	God names the fasts of four different months in chapter 8.
31.	The first part of chapter 9 begins with a "burden" against the heathen nations.
32.	Tyrus was a sea-coast town when Alexander the Great destroyed it.
33.	Chapter 9 mentions a bastard ruling over Ashdod.
34.	Chapter 9 told them to rejoice because "behold, thy priest cometh unto thee."
35.	The king is pictured as being just, a saviour and lowly.
36.	The king is pictured as having dominion over Palestine only.
37.	Judah and Ephraim are pictured as a bow and arrow.
38.	The goodness and beauty of God are pictured in chapter 9.
39.	The idols they worshipped literally spoke vanity.
40.	The diviners are pictured as comforting in vain.
41.	The "nail" mentioned in chapter ten suggests security, permanency, solidarity.



	63	The Lord will stand on Mt. Olives in the next few years.
	64	People are pictured as fleeing to the mountains in the final judgment.
	65	Matthew 23 gives a good description of the destruction of Jerusalem.
	66	S. Zechariah 14 pictured "living waters" as going forth out of Jerusalem.
	67	7. Zechariah 14 speaks of the time when there would be one Lord.
	68	3. All nations are pictured as going up to literal Jerusalem to worship.
,,,,	69	9. Bells upon horses shall be in that day.
	70	O. Jerusalem is pictured as a city of safety.
Gen	ieral (Questions
1.	Wha	t do the following things picture about the Messiah?
	a.	"He shall build the temple of God"
	b.	"The counsel of people shall be between them both"
	c.	"He shall sit and rule upon his throne"
	d.	"He is just"
	e.	"Having salvation"
	f.	"Riding upon an ass"
	g.	"His dominion shall be from sea to sea"

"And his feet shall standupon the mount of Olives"			
List	what is promised in chapters 9-14.		
a.	Chapter 9 -		
b.	Chapter 10 -		
c.	Chapter 11 -		
d.	Chapter 12		
e.	Chapter 13		
f.	Chapter 14 -		
List	at least one prophecy about Christ in each chapter.		
a.	Chapter 9 -		
b.	Chapter 10 -		
c.	Chapter 11		
d.	Chapter 12		
e.	Chapter 13 -		
f.	Chapter 14 -		

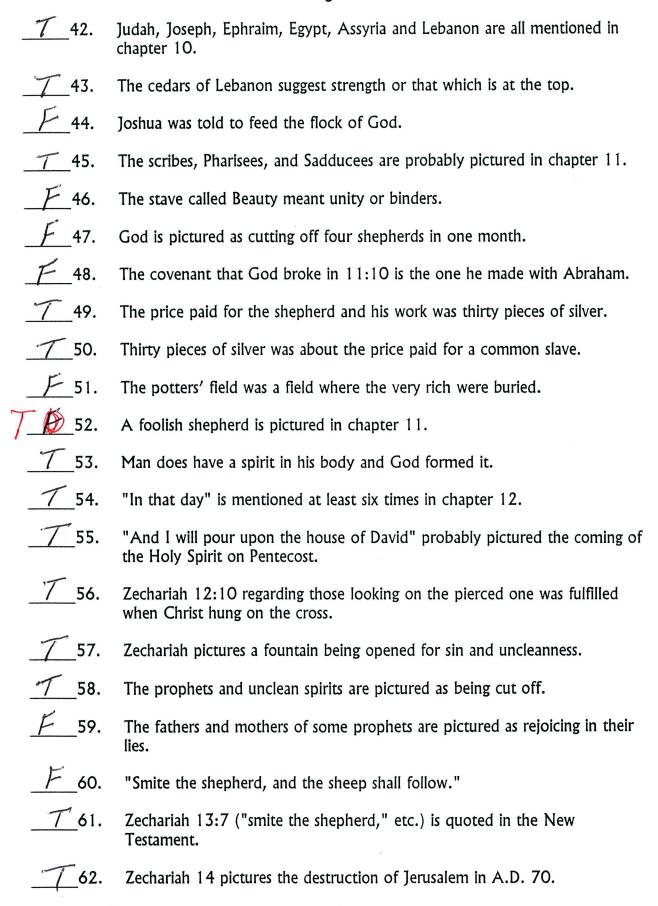
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EAST TENNESSEE SCHOOL OF PREACHING

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<u> </u>	The BRANCH would build the temple of God.
<u>T</u> 10.	The BRANCH would be priest and king on his throne at the same time.
- <u>X F</u> 11.	"They that are far off" refers to the Jews still in distant countries. Sentel
<u></u>	The four chariots in chapter six symbolizes God's protective providence.
<u></u>	Zechariah received his second message from God (after the visions) in the fourth year of Darius' reign.
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<u>F</u> 15.	The Jews asked about fasting in the seventh month.
<u></u>	God mentions the fasts of both the fifth and seventh months in his answer.
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<u></u>	Instead of fasting God told them that they should show judgment, mercy and compassion.
<u>//</u> 19.	God named four different type people that they were not to oppress.
F 20.	Their fathers had listened to the former prophets.

<u> </u>	A heart as an adamant stone is a soft heart.
<u></u>	People can reach such a state that God will not hear them.
23.	God is pictured as being jealous in chapter 8.
<u></u>	God said Jerusalem would be called a city of truth.
<u></u>	Chapter eight pictures a "remnant" of people being saved.
<u></u>	"And they shall be my people, and I will be their God" is quoted in 2 Corinthians 6:16.
<u> </u>	God admonishes his people to be strong.
28.	The statement "speak ye every man truth with his neighbor" is found in chapter 8.
<u></u>	God hates false oaths.
<u></u>	God names the fasts of four different months in chapter 8.
<u></u>	The first part of chapter 9 begins with a "burden" against the heathen nations.
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_F_68	3. All nations are pictured as going up to literal Jerusalem to worship.
T 69	9. Bells upon horses shall be in that day. The HI What bells which most have bridles
<u>T</u> 7	O. Jerusalem is pictured as a city of safety.
General	Questions
1. Wha	t do the following things picture about the Messiah?
a.	"He shall build the temple of God"
b.	"The counsel of people shall be between them both"
с.	"He shall sit and rule upon his throne"
d.	"He is just"
е.	"Having salvation"
f.	"Riding upon an ass"
	· · · · · · · · · · · · · · · · · · ·
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i.	"A	nd his feet shall standupon the mount of Olives"
	List	what is promised in chapters 9-14.
	a.	Chapter 9 - Promise of a greater hing
	b.	Chapter 10 - I some of greater cornerston + mark
	c.	Chapter 11 - " I the letroyal and new consent
	d.	Chapter 12 - " of a greater sacrifice
	e.	Chapter 13 - " of a frantains
	f.	Chapter 14 - Destruction of old Jenualem + giving y new &
	List	at least one prophecy about Christ in each chapter.
	a.	Chapter 9 - 9/9 -
	b.	Chapter 10 - /0! 4
	c.	Chapter 11 - 11 / 13
	d.	Chapter 12 - 12:10
	e.	Chapter 13 - /3:1
	f.	Chapter 14 - 14: 9

EAST TENNESSEE SCHOOL OF PREACHING AND MISSIONS

Test No. 5 - Zechariah 1-8

Instructor: James Meadows June 6, 2006

Discussion Questions:

1.	About how many months after Haggai began his work did Zechariah begin to
	prophesy?
2.	What does Zechariah's name mean?
	Approximately how many men in the Old Testament had this name?
3.	Who was Zechariah's father? Grandfather?
4.	Zechariah was both a and a
5.	Approximately how many times is Zechariah quoted in the New Testament?
6.	Approximately how many times does Zechariah attribute his message to God?
7.	Zechariah is divided into four sections. Name them.
	a
	b
	C
	d
8.	Zechariah 1:1-6 issues a call to repentance. What was the purpose of mentioning
	the former prophets?
9.	What is the first vision?
	How many horses? What lesson does the vision teach?

	Vhat is the second vision?	
le	esson does the vision teach?	
٧	Vhat is the third vision?	
	Why was the young man told not to measure Jerusalem, even though that was his ntention?	
٧ 	Vhat lesson is taught by this vision?	
- ۷	Vhat is Palestine called in chapter three?	
_	Vhy?	
_	Vhat does "be silent" mean?	
	Vhat is the fourth vision? Vhy was Satan standing by?	
٧	Vhat was signified by the taking away of Joshua's "filthy garments?"	
۷	Vho is "the BRANCH?"	_
٧	What does "the stone that I have laid before Joshua" signify? What is meant by "I will rer	
t	he iniquity in one day?"	- (

Wha	at is signified by the following things in the vision?
a.	"The two olive trees"
b.	"O great mountain"
C.	"thou shalt become a plain"
d.	"Not by might, nor by power, but by my spirit"
e.	"the headstone"
f.	"For who hath despised the day of small things?"
g.	"the two anointed ones"
Wh	at is the sixth vision?
Wh	at main lesson is taught by this vision?
	at two sins does God specifically mention in this vision?
***	. How do both of these represent both parts of

Wha	at does "for he that toucheth you toucheth the apple of his eye" mean?			
Explain the following:				
a.	"Behold the man"			
b.	He is the Branch			
C.	"He shall grow up out of his place"			
d.	"He shall build the Lord's temple"			
e.	He "shall bear the glory"			
f.	He "shall be both king and priest on his throne"			
g.	"And the counsel of peace shall be between them both"			
Pro	ve that Christ could not be priest on earth			

True or False	
1.	Zechariah saw four chariots.
2.	The mountains were of gold.
3.	Zechariah understood what he saw.
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5.	The black horses went into the south country.
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8.	Zechariah mentions the BRANCH in chapter 6.
9.	The BRANCH would build the temple of God.
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11.	"They that are far off" refers to the Jews still in distant countries.
12.	The four chariots in chapter six symbolizes God's protective providence.
13.	Zechariah received his second message from God (after the visions) in the fourth year of Darius' reign.
14.	The seventh chapter deals with the questions of fasting.
15.	The Jews asked about fasting in the seventh month.
16.	God mentions the fasts of both the fifth and seventh months in his answer.
17.	God told them that their fasting was not for him but for themselves.
18.	Instead of fasting God told them that they should show judgment, mercy and compassion
19.	God named four different type people that they were not to oppress.
20.	Their fathers had listened to the former prophets.
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22.	People can reach such a state that God will not hear them.
23.	God is pictured as being jealous in chapter 8.

	24.	God said Jerusalem would be called a city of truth.
	25.	Chapter eight pictures a "remnant" of people being saved.
	26.	"And they shall be my people, and I will be their God" is quoted in 2 Corinthians 6:16.
	27.	God admonishes his people to be strong.
	28.	The statement "speak ye every man truth with his neighbor" is found in chapter 8.
	_29.	God hates false oaths.
	_30.	God names the fasts of four different months in chapter 8.
The ar	nael proi	on: If you get all parts correct you will receive five extra points. Be specific in your answer mised Joshua a three-fold reward if he was righteous in his personal deportment and was scharge of priestly duties. Name the three parts of the reward.
a. <u>.</u>		
b.		
0		

EAST TENNESSEE SCHOOL OF PREACHING

10 cept

Test No. \$ - Zechariah 1-5

May 29, 1997

Discussion Questions

		·
	1.	About how many months after Haggai began his work did Zechariah begin to
1		prophesy? 2 months Hag. 1:11 Beal. 1:11
,	2.	What does Zechariah's name mean? Le whom Jehovah Renembers
		Approximately how many men in the Old Testament had this name? 29
	3.	Who was Zechariah's father? Berechiab Grandfather? Idda
	4.	Zechariah was both a <u>prophet</u> and a <u>priest</u> .
	5.	Approximately how many times is Zechariah quoted in the New Testament? 7/
	6.	Approximately how many times does Zechariah attribute his message to God?
	7.	Zechariah is divided into four sections. Name them.
		a. Call to regentance (1:1-6)
		b. Series of night visione (1:7-6:15
		c. Fasting /1:1-8:23
		d. Prasserience about the Intare (9:1-14:21
	8.	Zechariah 1:1-6 issues a call to repentance. What was the purpose of mentioning
		the former prophets? Learn the lesson of history, they
		has not lestened to the brines existed. 1:4
	9.	What is the first vision? Rider among the mystles (1.7-17)
		How many horses? 1:7-8 What lesson does the vision teach? Porter so
	,	nationa to be shaken - Demselin well be greatored
	10.	What is the second vision? Four hours and from Smith (1, 122)
		What do horns symbolize? Power Power that Beatle What
		lesson does the vision teach? The smith will destroy the
		power- no more opposition to rebuilding
	11.	What is the third vision? The man with a mersing line 2:1-13.
		Why was the young man told not to measure Jerusalem, even though that was his
		intention? Jerusalen was to to a city without waller
		What lesson is taught by this vision? Africal Jewsel
		What lesson is taught by this vision? Special form found to
		marion V

"holy land 12. What is Palestine called in chapter three? Why? wherever bot and his people are there is holy for What does "be silent" mean? A. V.13; That 2:20 - clt is for reverence and 13. What is the fourth vision? Jeshus thut - Latan standing 3:1-10 Why was Satan standing by? To prevent Jehrah from acce rature - presthood unclear, 14. What was signified by the taking away of Joshua's "filthy garments?" The removal of the sins committed 15. Who is "the BRANCH?" Chust (the messial) What does "the stone that I have laid before Joshua" signify? Refers to messelv+ his hington What is meant by "I will remove the iniquity in one day?" _ It sortions what was accomplished at Calvan - the day of 16. What is the fifth vision? The galden lampetan What is signified by the following things in the vision? "The two olive trees" - Two anointed orea-Bechanich & Jachan b. "O great mountain" May signify afflictions "thou shalt become a plain" all obstacles "Not by might, nor by power, but by my spirit" It would Complished by the former of meuhich world "the headstone" the temple foundation "For who hath despised the day of small things?" like nothing compared to the former e finished - logis "the two anointed ones" <u>Seruflabelan</u> 17. What is the sixth vision? _ What main lesson is taught by this vision? to "cut off" iff & save.

	3
18.	What two sins does God specifically mention in this vision? Stealing and
	Anexum $(5:3)$. How do both of these represent both parts of the
	ten commandment law?
11	exceents reletion - God was removing it
19.	What is the seventh vision? The woman the ephelo 515-11)
	What does the woman represent?
_	What lesson is taught by the ephah being carried to Shinar? Land (Den. 10:10-11)
7	from his hand to batan's
20.	What does "for he that toucheth you toucheth the apple of his eye" mean?
	Hode people are Close to him who have them
	lains lod - 2:8
Bon	us Question: If you get all parts correct you will receive five extra points. Be specific
in yo ners	our answer. The angel promised Joshua a three-fold reward if he was righteous in his onal deportment and was faithful in his discharge of priestly duties. Name the three
-	s of the reward.
a.	Judge my konse 3:7-
b.	- Rees my court
с.	Place to walk among these that stand by.

Ехр		the following:
a.	"Be	hold the man"
b.	He	is the Branch
c.		e shall grow up out of his place"
d.	"Нє	e shall build the Lord's temple"
e.	He	"shall bear the glory"
f.	He	"shall be both king and priest on his throne"
g.	"Aı	nd the counsel of peace shall be between them both"
Pro		nat Christ could not be priest on earth
	•	
or I	False	
_	1.	Zechariah saw four chariots. 6:1
	2.	The mountains were of gold. L . I
· ·	3.	Zechariah understood what he saw. 6:4
_		These chariots are the four spirits (or winds). 6. 5
<u> </u>		The black horses went into the south country. b ; b
	6.	They are pictured as walking "to and fro" through the earth.
	J.	They are pretared as marking to and no through the cardiny
	7.	A crown of silver and gold was to be placed on Joshua's head. 6/1
	a. b. c. d. e. f. or	a. "Be b. He c. "He d. "He e. He f. He g. "Ai Prove th or False 1. 2. 3. 4. 5.

Test Number 6: Zechariah 6-14

June 27, 2002

True or False

- ______ 1. Zechariah saw four chariots. bi/
- F 2. The mountains were of gold. 6.1

- _______ 6. They are pictured as walking "to and fro" through the earth. 6. 7
- 7. A crown of silver and gold was to be placed on Joshua's head.
- 2 8. Zechariah mentions the BRANCH in chapter 6. 6:12
- $frac{1}{2}$ 9. The BRANCH would build the temple of God. 6:12
- ______10. The BRANCH would be priest and king on his throne at the same time. 6 / / 3
- ______11. "They that are far off" refers to the Jews still in distant countries. 6.15
- _____12. The four chariots in chapter six symbolizes God's protective providence.
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- 19. God named four different type people that they were not to oppress. 7,10
- F 20. Their fathers had listened to the former prophets. 7.1/1-/2
- _____21. A heart as an adamant stone is a soft heart.

23, 7 24, 725, 726, 727, 28, 729, 730, 7

T	9.	The BRANCH would build the temple of God. 6 12
		The BRANCH would be priest and king on his throne at the same time. 6.13
<u>_F</u> 1	1.	"They that are far off" refers to the Jews still in distant countries. $6/15$
	2.	The four chariots in chapter six symbolizes God's protective providence.
in your	answe I depo	on: If you get all parts correct you will receive five extra points. Be specific r. The angel promised Joshua a three-fold reward if he was righteous in his ortment and was faithful in his discharge of priestly duties. Name the three eward. Adjump home (3'8)

EAST TENNESSEE SCHOOL OF PREACHING AND MISSIONS

Test No. 5 - Zechariah 1-8

Instructor: James Meadows

June 6, 2006

_			A 1'	
1	ICO.	ICCION	()HACTIONS	٠.
	1.5(.)	1551011	Questions	١.

1.	About how many months after Haggai began his work did Zechariah begin to
	prophesy?
2.	What does Zechariah's name mean?
	Approximately how many men in the Old Testament had this name?
3.	Who was Zechariah's father? Grandfather?
4.	Zechariah was both a and a
5.	Approximately how many times is Zechariah quoted in the New Testament?
6.	Approximately how many times does Zechariah attribute his message to God?
7.	Zechariah is divided into four sections. Name them.
	a
	b
	C
	d
8.	Zechariah 1:1-6 issues a call to repentance. What was the purpose of mentioning
	the former prophets?
9.	What is the first vision?
	How many horses? What lesson does the vision teach?

10.	What is the second vision?			
	What do horns symbolize?	What		
	lesson does the vision teach?			
11.	What is the third vision?			
	Why was the young man told not to measure Jerusalem, even though that was his intention?	····		
	What lesson is taught by this vision?			
12.	What is Palestine called in chapter three?			
	What does "be silent" mean?			
13.	What is the fourth vision?			
	Why was Satan standing by?			
14.				
15.	Who is "the BRANCH?"			
	What does "the stone that I have laid before Joshua" signify? What is meant by "I will r			
	the iniquity in one day?"			

Wha	at is signified by the following things in the vision?
a.	"The two olive trees"
b.	"O great mountain"
C.	"thou shalt become a plain"
d.	"Not by might, nor by power, but by my spirit"
e.	"the headstone"
f.	"For who hath despised the day of small things?"
g.	"the two anointed ones"
Wh	at is the sixth vision?
Wh	nat main lesson is taught by this vision?
	nat two sins does God specifically mention in this vision?
	. How do both of these represent both parts of

What is the seventh vision?				
1	What does the woman represent?			
1	Wha	at lesson is taught by the ephah being carried to Shinar?		
	Wha	at does "for he that toucheth you toucheth the apple of his eye" mean?		
		lain the following:		
	a.	"Behold the man"		
	b.	He is the Branch		
	C.	"He shall grow up out of his place"		
	d.	"He shall build the Lord's temple"		
	e.	He "shall bear the glory"		
	f.	He "shall be both king and priest on his throne"		
	g.	"And the counsel of peace shall be between them both"		
	Pro	ve that Christ could not be priest on earth		

True or False	
1.	Zechariah saw four chariots.
2.	The mountains were of gold.
3.	Zechariah understood what he saw.
4.	These chariots are the four spirits (or winds).
5.	The black horses went into the south country.
6.	They are pictured as walking "to and fro" through the earth.
7.	A crown of silver and gold was to be placed on Joshua's head.
8.	Zechariah mentions the BRANCH in chapter 6.
9.	The BRANCH would build the temple of God.
10.	The BRANCH would be priest and king on his throne at the same time.
11.	"They that are far off" refers to the Jews still in distant countries.
12.	The four chariots in chapter six symbolizes God's protective providence.
13.	Zechariah received his second message from God (after the visions) in the fourth year of Darius' reign.
14.	The seventh chapter deals with the questions of fasting.
15.	The Jews asked about fasting in the seventh month.
16.	God mentions the fasts of both the fifth and seventh months in his answer.
17.	God told them that their fasting was not for him but for themselves.
18.	Instead of fasting God told them that they should show judgment, mercy and compassion
19.	God named four different type people that they were not to oppress.
20.	Their fathers had listened to the former prophets.
21.	A heart as an adamant stone is a soft heart.
22.	People can reach such a state that God will not hear them.
23	God is nictured as being lealous in chanter 8

	_24.	God said Jerusalem would be called a city of truth.
	_25.	Chapter eight pictures a "remnant" of people being saved.
	_26.	"And they shall be my people, and I will be their God" is quoted in 2 Corinthians 6:16.
	_27.	God admonishes his people to be strong.
	_28.	The statement "speak ye every man truth with his neighbor" is found in chapter 8.
	_29.	God hates false oaths.
	_30.	God names the fasts of four different months in chapter 8.
The ar	ngel pror	on: If you get all parts correct you will receive five extra points. Be specific in your answer nised Joshua a three-fold reward if he was righteous in his personal deportment and was scharge of priestly duties. Name the three parts of the reward.
a.		
b.		
C.		

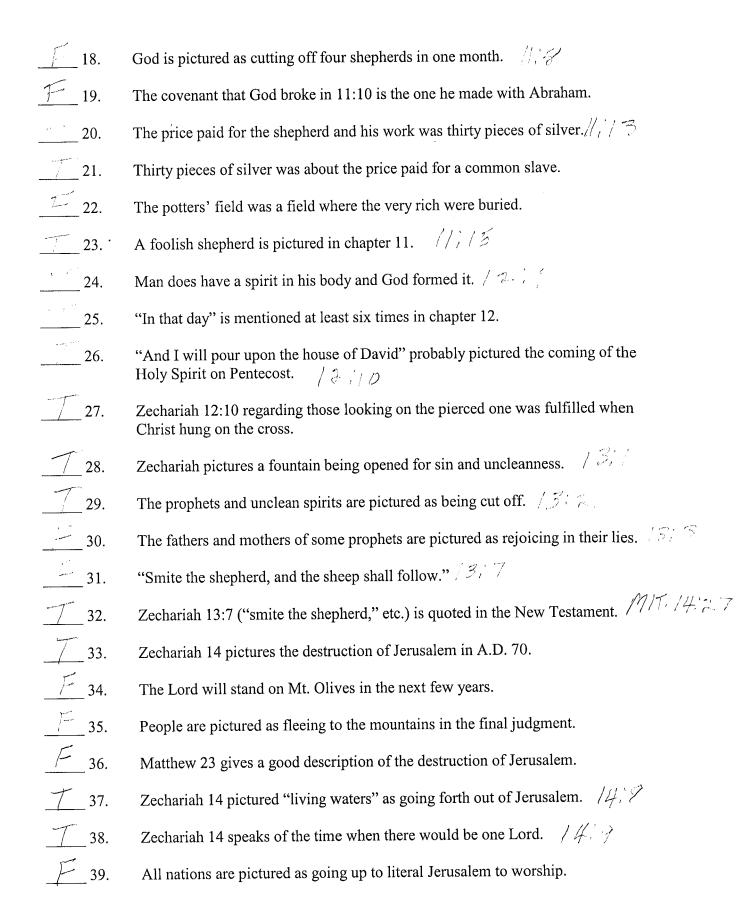
EAST TENNESSEE SCHOOL OF PREACHING AND MISSIONS

Zechariah

Test No. 4 – Zechariah 9-14

Instructor: James Meadows June 15, 2004

True or False	
<u></u>	The first part of chapter 9 begins with a "burden" against the heathen nations. The
2.	Tyrus was a sea-coast town when Alexander the Great destroyed it.
3. 4.	Chapter 9 mentions a bastard or mongrel nation ruling over Ashdod. 9 76
<u>/</u> 4.	Chapter 9 told them to rejoice because "behold, thy priest cometh unto thee."
5.	The king is pictured as being just, a saviour and lowly.
6	The king is pictured as having dominion over Palestine only.
7.	Judah and Ephraim are pictured as a bow and arrow. 7/1/3-12-4
<u> </u>	The goodness and beauty of God are pictured in chapter 9.
9.	The idols they worshipped <u>literally</u> spoke vanity.
10.	The diviners are pictured as comforting in vain. $/0$
11.	The "nail" mentioned in chapter ten suggests security, permanency, solidarity.
12.	Judah, Joseph, Ephraim, Egypt, Assyria and Lebanon are all mentioned in chapter 10.
13.	The cedars of Lebanon suggest strength or that which is at the top. // ;
<u>F</u> 14.	Joshua was told to feed the flock of God. ///3
15.	Judah, Joseph, Ephraim, Egypt, Assyria, and Lebanon are all mentioned in chapter 10.
<u></u>	The scribes, Pharisees, and Sadducees are probably pictured in chapter 11.
<u>F</u> 17.	The stave called Beauty meant unity or binders. $1/1/0$
	The stave called Beauty meant unity or binders. 11,10



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	J * .	
	k.	
	1.	
	1,	
	m.	
	111.	
	n.	
	11.	
	0.	
2.	Name a	and define at least three sources of false guidance (we noted them in class).
	a.	
	b.	
	c.	

Test No. 3 - Zechariah 1-5

Discussion Questions

About how many months after Haggai began his work did Zecharian begin to			
prophesy?			
What does Zechariah's name mean?			
Approximately how many men in the Old Testament had this name?			
Who was Zechariah's father? Grandfather?			
Zechariah was both a and a			
Approximately how many times is Zechariah quoted in the New Testament?			
Approximately how many times does Zechariah attribute his message to God?			
Zechariah is divided into four sections. Name them.			
a			
b			
C			
d			
Zechariah 1:1-6 issues a call to repentance. What was the purpose of mentioning			
the former prophets?			
What is the first vision?			
How many horses? What lesson does the vision teach?			
What is the second vision?			
What do horns symbolize? What			
lesson does the vision teach?			

11.	What is the third vision?
	Why was the young man told not to measure Jerusalem, even though that was his
	intention?
	What lesson is taught by this vision?
12.	What is Palestine called in chapter two?
	Why?
	What does "be silent" mean?
13.	What is the fourth vision?
	Why was Satan standing by?
14.	What was signified by the taking away of Joshua's "filthy garments?"
15.	Who is "the BRANCH?"
	What does "the stone that I have laid before Joshua" signify?
	What is meant by "I will remove
	the iniquity in one day?"
16.	What is the fifth vision?
	What is signified by the following things in the vision?
	a "The two olive trees"

_	
C.	"thou shalt become a plain"
d.	"Not by might, nor by power, but by my spirit"
e.	"the headstone"
f.	"For who hath despised the day of small things?"
g.	"the two anointed ones"
\//h	at in the soluth vinion?
	at main lesson is taught by this vision?
Wh	at is the sixth vision?at main lesson is taught by this vision?at two sins does God specifically mention in this vision?
Wh	at main lesson is taught by this vision? at two sins does God specifically mention in this vision? How do both of these represent both parts of the commandment law?
Wh Wh ten	at main lesson is taught by this vision? at two sins does God specifically mention in this vision?

20.	What does "for he that toucheth you toucheth the apple of his eye" mean?
Bonu	s Question: If you get all parts correct you will receive five extra points. Be specific in your answer
The a	angel promised Joshua a three-fold reward if he was righteous in his personal deportment and was ul in his discharge of priestly duties. Name the three parts of the reward.
a.	
b.	
C.	

EAST TENNESSEE SCHOOL OF PREACHING

Test No. 5 - Zechariah 1-3

June 5, 2001

Discussion Questions

1.	About how many months after Haggai began his work did Zechariah begin to
	prophesy?
2.	What does Zechariah's name mean?
	Approximately how many men in the Old Testament had this name?
3.	Who was Zechariah's father? Grandfather?
4.	Zechariah was both a and a
5.	Approximately how many times is Zechariah quoted in the New Testament?
6.	Approximately how many times does Zechariah attribute his message to God?
7.	Zechariah is divided into four sections. Name them.
	a
	b
	c
	d
8.	Zechariah 1:1-6 issues a call to repentance. What was the purpose of mentioning
	the former prophets?
9.	What is the first vision?
	How many horses? What lesson does the vision teach?
10.	
	What do horns symbolize? What
	lesson does the vision teach?

'	What is the third vision?
١	Why was the young man told not to measure Jerusalem, even though that was his
j	ntention?
١	What lesson is taught by this vision?
_	
1	What is Palestine called in chapter three?
•	Why?
,	What does "be silent" mean?
	What is the fourth vision?
	Why was Satan standing by?
	What was signified by the taking away of Joshua's "filthy garments?"
	Who is "the BRANCH?"
	What does "the stone that I have laid before Joshua" signify?
	What is meant by "I will remove
	the iniquity in one day?"
	What is the fifth vision?
•	
	a. "The two olive trees"

	D.	O great mountain
	c.	"thou shalt become a plain"
	d.	"Not by might, nor by power, but by my spirit"
	e.	"the headstone"
	f.	"For who hath despised the day of small things?"
	g.	"the two anointed ones"
17.	Wł	nat is the sixth vision?
	WI	nat main lesson is taught by this vision?
18.		hat two sins does God specifically mention in this vision? How do both of these represent both parts of the
		n commandment law?
19.	W	hat is the seventh vision?
	W	hat does the woman represent?
	W	hat lesson is taught by the ephah being carried to Shinar?

General Questions - Explain the Following or Fill in Blank

What does it mean to hear with understanding?
Explain the "people were attentive."
What did the people do when Ezra opened the book?
What does they lifted "up their hands" and "bowed their heads" suggest?
"Caused the people to understand the law."
"Read in the book of the law distinctly."
"Gave the sense."
"Caused them to understand the reading."
How many times is understanding mentioned? How many times is "holy day" mentioned in Ezra 8?
What is the feast of tabernacles?
In what month was it celebrated?
Explain "for since the day of Joshuahad not the children of Israel done so."

Prove this to be false.
What characteristic of the Spirit is mentioned in Nehemiah 9?
What does it mean Israel "entered into an oath" with God?
What is David called in Nehemiah 12:36?
They praised God "with the musical
instruments of David." Explain:
What two races of people (according to the book of Moses) were not to come into the congregation of Israel?
What did Elisashib do for Tobiah?
Why had the Levites fled to the fields to do manual work?
How were some profaning the sabbath day?
Explain "and their children spake half in the speech of Ashdod."

	2.	Ezra stood by himself on th	e platform.
	3.	The people lifted up their h	nands and bowed their heads.
	4.	They found written in the l of the eighth month.	aw that Israel should dwell in booths in the feast
	5.	The words "made" and "cr	eate" are sometimes used interchangeably.
	6.	God made the Sabbath kno	own at the creation.
	7.	At least five characteristics	of God are named in chapter 9.
	8.	God spoke by the Holy Sp	irit through the prophets.
	9.	Israel was commanded to b	oring the firstfruits unto God.
	_10.	Eliashib was a faithful pries	t.
	_11.	Nehemiah gave command	that the gates of the city be shut.
<u>Match</u>	the F	ollowing:	
	_ 1.	Ezra	a. The people stood
	_ 2.	Opened the book	b. Gracious and merciful
	_ 3.	Joy	c. In the cities of Judah
	_ 4.	Joshua	d. Had a chamber in the temple
	_ 5.	Eighth day	e. "Of the Lord is your strength"
	_ 6.	Fourth part of a day	f. Waxed not old
	_ 7.	Clothes	g. The son of Nun
	_ 8.	God	h. Read in the book of the law
	_ 9.	Priests & Levites	i. A solemn assembly
	_10.	Tobiah	j. The scribe

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EAST TENNESSEE SCHOOL OF PREACHING

Test	No. 8:	: Nehemiah 1-6		June 30, 1998
Mato	the l	Following:		
	_ 1.	444 B.C.	a.	Stayed in Jerusalem till this time.
	_ 2.	432 B.C.	b.	Covers a period of 12 to 15 years.
	_ 3.	430 B.C.	c.	Zerabbabel led first group back.
	_ 4.	Nehemiah	d.	Completed the walls.
	_ 5.	536 B.C.	e.	Last of the historical books.
	_ 6.	458 B.C.	f.	Key word in Nehemiah.
	_ 7.	52 days	g.	Son of Hachaliah.
	_ 8.	Restoration	h.	Nehemiah's first journey to Jerusalem.
	_ 9.	Nehemiah	i.	Ezra comes to Jerusalem.
	_10.	Nehemiah	j.	Date of writing of Nehemiah.
Gen	eral Qu	estions - Explain:		
1.	Why:	should all preachers, elde	ers ai	nd leaders read Nehemiah often?
				
2.	How	did Nehemiah learn abou	ut th	e conditions at Jerusalem?
3.	What	is a Persian word for the	: "kir	ng's forest"?
	Name	e one place the word is f	ound	in the N.T.
4.	Clayto such	on Winters lists four reas a short time. Name ther	ons v n.	why they were able to accomplish the work in
	a			
	b			
	a .			

3. Moses is mentioned in Nehemiah 1. 4. Nehemiah brought the king's daily meals unto him. 5. It was dangerous to go before the king with a sad countenance. 6. The queen is mentioned in Nehemiah 2. 7. Nehemiah inspected the city at night by himself. 8. Nehemiah told the people, "Come, and let us build the temple." 9. Nehemiah and the Jews were accused of treason. 10. A fox is mentioned in Nehemiah. 11. They worked with one hand and had a weapon in the other. 12. Nehemiah and the workers never did put their clothes off while building the wall. 13. No fear of God caused the Jews to mistreat their brethren. 14. Nehemiah perceived that God had not sent Shemalah to try to get him to go into the temple. 15. Nehemiah begged God to hear his prayer. Bonus Question (worth three extra points). What one act did Nehemiah do that others before him had not done?	2.	Nehemiah confessed the sins of the children of Israel.			
5. It was dangerous to go before the king with a sad countenance. 6. The queen is mentioned in Nehemiah 2. 7. Nehemiah inspected the city at night by himself. 8. Nehemiah told the people, "Come, and let us build the temple." 9. Nehemiah and the Jews were accused of treason. 10. A fox is mentioned in Nehemiah. 11. They worked with one hand and had a weapon in the other. 12. Nehemiah and the workers never did put their clothes off while building the wall. 13. No fear of God caused the Jews to mistreat their brethren. 14. Nehemiah perceived that God had not sent Shemaiah to try to get him to go into the temple. 15. Nehemiah begged God to hear his prayer. 30. Sonus Question (worth three extra points). What one act did Nehemiah do that others	3.	Moses is mentioned in Nehemiah 1.			
6. The queen is mentioned in Nehemiah 2. 7. Nehemiah inspected the city at night by himself. 8. Nehemiah told the people, "Come, and let us build the temple." 9. Nehemiah and the Jews were accused of treason. 10. A fox is mentioned in Nehemiah. 11. They worked with one hand and had a weapon in the other. 12. Nehemiah and the workers never did put their clothes off while building the wall. 13. No fear of God caused the Jews to mistreat their brethren. 14. Nehemiah perceived that God had not sent Shemaiah to try to get him to go into the temple. 15. Nehemiah begged God to hear his prayer. 30. Sonus Question (worth three extra points). What one act did Nehemiah do that others	4.	Nehemiah brought the king's daily meals unto him.			
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go into the temple. 15. Nehemiah begged God to hear his prayer. onus Question (worth three extra points). What one act did Nehemiah do that others	13.	No fear of God caused the Jews to mistreat their brethren.			
onus Question (worth three extra points). What one act did Nehemiah do that others	14.				
	15.	Nehemiah begged God to hear his prayer.			

The Plains of Ono... David R. Pharr

Principle is the principal thing.

Nehemiah's mission to rebuild the walls of Jerusalem stood on principles of faithfulness to God and separation from the peoples of the land. Israel was to be a distinctive people and it was necessary that Jerusalem be a strictly Jewish city in order to maintain their identity as the people of God. A decade earlier, when Zerubbabel began the restoration of the temple, he refused the participation of outsiders. Both of these great leaders rejected the fellowship of Samaritans, Moabites, Arabians, and Ashdodites. It might have seemed that their aid would have been helpful and that the Jews ought to have been more tolerant. The Samaritans had even argued that they shared faith in the same God (Ezra 4:2). But Zerubbabel and Nehemiah knew there could be no fellowship with their adversaries.

The principle of separation and distinctiveness applies to the church.

Old Testament work on the city temple is an illustration of the mission of the church, the Lord's spiritual building (Eph. 2:19ff). This is the principle of sanctification, which is separation from the errors of the world on the basis of the truth (John 17:17).

Loyalty to truth and righteousness demands.: "Come out from among them, and be ye separate" (II Cor. 6:17). Separation applies not only to issues of idolatry and morality, but also to issues of doctrine. "If there come any unto you and bring not this doctrine [doctrine of Christ, the truth] receive him not into your house, neither bid him God speed . . ." (II John 9-11). It is as certainly essential for the church to keep itself separate and distinctive as it was for the Jews with Nehemiah to

What a great publication that we enjoy.
Thanks for having us on your mailing list..

. I especially enjoyed the article on "asphemy Against the Holy Spirit" ana).

draw the line between themselves and their neighbors.

Sanballot, Tobiah and their confederates had no love for the Jews (Neh. 2:10). They opposed Nehemiah's work by ridicule (Neh. 2:19; 4:1-3), threats (Neh. 4:7-11), slander (Neh. 6:6-8), and intimidation (Neh.6:10-14). We are looking especially, however, at a shift in the adversaries' tactics that could have been even more dangerous. They sent word to Nehemiah that they wanted a conference. They said, "Come, let us meet together in some one of the villages in the plain of Ono" (Neh. 6:2). Though insincere, they were calling for a unity meeting. They wanted to negotiate a compromise. With some dialogue they might be able to overlook their differences. But Nehemiah answered, "I am doing a great work, so that I cannot come down" (Neh.6:3). There would be no compromise on the plain of Ono.

In teaching the truth, we are often involved in dialogue. Whether in public debate or private discussion, it is necessary for those who differ to exchange their viewpoints. Our weapons are not carnal (II Cor. 10:4). Thus, even controversy can be managed with charity. In all dialogue, however, there must be an unwavering commitment to gospel truth. The doctrine of Christ is not negotiable. Scriptural worship cannot be bartered for peace. The plan of salvation is fixed; it is not on the bargaining table. No truce can be brokered between right and wrong.

There must be no compromise, "no, not for an hour" (Gal. 2:5). Whether we are dealing with denominationalism or brethren teaching error, there can be but one position. The truth will not be surrendered and the only remedy for error is repentance.

We continue to hear of brethren who are meeting on a modern "plain of Ono" to compromise the truth and to minimize the distinctiveness of Christ's church. Some so-called unity meetings have emphasized charitableness and acceptance seemingly without due regard for truth. A prominent preacher goes as a guest preacher for the Baptists and instead of correcting their error, he endorses them and parrots their doctrine by saying that all one must do to be saved is simply to believe. Men who ought to be holding up the arms of sound brethren are instead locking arms and sharing prayers with the false doctrines of Promise Keepers. Others affiliate with evangelistic outreaches which ignore Bible requirements for salvation, and then defend it by saying all involved have many things in common. What once was upheld as God's truth is now being excused as merely the "traditions of our fellowship." Denominations once knew that on points of vital truth we would strike no quarter. Now, in some places, they are finding some of our folks who will fellowship most any doctrine.

Our own experiences and the story of history are that while churches of Christ have been ridiculed, threatened, debated and slandered, still truth has prevailed. What the enemies could not win in battle, however, they may be gaining through compromise. Let us resist the flattery of the world's overtures, and let us stand on the solid ground of the Book. We are involved in a great work. There must be no compromise on the plain of Ono.

Think, continued from p. 3

Only 19% of those surveyed disagreed with that statement. This means three-fourths of those surveyed believed that students should be exposed to the concept of intelligent design along with evolution (April 2006).

(Think is a new 30-page full-color publication by Focus Press, edited by Jim Palmer and Brad Harrub. Subscriptions are \$24, less with group rates. The magazine focuses on contemporary concerns in science, culture, family, etc. 392 Harding Pl., Suite 220, Nashville, TN 37211. <focuspress.org).

Nehemiah

INTRODUCTION

I. Date of Composition

- A. The authorship for Nehemiah's first journey to Jerusalem is dated as the twentieth year of Artaxerxes (Neh. 2:1), which is estimated to be in the year 444 B.C.
- B. The duration of his stay in Jerusalem was some twelve or thirteen years, being the 32nd year of Artaxerxes (13:6), which is estimated to be in 432 B.C.
- C. He went back to Persia for an unspecified period of time, after which he returned to Jerusalem and was involved in additional reforms (13:6ff.).
- D. The composition of Nehemiah would follow the above events: thus it is dated near 430 B.C.
- E. The period of time covered in Nehemiah is twelve to fifteen years.

II. Movements in the Restoration

- A. The first return of the people under Zerubbabel, Ezra Chapters 1 and 2 (536 B.C.)
- B. The coming of Ezra, Ezra Chapters 7 through 10 (458 B.C.)
- C. The first coming of Nehemiah, Nehemiah 2:1 (444 B.C.)
- D. The final coming of Nehemiah some twelve to fourteen years later, after 432 B.C., (Nch. 13:6).

III. The purpose of Nehemiah¹³

- A. General
 - 1. To rebuild the walls of Jerusalem
 - 2. To establish civil authority under himself as governor
 - 3. More civil and secular than the work of Ezra, each of which complemented the other
- B. The work of Zerubbabel, Ezra, Haggai, Zechariah, and

¹³M. F. Unger, Introductory Guide to the Old Testament, pp. 4031.

Nehemiah were key individuals within the nation through whom God worked to restore the people in the land as He had promised them through their prophets.

IV. Authorship

- A. In the Hebrew Canon, Ezra and Nehemiah are one book.
- B. Tradition has attributed the Ezra parts and the Nehemiah parts to the respective men.
- C. These men were contemporaries and there is no good reason to reject the traditional opinion.
- Developing Conditions in Palestine During the Exile (while they were in captivity)
 - A. The destruction of Jerusalem and the Temple left little of value regarding people or resources.
 - B. Many of the Jews in the final days of Judah fled to Egypt.
 - C. The Edomites, Moabites, and Ammonites had pushed into the territory once occupied by Judah.
 - D. These intermarried with those remaining.
 - E. The Samaritans, occupants of the former northern kingdom, had migrated southward, taking as much land as possible.
 - F. It was against such a population that Zerubbabel, Ezra, Haggai, Zechariah, and Nehemiah had to contend.

OUTLINE OF NEHEMIAH

- I. Nehemiah Restores the City Walls of Jerusalem (1:1-7:73a).
 - A. He learns of the distressful conditions in Jerusalem; he prays (1:1-11a).
 - 1. He hears of the distress (1:1-4)
 - 2. He prays (1:5-11a)
 - B. He requests permission to go to Jerusalem (1:11b-2:8)
 - He arrives in Jerusalem and secretly inspects the walls (2:9–16).
 - D. He motivates the people to build, and encounters opposition from Sanballat and Tobiah (2:17-20).
 - E. The rebuilding of the walls (3:1-6:19)
 - 1. The workers and the walls on which they worked listed (3:1-32)

c.

- 2. The opposition faced while building the walls (4:1-23)
 - a. The scorn of Sanballat and Tobiah was met with prayer and work (4:1-6).
 - b. The force of Sanballat, Tobiah, the Ammonites, and the Ashdodites cause discouragement (4:7-23).
 - (1) Nehemiah calls their bluff.
 - (2) Motivates and encourages the people
 - (3) Manifests great faith—"Our God will fight for us."
 - (4) Organizes and arms the workers
 - Internal greed and covetousness (5:1-19)

 (1) The covetousness of the people
 - (1) The covetousness of the people rebuked (5:1–13).
 - (2) Nehemiah, as governor, sets the example of sacrifice and motivates the people to liberality and fairness (5:14-19).
 - d. Continued difficulties from Sanballat and Tobiah (6:1-19)
 - (1) Plot to get him to meet them away from home (6:1-4)
 - (2) Charge him with sedition (6:5-9)
 - (3) Try to create fear in him by motivating false prophets to speak to him (6:10-14)
 - (4) Jewish correspondence with Tobiah also fails, and the walls are completed (6:15-19).
- F. Provisions are made for the defense of the city (7:1-4).
- G. The census of the returning exiles recorded (7:5-73a)
 - 1. The people in general (7:5-38)
 - 2. The priests (7:39-42)
 - 3. The Levites (7:43-45)
 - 4. The Nethinim (7:46-62)
 - 5. Priests without genealogical records were disqualified (7:63-65).
 - 6. The total of the returning exiles (7:66-69)
 - 7. The gifts for the work described (7:70-73a)
- II. Restoration Is Assisted by Ezra (7:73b--12:47).

- A. The Law read and explained (7:73b-8:12)
- B. The Feast of Tabernacles celebrated (8:13–18)
- C. The covenant renewed (9:1–10:27)
 - 1. Public confession brings separation from foreigners (9:1-3).
 - 2. Praise and confession is followed by a historical survey of God's dealings with the Nation (9:4-37).
 - a. Praise and confession (9:4-6)
 - b. The origin of the Nation (9:7-8)
 - c. The Egyptian sojourn and exodus (9:9-11)
 - d. The wilderness wanderings (9:12-21)
 - e. The conquest of Canaan (9:22-25)
 - f. Sin brought about exile and servitude (9:26-37).
 - 3. The leaders of the people sign their names in devotion to the Covenant (9:38–10:27).
- D. Fruits' of the restoration (renewed covenant) (10:28-39)
 - 1. Purity of the marriage rite (10:28-30)
 - 2. Observance of the Sabbath (10:31)
 - 3. Support of the worship at the Temple (10:32–36)
 - 4. The Priesthood sustained by proper contributions (10:37-39)
 - 5. Jerusalem is repopulated (11:1-35).
 - a. The leaders of the people plus one-tenth of the remaining population are specified (11:1-2).
 - b. Certain from Judah, Benjamin, the Priests and Levites (11:3-19)
 - c. Those dwelling in other cities (11:20-35)
- E. The names of the faithful priests and Levites returning from exile (12:1-26)
- F. The walls are dedicated (12:27-43).
- G. Provision for Temple personnel is made (12:44–47).
- III. Nehemiah's Second Visit Demands Additional Efforts at Restoration (13:1-31)
 - A. The Book of Moses demands separation from the heathen in marriage (13:1-3, 23-29).
 - B. The Temple is cleansed by casting out Tobiah (13:4-9).
 - C. Levitical support restored (13:10-14)
 - D. The Sabbath observance is restored (13:15–22).
 - E. Summary statement (13:30-31)

- 1. Negative: Cleansed from foreign influence
- 2. Positive: Established true duties and support of the priesthood
- 3. Desire: "Remember me, O my God, for good."

CONCLUDING LESSONS

- I. Whatever the faithful say, "Let us arise and build," the enemy always says "Let us arise and oppose." 14
 - A. "There is no triumph without trouble."
 - B. "There is no victory without vigilance."
 - C. "There is a cross in the way to every crown that is worth wearing."
- II. Baxter correctly describes Nehemiah as a man of prayer, a man of faith, a man of courage, and a man of action. 15
- III. It is possible to be honest and devoted to God, and at the same time be a successful business man. Nehemiah, Joseph, and Daniel all affirm this maxim.
- IV. Leading the people of God will entail opposition from both within and without.
 - A. Sanballat and Tobiah: Without
 - B. Covetous and greedy brethren who are willing for a few to sacrifice for the good of all: Within
- V. Self-sacrifice enabled Nehemiah to be an effective leader.
 - A. As governor, he refused to take tribute.
 - B. He sustained many by his own funds.
- VI. Why will you be remembered? Why will Nehemiah? What was His desire?

¹⁴J. S. Baxter, Explore the Book, pp. 230-231.

¹⁵Ibid.

- A. "Think upon me, my God, for good, according to all that I have done for this people" (Neh. 5:19).
- B. "... Remember me, O my God, for good" (Neh. 13:31).

VII. The life of faith

- A. Is sure of God
- B. Acts with Him, and for Him
- C. Declines all compromise
- D. Trusts God

VIII. Fruits from the Captivity16

- A. Purging of idolatry from the Nation
- B. Synagogue originated
- C. Collecting of sacred literature
- D. Religion becomes personal and more spiritual.
- E. The Law of Moses took on a greater appreciation.
- F. Reunited the Nation
- G. They were taught the purpose of God for them.

¹⁶H. I. Hes' The Heart of Hebrew History, pp. 256-257.