

# Haggai, Zechariah, and Malachi

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# Haggai, Zechariah, Malachi

## Class Schedule

Lesson	Date	Title	Teacher
1	Sunday, Aug 2 <sup>nd</sup>	Class Introduction	Sam
2	Wednesday, Aug 5 <sup>th</sup>	Introduction to Haggai	Sam
3	Sunday, Aug 9 <sup>th</sup>	The Book of Haggai	Sam
4	Wednesday, Aug 12 <sup>th</sup>	Introduction to Zechariah	Erik
5	Sunday, Aug 16 <sup>th</sup>	Zechariah 1-2: Visions 1-3	Erik
6	Wednesday, Aug 19 <sup>th</sup>	Zechariah 3-4: Visions 4-5	Erik
7	Sunday, Aug 23 <sup>rd</sup>	Zechariah 5-6: Visions 6-8	Erik
8	Wednesday, Aug 26 <sup>th</sup>	Zechariah 7-11: The Two Burdens: Part 1	Erik
9	Sunday, Aug 30 <sup>th</sup>	Zechariah 12-14: The Two Burdens: Part 2	Erik
10	Wednesday, Sep 2 <sup>nd</sup>	Introduction to Malachi	Sam
11	Sunday, Sep 29 <sup>th</sup>	Malachi 1-2	Sam
12	Wednesday, Sep 6 <sup>th</sup>	Malachi 3-4	Sam
13	Sunday, Sep 9 <sup>th</sup>	Application	Sam

# Haggai, Zechariah, Malachi

## Lesson 2: Introduction to Haggai

### Author

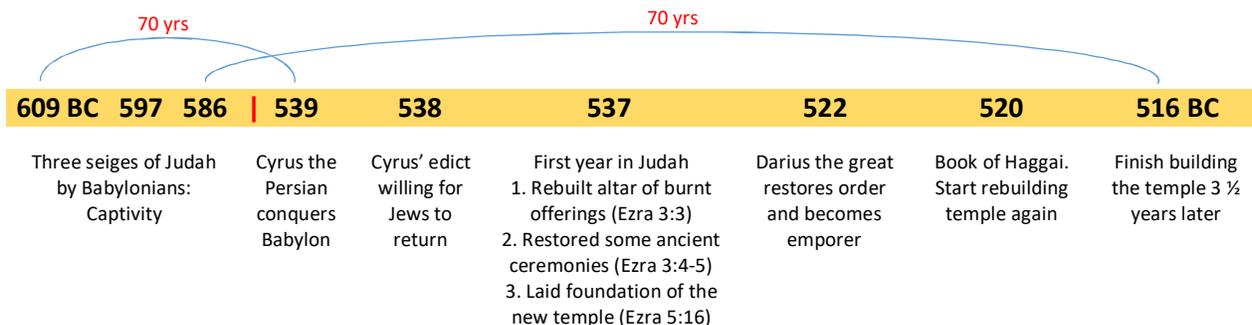
The short book of Haggai provides all that we know of this man. He is only mentioned two other times in the entirety of the Bible, and only then as historical verification (Ezra 5:1; 6:14).

The name Haggai literally means “festival” or “joyous one.”

The most important thing we can know about Haggai is that he was inspired by God. The phrase “Thus says the Lord” appears twenty-six times in this book of only thirty-eight verses. He speaks not of himself, but from the mind and mouth of God. He refers to himself simply as “the prophet” (1:1) and “the messenger of the Lord” (1:13).

### Date

The first verse tells us that the word of the Lord came to Haggai “In the second year of Darius the king, in the sixth month, on the first day of the month.” Darius I, son of Hystaspes, reigned over Persia from 522 to 486 B.C. Therefore, Haggai’s message would have been delivered around 520 B.C.



### Background

- I. Because of His covenant with Abraham (Gen 12:1-3), God delivered the Israelites out of Egyptian bondage and made them His special people (Ex 2:23-25).
- II. Israel became a great nation and were given a land in which to live and prosper (Josh 21:43-45).
- III. However, God made other promises about the land that the Israelites did not keep, so they were taken from their land into Babylonian captivity (Deut 28:15→Josh 23:14-16→Jer 2:11-13→Dan 1:1-2→2 Kings 24:10-16→2 Kings 25:1-21).
- IV. True to His covenant, God promised that after seventy years in Babylon he would cause them to return to the land (Jer 25:11; 29:10).
- V. In the first year of the reign of Cyrus the Lord stirred his spirit to make a proclamation to allow the Jews to return to Jerusalem to rebuild the temple (2 Chron 36:21-23; Ezra 1).

## Persian Kings Who Reignned During This Period

**Cyrus (559-529 B.C.)** By 549 B.C. Cyrus had defeated the Median king and united the Medes and Persians under his own rule. He reversed the practice of the Assyrians and Babylonian conquerors who led captives away from their homeland. Instead, he allowed these conquered people to return to their lands, and he helped them rebuild temples to their deities. Some historians suggest that he did this because he thought the more gods to whom he could ingratiate himself, the better off he would be.

**Cambyses (529-522 B.C.)** Some say Cambyses is the “Artaxerxes” from Ezra 4. If that is true then he is the king the Samaritans wrote to, imploring that he stop the Jews from rebuilding the temple and the city. Whether that is true or not, we know that Cambyses was the son of Cyrus and ruled for a relatively short amount of time. He expanded the empire by conquering Egypt in 525 B.C. but was unable to conquer Kush to expand the kingdom further south-west. He met an untimely death (which is disputed in history) in 522 B.C.

**Darius I (522-486 B.C.)** Upon the death of Cambyses the empire was thrown into a state of upheaval. Darius I, with the aid of his father, Hystaspes, an able general, put down all opposition and ruled as one of the strongest of Persian monarchs. He is also known as Darius “the Great.” Pfeiffer wrote, “Darius searched the archives and found the decree of Cyrus which authorized the construction of the temple. Thereupon Darius issued a new edict forbidding hindrance to the project and ordering a generous contribution from the royal treasury” (Baker’s Bible Atlas 166).

## Theme

### Build the temple

God raised up the prophets Haggai and Zechariah to stir up the people from their spiritual indifference and to encourage them to complete the work which had stopped almost sixteen years earlier (Ezra 5:1-2). Under their preaching the work prospered and the temple was finished “on the third day of the month of Adar, in the sixth year of the reign of Darius the king” (Ezra 6:15). This would be 516 B.C.

## Outline of the Book

- I. Haggai’s First Message: “Build the Lord’s House” (1:1-15)
  - a. Consider your ways (1:1-11)
  - b. Work on the temple is begun (1:12-15)
- II. Haggai’s Second Message: “The Latter House Will Be More Glorious” (2:1-9)
  - a. The Lord will be with the builders of the temple (2:1-5)
  - b. The temple’s future glory (2:6-9)
- III. Haggai’s Third Message: “From This Day On, God Will Bless You” (2:10-19)
  - a. Two questions demonstrate Israel’s need to be cleansed (2:10-14)
  - b. Wrong priorities brought calamity; Zeal for the Lord would restore prosperity (2:15-19)
- IV. Haggai’s Fourth Message: “Zerubbabel Is Chosen As God’s Signet” (2:20-23)
  - a. The overthrowing of the nations is promised (2:20-22)
  - b. The Messianic hope is preserved in Zerubbabel (2:23)