

Haggai, Zechariah, and Malachi

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Aug-Sep 2020

Haggai, Zechariah, Malachi

Class Schedule

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

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Lesson 4: Introduction to Zechariah

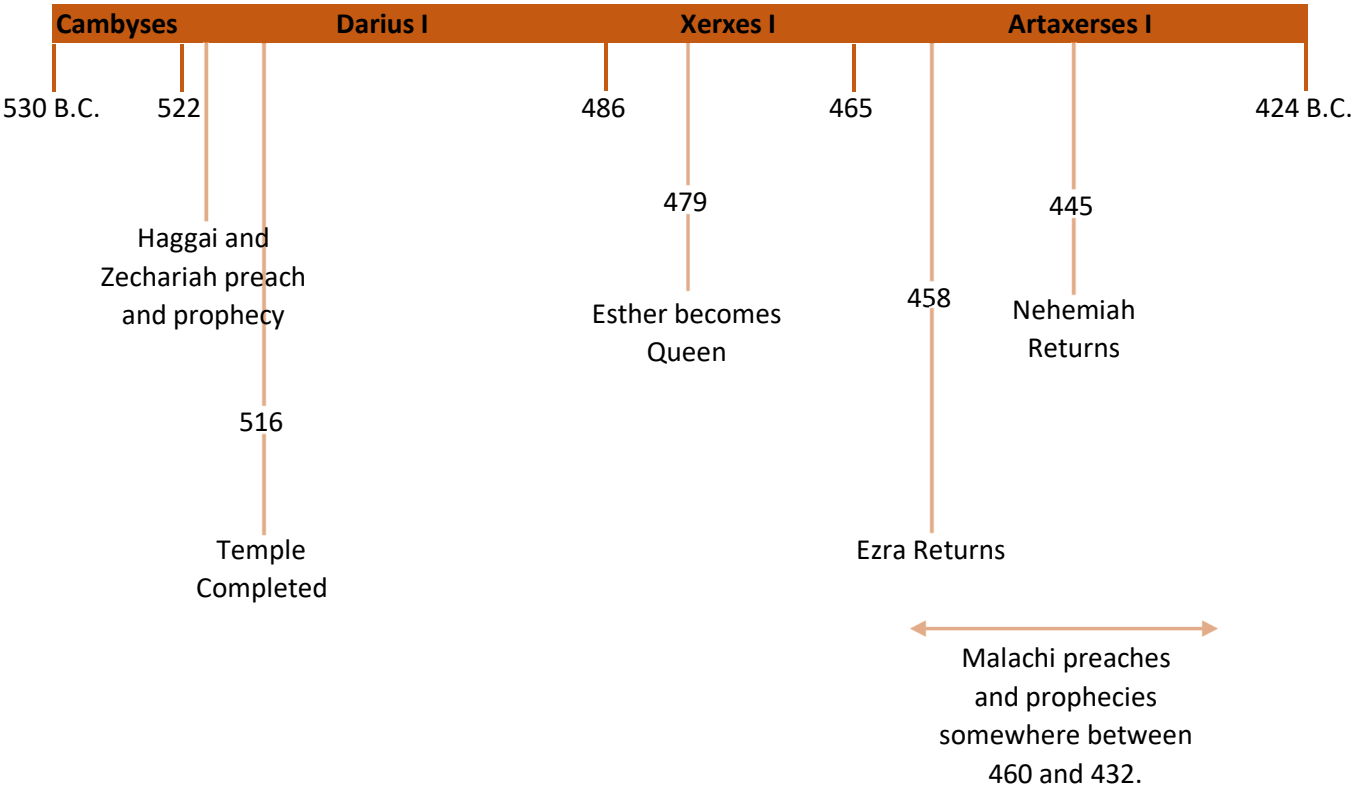
Author

Zechariah means “God remembers,” which is a good reflection of the theme or purpose of the book: God will remember his people and preserve them from destruction. Zechariah began his prophecy about two months later than Haggai “In the eighth month, in the second year of Darius,” which was 520 B.C. The works of Haggai and Zechariah complement each other: Haggai offered a stern rebuke, an admonition, as well as encouragement, but Zechariah dealt primarily in encouraging words and visions which would motivate God’s people in finishing the building of the temple. The combined efforts of Haggai and Zechariah succeeded; the Jewish people were motivated in completing the work.

Verse 1 says that he was the “son of Berechiah, son of Iddo.” This Iddo may be the same Iddo mentioned in Nehemiah 12:1, 4, and 16, who was a Levitical priest. If this is true, then Zechariah was a Levite and possibly a priest.

Date

Darius I (The Great) ruled the Persian Empire from 522 B.C. to 486 B.C. It is during this time that the book of Zechariah was written. This period of history is considered to be one of the best documented periods of ancient history, both biblically and historically. The Persians were experts in keeping records of their kings and their history.



Background

- I. On the decree of Cyrus, Jewish exiles returned to Jerusalem from Babylon in 538 B.C. and began rebuilding the temple.
- II. Discouraged by the surrounding nations, and commanded by Cambyses (Artaxerxes, Ezra 3:7-24), work on the temple stopped.
- III. In 520 B.C., the second year of Darius, work on the temple resumed under the preaching of Haggai and the leadership of Zerubbabel the governor and Joshua the Levite.
- IV. The people soon became discouraged again because of poor economic conditions, and Haggai's preaching turned to encouragement.
- V. Zechariah began preaching and prophesying two months after Haggai's first message. He told the people to repent and renew their covenant with God.

Messianic Prophecies

Prophecy	Zechariah Reference	N.T. Fulfillment
The Lamb on the throne	2:10-13	Revelation 5:13; 6:9; 21:24; 22:1-5
A Holy Priesthood	3:8	John 2:19-21; Ephesians 2:20-21
A Heavenly High Priest	6:12-13	Hebrews 4:4; 8:1-2
Triumphal Entry	9:9-10	Matthew 21:4-5; Mark 11:9, 10
Sold for 30 pieces of silver	11:12-13	Matthew 26:14-15
Money buys potter's field	11:12-13	Matthew 27:9
Piercing of his body	12:10	John 19:34, 37
Shepherd smitten-sheep Scattered	13:1, 6, 7	Matthew 26:31; John 16:32

Theme

Turn Back to the Lord

The children of Israel must repent and turn to God to escape punishment and enjoy being his people once again (6:15). There are two major lines of thought running through the book: the sovereignty of God and human responsibility. His sovereignty tells them *why* they should turn back to him... it is evident from the beginning of the book that God will see the temple through its completion and ultimately establish his kingdom (1:2-6). They had to make that choice for themselves, though. The middle section (chapters 7-8) of the book calls for the generations and the consequences of their actions (7:11-14). God encourages the people to repent and build the temple to enjoy the peace that will prevail throughout the land (8:9-23).

Outline of the Book

- I. Call to repentance (1:1-6)
- II. The Visions (1:7 - 6:15)
 - a. The First Vision (1:7-17)
 - i. The rider under the myrtle trees (1:7-10)
 - ii. The angel's response (1:11-12)
 - iii. The Lord's response (1:13-17)
 - b. The Second Vision (1:18-21)
 - i. The four horns (1:18-19)
 - ii. The four craftsmen (workers) (1:20-21)
 - c. The Third Vision (2:1-13)
 - i. The measuring of Jerusalem (2:1-7)
 - ii. The angel's response (2:8-9)
 - iii. The call to sing for joy (2:10-13)
 - d. The Fourth Vision (3:1-10)
 - i. The filthy garments of the high priest (3:1-7)
 - ii. The changing of the garments (3:8-10)
 - e. The Fifth Vision (4:1-14)
 - i. The introduction to the lampstand and the two olive trees (4:1-4)
 - ii. The word of the Lord (4:5-14)
 - f. The Sixth Vision (5:1-11)
 - i. The flying scroll (5:1-3)
 - ii. The message of the flying scroll (5:4)
 - g. The Seventh Vision (5:5-11)
 - i. The ephah (5:5-8)
 - ii. The two women (5:9-15)
 - h. The Eighth Vision (6:1-8)
 - i. The four chariots (6:1-8)
 - ii. The crowning of Joshua (6:9-15)
- III. The Question Concerning Fasting (7:1 - 8:23)
 - a. Bethel seeks favor with God (7:1-3)
 - b. The question about fasting (7:4-7)
 - c. The call to sincere religion (7:8-14)
 - d. The renewal and completion of God's covenant (8:1-17)
 - e. The joyous state of God's people (8:18-23)
- IV. The Two Burdens (9-14)
 - a. The First Oracle (9-11)
 - i. The announcements to the nations (9:3-17)
 - ii. God will act on behalf of his people (10:1-12)
 - iii. The good shepherd (11:1-14)
 - iv. The foolish shepherd (11:15-17)
 - b. The Second Oracle (12:1 – 14:21)
 - i. Judah's victory (12:1 – 13:6)
 - ii. The Lord's victory (13:7 – 14:21)