

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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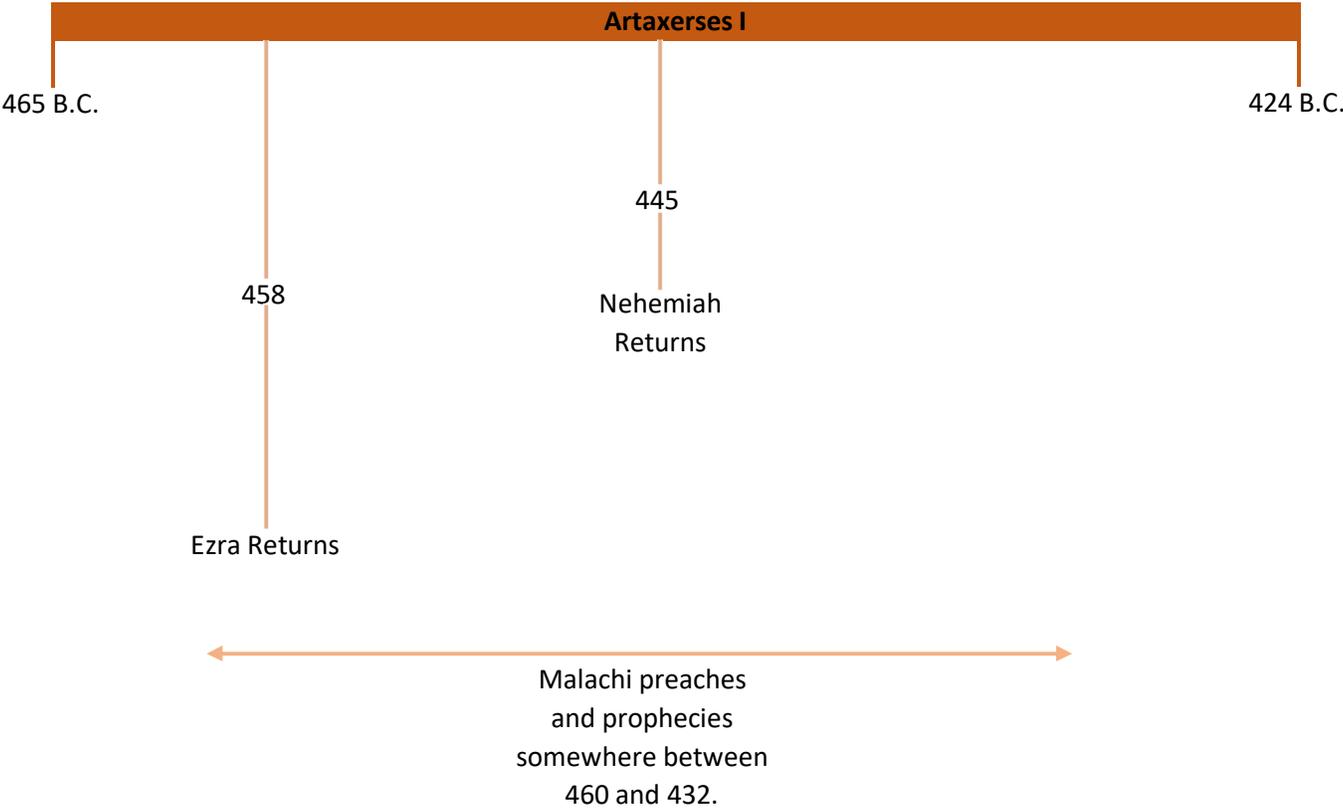
Lesson 10 – Introduction to Malachi

Author

Malachi means “my messenger”, therefore presenting two possibilities for the book’s authorship. The first is that Malachi is a proper name and the book was written by a man named such. The second is that the word is used for its meaning and the book was written anonymously by someone calling himself God’s messenger. George L. Robinson suggests that it “may reasonably be regarded as an abbreviation of *Malakhiyah*, meaning ‘messenger of Jehovah’” (*The Twelve Minor Prophets*, p. 157). Whichever is the case, we can see from verse 1 that the true author is Jehovah and that He is addressing Israel.

Date

The date is difficult to pinpoint since there are no specific, dated events to reference. Some writers have defended a date as early as 470 B.C. while others as late as just before the Maccabees around 200 B.C. Probably the best indicator, though, is the similarities between the conditions described in Nehemiah and those found in Malachi. Since we know specific dates for Nehemiah, a ‘best-guess’ range for Malachi can be produced:



Background

- **The first contingent of exiles return under the leadership of Zerubbabel the governor and Joshua the high priest.** 536 B.C.
- **Encouraged by the preaching of Haggai and Zechariah, the people rebuild the temple.** 520 – 516 B.C.
- **Ezra returns with a second group of exiles and restores knowledge and respect for the law** 458 B.C.
- **Nehemiah returns and rebuilds the walls of the city.** 445 B.C.

Style

The Didactic-Dialectic Method		
		
An assertion or charge is made	A supposed objection is raised	A refutation to the objection is presented

Earlier prophets had usually followed the rhetorical development of ideas. Malachi found this method of presentation better for his purposes and the style ended up becoming universal in the Jewish schools and in the synagogue.

Another characteristic of Malachi is his appeal to Jehovah as the source of his message:

“Saith Jehovah” (says the LORD)	3 times
“Saith Jehovah of hosts” (says the LORD of hosts)	21 times
“Saith Jehovah, the God of Israel (says the Lord, the God of Israel)	1 time
	25 times

This appeal to Jehovah as the spokesman, and the prophet’s own presentation of truth, give to his message a spirit of authority and conviction that reached the hearts of some of his listeners, producing results, though they probably were not phenomenal.

Message or Lessons

Indifference to both the moral and ceremonial aspects of the law	Worship was in a state of decay	The Jews were divorcing their wives and marrying heathen women	There is eternal discipline in the law
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Outline

- I. Condemnation of the priests' faithlessness (1:2 – 2:9)
 - a. Jehovah's love for Israel (1:2-5)
 - i. The divine love asserted (v. 2)
 - ii. The divine love demonstrated (v. 3-5)
 - b. Rebuke of the faithless priests and people (1:6-14)
 - i. Worthlessness of the people's sacrifices (vv. 6-8)
 - ii. Better to close the temple (vv. 9-10)
 - iii. A superior service rendered among the Gentiles (vv. 11-13)
 - iv. The curse of Jehovah (v. 14)
 - c. Curse pronounced upon the faithless priests (2:1-9)
 - i. Immediate reformation the only way of escape (vv. 1-4)
 - ii. Covenant with Levi an the ideal priest (vv. 5-7)
 - iii. The apostate priests and their disgrace (vv. 8-9)
- II. Condemnation of divorce and mixed marriages (2:10-16)
- III. Day of the Lord – Condemnation of religious indifference and skepticism (2:17 – 4:6)
 - a. Jehovah's approach in judgment (2:17 – 3:6)
 - i. Their question, "Where is the God of justice?" (2:17)
 - ii. Jehovah's appearance as a refining fire (3:1-2)
 - iii. Purification of priests and people (3:3-5)
 - iv. Jehovah's unchangeableness (3:6)
 - b. Wrongful withholding of itnes and offerings (3:7-12)
 - i. The people's fickleness and Jehovah's curse (vv. 7-9)
 - ii. Jehovah's bountiful reward for their respect and faithful discharge of duty (vv. 10-12)
 - c. New defense of Jehovah's justice (3:13 – 4:3)
 - i. Complaint: the wicked prosper, the righteous suffer (3:13-15)
 - ii. Separation of the pious from the wicked (3:16-18)
 - iii. Utter destruction of the wicked (4:1)
 - iv. Exaltation and glorification of the righteous (4:2-3)
 - d. Closing admonitions (4:4-6)
 - i. Exhortation to faithful observance of the law (v. 4)
 - ii. Elijah the messenger and his work of preparation (vv. 5-6)