

The Minor Prophets

Haggai

Zechariah

Malachi



THE MINOR PROPHETS:
Zechariah, Haggai, Malachi

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Lesson 1. The Prophets: Interpreters of Israelite History

(The following outline and notes are taken from a lecture by Phil Roberts presented at the Florida College Lectures in 1989. Much of the material is either summarized in my own words or taken verbatim from the text of this lecture.)

I. INTRODUCTION

- A. In reading and studying the Minor Prophets, it is often difficult for us to detect the exact flow of their thought throughout a book. When we study from section to section, or chapter to chapter, their material may seem somewhat disorganized. It often does not fit into a neat outline (like a lot of sermons).
- B. However, by considering the role of the prophet and his purpose, it is possible to uncover an overall pattern that all the prophets follow. By the guidance of the Holy Spirit, they were God's interpreters of history.

II. THE HISTORIANS OF ISRAEL

- A. There are three ways to understand the role of the prophets.
 1. They are *Spokesmen for God*, serving as "forthtellers," speaking what God put in their mouth.
 2. They are *Preachers of the Covenant*, relating their message to God's previous promises to the nation of Israel. These covenants were made with or through Abraham, Moses and David.
 3. They are historians, or *Interpreters of the Israelite's History*.
- B. Biblical evidence suggests the prophets were the ones to record the history of the people.
 1. Very often in Samuel and 1 Kings, there is a brief inscription at the end of each king's reign. It tells us the rest of the acts of this king are in the book of the chronicles of the kings of Judah and/or Israel. (For example, 1 Kings 16:20).
 - a. Consulting the two books of Chronicles does not always yield the promised information. (For instance, notice the inscription in 1 Kings 16:27 concerning Omri. Yet, no such account exists in Chronicles.)
 - b. This suggests that at least some of the references to "chronicles" are official archives or records.
 2. However in Chronicles, a similar inscription at the end of the reigns of the same kings directs readers to the books of prophets. These are men such as Samuel, Nathan and Gad (1 Chr. 29:29), Iddo and Ahijah (2 Chr. 9:29), Shemaiah and Iddo (12:15), Jehu (20:34), Isaiah (26:22) and other prophets. (For example, compare 1 Kg. 14:29 and 2 Chr. 12:15).
 3. The suggestion is that these historical records were being kept and written by the prophets themselves.

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- C. This is also suggest by the way the Jews have always arranged the Old Testament books.
1. Our English Bible separate the prophets from the historical books.
 2. The Jews use only three classifications: the Law, the Prophets and the Writings. the Prophets are divided into Former and Latter, the Latter Prophets match our Prophets, but the former prophets are the historical books of Joshua, Judges, 1 and 2 Samuel and 1 and 2 Kings.
- D. The prophets knew there was a purpose to history, unlike other ancient civilizations. God has a purpose for Israel's history. This is why the reigns of various kings were not just records. They were a history that was part of God's design for Israel, and ultimately, the whole world.

III. PREACHER OF THE COVENANTS

The prophets knew what God' purpose for Israel was because He had revealed it in various covenants of his people. As a result, the prophets were preachers of the covenants.

A. The Three Covenants

1. The Abrahamic Covenant - This covenant with Abraham meant God has a chosen people, Abraham's seed. All nations would be blessed through them. His seed would be a great nation to whom would be given the land of Canaan.
2. The Mosaic Covenant - This specified the terms under which God would accept the nations. Both blessing and curses were attached, based on their obedience or rebellion.
3. The Davidic Covenant - This spoke of the time when God would establish His everlasting kingdom from the seed of David himself.

B. The Nature of Each Covenant

The chart below, taken from the lecture, indicates how the covenant made through Moses differed from the other two. It was bilateral, dependent on the obedience of the people in order for them to inherit blessings. The other two were unilateral, meaning God would provide the opportunity for these blessings, ultimately to all men, based on His own initiative.

<u>Abraham</u>	<u>Moses</u>	<u>David</u>
Unilateral	Bilateral	Unilateral
Faithfulness of God	Faithfulness of Man	Faithfulness of God
Blessings Only	Blessings and Cursings	Blessings
Permanent	Temporary	Permanent
Fulfilled in Christ	Replaced in Christ	Fulfilled in Christ

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1. While the covenants with Abraham and David were unconditional, the covenant with Moses was conditioned on obedience.
2. By the time the prophets came on the scene, during a time of crises for the nations of Israel and Judah, the people had forgotten their obligation. They were only seeing their history in light of the covenants of Abraham and David, ignoring the warnings of judgment and punishment for sin promised by Moses.
3. The purpose of the prophets was threefold:
 - a. To warn the nations of the coming judgment;
 - b. To explain why the judgment had come upon them;
 - c. To give assurance, at least to a remnant, of a hope that lay beyond the judgment.

IV. THE PROPHETIC PARADIGM

The prophets went beyond simply explaining the crises the Israelites were facing in their own time. They went to explain how this fit into God's dealings with the nation and his eventual plan of redemption. Therefore they present an overall view, or paradigm, which pervades their writings. There are eight basic points summed up in this interpretation of history.

A. *The Lord of History*, Hos. 4:1

1. When the prophets begin their message with "thus saith the LORD" or a similar phrase, they go beyond their identification as God's spokesman. God's word is the cause of all history, not just a prediction of it (See Isa.44:24-28)
2. By this absolute control of history, God is able to spell out covenant and say what he will do.

B. *The Election of Israel*, Hos. 11:1

1. God chose the seed of Abraham, the nation of Israel, as the instrument thorough whom He would bless all nations. Am. 3:2
2. The prophets continually reminded the nations of her privileges and blessings. Am. 2:9-11; Hos. 8:12
3. With these blessings came a promise from the people they would keep God's law. Ex. 24:3,7; Josh. 24:21

C. *The Rebellion of Israel*, Hos.11:2

1. Israel failed to give attention to their agreement to obey God's law, holding to a national version of the doctrine that one cannot fall from grace.
2. As a result, the prophets make numerous appeals to this covenant in citing the sin of the people and urging them to obey. Hos. 8:12; 4:1,2; Am. 5:210; Mic. 2:2; 3:8; Mal.2:11

D. *Judgment to Come*, Hos.9:3

The prophets warned of consequences to come when God brought judgment upon the people. Not surprisingly, many of their warnings match those of the curses God promised when making a covenant with Moses.

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Cp. Am. 5:11 with Deut.28:30; Hos. 9:11,16 with Deut. 28:18; and Deut.28:49-68; Lev.26:27-39 with Hos. 9:7; Am.4:2,3; 5:27; 9:8,10; Mic. 4:10

E. *Divine Compassion*, Hos. 11:8

1. When judgment came, God did not forget His people. Even though they deserved total destruction, God did not treat them this way. This is easy to understand in light of God's eventual purpose to redeem man from sin.
2. Where as the curses came from the Mosaic covenant, God's compassion stems from His covenant with Abraham . The statements of the prophets reflect this. Hos. 2:14,15,19,23; Am. 4:6,11; Mic. 7:18-20

F. *Call to Repentance* , Hos.14:1,2

God could not bring back His people apart from their will. Thus the need for the nation to repent. This message could be inserted at various places within the paradigm. Am. 5:14-15; Joel 2:12-13 (Note this attitude displayed by Daniel in Dan. 9:4-19)

G. *Redemption and Restoration*, Hos.14:5

1. Although the short-term preaching of the prophet usually centered around the Mosaic covenant, benefits promised in the future were tied to the Abrahamic and David covenants. Gen.22:17; cp. with Joel 3:1-2; Mic.4:10a-12
2. On one level, the prophets promise the Israelites a return from captivity to the homeland. Yet, this physical restoration was but a prelude to the spiritual fulfillment of Abraham and David's covenants through Christ. Mic.4:6-7; Joel 3:18; Am. 9:11,3

H. *The Kingdom of God* Is.49:6

On the basis of God's promises to Abraham and David, God was able to explain that His kingdom would not only be for Jews, but all nations. This message is foretold by the prophets. Mic. 4:1,2; 5:7; Zech.9:9,10

CONCLUSION

An understanding of the covenants God made with Abraham, Moses and David help us to see God's intention for his people and, ultimately, all mankind. The Minor Prophets used these as backdrop when trying to reach the people to whom they prophesied. When we understand the various elements of their message, we will not feel disoriented when lacking a defined outline of their writings. Rather it is possible to relate all of their prophecy to these key elements by which they interpreted the history of Israel to the people.

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Lesson 2. Haggai

INTRODUCTION

Haggai was a prophet of God with one message: Complete the temple of God. We know little of Haggai except that he returned to Judah with Zerubbabel in the first group from Babylon and that he was a contemporary of Zechariah. He states that the word of God came to him in the second year of Darius (520 B.C.). For fourteen years the work on the temple had been suspended due to the oppression of the nations nearby. A drought had come upon the land, and Haggai revealed that it was due to the neglect of the temple. The language of Haggai was strong, concise and earnest but it also contained hope, promising that peace would come (2:9) and the other nations would be overthrown (2:21,22).

A. First message - Divine reproof , 1:1-15

1. Read Ezra 4:1-24 in order to understand why the people had ceased building the temple.
2. What were the people saying about the temple? How did Haggai reply?
3. Describe the suffering of the nation (vs.6).
4. Why was the nation suffering?
5. How did the leaders of the nation respond to Haggai's message?

B. Second message - Divine remedy , 2:1-9

1. Some of the people had seen Solomon's temple (vs.3). How old would they have been?
2. Why were those that saw the previous temple discouraged?
3. Why does God tell them to be strong and fear not?
4. Was God as pleased with this temple as that of Solomon? Why, given that it was not as grandiose?

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C. Third message - Divine Explanation , 2:10-19

1. Evidently, after the people began to rebuild the temple, they were disappointed that God did not bless them faster. What reason is given by God?

2. What two points were made to the Priests by the questions of Jehovah?

3. Note that God promised to bless them from that day.

D. Fourth message - Divine Encouragement , 2:20-23

1. What is promised to Zerubbabel?

2. Read Matthew 1:12,13. What was Zerubbabel's role in the coming of the Messiah?

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Lesson 3. Zechariah 1:1-6

Reading: Zechariah 1:1-6

Assignment

1. Read the entire book. Compile a list of similarities or differences with Haggai.
2. Find and review an outline of the book.
3. Pick out two sets of verses: one that you feel teaches a clear message and one that appears very difficult to understand.

Introduction:

Zechariah is called to prophecy to God's people only two months after Haggai, yet their prophecies are written in markedly different styles. However, they complement each other well in encouraging the people to give their full attention to serving God (Ezra 5:1; 6:14).

Zechariah means "whom God remembers." He was the grandson of Iddo, who was also a prophet. Nehemiah 12:4 lists Iddo as one of the Levitical priests that returned to Jerusalem with Zerubbabel. Zechariah then was probably a young man then called by God, as his grandfather served God in the dual roles of prophet and priest.

A. Characteristics of the book

Zechariah's book is the longest of the minor prophets and is considered by many to be the hardest book of the Old Testament to understand. (I'll be interested in your opinion at the end of our study).

The book is filled with Messianic references more frequently than any other. The Messiah in Zechariah is presented not as a lofty king but lowly, a betrayed and rejected savior reminiscent of Isaiah 53. Zechariah's language is unique for the Old Testament in its use of apocalyptic (highly symbolic) images much like those found in Revelation. The book also differs from other books of prophecy in emphasizing visions as a means of revelation and in the use of an angelic mediator.

Despite the difficulty in understanding its particulars, the overall message of Zechariah comes through clearly: God will cooperate with and bless those who are willing to submit to his will.

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B. Call to repentance , 1:1-6

1. What conditional offer does God make to them?

2. What phrase is repeated four times? Why was the point so important?

3. Read Ezra 9:6-9, Daniel 9:4-14 and Lamentations 2:17. How do they help to explain vs. 4-6?

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Lesson 4. Zechariah 1:7 - 3:10

Reading: Zech.1:7 - 3:10

Introduction:

Over five months after the word of God came to Haggai urging the people to build the temple, Zechariah is blessed with a series of eight visions revealing the plans of God. Zechariah is accompanied in the visions by an interpreting angel. The angel explains the visions and gives the messages of Jehovah to Zechariah. In this section are four of the visions. The prophet is assured that the temple will be built (1:16), those that oppress Israel will be terrified (1:21), Jerusalem will yet be chosen by God (2:12) and the nation (as signified by the priesthood) will be cleansed of its sins (3:4).

A. First Vision 1:7-17

1. Upon seeing the vision what question does Zechariah ask? What was the answer?
2. What question does the angel ponder?
3. How does Zechariah describe the angel?
4. What does God promise concerning his house?
5. What three blessings are assured by God in vs.17?

B. Second Vision 1:18-21

1. Horns are typically a sign of strength or power (Am. 6:13). What did they represent in Zechariah's vision?
2. What was the purpose of the four smiths?

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C. Third Vision , 2:1-13

1. Why had the man with the measuring line come?
2. What is the interpreting angel told to do?
3. Is Jerusalem of vv.4,5 a physical or spiritual city?
4. What image is used to describe the preciousness of Zion to God?
5. Read Isaiah 2:2-4 and Hebrews 12:22,23. What will be the fulfillment of vv.10-13?
6. Read Habakkuk 2:20.

D. Fourth Vision , 3:1-10

1. This vision concerns one man, Joshua, the high priest, but appears to represent both the priesthood and the nation.
2. How was Joshua clothed? What did this represent (Isaiah 64:6)?
3. What did Zechariah request?
4. What conditional promise is made in vs.7?
5. Who is the Branch (Isaiah 4:2, 11:1-10, Jer. 23:5; 33:15)?
6. What image of peace and security is given?

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Lesson 5. Zechariah 4:1 - 6:15

Reading: Zech.4:1- 6:15

Introduction:

The visions of the night continue as the angel awakens Zechariah to view four more visions. These four visions are much more symbolic and difficult to both picture and understand. However, again the interpreting angel aids the prophet in grasping God's message. A message of encouragement is given to Zerubbabel that the temple will be completed (4:9). Two visions in chapter five portray the of God against wrongdoers and wickedness. Finally, in the last vision God's judgment over the wicked nations is seen and a future day is revealed when the Branch (Messiah) shall be both priest and king.

A. Fifth Vision 4:1-14

1. Describe the vision. What did Zechariah ask?
2. To whom was the word of God addressed? What was he told?
3. Further encouragement is given. What had Zerubbabel accomplished? What would he accomplish?
4. What purpose did the two olive trees serve? They symbolize two anointed ones. Who might they have been?

B. Sixth Vision 5:1-4

1. The roll or scroll is the same as a book is to us, i.e. it contained a written message.
2. What message did the roll contain?
3. What two groups would be affected by the roll?

C. Seventh Vision, 5:5-11

1. An ephah was a barrel or basket large enough to contain a woman. The talent or round piece of lead was the lid to the ephah.
2. Who was in the midst of the ephah? What was she called?

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3. Who carried away the ephah? Where was it carried?

D. Eighth Vision 6:1-15

1. What did the chariots represent?

2. Compare vs. to 1:11.

3. What does it mean that Gods spirit was quieted in the North?

4. What was given to Joshua?

5. In vs.12-13 five statements are made regarding what the Branch will do. List the statements and find a New Testament reference that shows each fulfilled in Christ.

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Lesson 6. Zechariah 7:1 - 8:23

Reading: Zechariah 7:1 - 8:23

Introduction:

In 518 B.C. the word of Jehovah came to Zechariah again two years after the eight visions of the night. Men had traveled from Bethel to inquire of the priests and prophets God's will regarding certain fast days. God chose Zechariah to be his spokesman not only to Bethel but to the whole nation in answering their question.

An answer indeed is given to the question, but God uses Zechariah to also teach the people of the general conduct expected of them. IN chapter eight, the prophet continues to be blessed with revelations of the future prosperity to be enjoyed by the nation if they served God.

A. Questions regarding fasting 7:1-15

1. Why did the men of Bethel come to Jerusalem?
2. Note that in chapter 7 and 8 four fasts are mentioned: fourth month, fifth month, seventh month and tenth month. Each fast was originated by man and commemorated a tragic event some seventy years prior. The question appears to address whether the fasts are still necessary.
3. What objection did God raise to the fasts? To what should they listen?
4. List the actions God required of the people instead of fasts?
5. What had their forefathers done to avoid hearing the word of God? What resulted from this action?

B. Return of Jehovah, 8:1-8

1. What would Jerusalem be called?
2. What would be the condition of the elderly? The young?
3. God offers to have them as this people on what condition?

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C. Promises and conditions, 8:9-17

1. What are they urged to continue (vs.9)?
2. Describe their prosperity (vs.12). To what does God compare his saving the nation?
3. Did God repent of his decision to punish their fathers? If then he has decided to bless them what should they do?
4. What are the things God hates?

D. Further answer regarding fasting 8:18-23

1. What would the four days of fasting become?
2. Where would the nations come to seek God? Why there?

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Lesson 7. Zechariah 9:1 - 11:17

Reading: Zechariah 9:1 -11:17

Introduction:

Chapter nine begins the third and final section of Zechariah's book. It appears to be written in a much later period, perhaps when Zechariah was an old man. The nation was suffering through difficult times, and Jehovah called on Zechariah once more to comfort and encourage the people. This third section can be divided into dealing with heathen nations (9:1) and that dealing with Israel (12:1), both introduced as the burden of Jehovah.

Messianic references are interspersed throughout the section. Typically he is viewed as rejected but triumphant. The vision of the Messiah presented in 9:9-11 and 11:12-13 could only be that of Jesus. The view of a future triumphant king would be comforting, but in addition much of this section also contains prophecy that was fulfilled before the coming of the Christ.

A. Burden of the foreign nations 9:1-7

1. Two nations are discussed here: Phoenicia (Tyre and Sidon) and Philistia (Ashkelon, Gaza, Ekron and Ashdod).
2. What would happen to Tyre? Read also Ezekiel 26:3-21.
3. What would the Philistines become?

B. The lowly king 9:8-10

1. How would Judah react at the sight of its King?
2. Describe the characteristics of his reign. Read Isaiah 11:1-5 and Jeremiah 23:5,6.
3. Read the fulfillment of this prophecy in Matthew 21:1-11 and John 12:13-19.

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C. Redemption of God's people 9:11-10:12

1. What do Judah and Ephraim represent?
2. Against whom would the sons of Judah be set?
3. What three groups had provided false guidance?
4. Who was the corner-stone (Eph.2:20)?
5. What two groups would God save, bring back and have mercy on?
6. The bringing forth of his people from Egypt and Assyria fulfilled Hosea 11:11.

D. Lessons of the shepherds 11:1-17

1. The flock of God was being destroyed, but what did the possessors of the flock say?
2. Zechariah is appointed to feed the sheep; what were his two staves?
3. Despite cutting off the unrighteous shepherds (vs.8), the flock does not seem to appreciate God. What is allowed to happen to the flock?
4. How were vv.12-13 fulfilled?
5. What did God promise to do to the worthless shepherd?

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Lesson 8. *Zechariah 12:1 - 14:21*

Reading: Zechariah 12:1 - 14:21

Introduction:

This final part of the book of Zechariah again concerns the "burden of Jehovah," but this time as it relates to Israel. Jehovah reveals that the new spiritual body will have an indestructible and holy character. Here, several times, are described the conflict of the worldly nations against God's people. God is always there to protect his people and deliver them from their oppressors. While the entire section seems to describe the future, spiritual kingdom, there are once more very specific details about the life of the coming Messiah. Thus, the book ends on a high note, a message of hope and expectation.

A. Burden of Jehovah, 12:1-9

1. How is Jehovah described?
2. The nations would have difficulty incoming against Jerusalem. What did God make Jerusalem to them?
3. What happened to the horses of the nations?
4. What would God make the chieftains of Judah?
5. Like what would God make the feeble? The house of David?

B. God's Grace, 12:10 -13:6

1. What would be poured on the house of David?
2. Who was pierced ((John 19:37)? Afterwards how would the people react?
3. What did God provide for their sins and uncleanness?
4. How would parents treat their sons who prophesied falsely? How would these prophets come to feel?

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C. Purifying and Testing of the People, Zech.13:7 - 14:8

1. Read Matthew 26:31 and Mark 14:27. How was 13:7 fulfilled?
2. What operation would be refined?
3. The times would come when the spiritual kingdom would be attacked. When things would be the darkest what would happen (vv.6-8)?

D. A Universal Kingdom, 14:9-21

1. How would God treat the nations that came against Jerusalem?
2. Eventually what would the nations do in Jerusalem rather than fight?
3. What would God do to the nations which did not go to the feasts of tabernacles?
4. What would every pot in Jerusalem be?

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Lesson 9. Malachi 1:1-14

Reading: Malachi 1:1-14

Introduction:

Malachi is best known as the last book of the Old Testament. Following this book over 400 years of silence prevailed until the angel appeared to Zacharias (Luke 1:11) during his Temple duties. Despite the brevity of his account Malachi wrote much which prepares the hearts of the people for the coming Messiah. He spoke of the forerunner of the Christ (4:5-6). But primarily he rebuked the nation for its indifference to both the letter and the spirit of the law. The people were no longer worshipping God properly nor was their treatment of one another acceptable to God. Malachi writes the imagined responses of the people to the chastisement of Jehovah and through this method shows the hypocrisy of the nation.

A. Introduction.

1. Read the entire book twice.
2. List the number of times Malachi puts a response in the mouths of the people.
3. List the Prophetic references.
4. Read Ezra 7-10.

B. The Love of God, 1:1-5

1. Did the nation believe God loved it?
2. What had God done which proved His love?
3. What would men call Edom?
4. Be prepared to discuss the story of Jacob and Esau and the nations resulting from each.

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Lesson 10. Zechariah 4:1 - 6:15

Reading: Malachi 2:1-17

Introduction:

In this chapter, God continues His rebuke of the nation but focuses his wrath toward two groups: the priests and those that were divorcing their wives to marry foreign women. God reminds the priests of the covenant He had formed with Levi and of their responsibilities to the people. Instead of nurturing the nations they had caused many to stumble and had corrupted the covenant. In bitterly strong language He promises to reject the sacrifices of their feast days (2:30).

Those who married foreign women were also violating the covenant God had made with the nation. To compound their sin they were also treating their wives treacherously in order to have the other women. God confirms His hatred of the practice of putting away.

A. Rebuke against the Priests, 2:1-9

1. What were the priests to do with the commandment of God?
.....
2. Note that God called the feasts their feasts. What would he do with the dung of the feasts?
.....
3. Read Numbers 25:12-13 regarding God's covenant with the Levites.
.....
4. What role was the priest to play (vs.7)? Read Leviticus 10:11 and Deuteronomy 17:8-13, 33:8-11. List the duties of a priest.
.....
5. What had the wicked priests done?
.....

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B. Divorce and foreign wives, 2:10-16

1. Read Exodus 34:16. How had Judah profaned the holiness of God? Why was this action so dangerous?

2. Whose tears to you believe are referred to in vs.13? What was the result of the tears?

3. What had God sought from the nation?

4. Read Genesis 2:24. What does God hate? Why, given that he allowed this action under the Law?

C. Weariness of God, 2:17

1. What two statements had wearied God? How would you respond to each?

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Lesson 11. Malachi 3:1 - 4:16

Reading: Malachi 3:1 - 4:6

Introduction:

In these final two chapters of the Old Testament, the rebuke of God continues against the people. Here, however, the rebuke is combined with promises of a coming age of glory and blessings to be prelude by the messenger of God (3:1), Elijah (4:5), who would prepare the way of the Lord.

Malachi uses to great effect his method of putting objections into the mouths of the people. Their self-satisfaction, refusal to see their sins, and their criticism of God is seen as extremely distasteful to God.

The book ends where the New Testament begins i.e.. the story of John the Baptist who prepared the heart of the people to receive their Messiah.

A. A Day of Judgment, 3:1-6

1. The messenger would prepare the way for the Lord. Read Isaiah 40:3-5 and Mark 1:3-4.
2. In what two ways would the Lord deal with the sons of Levi?
3. List the sinners mentioned in vs.5.
4. Why were the sons of Judah not consumed?

B. Charges against the People, 3:7-18

1. How did the people respond to God's offer to return?
2. How had the people offended God? Could we do similarly today?
3. If they paid the whole tithe what would God do for them?

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4. What stout words did the people speak against God? Compare to 2:17.

5. What would God do for those that feared him and thought on his name?

C. Elijah the prophet, 4:1-6

1. Contrast what would happen to the wicked with those that feared the Lord.

2. Elijah would come before what day?

3. Who was Elijah (Matthew 11:11-14)?

4. Read Luke 1:76-80.

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Lesson 12. Between the Testaments

Reading: Handouts

Introduction:

Because Malachi was the last book of the old Testament and he closes his book by referring to the coming of John the Baptist, it is fitting that we study the events which transpired between the close of the book and the angelic announcement to Zacharias (Luke 1:11). In many ways the period is a fulfillment of Zechariah's prophecy that the sons of Zion would be stirred up against the sons of Greece and would prevail (Zech. 9:13-16). Despite the invasions of Alexander and later the Romans (who inherited the Grecian culture) the Jewish way of life did prevail until the coming of Jesus and there were many common people, relatively unspoiled by the influences of the world, who were anxiously awaiting the Messiah.

At the same time the story of the period is one of corruption in the priesthood, loss of national autonomy, divisions into political and religious parties, all of which helps us to understand why the Jewish leaders were so opposed to Jesus.

I. Identification

Identify the following people or dynasties:

- Alexander the Great

- Ptolemies

- Seleucids

- Antiochus Epiphanes

- Hasmonaean

- Judas Maccabaeus\Jonathan Maccabaeus

- Hyrcanus II

- Aristobulus II

- Antipater

- Herod the Great

- Pompey

THE MINOR PROPHETS:
Zechariah, Haggai, Malachi

Lesson 13. Review

A. Haggai

1. How many years had the people spent in Judea since returning from Babylon? Why had they not complete the temple?
2. Who was the governor the nation? Who was the high priest?
3. Assume that the word of Jehovah came to Haggai on September 1, 520 B.C. List the dates of each subsequent revelation. What was the main message of each revelation?
4. Why did the people not prosper? When did God tell them they would begin to be blessed by him?
5. What honored position did Zerubbabel have related to the coming of the messiah?

B. Zechariah

1. Assuming the same date as 3. above, on what three dates did the word of God come to Zechariah?
2. Give a brief description of each of the eight visions Zechariah had during the night described in 1:7 -6:15. How was Zechariah able to understand the message of the visions?