

# **THE POST-EXILIC PROPHETS**

## **A Study Guide**

(A Guide to the Recorded Lecture Series)

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# THE POST-EXILIC PROPHETS

(Outline of the Recorded Lecture Series)

## Lecture I

### SCOPE OF THE COURSE

- A. Historical Background
- B. Special Introduction
  - 1. Haggai
  - 2. Zechariah
  - 3. Malachi
- C. Exposition of the Post-Exilic Prophets
- D. Preaching Values

### PART ONE: HISTORICAL BACKGROUND

#### I. The Exile

- A. Major International Power Shift
  - 1. Nabopolossar founded the Neo-Babylonian Empire in 626 B.C.
  - 2. With the Medes and the Scythians, the Babylonians captured Assyria.
    - a. Asshur, 614 B.C.
    - b. Nineveh, 612 B.C.
    - c. Haran, 610 B.C.
  - 3. Egypt entered the picture
    - a. Reunification of Egypt by Psammetichus I, founder of the XXVI Dynasty
    - b. Necho becomes Pharaoh in 609 B.C.

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4. The issue of world dominance was settled at the decisive Battle of Carchemish in 605 B.C.

- a. Babylon became dominant.
- b. Egypt was in eclipse.

## B. The Exile Itself

### 1. Phase One

- a. After the Battle of Carchemish, Nebuchadnezzar swept down to Jerusalem and took captives sometime between April and August of 605 B.C.
- b. Daniel and his friends were part of this Exile.

### 2. Phase Two

- a. Jehoiakim died and was succeeded by Jehoiachin.
- b. In March, 597 B.C., Nebuchadnezzar deposed Jehoiachin and took him into Exile along with Ezekiel and many others.
- c. Nebuchadnezzar placed Mattaniah on the throne of Judah and renamed him Zedekiah.

### 3. Phase Three

- a. Zedekiah revolted against Babylon.
- b. Nebuchadnezzar's armies laid siege to Jerusalem.
- c. The city fell in 586 B.C. and many others were taken into captivity.

## C. The Life of the Exiles

1. Political, religious and intellectual life
2. Commercial opportunities
3. Precursors to the Synagogues
4. The exile was God's punishment.

## II. The Return

### A. The International Power Shift

1. Cyrus founded the Medo-Persian Empire in 550 B.C.
2. Babylon formed a protective alliance against Cyrus.
3. In 539 B.C., Cyrus conquered Babylon.

### B. The Return Itself

#### 1. Phase One

- a. Cyrus allowed Judah to go home.

##### (1) The Cyrus Cylinder

## Lecture II

- (2) The Scriptural Presentation: II Chron. 36:22-23; Ezra 1:1-4; 6:3-5.

- b. Sheshbazzar (Zerubbabel) was the leader.
- c. The Temple foundations were laid.
- d. After being rebuffed, the Samaritans complained to Cambyses, who ignored their complaints.
- e. Later, they complained to Pseudo-Smerdis, who issued a restraining order.
- f. The people turned to their own selfish priorities.
- g. The course of the Persian Empire

- (1) Cyrus died in 530 B.C.
- (2) Cambyses succeeded him (He is called by his title Ahasuerus in Ezra 4).
- (3) In 522 B.C., a man named Gaumata claimed to be Bardiya and usurped the throne. He is known as Pseudo-Bardiya (or Pseudo-Smerdis). In Ezra 4, he is called by his throne-name, Artaxerxes.

- (4) Darius, a general of Cambyses, executed Pseudo-Smerdis and became Darius II Hystaspes in 522 B.C.

2. Phase Two. Under Ezra in 458 B.C.

3. Phase Three. Under Nehemiah in 445 B.C.

## PART TWO: SPECIAL INTRODUCTION

### I. The Biblical Context

#### A. The Post-Exilic Period

1. The Dates: 539 B.C. through 409 B.C.
2. The Duration: 130 years

#### B. The Biblical Books, Probably In the Order Written

1. Haggai
2. Zechariah
3. Esther
4. Ezra
5. Chronicles
6. Malachi
7. Nehemiah

#### C. A More Precise Sequence

1. Ezra 1-4 covers the years 539-522 B.C.
  - a. Edict of Cyrus
  - b. First return
  - c. Subsequent actions
  - d. The Samaritans' actions
2. The Ministry of Haggai and Zechariah
  - a. The events of 520 B.C.

- (1) August 29, Haggai's first sermon
- (2) September 21, The peoples' response
- (3) October 17, Haggai's second sermon
- (4) November, Zechariah 1:1-6
- (5) December 18, Haggai's third and fourth sermons

- b. February 519 B.C., Zechariah's night visions
- c. Zechariah's answer to the delegation in 518 B.C.
- d. Temple complete in March of 515 B.C.
- e. Zechariah 9-14, probably written about 490 B.C.

3. Events of the Book of Esther took place from 483-474 B.C.

4. Second return under Ezra in 458 B.C.

5. The times of Nehemiah

- a. The third return in 445 B.C.
- b. First administration as Governor—445-432 B.C.
- c. Chronicles may have been written during Nehemiah's first administration.
- d. Malachi prophesied between 432 and 420 B.C.
- e. Nehemiah's second administration—420-409 B.C.

### II. Special Introduction to Haggai

#### A. The Prophet Himself

##### 1. His name

- a. Means "my festival"
- b. Equivalent to Greek "Hilary" or Latin "Festus"
- c. Born on Feast Day?

2. Without foundation although some insist the title **nabi**, prophet, suggests the possibility that Haggai is often referred to as a cult prophet.
3. Haggai 2:3: An old man? A young man?
4. Haggai 2:11: A priest? A layman?
5. Legends
  - a. Part of the "Great Synagogue" (recorded in the Talmud)
  - b. Writer of certain Psalms (according to the Septuagint and other ancient versions)

#### B. The Book Itself

1. Style: very metrical prose
2. Four short sermons: (1:1-15; 2:1-9; 2:10-19; 2:20-23)

#### C. The Situation

1. Temple in ruins
2. People involved with selfish activities
3. Most precisely dated ministry in the Canon

#### D. The Text: The Hebrew (Massoretic Text) is superior.

#### E. Unity: Although some question it, there is no reason to question the Book's unity.

### III. Special Introduction to Zechariah

#### A. Contrasted with Haggai

1. Very different from Haggai
2. What has been said of Zechariah
  - a. Rhapsodic preacher
  - b. Young man
  - c. A priest
  - d. Emphasized the spiritual dimension

### Lecture III

#### B. The Immediate Historical Context

1. Zechariah's first sermon (Zech. 1:1-6), preached in November of 520 B.C., occurs between Haggai 2:9 and Haggai 2:10.
2. After October 27, 520 B.C., the satrap Tattenai arrived on the scene to inspect the building. After investigation, he assisted in the project. These events took place prior to December 27, 520 B.C.
3. February 15, 519 B.C., Zechariah's series of night visions and the symbolic action (Zechariah 1:7-6:15)
4. December 7, 518 B.C., Zechariah answers the delegation (Zechariah 7-8)
5. Zechariah 9-14, probable date several decades later during the Greco-Persian Wars (probably about 490 B.C.)

#### C. The Man Zechariah

1. Name means "Yahweh remembers"
2. Of a priestly family
3. Ministry probably lasted at least 30 years.

#### D. Style

1. Exciting
2. Symbolic
3. Interesting forms
  - a. Narration of visions
  - b. Reports of symbolic actions
  - c. Direct discourse
4. Hebrew is pure, but with a few Aramaisms

## E. The Book

1. Section One: Zechariah 1:1-6
2. Section Two: Zechariah 1:7-6:15
3. Section Three: Zechariah, Chapters 7 and 8
4. Section Four: Zechariah, Chapters 9-14
  - a. Burden One: Zechariah 9-11
  - b. Burden Two: Zechariah 12-14

## F. Zechariah's Predictions

1. Many references to both first and second advents of Christ
2. Strong emphasis on the future of Israel

## G. Unity of the Book

1. The problem of Matthew 27:9-10
  - a. Although Zechariah 11:12-13 is quoted, Jeremiah is cited.
  - b. Explanations
    - (1) Matthew made an error.
    - (2) A scribe made an error.
    - (3) Matthew quotes an unknown work of Jeremiah.
    - (4) Jeremiah stood at the head of the scroll of the prophets.
    - (5) Zechariah was citing Jeremiah.
    - (6) Copyist's error based on a Greek abbreviation
    - (7) Use of a Testimonial list
    - (8) Matthew combined quotes from Jeremiah (18:2; 19:12) with the quote from Zechariah. Since Matthew's emphasis was on the purchase of the field, he quoted Jeremiah. In the lecturer's view, this is the preferred situation.
2. Chronological and historical difficulties

- a. Union of Israel and Judah  
Answer: Repatriates came from all the tribes. There was a need to unit geographical sections.
- b. Cities mentioned in 9:1-2 are seemingly independent.  
Answer: This is in a future, not a past context.
- c. Reference to teraphim and diviners  
Answer: A call to look to the lessons of the past.

## 3. Anti-supernaturalistic bias

It is reasoned that since Alexander's conquest is described, some scholars aver the Book must have been written later. Such an objection is based on a wrong presupposition.

4. Difference in style may be answered by differences in subject matter.

## LECTURE IV

### IV. Special Introduction to Malachi

#### A. The Historical Context

1. Events of the Book of Esther during the reign of Xerxes I (called Ahasuerus in Esther) in the years 483-474 B.C.
2. Xerxes assassinated in 465 B.C. and succeeded by his son, Artaxerxes.
3. The returns under Artaxerxes
  - a. Ezra's return in 458 B.C.
  - b. Jerusalem still basically in ruins
  - c. Nehemiah's return in 445 B.C.
    - (1) Nehemiah's first administration, 445-432 B.C.
    - (2) Nehemiah's second administration, 420-409 B.C.

- d. Malachi prophesied during the interim between the two administrations of Nehemiah during the years between 432-420 B.C.

## B. The Date of the Book

### 1. Definitely Post-Exilic

- a. The Jews were under a governor.
- b. The Edomites had been expelled.
- c. The Book post-dates Haggai and Zechariah for the Temple was rebuilt and its worship restored.
- d. The offenses and reforms are parallel to those mentioned by Nehemiah.

### 2. Possibly just before 458 B.C.

- a. A foreign governor was ruling when Ezra arrived.
- b. Foreign marriages were a major problem.
- c. No recent reform movements are described.
- d. No insistence on the covenant is offered.

### 3. Best date: Between 432 and 420 B.C.

- a. There is a close affinity between Malachi and Nehemiah. Note particularly these abuses:
  - (1) Behavior of the priests
  - (2) Neglect of the Temple
  - (3) Non-payment of tithes
  - (4) Desecration of the Sabbath
  - (5) Mixed marriages
- b. Malachi's appeal to law presupposes the reforms of Ezra.
- c. The people, not the State, were supporting the priests.
- d. Malachi 1:8 may indicate a foreign governor.

- e. The interval between the administrations of Nehemiah allowed the resurgence of the very sins he had corrected.

## C. The Prophet

1. His name means "My Messenger." Some say that it is not a name but a title.
2. The Targum said the Book was written by Ezra.

## D. The Book Itself

1. Didactic discourse method
2. Simple, smooth prose

## PART THREE: EXPOSITION OF THE BOOKS

### THE BOOK OF HAGGAI

#### I. The First Sermon (1:1-15)

##### A. Wrong Priorities (1:1-4)

##### 1. Introduction: Darius Hystaspes

- a. "Darius" may be a title.
- b. Reckoning by a Gentile king indicates the "Times of the Gentiles."

##### 2. Sermon "by the hand of" Haggai was preached to Zerubbabel and Joshua.

##### 3. The people had failed to put God first.

##### B. A Challenge to Consider Their Ways (1:5-7)

1. Idiom: "set your heart upon" — Lay it to heart. Decide!
2. Your situation is a direct consequence of your ways.
3. Nothing you do is successful.



## Lecture V

### C. The Call to Build the Temple (1:8-11)

1. A time for action
2. Bring wood from the hills! Build!
3. Faith leads to obedience.
4. The Talmud says five things are missing from Zerubbabel's Temple.
5. Scanty return on great labor
6. God's judgment on disobedience
7. Correspondence of the state of God's house and God's retribution

### D. The Response to the First Sermon (1:12-15)

1. The people obey (1:12)
  - a. Haggai and Jonah—the two “successful” prophets of the Old Testament
  - b. The leaders obeyed first: the people followed.
2. Confirmation from God (1:13-15)
  - a. Haggai is speaking Yahweh's message.
  - b. Obedience allows the experience of Yahweh's presence.
  - c. However, Yahweh is not a “push-button” God!

## II. The Second Sermon (2:1-9)

### A. Discouragement from the People (2:1-3)

1. Date: October 17, 520 B.C., the last day of the Feast of Tabernacles
2. Work progress had been slowed by the festival seasons.
3. Discouragement stemmed from the old people.

### B. Encouragement from God (2:4-9)

1. Be strong and work.
2. Assurance of God's presence
3. Fear not! Most common Biblical command
4. Verses 6-9 have a future fulfillment:
  - a. Will be fulfilled by Yahweh of Armies
  - b. Time was indicated.
  - c. Scope transcends Zechariah's own time.
  - d. Not until the Second Advent will certain of these details occur.
  - e. Glory of the Temple
  - f. Will occur at Jerusalem
5. God's resources are not limited!

## III. The Third Sermon (2:10-19)

### A. The Question of Uncleanliness (2:10-13)

1. God's work must be done in God's way.
2. Cleanness is not contagious: uncleanness is!

### B. The Application (2:14)

1. Mere ritual is never effective.
2. Must have holiness

### C. Promised Blessing for Obedience (2:15-19)

1. Building must be done by clean workmen.

## Lecture VI

2. Circumstances were not changed very much in spite of changed outward actions.

## IV. The Fourth Sermon (2:20-23)

### A. Directed by Zerubbabel (2:20-21)



1. Same day as Sermon Three
2. Zerubbabel was thought of as a "loser."

## B. In the Shaking of Nations, Zerubbabel to Be God's Signet (2:22-23)

1. During a time of international upheaval
2. Zerubbabel was God's choice.

## THE BOOK OF ZECHARIAH

### I. The Opening Sermon

#### A. Circumstances (1:1)

1. Theme: God will preserve His people. Note the name of the prophet Zechariah, "Yahweh remembers."
2. Date:
  - a. Sequentially, Zechariah 1:1-6 comes between Haggai 2:9 and Haggai 2:10.
  - b. Date is important—may have been October 27th, 520 B.C.

#### 3. Dated by Darius

- a. Times of the Gentiles
- b. From the reign of Nebuchadnezzar to the reign of Christ

#### 4. The Word of Yahweh came to Zechariah.

### B. The Sermon (1:2-6)

1. The need for repentance (1:2)
  - a. Provides an introduction to the book
  - b. God's **intense** anger is emphasized.
  - c. Name "Yahweh" indicates sovereignty.
  - d. God's judgment

## 2. The command to repent (1:3)

- a. Directly connected with verse 2
- b. Yahweh of Armies is a characteristic term of God in the Post-Exilic Prophets.
- c. Turn back to God

## 3. The body of the warning (1:4-6)

- a. Do not be as your fathers (1:4)
- b. The peril of missed spiritual opportunity (1:5)
- c. The permanence of God (1:6)

## Lecture VII

### II. The Night Visions (1:7-6:8)

#### A. Introductory Matters

1. They are eight in number.
2. They are closely connected.
3. They are progressive.
4. They have a similar scope—present and future for Israel.

#### B. The Visions Themselves (1:7-6:15)

##### 1. The first vision (1:7-17)

###### a. The vision and its imagery (1:7-8)

- (1) The time of the vision (1:7)
- (2) The persons of the vision and their identity (1:8a)
- (3) The places and things of the vision and their identity (1:8b)

###### b. The vision and its meaning (1:9-17)

- (1) An explanatory word concerning the meaning (1:9-11)
- (2) A response concerning the meaning (1:12-17)

## Lecture VIII

2. The second vision (English—1:18-21; Hebrew 2:1-4)
  - a. The four horns (1:18-19)
    - (1) Presented (1:18)
    - (2) Request for information (1:19a)
    - (3) The response (1:19b)
  - b. The four craftsmen (1:20-21)
    - (1) Presented (1:20)
    - (2) Request for information (1:21a)
    - (3) The response (1:21b)
3. The third vision (2:1-13)
  - a. The man with the measuring line (2:1-5)
    - (1) Presented (2:1)
    - (2) The question (2:2a)
    - (3) The response (2:2b)
    - (4) The angelic encounters (2:3-4)
    - (5) God's precious protection (2:5)
  - b. Future joy of Zion and many Gentiles (2:6-11)
    - (1) Warning to gather (2:6-7)
    - (2) Promise to Israel (2:8)
    - (3) God's response (2:9)
    - (4) Israel's response (2:10)
    - (5) Gentiles' response (2:11)
    - (6) Yahweh will inherit Judah as His personal inheritance. (2:12)
    - (7) Yahweh's presence with Judah (2:13)
4. The fourth vision (3:1-10)

- a. The characters in the vision (3:1)
  - (1) Visions preceding this offered future comfort.
  - (2) Now assurance is given that the nation's own sin would be cleansed.
  - (3) "He" equals Yahweh Himself.
  - (4) Joshua, a representative of the people
  - (5) Angel of Yahweh: the Pre-incarnate Christ
  - (6) Satan is the accuser, the evil one.
- b. Yahweh's protection against Satan's attack (3:2)
  - (1) Here, Yahweh equivalent to the Angel of Yahweh
  - (2) Choice of Jerusalem remains in force.
  - (3) Exiles were rescued at the last moment.
- c. The sorry condition of Joshua (a symbol for Israel) (3:3)
  - (1) Filthy garments: state of pollution
  - (2) Satan had ample reason to accuse.
- d. Joshua's cleaning (3:4-5)
  - (1) Cleansing was Yahweh's activity.
  - (2) Reinstatement of the nation
  - (3) There is humor in Zechariah as he "gets into the act."
  - (4) The angel was issuing the commands.
- e. Israel's future restoration through the BRANCH (3:6-10)
  - (1) Verse 6 indicates solemn adjuration
  - (2) Charge to Joshua, a blessing contingent upon obedience

- (3) BRANCH: Messiah's springing from the House of Jesse
- (4) The stone: another symbol of Messiah
- (5) Seven eyes: symbolic of omniscience, or seven facets of a stone.
- (6) Removal of iniquity in one day: the sacrifice on Calvary becomes effective for the nation Israel at the Second Advent of Christ.
- (7) Judah's outward blessing during the millennium

#### 5. The fifth vision (4:1-14)

- a. The lampstand and its symbolism (4:1-5)
  - (1) This vision, an encouragement to Zerubbabel
  - (2) Zechariah describes this unusual lampstand and its setting as it burns in independent perpetuity—with the oil a symbol of the Holy Spirit.
  - (3) The olive trees are Zerubbabel and Joshua.
  - (4) Zechariah asks for further information.
- b. The purpose of the vision (4:6-10)
  - (1) God's work must be done in the power of God's Spirit.
  - (2) Zerubbabel will lay the headstone of the Temple amidst great celebration.
  - (3) Zerubbabel will complete the Temple, and that will be proof of Zechariah's credibility.
- c. A further explanation (4:11-14)
  - (1) Definite identification of the two olive trees—the two anointed ones—one governmental (Zerubbabel) and one priestly (Joshua)
  - (2) King and priest united only in the Person of Jesus Christ

### Lecture X

#### 6. The sixth vision (5:1-4)

- a. Introduction to the vision (5:1)
- b. Description of the vision (5:2)
- c. Nature of the vision (5:3)
- d. Implications of the vision (5:4)

#### 7. The seventh vision (5:5-10)

- a. The prophet's attention is aroused. (5:5)
- b. The ephah (5:6-7a)
- c. The woman (5:7b-10)

#### 8. The eighth vision (6:1-8)

- a. The presentation of the vision (6:1-3)
- b. The explanation of the vision (6:4-8)

### Lecture XI

#### 9. The symbolic action (6:9-15)

- a. The command to Zechariah (6:9-11)
- b. The words to Joshua (6:12-13)
- c. The memorial and the future (6:14-15)

### III. The Delegations from Bethel (7:1-8:23)

#### A. The Question of the Feasts (7:1-3)

- 1. What to do when the Temple is completed
- 2. A delegation from the city of Bethel
- 3. Idiom "Entreat"—literally, "to soften the face of."
- 4. Several feasts under question

#### B. The People's Selfish Motives (7:4-7)

1. They fasted only because of their own losses.
2. Yahweh rejected their fasts.
3. Yahweh ever asks for obedience, not mere ritual.

#### C. Call to Repentance (7:8-14)

1. An epitome of earlier teachings (7:8-10)
2. Manner in which these teachings were received (7:11-12)
3. Resultant judgment on people and land (7:13-14)

### Lecture XII

#### D. God Will Return to Israel with Holy Prosperity. (8:1-17)

1. Introduction (8:1)
2. God's return to abide with Israel (8:2)
3. God's return to Zion (8:3)
4. Zion's security (8:4,5)
5. God's power (8:6)
6. Regathering the dispersed (8:7-8)
7. The remnant's response (8:9-17)

#### E. Full Millennial Restoration (8:18-23)

1. Description of the Fasts
2. These are to become cheerful feasts.
3. The intent of the prophecy
4. Israel will have future blessing.
5. Israel will also be the source of blessing for the Gentiles.

### Lecture XIII

#### IV. Israel's Messianic Future (9:1-14:21)

##### A. Burden One (9:1-11:17)

1. Sudden rise of the world power (9:1-8)

- a. Burden (or Oracle), the heading, shows this to be an onerous prediction against Gentile nations surrounding Israel.
- b. Words against Syrian (Aramaean) areas.
- c. Words against Phoenicia
- d. Words against the Philistine cities

### Lecture XIV

- e. While the Gentiles fall, God protects His people.
- f. Verses 1-8 contain an account of the incursion of Alexander the Great, but some of the details await the Second Advent for their fulfillment.

#### 2. First Advent of Israel's Savior (9:9)

- a. Occasion of excited and irrepressible joy
- b. The King is the long-awaited Messiah.
- c. Between verses 9 and 10 is the entire Church age from Pentecost to the Rapture.

#### 3. Second Advent of Israel's King (9:10-10:1)

- a. Nullification of human military conflict
- b. Messiah will bring in true peace.
- c. Superior in power
- d. Will be the world ruler
- e. Restoration of Israel in verses 11 and 12 was partly realized in the Maccabean period, but will find completion in the Millennium.
- f. A mighty victory delivers Israel from Greece. Again, the Maccabean events offer some fulfillment.

#### 4. Restoration of Judah and Israel (10:2-12)

##### a. Spiritual restoration (10:2-4)

- (1) Idols and diviners offer false comfort.
- (2) The flock totally misled and scattered.
- (3) Yahweh's anger

## Lecture XV

- (4) Activity "from Judah"
- b. Military restoration (10:5-12)
  - (1) Judah totally victorious
  - (2) Yahweh is with them.
  - (3) Even enemy cavalry will be confounded.
  - (4) Maccabaeon times offer application, but fulfillment awaits the Second Advent of Christ.
  - (5) A picture of geographical and spiritual reinstatement of both North and South
- 5. The prophecy of the shepherds (11:1-17)
  - a. God's judgment on the Holy Land (11:1-3)
    - (1) Whereas Chapters 9 and 10 have spoken of Restoration and blessing, chapter 11 is a sad chapter speaking of Israel's sin.
    - (2) Description of the ruin of the entire land
    - (3) To what historical event do these verses refer?
  - b. Rejection of the Good Shepherd, the cause of devastation (11:4-14)
    - (1) Feed the flock of slaughter
    - (2) Many profiteer from the flock
    - (3) Reason for the need to feed the flock: Yahweh Himself will no longer pity the Gentiles who oppress Israel.

## Lecture XVI

- (4) Zechariah fed the flock with special attention to the poor and he took two symbolically named staves.
- (5) The three shepherds dismissed (or annihilated) in one month
- (6) The loathing of the flock for the Good Shepherd (enacted by Zechariah)
- (7) Israel's rejection of the Good Shepherd brings about His rejection of them, bringing a determinative act of judgment.
- (8) The breaking of the staves
- c. The final scourge upon Israel by the foolish shepherd the ultimate outcome of their sin (11:15-17)
  - (1) The prophecy of the acceptance of the false shepherd
  - (2) Although verses 16 and 17 find application in any destruction of Jerusalem, they find fulfillment in Antichrist.

## Lecture XVII

- (2) (continued)
- (3) Special consideration of the "thirty pieces of silver"
- B. Burden Two (12:1-14:21)
  - 1. Israel's deliverance and national conversion (12:1-13:1)
    - a. Future siege of Jerusalem (12:1-9)
      - (1) Confusion of Israel's foes (12:1-4)
      - (2) Judah's strength (12:5-9)

## Lecture XVIII

### b. Vision of the Messiah and the result (12:10-14)

- (1) It is necessary to understand this passage for a knowledge of Israel's future.
- (2) Some Jewish interpretations
- (3) Some Christian interpretations
- (4) The literal interpretation
- (5) Probably 13:1 should be connected with chapter 12. This cleansing must be taken with the mourning in 12:10-14.
- (6) National Israel will mourn for the "pierced one" (who was pierced at the Crucifixion and the fountain was opened at the First Advent) and they will receive their national cleansing at the Second Advent.

### 2. Israel's national cleansing (13:2-9)

#### a. Idolatry cut off (13:2-6)

- (1) The land will also be cleansed at the Second Advent.

## Lecture XIX

- (2) State of false prophecy "in that day"
- (3) Does 13:6 go with 13:2-5 or with 13:7-9?
- (4) Examination of 13:6

### b. The shepherd-Savior (13:7-9)

- (1) Passage in its proper place—not dislocated.
- (2) Shepherd held the flock together until He was smitten.
- (3) Amazing contrast to 13:2-6—from false to true

- (4) The death of the shepherd
- (5) Identity of the shepherd
- (6) Result of the smiting of the shepherd.

## Lecture XX

### (7) Further purging of Israel

### 3. Events surrounding the Second Advent in glory (14:1-21)

#### a. The "Day of the Lord" (14:1-3)

- (1) Conquerors to be brash
- (2) Yahweh gathers the Gentiles to purge Israel.
- (3) Yahweh Himself intervenes in the battle.

#### b. The personal advent of Messiah (14:4-7)

- (1) Circumstances surrounding the return
- (2) New relationships of light and darkness

#### c. Messianic kingdom over Israel introduced (14:8-16)

- (1) Perennially flowing waters a new source of refreshment for the Holy Land
- (2) Yahweh will be the King.
- (3) Further cataclysmic physical changes to drastically enhance Jerusalem
- (4) The safety of the inhabitants of Jerusalem. Such details point to literal fulfillment.
- (5) The ban to be no more
- (6) The plague
- (7) The panic from Yahweh
- (8) Judah to fight at Jerusalem obtaining garments and precious metals
- (9) The plague to afflict even the animals

d. The Messianic Kingdom of Israel (14:16-21)

- (1) All remaining Gentiles to seek Jerusalem as their religious capital
- (2) Response to Gentiles' failure to worship
- (3) Complete holiness in Jerusalem

## Lecture XXI

(3) (continued)

### THE BOOK OF MALACHI

#### I. Context for the Study

##### A. Period Between First and Second Returns

1. Haggai and Zechariah began their ministry in 520 B.C.
2. Temple rededicated in 515 B.C.
3. Between Temple completion and Ezra
  - a. 58 years elapsed
  - b. Zechariah continued his ministry.
  - c. Esther's events (483-474 B.C.)
4. Rulers of the Persian Empire
  - a. Cyrus — 539-530 B.C.
  - b. Cambyses — 530-522 B.C.
  - c. Pseudo-Smerdis — 522 B.C.
  - d. Darius Hystaspes — 522-486 B.C.
  - e. Xerxes — 486-465 B.C.
  - f. Artaxerxes I — 465-425 B.C.
  - g. Sogdianus — 424 B.C.
  - h. Darius II — 423-405 B.C.

#### B. Review of Ezra's Return (458 B.C.)

1. Returned to Jerusalem to effect needed reforms
2. Obtained privileges from Artaxerxes
3. Primarily a spiritual and religious ministry
4. Discouraging response
5. Elephantine Papyri illustrates an extra-Palestinian Jewish community.
6. Jewish returnees in Judah
7. Ezra's remorse at the foreign marriages and the people's response.

#### C. Review of Nehemiah's Return (445-444 B.C.)

1. Few details given for Nehemiah's return
2. His main purpose: to rebuild the walls
3. Some believe there was a thwarted attempt at wall-building during the 13-year period between Ezra and Nehemiah. This is not the position of the lecturer.
4. Nehemiah, a trusted royal official
5. Wall completed in 52 days
6. Nehemiah's first administration as governor lasted until 432 B.C., when he returned to the personal service of Artaxerxes I.
7. Nehemiah's second administration in Judah (420-409 B.C.)
  - a. The High Priest had given Tobiah, Nehemiah's enemy, a room in the temple precincts. Nehemiah corrected this.
  - b. Other conditions needed correction as well.

#### D. The Time of Malachi

1. Malachi spoke to several of these same conditions.
2. The Book of Malachi should be dated between 432-420 B.C., between Nehemiah's two administrations.



## Lecture XXII

### II. The Format of the Book

- A. According to Ralph Smith, a Series of Six Disputes
- B. A Dialectic Form of Instruction. Each time the people are accused of sin, they contradict the Lord and ask for evidence of these charges.
- C. Hebrew Chapter Division: combines chapters 3 and 4 into a single chapter.

### III. The Superscription (1:1)

- A. Describes What Follows—"Burden"
- B. Defines the Recipients—Israel
- C. Agent—"By the Hand of Malachi"

### IV. Dispute About God's Love (1:2-5)

- A. Yahweh Loves (has a covenant relationship with) Jacob (1:2)
- B. Yahweh Hates (has no covenant relationship with) Esau (1:3)
- C. Edom's Arrogant Response (1:4)
- D. God's Vindication (1:5)

### V. A Dispute About God's Honor and Fear (1:6-2:9)

- A. Polluted Offerings (1:6-14)

## Lecture XXIII

### B. Corrupt priests (2:1-9)

- 1. Emphatically directed by priests for special rebuke
- 2. Punishment conditioned by disobedience
  - a. Your blessings to be turned into curses
  - b. Rebuke to your "seed"
  - c. Priests to be unclean
- 3. Contrast between Malachi's unfaithful priests and faithful Levi
  - a. Levi described in 2:4-7
  - b. Challenge to disobedient Levites in 2:8-9.

### VI. A Dispute About Faithfulness (2:10-16)

#### A. The Covenant Relationship (2:10)

- 1. God, the Father of true Israel
- 2. God, the Creator of all

#### B. Its Implications for Marriage and Divorce (2:11-16)

- 1. Treacherous dealing with those who have a similar relationship with God
- 2. Gross violations of their family relationships and their relationships with God
- 3. Their outward remorse avails nothing to mend relationships. The tears on the altar probably include:
  - a. The wife's tears
  - b. The priest's tears
  - c. The husband's tears

4. God made them one in the marriage relationship.
5. Husbands must not deal treacherously and violently.
6. Yahweh hates divorce.

#### VII. A Dispute About God's Justice (2:17-3:5)

##### A. The Arrogance of the People (2:17)

1. The people guilty of ungodly skepticism
2. The people's sarcastic response
3. They say that good is evil and evil is good.

### Lecture XXIV

##### B. The Coming Messenger (3:1-5)

#### VIII. A Dispute About Repentance (3:6-12)

##### A. Israel's Need of God (3:6-7)

##### B. The Question of Tithing (3:8-10)

##### C. Blessings of Obedience (3:11-12)

#### IX. A Dispute About Speaking Against God (3:13-4:3)

##### A. The People's Complaint (3:13-15)

##### B. The Book of Remembrance (3:16-18)

##### C. The Great Day of God (4:1-3)

## PART FOUR: PREACHING FROM THE POST-EXILIC PROPHETS

### I. Preaching from Haggai

#### A. Notice the Situation to Which Haggai Preached

1. Rebuilding
2. Poor crops, blasting, droughts
3. Opposition from neighbors
4. Failing trade, turmoils and injuries
5. People were not accomplishing what they wanted to accomplish.
6. They were waiting until they could straighten things out **before** they began to put God first.
7. They had warped priorities.
8. If this parallels the situation to which you preach, Haggai will be a helpful book from which to preach.

#### B. List of Preaching Values from Kyle M. Yates, *Preaching from the Prophets*

1. We are not to live in fine dwellings and allow God's house to lie in ruins.
2. Difficult duties should be faced courageously and without delay.
3. A stern call to duty is a good tonic.
4. If material considerations crowd out God's house and worship, they cost too much.
5. The God-given message will result in action.
6. How futile is human effort and endeavor when separated from spiritual emphasis.
7. The best test of oratory is found in whether or not words stimulate action.
8. How serious and lasting are the effects of evil (2:10-19).
9. Full obedience to God is a necessary condition of approach to Him.
10. Outward splendor does not necessarily constitute true glory.

11. The book is a challenge to preachers to throw themselves enthusiastically into a great program for God.

## II. Preaching from Zechariah

A. Zechariah Differed from Haggai. His passionate enthusiasm for restoration challenged the people to carry on, and he had even clearer glimpses of Messiah. Whereas Haggai's preaching had been blunt, prosaic, hammering, Zechariah gave a new voice.

### B. List of Preaching Values from Kyle M. Yates

1. Dynamic preaching has peculiar power to restore drooping faith.
2. God will restore the stream of blessings on people who build His house.
3. The true glory of a city is to be found in its devotion to God.
4. The pastor still may hear the challenge of God to **feed, guide** and **guard** the flock.
5. For the godly soul, there is joy in knowing that at evening time there shall be light.
6. Fasting and mourning are utterly useless unless the heart is pouring itself out to God.
7. A house of worship is necessary for the proper development of spiritual religion.
8. In God's plan true religion is destined to become universal.
9. It is important for God's followers to maintain a hopeful, optimistic outlook—knowing that He cannot fail.
10. Zechariah had a remarkable ideal for his city: Jerusalem shall be called the city of truth.

## III. Preaching from Malachi

A. Remember His Times and Situation. Notice parallels to your own situation: arrogance of the people toward God, rebellion, divorce, no commitment to tithing, no joy in service.

### B. List of Preaching Values from Kyle M. Yates

1. God loves a pure, clean, happy home.
2. Divorce is an abomination in His sight.
3. Insincerity in worship is an insult to God.
4. God's people should be zealous for the honor of His sanctuary.
5. Impatience often leads to a false accusation of God.
6. One who lives in willful sin cannot hope to please God by costly sacrifices.
7. Carelessness and indifference in worship may be the first step in spiritual decline.

NOTES

NOTES

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