



Based on Homer Hailey's book:
The Messiah of Prophecy to the Messiah on the Throne

Promise and Prophecy

Lesson 22: Haggai, Zechariah, and Malachi

HAGGAI 520-516 B.C.

The Jews (Remnant) had returned to Judea and Babylon had fallen to Cyrus (Medo-Persia) by 536 B.C. Cyrus had issued the proclamation that allowed the captives to return to their homeland. The remnant of the Jews that returned to Judea had built their houses and after sixteen years of being back in the land had only laid the foundation of the temple. The people had not prospered even though they were offering sacrifices and were dwelling in the land. The fact that the temple lay uncompleted is the reason for their lacking of plenty according to God.

Read Haggai 1:2-5. Describe God's charge against the remnant who had returned to Judea.

What had they done (for self and for God)?

What condition does God describe in Haggai 1:6?

In Haggai 1:8 God urges the people to realize that He needs to be glorified by them, therefore they are to get busy. In verses 9-11 God explains why they had been lacking.

Haggai's second talk to the people in chapter two urges them to realize that He is in control and He will be with them.

How are they comforted in 2:5?

In 2:8 God points out that "the silver is Mine, and the gold is Mine, says the LORD of hosts". God did stir up kings to help. Read Ezra 6:6-15; 7:12-26.

Haggai 2:9 looks beyond the rebuilding of the temple to the time of this remnant. This description of God's people under the New Covenant is similar to Ezekiel's in chapters 40-48.

"Peace" would only be found under the Messiah, the Christ. Read John 14:27; 16:33; Acts 10:36; Romans 5:1 and Philippians 4:6-7.

In his fourth speech to the people Haggai gives a Messianic prophecy that includes Zerubbabel. Remember that Jeremiah (22:30) had prophesied that no more of David's "seed" would rule on his throne in Jerusalem and prosper. The shaking up of the nations and the destruction of nations were necessary for the coming and completion of God's plan through the Messiah. Note that Haggai 2:21-22 has similar judgments of God concerning the nations as found in Daniel chapters 2, 7 and 9.

"In that day" (Haggai 2:23) refers to the day that the kingdoms and nations would be overthrown. Zerubbabel would be made like a "signet ring" which was used to authenticate documents and seal up things. He was in an honored place in God's plan. Specifically note that he was honored when the foundation of the temple was completed (Zechariah 4:9).

However, read Matthew 1:12, 16. What is mentioned of Zerubbabel here?

Would this be an honor?

Is Zerubbabel in David's lineage or "seed"?

The kingdoms of man would be put down in order for God to set up His king, the Messiah. By contrast, the Hebrews writer states that the kingdom under the Messiah “cannot be shaken” (Hebrews 12:28-29).

ZECHARIAH 518-? B.C.

Zechariah gets his message from God two months after Haggai began his appeal to the people. Prior to the Babylonian captivity, the people refused to listen to Jeremiah and the rest of the prophets God sent to them. When they were in Babylon the captives did not listen to Ezekiel, God’s messenger to the people. His mission is to rebuild the faith in God and in His promise of the Messiah.

Zechariah is the longest and most Messianic of the Minor Prophets. Zechariah seeks to inform the people that the Messiah would not be rebuilding the old kingdom of David, but building a new spiritual kingdom. He also speaks of the suffering of the Messiah. Zechariah is also apocalyptic in places making it one of the more difficult books in the Old Testament.

Zechariah’s main divisions are:

1. **Eight Night Visions** that are either Messianic or representative of the Messiah and His coming. One Messianic prophecy is Zechariah 1:7-6:15.
2. **Zechariah 6:9-15** The Symbolic Crowning of Joshua, the High Priest.
Zechariah was told to make a crown and place it on the head of the High Priest, Joshua. NOTE: At this time Zerubbabel was rebuilding the temple and this action (not vision) seems to relate to the Messiah being crowned in the future. We make this conclusion based on verses 12-13 and the symbols that represent the Messiah in other prophecies.
 - a. “From His place He shall branch out”. See Isaiah 53:2; Amos 9:11; Isaiah 52:13.
 - b. “He shall build the temple of the LORD”. See 1 Peter 2:5; Ephesians 2:21-22; Matthew 16:13-18.
 - c. “He shall bear the glory, and shall sit and rule on His Throne”. See Isaiah 9:6-7; Revelation 3:21; Hebrews 1:8; Revelation 5:11-14.
 - d. “He shall be a priest on His throne”. Being a King combined with being a Priest after the order of Melchizedek (Psalm 110:4) and fulfilling the Messianic “Branch” prophecies definitely points to the Messiah. Read Hebrews 5:9-10; 7:1-3; 24-27.
 - e. “the counsel of peace shall be between them both”. This peace of the Messiah’s rule is told by the other prophets in Isaiah 9:6-7 and Micah 5:5. The New Testament also talks of this in Ephesians 2:14, 17 and Philippians 4:7. The Messiah rules in the hearts of men and offers them a peace that the world cannot comprehend.
3. **Zechariah 7-8** Obedience Better than Fasting & the Messiah’s Universal Influence.
Chapter 7 – The people came with a question regarding fasting and the need to continue as they had for the past 70 years of captivity. God’s statement was that they had not fasted for Him, but had fasted and ate for their own satisfaction and not because they were obeying Him. His conclusion was that they had not been serving (obeying) Him from their hearts. The warning is for the present generation not to continue with the same habits of the past.
Chapter 8 – God now takes time to point them to the future Zion.
 - a. What have we pointed out from the previous prophets that “Zion” represented?

- b. In verse 3 God mentions “The Mountain of the LORD of hosts, The Holy Mountain.” This has become a symbol of power. NOTE: Isaiah 2:2-4
- c. Verses 4-5 seem to show the peaceful nature of this time, once again similar to Isaiah 2.
- d. Verse 8 shows the relationship that God had desired. What is it?
- e. Verse 23 seems to be pointing to the future that Paul mentions in Romans 2:28-29 where all those who obey God from the heart are “Jews”.
- f. This chapter also points to Acts 1:8 where Jesus told the disciples that they would start in Jerusalem, Judea, Samaria and then to the uttermost parts of the earth. Read Acts 8:1-4, 17:6; Romans 1:8 and Colossians 1:23.

The message in Zechariah 8 is pointing to the fulfillment of God’s plan in the time of the Messiah when “all nations” would be coming to Him.

4. **Zechariah chapters 9-14** World Powers and the Kingdom of God

- a. **9:1-10** Judgments of Heathen Powers and the Coming of God’s King - In the midst of the judgments against the heathen world powers God shows the protection of His people and the greatness of the future promises.
- b. **11:4-14** The Shepherd and the Thirty Pieces of Silver – The main point we want to emphasize in this section is the prophecies recorded in verses 12-14 are fulfilled in the treacherous acts of Judas (Matthew 27:3-10).
- c. **12:1-14** The House of David and the Piercing of God – Zechariah describes God defending His people in times of trouble. He also describes the reaction to the piercing of the Messiah (v.10). Note that Zechariah 12:10 is quoted in John 19:36-37.
- d. **13:1-6** A Fountain Opened for Sin and Uncleaness – In that day that the son was pierced, a fountain was opened to David’s house and to Jerusalem. The blood that was shed by the Messiah would become the fountain to wash away sins.

Verse 2 points out that “in that day” (time of the Messiah or the “pierced”) idolatry would not be a problem. NOTE: The Jews in the days of Jesus were not guilty of worshipping idols as their ancestors had.

MALACHI – 556-532 B.C.

The charges Malachi brings against the people are:

- 1. They were indifferent toward God and His Laws.
- 2. The priest were not properly conducting worship.
- 3. They were divorcing their wives and marrying foreign women, which threatened to lead them into idolatry once again.

Malachi’s three messages of the coming Messiah are:

- 1. **1:11** - His Name among the Gentiles.

God advises the priests of the day that their worship is not acceptable. He then introduces a foreign concept to the Jew:

- “My name shall be great among the Gentiles”
- “My name shall be great among the nations”

- a) This acceptance by the Gentiles was not accomplished before the coming of Jesus (Acts 17:16, 23; Romans 1:18-32; 3:9-10, 23; 1 John 5:10)

- b) The Gentiles were accepted under the rule (reign) of the Messiah starting with Cornelius in the book of Acts.
- c) Anyone who worshipped would be offering “pure” offerings. Look to the “living sacrifice” that the subjects were offering in Romans 12:1.
- d) What kind of sacrifices were the people offering in 1 Peter 2:5, 9 and Hebrews 13:15-16?

2. **Malachi 2:17-3:6** – The Messenger of God

How would you feel if God told you that He was tired of you? This is exactly what He told His people (the physical remnant, the physical descendants of Abraham) in 2:17. God would send a messenger (3:1) with His word. This would be the first time they would hear from God after Malachi closes. It would be for nearly 400 years the people would not hear from God. The people had asked in 2:17 “Where is the God of justice?” and God’s answer is that He would come. Before He comes, He would send a Messenger.

Malachi 3:2-3 points to the fact that God’s coming would not be what they were expecting. See Zechariah 3:1-8.

- a) What was a refiner’s fire used for?
- b) What was the launderers’ soap used for?
- c) How are these applied to the time of the Messiah?

After this event their sacrifices would be acceptable. See inference of the “covenant” in verse 1!

3. **Malachi 3:17-4:6** - “On the day that I make...”

The fact that God would “spare them” (3:17) seems to be pointing to those who were spared when Jerusalem is destroyed in 70 A.D. These would be His “jewels” or special treasure.

Read Matthew 24:15-17 and notice that those who listened to God and fled to the mountains would be spared. Not leaving any “root nor branch” (4:1) points to the fact that the old city and kingdom of the Jewish nation would be destroyed.

God’s final pleading with the people is found in 4:4, “Remember the Law of Moses, My servant, which I commanded him in Horeb for all Israel, with the statutes and judgments.” They were being charged to obey the Law of Moses until the Messiah had come.

Malachi 4:5 – “Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord.” That is, before the judgment of God upon the Jews in 70 A.D. God would send a messenger with the spirit and power of Elijah. Jesus clearly pointed out that He was not the Elijah to come in John 1:21. **Luke 1:13-17, Matthew 11:7-15, and Matthew 17:10-13** together clearly indicate that the Elijah spoken of in Malachi is truly John the Baptist.

Malachi’s prophecy is the last time the Israelites hear from God until the announcement of the birth of John the Baptist and Jesus. God had described the nature, character and work of the Messiah (Christ) in a way that they should be able to see and recognize when He arrived. Even then, they continued in their own ways and did not recognize the One sent by God.