

Dr. Elaine Phillips, Old Testament Literature, Lecture 36, Haggai, Zechariah, Malachi

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Well, good morning, our last time for me to say the peace of Christ be with you. And since we've done that, let's do Boker Tov, too. This is great.

Here are the announcements, straightforward. Are there any questions that you need to have answered at this point on the final exam? Other than what's on it. Yes, Susanna.

Sure, yep, yep. Just make sure that you study your old exams, all right, and in terms of the post-exilic history, know the names that I was pointing out last time, key figures, and in terms of post-exilic prophets, well, I'm sorry, all the prophets that we've done since the previous exam, just use that review sheet. That'll come in handy, I'm sure.

It'll be the same format in terms of fill-in-the-blank with the prophet's name, so you're going to want to do some good review on that. And Carrie will be doing the course evaluation, so we're going to aim to stop class at about 10 to 10 to give you a good 20 minutes or so. I say this every year, so I feel like a broken record to myself, but you haven't heard me say it, I don't think.

I take written comments on these evaluations very seriously. Numerical scores are fun, I mean, that's all interesting, but if there are things that you really feel compelled to comment on, please realize that those are the ones that I really do look at, probably more than anything else, so write prolifically if you feel so led to do so. You know, it's our last day together, so we have to have a little psalm recital, don't we? We're not going to sing them all, but I've chosen three, and I hope there's at least one or two of those you might like.

Here we go. Start.

Father, we're eminently grateful that you have brought us together through a semester.

That you've protected us and guided us, that your spirit has taught us. Lord, we know we've much to be grateful for, so even in these last days when the pressures are high, we pray that you would continue to instill in us the joy of your salvation. Lord, help us really be joyful, thankful, and recognize that all the good gifts we have do indeed come from you.

They're not just happenstance. We thank you for one another, and we do pray for each other. We pray for peace for those who are troubled.

We pray for prodding for those who may need it. We pray for encouragement and comfort. We pray for restoration.

Lord, may your spirit be profoundly active in each one of us and in our community. And Fathers, we will go our separate ways this summer. We ask for your guidance and protection.

Keep each one of us close to you. Embrace us. May we be near your heart.

Father, we're also mindful of troubled spots in the world where your truth is so desperately needed. And we pray for those who are actively involved in bringing that truth to bear on cultures that are dark. And so we ask for your light to come into those places.

Lord, we ask this not because we have any merit but through the merit of Jesus Christ, in whose name we pray. Amen.

Well, we're going to pick up and do our last three prophets.

And as I said, we're going to try and deal with these in about 35 minutes. So, we're going to be doing Haggai, Zechariah, and Malachi. I need to do just a little bit of background before we do that, just kind of reviewing from last time in terms of the historical context into which these three prophets are going to fit.

As you're going to see, each one of them has a bit of a focus on the temple. They're going to be different perspectives. In fact, you may want to think, especially as we do first Haggai and then Zechariah, of different lenses through which we're going to look at temple issues.

Kind of keep that in mind. And then Malachi is going to have his own take on this as well. But here we go.

A few pictures, first of all. It kind of gets us going. I think we've seen this one before.

This is actually a model of the temple area. Here's the temple right here. Here's the temple area as it was in Jesus' day.

And the reason I'm showing this is because as Haggai, and particularly Zechariah, are talking about the temples being re-established as it needed to be. It had to be finished and completed in their day. They're not only focused at that point.

There are also threads that underlie their prophecies and look ahead to the temple to which Jesus would come. Now, interestingly enough, this model is just not any old model. It is based very carefully on the work of archaeologists and on the work of the people who have been looking at the historical sources, particularly Jewish sources, particularly a text called the Mishnah, that describes measurements even of the temple as it was, the second temple.

So, as you see this model, and you see this whole area of platform area, and then the temple itself, this is the royal stoa just behind it on the eastern side, can't see it, is the Solomon's portico. What we actually have is to read the Gospels, Jesus's teachings, in that context. So, kind of keep this in mind.

Now, after that, we're going to back up a little bit. And by the way, you know, this is something that you did in the New Testament probably, so this isn't new to you at all. But it's just my little tease to get you to think about coming to Israel again.

It's the last chance I have to do this. We're going to back up chronologically a little bit and think of what it would have been like for God's people living in the city of David. During the time of Ezra and Nehemiah, the city has shrunk again.

You may remember that when we talked about Hezekiah, we talked about the expansion of the city was over actually off this photograph into areas up here. When Nehemiah comes back and starts working on those walls that you've read about, if you've read the material for today, it's a shrunken city again. So we're talking about this small area right here.

And then, of course, the Temple Mount, as we see it today, would have been the area where they began to rebuild the second temple as well. So that gives us, yeah, Rebecca, go ahead. I was just wondering, so the temple that they're rebuilding that we're reading about now is the same one that Jesus is in, right? Yeah, good question.

The temple that we're reading about under Darius is finished and has the same foundations. I need to say that carefully because although it's called the second temple, all the way from 516 when it was completed, through its destruction in AD 70, when Herod the Great comes along and does this business here, he so monumentally changes it and expands it that in some ways it's really a third temple. But nobody talks about it that way.

So we're going to use the same term, maybe with some quotation marks around it. It's a great question. Okay, ready to go on? Super.

Let's talk first of all about our review of historical contexts. This picks up from last time, just reminding ourselves of where these prophets' work is going to fit. All right.

So, we talked about the decree of Cyrus in 539, and as we read Ezra chapter 3, you'll remember that what you've got going on is a joyful beginning at the temple. They lay the foundations, rebuild the altar, and celebrate the festival, but then the opposition starts. And from 539 approximately down to 520, they've stopped because of that.

Under Darius, Darius I, we do indeed have the completion of this. And as I indicated to you last time, this might be kind of a political maneuver on his part. He knows that if he wants to expand west and south, particularly to Egypt, he's going to have some people on his front here who are favorable to him.

What better way to get that than to keep them happy by encouraging their temple rebuilding? So, it's during the reign of Darius I. Joshua and Zerubbabel are the key figures. We talked about them last time as they appear in the book of Ezra.

We also see them in the prophets that we're going to be breezing through this morning. And then, of course, Haggai and Zechariah are key prophetic voices. We're going to pick up with Haggai first after one more thing to say.

Just a reminder from last time: there is an interval between the completion of the temple and what happens when Ezra and Nehemiah come along. Because we've got, well, we've got a good 50 years, maybe a little bit more here, 65 years happening. When Ezra first comes, it seems to be about 465, but the reform itself doesn't seem to take place until about 450, although there are some issues on dating this.

Keep in mind that the whole Esther narrative takes place in between here. Right? Because we've got Esther in this blank space right here. King Xerxes I is living in the 480s.

So that gives us our historical framework. Now, let's just pick up our three prophets that we want to talk about. Haggai's first, or if you want to speak it in terms of Hebrew pronunciation, it's Haggai.

Let's say Haggai. He starts out with a stunningly contemporary message. Get your priorities straight.

Verse four, chapter one. Is it time for you yourselves to be living in your paneled houses? Well, this house, i.e., the temple, my house, God says, remains a ruin. Now, the reason I say that's stunningly contemporary is, well, we see it in ourselves all the time.

We're busy serving ourselves first. We're buying all the clothes we want. We're doing this.

We're doing that. We're getting a new car. We're all concerned about mortgages on our house.

And sometimes, our concern for God's work and kingdom work takes second, third, or fourth place. So let me just say that you know, however, you want to restructure this for our own contemporary context, Haggai is not only talking to things 2,500 years ago. He's speaking to now as well.

Give careful thought to your ways. You've planted much, but you've harvested little. You eat, but you never have enough.

In other words, the fact that they're not dealing with their covenant position as they should be means that they're suffering the consequences, right? Again, give careful thought to your ways, verse seven. Go up in the mountains, bring down timber, and build this house so that I may take pleasure in it. And so obviously, they are going to pick up and do that because Haggai is prompting them.

The next thing he has to say, and this is actually the middle of chapter two, in some ways, I'm going to come back to the first part of chapter two in a moment; in some ways, what he's doing is giving the temple personnel a little test. When you read chapter two, basically, what's happening is the priests are getting a test to see if they're ready to start functioning in the temple again. Ask the priest what the law says, chapter two, verse 11.

If a person carries consecrated meat in the fold of his garment and that fold touches something else, does that holiness transfer? It's a test. Do they know these principles of contagiousness of sin and transferability of holiness? The answer is no. On the other hand, the next question not only has a test for the priests to see if they're ready to function, but it also has a message.

Notice, if a person defiled by contact with a dead body touches one of these things, does it become defiled itself? Yes, it does. And then Haggai goes on with a more stringent lesson that I've just noted up here. So, it is with this people and this nation.

Whatever they do and whatever they offer is defiled because they have been defiled and they're going to need some purification. So very interesting lessons that are built right into chapter two there. And then finally, we have some promises and they're kind of book-ending the center part of chapter two.

First of all, there's an emphasis on the spirit. Verse two of chapter two, speak to Zerubbabel. Remember, he's the one who's in the kingly line, the royal line.

And he says, who of you saw this house in its former glory? In other words, Solomon's temple really was a glorious temple. And this one's smaller. All right, but he says, don't worry, be strong.

My spirit remains among you. Verse five: don't fear. That whole concept of the spirits helping is going to show up again in Zechariah really profoundly.

So, as our focus is on the temple, in spite of the opposition, in spite of their fear, God is saying through Haggai here in Zechariah later on, my spirit is going to be part of this picture. All right, my spirit remains among you. Don't be afraid.

And then carrying right on, in a little while, I'm going to shake the heavens and the earth. That's an expression we had in Amos as well. It's something that introduces God's interventions.

I'm going to shake the heavens and the earth, he says. I'll shake all the nations, and the desires of all nations will come, and I will fill this house with glory. Now, some people interpret that as simply saying lots of wealth is going to stream onto this temple.

The desire of all nations could be interpreted as simply wealth coming into the temple. And it does. Later on, boy, there's a lot of opulence in Herod's temple.

But let me suggest to you that there's something else going on as well because the desire of all nations could have some implications in terms of who's going to come. And especially when it says, I will fill this house with my glory.

In verse nine, the glory of this present house will be greater than the glory of the former house, even though this one looks small to them. And again, it may well be an allusion to the fact that Jesus is going to come to this temple. All right.

Finally, right at the end of the book, there are some promises for Zerubbabel as well. I will take you, Zerubbabel, son of Shealtiel. I will make you like a signet ring on my finger because I have chosen you.

Now, the figure of Zerubbabel is going to be important as we transition to the book of Zechariah. But that's Haggai in a nutshell. Got it? Remember all these things that you need to sort of work on regarding the key issues for each of these minor prophets, especially if they all get jumbled up.

Think of Haggai. Think of rebuilding the temple now. That was Haggai's real message.

Get your priorities straight. All right, we're going to move on to Zechariah where we get a little bit more of an eschatological perspective. Yeah, he's talking about

rebuilding it then, but there's going to be a bigger focus on some long-term sorts of things that are going.

And guess what? Zechariah is going to use apocalyptic. And we're going to review that in just a moment. So, the first part of Zechariah is visions.

Okay, apocalyptic visions. And they're all going to address, as I note for you, not only Jerusalem in the present but this longer look ahead, a future look at Jerusalem as well, and the context of the surrounding evil. What are the characteristics of the apocalyptic? Just got to know this again because we have apocalyptic visions here.

The primary characteristic is that one looks forward to a time when good is going to triumph because things are pretty grim. At given points in time when this stuff shows up. What else? Fantastic imagery, right, and symbolic visions.

Visions, dreams, symbols, symbolic numbers- you're going to see that in Zechariah, not only in these first six chapters but later on when we talk about shepherds as well. So, Zechariah is going to employ a fair amount of apocalyptic material. Let's get a sense of how these particular visions work out.

So, in other words, I'm focusing now on the first six chapters. Well, five and a half chapters. As you've read those for today, you've seen that they're bookended.

They're bookended by horses and horsemen. And that's going to say something. All right, there's a framework, and it's talking, I would suggest to you, about God's sovereign control over all these things that are about to unfold.

We're going to come back to those in a minute and kind of look our way through the visions, but I want us to see the structure first. In the middle of this framework, again, illustrative of the fact that God is sovereignly controlling all these things that are forthcoming. As you look at these intervening visions, first of all, there's a focus on Jerusalem.

And there's a couple visions that address that. Then, they zero in on the temple and personnel associated with the temple. Personnel associated not only with functioning in it, but also getting it rebuilt.

And that's going to be specifically Joshua, the high priest, and Zerubbabel. Okay, so chapters three and four are going to do that. And then, finally, it's going to work on the transformation of the people.

We're going to see some visions that have to do with the transformation of the people. Clearly, you've got to have a temple with a functioning priesthood. Because what does that symbolize? Let's just go all the way back to Torah.

The presence of God, the sacrificial process, was there in order to effect the mediation needed for sinful people to come to a holy God. So, the temple has to be functioning before we can even talk about these visions that illustrate the transformation of the people. So, the whole set of apocalyptic visions have a nice order to them.

It's a nice framework if you will. Well, let's look at the visions. I'm actually going to zero in on just a couple of them.

We'll run through them fast, but I want to focus on the ones in chapters three and four especially, and you'll see why. Those are the ones that have to do with the temple personnel. But here we go.

Four horsemen on patrol. That's the first one. And I'm suggesting to you that that is illustrative of God's protecting.

And again, remember our framework shows God's sovereignty. And so here, God is protecting his people. That's what these four horsemen are illustrating.

You also have four horns. And the horns are bad forces. The text tells us chapter one, verse 19.

These are the horns that scattered Judah, Israel, and Jerusalem. But the craftsmen are going to be the ones who are going to throw those horns down and get rid of them. Those foreign forces have hurt Jerusalem.

So that's the first set of materials. Now, we're going to zero in on one more Jerusalem village. Oh, I'm sorry.

I forgot one. I forgot the measuring one. Oh, horrors.

Put a little note there after four horns and craftsmen, Jerusalem measured. Okay, missed that one. That's chapter two.

What it goes on to say is not only do they measure for that particular point in time, verse five of chapter two, I myself will be a wall of fire around it, and I will be its glory within. So, a promise long term. Not just there, but something that's fairly expansive, I would suggest here.

Alright, and then verse ten of chapter two. I'm coming. I'll live among you, God says.

Many nations will be joined in the Lord of that day, and they will become my people. So, forgive me, forgot that one. Where we really want to spend our time, however, is with chapter three.

Because now we've got Jerusalem taken care of, and we have to have our temple personnel functioning. So, let's read this a little bit. Chapter three, verse one.

Then he showed me Joshua or Joshua. The high priest, standing before the angel of the Lord. And who's there? Yeah, the accuser.

Ha satan in Hebrew means the accuser. It's the same word that showed up in Job chapter one. All right.

Satan is standing at his right hand to accuse him. Verse two. The Lord said to Satan, The Lord rebuke you, Satan.

The Lord rebuke you. Is not this man a burning stick snatched from the fire? Verse three. Now Joshua was dressed in filthy clothes.

Why is the high priest dressed in filthy clothes in this vision? It's kind of odd, isn't it? Remember, the high priest was supposed to have all that wonderful vestment on him, this purple robe, and the ephod, and the breastplate, and the miter. Why has he got filthy clothes on in the vision? Rebecca? Okay, that could be one thing, an outer representation of his inner sin. Well, we can push it even further, I would suggest.

Chelsea? Okay, and in what way representing Christ? Because Christ obviously doesn't have filth intrinsic to himself. And what's the ministry of Jesus on our behalf? Push it even further. He's bearing our sins, isn't he? Okay, and if any way this Joshua is looking forward, and I'm going to suggest to you in a moment that it is, for reasons that are in the text, if in any way this Joshua is looking forward, then this filthy clothing that he's wearing is not only his own inner imperfections and sins, but it could well be representative of his bearing the weight of human sin on him.

All right? Joshua was dressed in filthy clothes. The angel said, take off his filthy clothes. He says to Joshua, I've taken away your sin, and I will put rich garments on you, and a clean turban, and so forth.

And now listen to what it says after that, starting at verse 8. Listen, O high priest Joshua and your associates, who are men symbolic of things to come. That's why we're going to say this is not just Joshua. It's not just about that particular context.

You are symbolic of things to come, the text says. Then it goes on. See, I'm going to bring my servant, the branch.

Now, we've already seen in Jeremiah that this term, the branch, refers to Messianic figure, right? And so here it is again. The stone I've set in front of Joshua, there are seven eyes on that one stone, and I'm going to engrave an inscription on it. This shows up in the book of Revelation among those promises that are made to the churches when they're faithful, right? So, there are some very interesting things that are going to be long-term as well as germane to that particular point in time.

Now, at this point, if you have your Bibles on your computer or elsewhere, skip ahead to chapter 6, the section I've got noted up here, because although at this point we're beyond the apocalyptic visions, it's going to develop the same theme a little bit, and we want to look at it. Chapter 6, verse 11. Take the silver and the gold, make a crown, and set it on the head of the high priest, Joshua.

Crown on the head of the high priest. Tell him, this is what the Lord Almighty says. Here is the man whose name is the branch, and he's going to branch out from his place and build the temple of the Lord. He'll build the temple.

He'll be clothed in majesty. He'll sit and rule on his throne, and he will be a priest on his throne, and there will be harmony between the two. Again, I just kind of think for a moment.

When the Jews returned to the land, you had one man who was the priest, you had another man who represented the kingly line, two separate individuals, but here we're looking at somebody who's going to draw both of those things together into one person. Wearing a crown, representing his kingly and priestly roles all together, and of course, you wind that together with what we just looked at in chapter 3, and there are all sorts of adumbrations of what we see in the ministry and the work of Christ. Does that make sense? All right, good.

Next vision. I should keep my Bible in hand because this one's just as interesting. This one addresses Zerubbabel.

The previous one, Joshua, right? But here with Zerubbabel, we have some very interesting things. The angel says, what do you see? And, of course, Zechariah sees a gold lampstand, bold atop, seven lights on it, seven channels to the light, two olive trees. And again, as we read through this, and I'm not going to read the whole thing, but we see the profound involvement of the Spirit.

The angel says, do you know what this stuff is? And, of course, Zechariah says, nope, I don't. And so, the angel responds with verse 6, and this, I'm sure if you grew up in the church singing little songs, this is one you sang, part of it. This is the word of the Lord to Zerubbabel, not by might, nor by power, but by my Spirit.

It's a tiny little community. These people have been beleaguered, they've been fighting opposition, and yet God says, it's not going to be might, it's not going to be power, it's by my Spirit this stuff is all going to get done, echoing exactly what we saw in the book of Haggai. God's Spirit will empower them to do what needs to be done.

Tremendous promises going on there. And then, of course, they go on and talk about the eyes of the Lord ranging throughout the earth, the olive trees, the olive branches, and the olive trees being persons anointed. Yeah, Kristen? What reference is the olive stand and the olive trees coming from? It's all chapter 4 that I'm sort of summarizing here.

I probably should have given you that. Chapter 4, verse 14 says the olive trees are those who are anointed to serve the Lord of all the earth. So, in some way, again, we have an allusion to two Messianic offices coming together.

Now, there's a lot of stuff as to how this might be understood, and what it all means, and the fact that it's going to show up in the book of Revelation, and perhaps you've dealt with these in the New Testament. But guess what? We need to go on. Isn't that sad? Take Dr. Wilson's class.

Kaelin, is that a question? Okay, all right. Do you remember that after we talked about the temple and temple personnel, I said we're ready to talk about the transformation of the people? And that's what you're going to see in chapters 5. Sorry, chapter 5. First of all, there's a flying scroll.

What on earth is the flying scroll all about? And by the way, don't be like one of my students years ago, who called it a flying carpet. It's a flying scroll. And it's got curses written on it, and those are the curses of the covenant.

But there's going to be a destruction of evil. That's what's going on with this, right? I'll send it out. It'll be, sorry, I'll send it out.

It'll enter the house of those who have stolen and those who have sworn falsely by a name. It's going to destroy those people. The curses of the covenant will come to pass.

The covenant will be affected here. Another one. A basket.

A basket that has a lead cover, lead being heavy. What's in the basket? It's a fascinating vision. Yeah, man.

Yes, it's a woman who's representative of evil, interestingly enough, and notice that she's powerful enough, i.e. evil is powerful enough, to push this lead cover up. And

yet, what happens? Two other women come along, and they grab the basket, and they take evil away. In fact, interestingly enough, they take it back to Babylon.

All right. But we have the removal, in those rather dramatic terms, of that basket that has all that evil stuffed into it. The removal of that basket of evil.

And then finally, in terms of our closure, Chapter 6, the first part of it, are the chariots. The four chariots, the horsemen, and again, this is an image, if you remember your New Testament stuff, that gets picked up in the book of Revelation. In fact, chapter 6 of Revelation is the classic four horsemen of the apocalypse.

It's coming right out of Jeremiah. Sorry, not Jeremiah. We're coming right out of Zechariah here.

Now, those are the apocalyptic visions. Now, we need to move on to the rest of the book. Yeah, Kaelin.

I'm sorry, say it again. Right, yeah. No, that's why he's, you know, that's why that particular description is looking forward to something.

So, we kind of pick that Chapter 6 issue up and tie it back to the Chapter 3 issue that says, you and your men are symbolic of things to come because it's in Jesus that we see those things coming together. Now, I will say this, by the way, and then I'll let you, I'm sorry I interrupted you. During the intertestamental period, there were members of the Hasmonean dynasty, about whom you've read for the New Testament. There were members of the Hasmonean dynasty who became both kings and priests.

They're appointed, but that's not the completion of it. And in fact, it makes a lot of people mad at that point as well. Now, I'm sorry I interrupted you.

Well, yeah, it's not a vision. You know, it's technically not one of the visionary apocalyptic experiences, but something's being done here, I would suggest, and being said here, that is looking ahead. So yes, it's a prophetic statement.

Did that make sense? That's right. Yeah, that's right. He was not.

Thank you. Need that clarified. Okay.

Carrying on, we have some other things that are very important that Zechariah has to say. Chapters 7 and 8. Terrific preaching material. Terrific preaching material.

Because if you don't think that one of the major problems of humankind is falsehood, then you've been living with your head in the sand. All right. We all

struggle with it, and one of the strong exhortations in these two chapters is being people of truth.

Justice as well, but people of truth. Extremely important. In chapters 9 and 10, some of the surrounding nations are addressed.

You'll see some very key cities that you've heard before. Ashkelon, Ashdod, Gaza. Philistine cities are mentioned, but others are as well.

So, Zechariah is going to address the nations that are surrounding. In chapter 11, he picks up an image that is familiar to us from reading Jeremiah as well. This whole idea of shepherds and shepherds representing kings.

Now, Matthew is going to draw on that, too. Those images that show up in chapter 11 and texts that show up in chapter 11, reappear in the Gospels with regard to the last events of Jesus' life during Passion Week. I'll say more about that in a moment.

Finally, in chapters 12 through 14, we have the restoration or reestablishment of Jerusalem. Now, a lot of things are said here, but let me just mention about three that are important. First of all, this is all based on God's sovereign design.

Chapter 12, verse 1. The Lord who stretches out the heavens, who lays the foundation of the earth, and who forms the spirit of humankind within them. Okay, God as creator is now going to say, I'm going to make Jerusalem something. First of all, it's going to be a cup of reeling to those people around him.

But Jerusalem is going to be restored, and it's based on God's decree as sovereign creator and master of the universe. The second thing we want to note about this is that there's going to be something important for the house of David. Verse 8 of chapter 12.

On that day, the Lord will shield those who live in Jerusalem so that the feeblest among them will be like David, and the house of David, are you ready for this, will be like God. Like the angel of the Lord going before them. And then it carries on to something even stronger and says, and I'm going to pour out on the house of David and the inhabitants of Jerusalem a spirit of grace and supplication.

They will look on me, the one they have pierced. That's God speaking, got it? And mourn for him as one mourns for an only child, and grieve bitterly for him as one grieves for a firstborn son. Again, don't think there aren't some illusions here that get picked up in the gospel narratives and beyond.

Very important stuff. Well, then just one more thing. I said there were two things, I mean three, and we've done two already.

Chapter 14 talks about the gathering of peoples back to Jerusalem and one final cataclysmic battle. In the context of that, it says, chapter 14, verse 4, On that day, the Lord's feet will stand on the Mount of Olives east of Jerusalem, and the Mount of Olives will be split in two from east to west. And then it goes on to describe what's going to happen after that.

The very fact that the text says the Lord's feet are going to land on Mount of Olives. For those of you who will go to Israel sometime, one of the things you're going to see is that the Mount of Olives is covered with graves. It is just littered with graves.

Centuries and centuries and centuries of burials there. The reason is that Orthodox Jews want to be where God is going to come back. In their minds, when the Lord returns, this text is saying he's going to come to the Mount of Olives, and they want to be right there.

In fact, there's a wonderful rabbinic legend that says that if you're not buried in Jerusalem, in some way, you're going to tunnel through underground and get to the Mount of Olives. So, you're going to be there when the Lord returns. That's a nice rabbinic legend.

All right. We need to just pick up quick references in terms of Zechariah and the Gospels. And as I said, these are fascinating because they all, the gospel writers, are picking up on Zechariah materials in conjunction with Jesus in the Passion Week.

So, real quickly, and I think you've got these in the lecture outline. In chapter 9, when Zechariah says, Rejoice, daughter of Zion, your king comes to you riding on a colt on the foal of a donkey. And, of course, that's picked up in terms of Palm Sunday with Jesus' entry into Jerusalem.

What's interesting about chapter 9, if you keep on reading, the verses right after that talk about coming in peace and this person being a king of peace. But then, about four verses later, it seems to be alluding to his second coming, which is going to be a time of warfare and battle if you read the book of Revelation. Secondly, Jesus' betrayal by Judas for 30 pieces of silver.

That's coming straight out of Zechariah. Now, the way that's dealt with in Matthew is absolutely fascinating, and I hope you got into it in New Testament because we don't have time to do it here. Third, and I've just read this, looking on him whom they have pierced.

Of course, this picks up right with the Gospels references in John. Finally, when all the disciples scatter in terror at Jesus' arrest, Matthew will tell us, quoting specifically Zechariah, that this was done to fulfill, as prophesied, smite the shepherd, and the

sheep will scatter. So, all these prophetic references are coming into play in conjunction with Jesus and Passion Week.

Now, we have three minutes to do Malachi. Ready? Get your sprint shoes on. Here we go.

The name means my messenger. A malach is a messenger. Add that e on the end of it, it's my messenger.

Some people think, therefore, we don't really have a person, but we simply have this being the messenger of the Lord who's speaking. And, of course, there are some messenger themes that go throughout this. Probably during Nehemiah's time, the real message here is, since we're talking about messengers, what happens after a generation or two of revival and fervor and love for God? Well, the church seems to grow complacent.

God's people grow complacent. That's what was going on in this context as well. And therefore, Malachi is sent to pose challenges, God's challenges, to these people.

He does it in the following way: There's a challenge. The people have the audacity to come back and say, basically, oh, yeah.

Now, they do it a little more nicely. How have we done this? How have we despised your name? How have we robbed God? And then there's a response in terms of how they've done that. And usually, it's in the context, well, it follows the same pattern in Haggai's day.

They despise his name because they're not bringing the best for sacrifices. Malachi says, try bringing the lame and the crummy sacrifices to your employer, to your boss, to your governor. See if you can get by with that.

Obviously, you can't. It would be the stupidest thing to do in the world. You'd lose your job.

And yet, they're trying to do that with God and the sacrifices they're bringing to him. So, there's a series of challenges throughout Malachi that's countering their complacency and their lack of interest in what it is that God would have them be and do. And then finally, just a quick note on what we have in the New Testament.

Chapter 3. This, by the way, is not in your notes. It should have been. See, I will send my messenger.

Again, the name coming through right here. I'll send my messenger who's going to prepare the way before me. Gospel of Mark picks up on that.

Then he's going to go on. Mark's going to weave that together with Isaiah chapter 40. Comfort ye, comfort ye, my people, preparing the way of the Lord.

But he starts out with a reference to Malachi. We've already looked at the business in chapter 4 about sending Elijah. Verses 4 and 5 of Malachi.

This is how the prophetic word of God, the prophetic section, closes down. Ready for it? Remember the law of my servant Moses, the decrees and laws I gave him at Horeb. That's the last reference in the Hebrew scriptures, in terms of the prophetic voice that we have to the Torah.

Remember the law of Moses, the decrees and laws I gave him at Horeb for all Israel. And then, here comes the next thing. I'm going to send you the prophet Elijah before that great and dreadful day of the Lord comes.

He will turn the hearts of the fathers to their children, and the hearts of the children to their fathers. Of course, this gets drawn together in the prophecy that John the Baptist's father, Zechariah, receives from the angel. It's alluded to right here.

And we know that John the Baptist is indeed the forerunner. Which is why, of course, as Mark's talking about John the Baptist, he references chapter 3, verse 1. But notice how this closes. Luke doesn't quote the next part.

After it says, he will turn the hearts of the fathers to their children, and the hearts of the children to their fathers. Or else I will come and strike the land with herem. Remember what herem was? Something that is devoted to destruction.

Because it's been rebellious against God. Herem. NIV translates it, strike the land with a curse.

Well, we have one more thing. In the context of the covenant, the book of Malachi actually starts out with the following. I've loved you, says the Lord.

But you ask, how have you loved us? I mean, talk about audacious. They've got the covenant. Was not Esau Jacob's brother, the Lord says, yet I've loved Jacob.

I have hated Esau. As I've noted for you here, Paul is going to pick that up in Romans 9. Now, hate here, I would suggest, doesn't mean hate the way we often think about it. It means that they are outside of God's covenant, hesed.

That's what's going on. In other words, God has, in his absolute grace and mercy, bestowed his hesed, his non-failing covenant love, onto Israel as a people. And it's the contrast to that.

Edom's outside of that. And therefore, that's where the word hate fits in. Well, that's probably not a very happy way to end, but you see, we always end up in this kind of circumstance, don't we? Let's go back, and let's think about Elijah, okay? Because Elijah's the forerunner, and of course, the whole panorama of the Gospels unfolds with Elijah as the forerunner.

That's ending on a little more positive note. Okay, will you pack up your stuff? Carrie, you can come and get the...