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PLACE

The Books of Zechariah  
and Malachi

CHURCH OF  THE NAZARENE

## CLT Bible Study

THE BOOKS OF ZECHARIAH AND MALACHI

Dr. Daryll Stanton, editor  
Nataliia Skyba, contributing editor  
First printing 2025

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Continuing Lay Training  
17001 Prairie Star Parkway  
Lenexa, Kansas 66220 USA

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1. Since this is a Bible study, have your Bible near you at all times. This study outline is only designed to help you read the Bible.
2. The Bible version used for this study is the New International Version (NIV). The editor primarily used the language of the NIV to prepare the lessons. You may use other versions of the Bible if you choose. While the language may be different, the meaning will be the same.
3. Before you begin each section, read the entire Scripture passage. This is very important. The study outline will help you understand the particular Bible verses but does not tell what they say.
4. **IMPORTANT:** Note that scriptures from the Books of Zechariah and Malachi may not have the book's name in sections dealing with them individually. In sections referring specifically to the Book of Zechariah, if the Bible reference is (1:4-6), you will find these verses (4-6) in the first chapter of Zechariah. Other books of the Bible will include the names in the references, such as Psalm 53:1 and John 17:1.
5. Go through the study outline carefully. Take time to look up all the Scripture verses in the outline.
6. You may want to mark your study Bible as you go. Marking your Bible will help the words become more and more your own. It will be well if you have colored pencils at hand to mark the Bible as you go along. A simple system is to mark promises in blue and warnings in red. However you do it, mark your Bible, and it will become more and more your very own.
7. Finally, read the Bible passage again to better understand its meaning. Perhaps you may benefit from listening to the reading of the Books of Zechariah and Malachi or watching the Zechariah and Malachi videos.
8. The editor has also included how to pronounce some of the more difficult proper names and other important words. The first time the word is introduced, the pronunciation will follow the word. At the end of each chapter, you will find a list of the words in the order in which they were introduced. Additionally, at the end of the document, all words and pronunciations will be listed alphabetically. For pronunciation of additional terms and their definitions, please refer to *Dictionary of the Bible & Christian Doctrine in Everyday English (Eby et al, 2004)*.

If a family or a few friends decide to take this study together, here are two suggestions:

1. Have one person read the Bible passage and another read the Continuing Lay Training outline.
2. Then discuss the Scripture and outline. Ask questions of each other to help clarify the meaning of the Scripture.

Continuing Lay Training  
17701 Prairie Star Parkway  
Lenexa, Kansas 66220  
888-243-2767  
913-577-2811

# THE BOOKS OF ZECHARIAH AND MALACHI

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# CHAPTER 1. INTRODUCTION TO THE BOOKS OF ZECHARIAH AND MALACHI



## NOTES

### Section 1.1 INTRODUCTION TO ZECHARIAH

#### A. THE PROPHET

Zechariah, the prophet, was a member of the priestly family of Iddo, which returned to Jerusalem from Babylon under Cyrus (Nehemiah 12:4). If he is the Zechariah mentioned in Nehemiah 12:10 and 16, as is probable, he was a young man in 520 B.C. He had come to Jerusalem as a child in a caravan from Babylon. The Book of Ezra informs us that Zechariah shared with Haggai in encouraging Zerubbabel [zuh-RUH-buh-bul] and Joshua to rebuild the Temple (Ezra 5:1-2; 6:14).

Zechariah's prophetic career began "in the eighth month, in the second year of Darius" (1:1), in November 520 B.C. The first phase of his ministry continued until the ninth month of the fourth year of the king's reign, or until December 518 B.C. (7:1). We know nothing of the remaining years of the prophet's life except for our Lord's statement that he was slain "between the temple and the altar" by rebellious Jews (Matthew 23:35).

#### B. THE BOOK

Scholars have seriously questioned the book's unity. The two main divisions—chapters 1-8, which, for purposes of this discussion, may be designated Zechariah 1, and chapters 9-14, Zechariah 2—are so dissimilar in historical standpoint and style that it has become common to assign these divisions to different authors.

Zechariah 1 consists of prophecies dated according to the years of King Darius 1 Hystaspis [his-TAS-pee-z], from his second to his fourth year (520 - 518 B.C.). In this division, Darius is reigning and the Exile is over (1:12; 7:5). Many Jews, however, are still in Babylon (2:6); others are scattered over the world (8:7). The community in Jerusalem is small and feeble, composed mostly of young and middle-aged men who came to it from Babylon. There are few children and old people there (8:4-5). Joshua and Zerubbabel are the ecclesiastical and political heads of the community (3:1-10; 4:6-10; 6:11-15). The foundations of the Temple had been laid, but its completion was still in the future (4:6-10).

But as the book unfolds, the Temple is so far built by December, 518 B.C., that the priests are said to belong to it (7:3), and there is no further need of continuing the fasts of the Exile (7:5-7; 8:18-19). The future is bright with Messianic hopes (8:20-23). Most of all, the complex struggles with nature seem to be past, and the people have time to lift their eyes to behold nations coming from afar to worship in Jerusalem (8:20-23). These features leave no doubt that the book's first eight chapters come from the prophet himself and from the period to which he assigns them, November 520 to December 518 B.C.



NOTES

When we pass into chapter 9, we find ourselves in an altogether different historical situation, and the atmosphere is in sharp contrast to chapters 1-8. Israel is facing a new set of historical forces, and the words addressed to her breathe a different spirit. There is no reference to the building of the Temple or a single reflection of the events under the shadow of which Zechariah 1 was written. We encounter the names of heathen powers not mentioned in the first division: Damascus, Hadrach [HAY-drak], Hamath, Assyria, Egypt, and Greece. The peace and the love of peace so prominent in Zechariah 1 have disappeared. War, if not actual, is imminent. Many modern biblical critics have assigned Zechariah 2 to another hand for these and other reasons, chiefly stylistic.

However, the admitted dissimilarities between Zechariah 1 and Zechariah 2 can be accounted for without surrendering belief in the unity of authorship. Those interested in examining the evidence are referred to *Beacon Bible Commentary*, V, 338-42. The view argued that Zechariah 2 belongs to the prophet's old age and was written to meet the historical situation about 470 B.C. The difference in content accounts for the difference in style. Zechariah 1 is historical in style, whereas Zechariah 2 is apocalyptic. Internal evidence supports the postexilic [POST-eks-il-ik] origin of both divisions and their unity of authorship. (See *Beacon Bible Commentary*, vol. 5, "The Book of Zechariah" by William M. Greathouse for further introductory information.)

## Section 1.2 INTRODUCTION TO MALACHI

### A. THE PROPHET

We have no historical knowledge of the prophet Malachi. All we know we must infer from his utterances. We cannot be sure whether "Malachi" - which means "my messenger" - is the prophet's personal name or simply his title. But, since the question is open, we shall refer to him as Malachi. From his writing, however, we have no difficulty forming a clear-cut conception of Malachi's personality. He comes through as a forceful and vigorous preacher who pleads for sincerity in worship and holiness of life. He had an intense love for Israel and the services of the Temple, and although he laid great stress upon worship, for him, worship was not an end in itself, but an expression of devotion to the Lord.

### B. THE SITUATION

At first, Malachi addresses a disillusioned people. The Jews had returned to Jerusalem with high hopes of prosperity and outpoured divine blessings, but these conditions had not materialized. As depressed conditions persisted year after year and the bright dreams of earlier times were not realized, a spirit of dullness and cynicism settled down upon the community. The priests became careless, and the people began to complain that God did not love them. Those who did not turn cynical were painfully asking, "Why?" Many withheld their tithes and offerings. Social injustice became common. Intermarriage with the heathen was freely practiced, and divorce became the order of the day as many forgot their covenant with God. Everyone was disposed to question the authority and ways of God.



NOTES

These conditions point to a period immediately preceding the work of Ezra and Nehemiah. A date between 460 and 450 B.C. is generally accepted.

### C. THE BOOK

The Book of Malachi differs from other prophetic writings. It does not present the prophet's sermons in formal fashion, as do the other prophets (except Jonah), but launches into an argument with its readers. The book appears to have been hammered out in the actual discipline of public debate. Malachi uses the question-and-answer approach in defending the honor and justice of God against the attacks of skeptical opponents.

Employing the dialogue device, Malachi condemns the people's sins and calls them to repentance. Their ultimate salvation is not to be found in their repentance but in God's action. The great day of the Lord will dawn, in which he will purify the godly and destroy the wicked. The coming of Elijah will herald that day.

With Malachi, Old Testament prophecy ceased until the coming of John the Baptist. Yet in the closing verses of this book, we have a shining prophecy of God's new age. (*See Beacon Bible Commentary, vol. 5, "The Book of Malachi" by William M. Greathouse for further introductory information.*)

Zerubbabel [zuh-RUH-buh-bul]  
Hystaspis [his-TAS-pee-z]  
Hadrach [HAY-drak]  
postexilic [POST-eks-il-ik]

## CHAPTER 2. THE BOOK OF ZECHARIAH



### NOTES

#### Section 2.1 ORACLES DURING THE BUILDING OF THE TEMPLE (1:1 – 8:23)

##### A. A CALL TO REPENTANCE (1:1-6)

Zechariah began preaching “in the eighth month, in the second year of Darius” (1:1), a month known after the Exile as Marchesvan [MAR-kes-van]. It is probably derived from a word meaning “wet” or “rainy” and suggesting the constant rain of this season, which corresponds to October-November. Zechariah began his prophetic career exactly two months after Haggai (Haggai 1:1).

God’s word is one of great displeasure at his people (1:2) and a call for them to return to him in repentance (1:3). The NIV translates the warning in 1:4 as “Do not be like your forefathers ...” and the reminder in 1:6 “did not my words and my decrees ... overtake your forefathers?” Thus, they are warned not to be like their “fathers” who turned a deaf ear to “the former prophets” of the pre-exile period (1:4). Should they choose to be like them in their sin, they would be like them in their punishment also (1:5-6).

##### B. THE VISIONS OF ZACHARIAH (1:7 – 6:8)

Zechariah’s visions are a characteristic feature of his prophecy. Some are quite brief, while others contain a wealth of imagery. They express the need for divine pardon, emphasize the reality of sin, and declare the power of God to banish it from his people. They contain the promise of Jerusalem as the City of Peace and predict the overthrow of the heathen empires as God’s act.

These visions are not dreams, but they are a series of conscious and artistic allegories. They are a deliberate conversion into a carefully constructed symbolism of the divine truths with which the prophet was entrusted by God. They all take place on one day, “the twenty-fourth day of the month of Sebat, in the second year of Darius” (1:7) – that is, January or February, 519 B.C.

##### 1. *The Four Horsemen (1:7-17)*

Zechariah sees a troop of horsemen in one of the myrtle-covered ravines near Jerusalem. Their leader is in front. The prophet is told that these are God’s scouts who have been patrolling the earth and bringing back the report that the world is at peace. The vision purports to indicate that the time is ripe for the Lord to fulfill his promise of mercy to Jerusalem and prosperity to the cities of Judah. A proclamation of restoration and prosperity follows the vision.



NOTES

The colors of the horses (1:8) seem to have no significance, for all the scouts bring back the same report. The Hebrew word translated “speckled” in the KJV is translated “brown” in the NIV. It is not found elsewhere in the Bible, and no agreement has been reached as to what color is meant.

At first, these scouts seem to be men, but the prophet is soon made aware that they are angels. The question, “What are these, my lord?” (1:9) is addressed to the interpreting angel at Zechariah’s side, who is called throughout these visions “the angel that talked with me” (see 1:13-14, 19; 2:3; 4:1, 4-5; 5:10; 6:4).

The angelic scouts report that the whole world is at peace (1:11); whereupon it is announced that the 70 years predicted by Jeremiah (1:12; Jeremiah 25:11-12; see Habakkuk 1:2) are drawing to a close, and God is about to act on behalf of Jerusalem (1:13). The interpreting angel then tells Zechariah of the Lord’s jealousy for Jerusalem and his displeasure toward the heathen nations whom he used to punish his people but who carried their punishment of Zion too far (1:14-15). Accordingly, God’s wrath against Judah has become compassion. The Temple and the city shall be rebuilt, and the people shall again enjoy prosperity (1:16-17).

### 2. *The Four Horns and the Four Craftsmen (1:18-21)*

This vision follows closely upon the first and complements it strikingly. The prophet sees four horns towering up in a threatening manner. He is told that these are the Gentile powers which have scattered Judah (1:19). Thereupon, “four craftsmen” (1:20), or smiths, appear. These, he learns, are to terrify and strike down the horns of the nations (1:21). The vision symbolizes the destruction of the heathen nations which have oppressed Judah and Jerusalem and now threaten the fulfillment of the promises given in the previous vision (see 1:16-17).

In the language of a pastoral people like the Jews, “horns” represented the cruel threat of a ravenous enemy of the flock - the tusks of a boar or the horns of a wild ox in an attack on a defenseless flock. The “four horns” stood for the totality of Israel’s enemies - north, south, east, and west - which were sworn to resist their efforts to rebuild the Temple and renew their national life.

But God was raising up four smiths to confuse and panic these enemies (“terrify them”). It is not clear who these smiths are, but the meaning of the vision is unmistakable: the Lord will deliver Judah so that his promise may be fulfilled.

### 3. *The Man with the Measuring Line (2:1-13)*

Like the second vision, the third follows from the first and becomes another, and still more significant, supplement to it. The first promises the rebuilding of Jerusalem; the second assures the people that God will defeat all their foes who stand in the way of his purpose; and the third assures God’s people that Jerusalem’s future will be greater and more glorious than her past.



NOTES

a. *Jerusalem of the future (2:1-5)*. The prophet sees a young man going forth with a measuring line to define the city's limits (2:1-2). In the light of what follows, there can be no doubt that the prophet meant to symbolize by the young man's act the intention to make Jerusalem again the fortress she had previously been. The youth had restricted ideas about the city, for he seemed intent on defining it on its old lines. Another angel dispatched the interpreting angel at Zechariah's side to run and give the man a message. In the future, Zion will be an unwalled city, not only because of the multitude of her population, but also because God himself will be "a wall of fire around it, and I will be its glory within" (2:4-5).

b. *Zechariah's appeals (2:6-13)*

(1) An appeal to the exiles yet in Babylon (2:6-9). The vast numbers of Jews yet in Babylon are earnestly invited to return to Jerusalem: The north country (2:6) was the whole Babylonian Empire, called "the north" because its invasion always came upon Israel from the north. The Jews were scattered "to the four winds of heaven" (2:6). The Book of Esther indicates that 60 years later the Jews were dispersed over the 127 provinces of the Persian Empire, from India to Ethiopia (Esther 1:1; 3:8, 12-14; 8:5, 9). The Lord called to these Jews of the dispersion: "Come, O Zion! [that is, escape to Zion], "you who live in the Daughter of Babylon!" (2:7)

The Lord promised protection to those who returned (2:8-9). The people were "the apple of his eye," whom he would defend instantly (2:8). "The pupil of the eye is sensitive and vulnerable, and therefore highly prized by its owner. Whoever touches Judah, who Yahweh so highly prizes, touches him at a sensitive point". The Lord is already shaking his hand over Babylon as a signal to the nations she has oppressed that they gather to her overthrow and share her spoils (2:9).

(2) An appeal to the inhabitants of Zion (2:10-13). God himself promises to come and dwell amid Jerusalem (2:10), "Many nations will be joined to the LORD in that day, and will become my people. I will live among you" (2:11).

The apostles of Christ understood such prophecies as these to be promises of the gathering of the Gentiles into the Israel of faith, the Christian Church (Romans 9:22-26; 1 Peter 2:9-10; Ephesians 2:11-22).

The prophecy moves out into an even wider promise (2:12). While insisting on a spiritual application of this vision, we must not lose sight of certain literal aspects of the prophecy. From an absolute perspective, these prophecies are the promise of God that in some way beyond our imagining "all Israel shall be saved" (see Romans 11:25-32). God has an ultimate plan for his people, Israel, and when this purpose shall be fulfilled, these visions will be translated into a reality we can now only guess. Verse 13 approaches in mood the doxology of Paul in Romans 11:33-36.



NOTES

4. *Joshua and Satan (3:1-10)*

At this point, the visions begin to deal with the moral condition of the people of Judah and their standing before God. The former visions have predicted that God is about to disturb the “rest” of the nations and, at long last, act on Jerusalem’s behalf (1:8-17). The enemies of Judah are to be “cast out” (1:18-21), and Zion shall become once again the habitation of the Lord (2:1-13). But to fulfill these prophecies, the people must have a moral and spiritual transformation. Israel is rescued, but not yet sanctified. The nation’s troubles are nearly over, but the uncleanness must still be removed.

a. *The vision (3:1-5)*. Zechariah sees “Joshua the high priest standing” as a representative of Israel “before the angel of the Lord”. The guilty fears of the people find a mouthpiece in Satan, who appears to accuse Joshua (3:1). Before a charge can be preferred, however, God himself intervenes and rebukes the accuser. Should he, who has rescued his people as a brand plucked from the burning, cast them back into the fire (3:2)? Not that they are without guilt. Joshua’s very garb betrays their sin and pollution (3:3). But, by an act of sheer grace, this obstacle shall be removed. He commands the angel attendants to reclothe Joshua (3:4). This typifies the forgiveness and cleansing of Joshua and Israel.

Moreover, at Zechariah’s suggestion, “a clean turban” is placed on the high priest’s head. The angel stands by in approval (3:5). The turban is described in Exodus 28:36-38. A gold plate across the front bore the inscription, “Holiness to the Lord”. The priest wore it so that the service of the people “may be accepted before the Lord”. Joshua was now fully authorized to offer sacrifices on behalf of the people.

b. *Admonition of the angel (3:6-10)*. God’s messenger now defines the high priest’s duties. He must observe God’s commandments – that is, keep the moral law (Deuteronomy 8:6; 10:12; Psalm 128:1). He must also be zealous of the maintenance of the Temple service and in the ruling of God’s house (Leviticus 8:35; Ezekiel 44:15-16). God added a promise to this solemn enjoinder: “I will give you a place among these standing here” (3:7). Joshua could now be sure his prayers would reach heaven. He is promised the privilege of direct communion with God, like the angels who stand in attendance upon him.

The angel now makes a Messianic promise to Joshua. The restored priesthood are “men symbolic of things to come” (3:8) symbolic of the advent of the Messiah. “I am going to bring my servant, the Branch.” (1:8) “Branch” without the article is literally “Shoot” or “Sprout”. The old “tree” (Jewish state) was dead, but a new life was springing up, a new shoot of David’s house. The “stone” which is now “set in front of Joshua” (3:9) is symbolic of the finished Temple. The “seven eyes” on the stone symbolize the Lord’s omniscience [ahm-NISH-uns] and the full expression of his providential care.

God promises to beautify the stone by engraving whatever is needed to fit it for the place of honor it is to hold. But that is not all. He adds, “I will remove the sin of this land in a single day.” (3:9)



NOTES

The immediate reference is probably to the expiation [ek-spee-AY-shun] of the nation's sin in one day, the annual Day of Atonement (see Leviticus 16:21, 30, 34), which would be reinstated upon the completion of the Temple. But, the goal of the prophecy looks beyond this type to the day Christ died. On that great Day of Atonement, he once for all in the end of the age will put away sin by the sacrifice of himself (see Hebrews 9:26). The Messianic age is coming when every person will dwell in peace and security under the "vine and fig tree" (3:10; see Micah 4:4). This final victory of the Messianic kingdom is yet future.

5. *The Golden Lampstand and the Two Olive Trees (4:1-14)*

As the fourth vision unfolded, the dignity and significance of the high priest were revealed. The fifth promise was the joint glory of Joshua and Zerubbabel, the civil head of the Jewish community. An oracle for Zerubbabel himself is added to this.

a. *The vision and its meaning (4:1-6, 10-14)*. The prophet sees a seven-branched, golden lampstand with an exhaustless supply of oil. Above the stand is a bowl, and to the right and left of it are two olive trees. These trees feed the bowl through two sprouts, and the bowl supplies the olive oil to the lampstand through seven golden pipes (4:2-3).

Mystified by the vision, Zechariah asks the interpreting angel, "What are these, my lord?" (4:4). The angel is surprised that the prophet does not know (4:5), but he proceeds to explain the vision. He notes: "These are the eyes of the LORD, which range throughout the earth." (4:10). While the lampstand represented the community of Israel, in a yet more profound sense, it was a symbol of the Divine Presence amid the community. Let the Jews not put their trust in the Temple about to be completed, but in God, who is the Life and Light behind it.

But, Zechariah asks: "what are these two olive trees?" (4:11). Again, the angel is puzzled at Zechariah's ignorance (4:12-13); but then he says plainly, "These are the two who are anointed to serve the Lord of all the earth" (4:14). Although he does not name them, these can only be Joshua and Zerubbabel, the religious and civil leader, respectively, of the Jews. The two olive trees, which provide an unfailing supply of oil to the lamps, are these two anointed heads of Israel. But Joshua and Zerubbabel are simply the channels of divine grace; the Fountain is God himself.

b. *The word to Zerubbabel (4:6-10)*. "This is the word of the LORD to Zerubbabel", saying, "Not by might nor by power, but by my spirit, says the LORD Almighty." (4:6). God is saying to Zerubbabel that spiritual success is possible only when we are Spirit-filled and Spirit-cleansed. The source of our effectiveness is not in our human personality. Still, in the indwelling Spirit (see Acts 1:8). Zerubbabel feels his weakness and inability to cope with his circumstances, but he must understand that God's Spirit is at work through him. He must live in the Spirit and let spirit-filled life flow through him as God's light shines in him. In himself, Zerubbabel may be too little, but in God, he is sufficient. This is one of the great passages of the Bible.



NOTES

All the obstacles which have arisen before Zerubbabel, like a “mighty mountain” (4:7), would be overcome in the power of the Spirit resting upon him. The “capstone” of the Temple would be placed on the finished Temple (4:7-9). All who scoffed at “the day of small things” will rejoice when they see the plumb line in the hand of Zerubbabel as he sets the capstone in its place (4:10). God never begins a work he does not intend to complete (see Philippians 1:6).

6. *The Flying Scroll (5:1-4)*

The two visions in this chapter encourage God’s people to expect that their land will be purged of evildoers and wickedness. The vision of the flying scroll pictures God’s judgment upon individual sinners. The vision of the woman in a measuring basket symbolizes God’s determination to banish the very principle of sin from Israel.

Zechariah sees a giant scroll unfurled like a sheet and “flying” in swift pursuit of its object, like a bird of prey (5:1). It comes from heaven (5:4), which indicates that it is a judgment proceeding from the throne of God. In size, it is 30 by 15 feet [9 by 4.5 meters] (5:2), the size of the holy place in the Tabernacle. The Jews are to be judged by “the measure of the sanctuary” and not by any human standard of judgment (see 1 Samuel 2:3). In 5:3, “the whole land” indicates Israel is subject to judgment. Every thief and perjurer “will be banished” (5:3), literally “cleared” or “emptied.” These two sins are inscribed on opposite sides of the scroll. Stealing and perjury correspond to the eighth and the third commandments, the middle commandments of the second and first tables of the Decalogue [DEK-uh-log]. The two sides of the scroll would then represent the two tables of the Law, the first concerning people’s relationship to God, the second with one’s neighbor.

The scroll, like an ancient curse written on a piece of paper blown by the wind, is to find its way into the houses of the guilty, where it will remain until God’s judgment consumes those houses (5:4).

7. *The Woman in the Basket (5:5-11)*

This vision is even more searching than the preceding, for it is not so much the sinner as the very principle of sin to be eradicated.

The prophet sees a flying “ephah” (5:6), a small container with a circular, lead lid (5:7). The lid is lifted, and Zechariah glimpses the form of a woman inside. The woman, so the interpreting angel explains, is “wickedness,” that is, sin personified as a seductive power and principle (5:8). The woman apparently tries to escape, but is thrust back into the container. The lid is quickly secured, and two female figures with wings like a stork carry the container away to the land of Babylon, where a shrine might be erected to worship the container (5:9-10).

In 5:6, the question is asked, “What is it?” Then, it is identified as “a measuring basket.” Furthermore, “This is the iniquity of the people throughout the land.” This vision encompasses the Holy Land. The “basket” (5:7) also has a “lead cover.”



NOTES

Through this curious imagery, Zechariah is expressing a great spiritual truth. Zechariah is not satisfied with the mere ritual atonement for sin (3:1-10) or its divine punishment (5:1-4). The power of sin must also be banished from Israel. But, this cannot be accomplished by any effort of people themselves. It can be accomplished only by God's thorough and effectual action. Here in Oriental imagery, the grand New Testament promise of the destruction of Sin by the sanctifying activity of the Holy Spirit is proclaimed. This vision reminds us that suppressing sin is necessary but only as a prelude to its banishment from the heart by the power of God.

8. *The Four Chariots (6:1-8)*

In the eighth and last vision, the prophet sees "four chariots drawn by horses of various colors coming forth from between two "mountains of bronze" (6:1-3). These are war chariots, the most formidable of ancient military machines (1 Kings 10:28-29). The two "mountains of bronze" are possibly Mount Zion and the Mount of Olives viewed as the source of divine judgments upon the world. Bronze is symbolic of might. As in the first vision, the colors of the horses are debatable and of uncertain significance. "White" also means "strong," and in 6:7, they are identified as "powerful horses".

The interpreting angel informs the prophet that "these are the four spirits [winds] of heaven, going out from standing in the presence of the Lord of the whole world" (6:5). These "four spirits" are God's ministering servants (Psalm 104:4; Hebrews 1:7). They are dispatched to different quarters of the world. Zechariah has not been admitted into the Presence, and does not know precisely what these spirits have been commissioned to do. This means he is ignorant of the actual political processes by which God is to overthrow the enemy nations and glorify his people, Israel. The deliverance is to be by divine action, through human instrumentalities.

The destination of the four chariots has not been uniformly understood. It is clear that the "black horses" are dispatched to "the north country" (6:6), or Babylon. The rest of the verse is translated variously. It appears that chariots were sent north, south, and west. No chariot is sent eastward, for there was no power oppressing or threatening Jerusalem from that direction. Still, in the north, there was Babylon, to the south, Egypt, and to the west, new forces of Europe that in less than a generation were to prove a threat to the Near East (see chapters 9-14).

The center of the world's power in that day, however, was in "the north country," so called because Babylon's invasions always came from the north (see 2:6). The horses were dispatched to Babylon with the explicit charge to quiet God's "Spirit" (6:8). "Spirit" here refers to "anger" (see Proverbs 16:32). God's "anger" is his strong displeasure at sin, which will be set at "rest" when his judgment is executed on Babylon.

The close connection between this last and the first vision given to Zechariah (1:7-17) should once again be noted. At the beginning of this unforgettable night, the prophet saw angel riders, led by the angel of Yahweh, coming to give their reports to the Lord after riding about through the earth.



NOTES

Their report that the wicked nations were at rest while God's people suffered in distress greatly displeased the Lord. In this last vision, the angels are seen going forth, not to explore as before, but to execute God's judgment upon the nations. These visions of Zechariah may fittingly be called "the Old Testament Apocalypse [uh-PAA-kuh-luhps]," similar in many respects to Revelation 6-18.

### C. THE CROWNING OF THE KING (6:9-15)

With the heathen nations overthrown, Zion is now free to have her own king again. Zechariah is therefore ordered—with the visions of the night now past—to visit a deputation of Jews who have lately come from the exile in Babylon (6:10). He is to select from the gifts they had brought for the Temple enough silver and gold to make an ornate crown to be used in a coronation ceremony (6:11).

A problem of interpretation arises here. The student interested in looking into the puzzle is referred to *Beacon Bible Commentary*, V, 371-72. It relates to the Lord's instruction to Zechariah to crown "Joshua the son of Jehozedak" - the high priest (6:11), rather than Zerubbabel. This could be interpreted to, in effect, make the high priest the king of Israel. Thus, it is prophetic of the crowning and reign of the Messianic King-Priest (see 6:12-13; Psalm 110:4; Hebrews 7:1-3).

God's word to Zechariah is a Messianic prophecy of the "King of kings, and Lord of lords," who shall build the true "temple of the Lord," with "himself being the chief corner stone; in whom believers in his name are built together for a habitation of God through the Spirit (see Ephesians 2:20-22; 1 Peter 2:4-5).

Admittedly, this promise has a double reference.

(1) It is primarily a promise that the Temple then being built should be completed by the hands of Zerubbabel (the prince), and that he and Joshua (the high priest) should work together in peace. Then, 6:13 affirms "he will be a priest on his throne". There is a promise of "harmony" between the king and the priest.

(2) Yet it is a word which points beyond the then present to the days of the Messiah, in whose Temple and Kingdom the roles of both Priest and King should be gloriously fulfilled in him who should make them one in his own majestic person and ministry.

The crown, which Zechariah is instructed to place "in the temple of the Lord" (6:14), is "a memorial" and a token of the fulfillment of this prophecy.



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#### D. AN INQUIRY AND REPLY REGARDING FAST DAYS (7:1 - 8:23)

After a lapse of about two years, Zechariah was again called upon to prophesy. The occasion was the arrival in Jerusalem of a delegation, probably from Bethel, who had been sent to inquire whether they should continue to observe the national fast instituted at the time of the exile (7:1-3). God's answer by the prophet falls into four sections, each introduced by the same formula (7:4, 8; 8:1, 18). The return in the last section to the question out of which the answers arose (8:19) shows that the prophecy is really one whole.

##### 1. *The Inquiry (7:1-3)*

"In the fourth year of king Darius" (7:1; thus, in 518 B.C.) would have been about two years after Zechariah saw his visions (1:7) and about the same length of time before the completion of the Temple (see Ezra 6:15). "Kislev" was the Babylonian name of a month corresponding to November December.

The people of Bethel had sent a delegation to "entreat the LORD" by inquiring of the Temple's "priests" and "prophets" (7:3), the latter being Haggai and Zechariah, regarding the continuation of the fast of the fifth month, which commemorated the burning of Jerusalem and the Temple (2 Kings 25:8-9).

##### 2. *Zechariah's Reply (7:4 - 8:23)*

In replying to the above inquiry, Zechariah addresses himself not only to the fast of the fifth month but also to other fasts by which Israel had moaned her ruin and exile for 70 years. His answer shows Zechariah to be a true prophet, infinitely more concerned with righteousness than with ritual.

*a. The emptiness of fasting (7:4-7).* With a boldness reminiscent of the prophet Amos, Zechariah asks the people whether they fasted at all to God in their fasts. He refers to two fasts, that of the "fifth" month and of the "seventh" month (7:5), which commemorated the assassination of the Jewish governor Gedaliah, appointed over the people who were left in the land by Nebuchadnezzar (see 2 Kings 25:25; Jeremiah 41:1-10). The Lord had not commanded these fasts, says Zechariah (7:5-6). They should rather heed the words of "the former prophets," who taught that these matters are of no concern to God unless they positively affect daily life.

*b. A lesson from the past (7:8-14).* Here Zechariah gives a summary of the teachings of the pre-exilic prophets (7:9-10) - a demand for justice, mercy, and compassion (see Amos 5:24; Hosea 6:6; Micah 3:1-3; 6:8). The prophet then describes in picturesque language the people's rebellion against the prophetic message (7:11-12). Because of their deliberate apostasy [uh-PAA-stuh-see], "the LORD Almighty" was very angry (7:12-13), resulting in their dispersion among the nations (7:14).



NOTES

c. *Precious promises for Zion (8:1-17)*. The prophet now receives a fresh “word of the LORD Almighty” (8:1), and his mood changes to one of hope for the future. As the promises unfold, we get a vivid glimpse of the forlorn conditions of the people and the land.

Seven shining promises are given by the Lord.

- (1) God is zealous in his determination to restore Zion (8:2).
- (2) He is about to return to Zion after 70 years (8:3).
- (3) Jerusalem shall become a scene of serene old age and joyful childhood (8:4-5).
- (4) Even though this seems unbelievable, it is no great thing for God (8:6). Nothing is too hard for him.
- (5) God shall regather his people in the Holy Land (8:7-8).
- (6) Anxious times shall pass with the restoration of the Temple (8:9-13).
- (7) God shall “do good again to Jerusalem” if she will practice justice and mercy (8:14-17).

d. *Fasts turned to feasts of rejoicing (8:18-23)*. Zechariah now comes to the climax of his answer. Let the people drop their fasts - the two already mentioned and two other fasts of the Exile - and turn them into cheerful feasts. So attractive will be the happy days of Jerusalem that returning Jews will be joined by people of many nations, and together they will make their way to Zion, where they will join in worshipping the Lord.

Two new fasts are mentioned here, that of the “fourth” month and that of the “tenth” month (8:19). The former (in the month of Tammuz) marked the Babylonian breach of the walls of Jerusalem (2 Kings 25:3-4; Jeremiah 39:2) and is still observed on the seventeenth day of this month. The fast of the tenth month (of Tebeth) marked the beginning of the siege of Jerusalem (2 Kings 25:1).

Have the prophecies of 8:21-23 been fulfilled? In part, yes. The inhabitants of the earth have gone up to Jerusalem to worship God. The Jews are the recognized religious teachers of mankind. Their sacred writings have become the very Word of God to multitudes of races, languages, and nations. To them we owe the New Testament, as well as the Old. Their lawgivers, prophets, psalmists, apostles, and saints have given us our conception of God and the life he requires and gives. From the Jewish nation came the Savior. In and near Jerusalem, our Lord presented himself as the promised Messiah. There he died and rose again, ascended to the Father, and inaugurated the kingdom of God on earth. In Jerusalem, the Holy Spirit descended on a Jewish festival day and began his mighty work of convicting the world of sin, righteousness, and judgment.

We believe there is also a time, yet future, but possibly not far away, when “all Israel shall be saved” (Romans 11:26) and these prophecies shall have a more literal fulfillment.

We must never forget that the Exile purified Israel from idolatry and set her faith free to become a universal religion.



NOTES

## Section 2.2 ORACLES AFTER THE BUILDING OF THE TEMPLE (9:1 – 14:21)

As we open the second section of Zechariah's prophecy, we are immediately aware that we have passed into a new era and prophetic situation. Abruptly and without warning, the precious promises of a glorious future for Zion end, and we find ourselves reading tidings of sorrow and disaster for nations and cities which appear in Zechariah's account for the first time. There is also a significant change in phraseology. Now, "the word of the Lord" becomes a "burden" (oracle) written in the introduction prefixed to two groups of prophecies composed of three chapters each (9:1; 12:1).

Zechariah appears well advanced in years, and these "burdens" weigh upon his spirit. As they unfold, however, the glories of the Messiah and his universal reign come into view. While the visions of the first section were concerned primarily with contemporary events, particularly the rebuilding of the Temple, the second division is primarily futuristic. It points the way toward the coming of Christ and describes affairs in Israel and the world when the kingdom of Christ shall be consummated and "Holiness unto the Lord" shall be the watchword of the whole world.

### A. THE BURDEN OF HADRACH (9:1 – 11:17)

This is the first of two "burdens" (oracles) that constitute the material of the second division of Zechariah. The Hebrew word "burden" is probably from a root meaning "to lift up"—for example, the voice, especially when the announcement is of a "burdensome" or threatening character.

#### 1. *Preparation for the Messiah (9:1-8)*

Jerusalem now finds herself hemmed in and pressed by Syria (9:1-2; Hadrach, Damascus, and Hamath) and Tyre (9:3) on the north and by Ashkelon, Gaza, and Ekron (9:5) on the south. It is therefore for the encouragement of the Jews that Zechariah foretells an approaching invasion before which these strong and hostile neighbors will be swept away.

These prophecies were fulfilled by the conquering career of Alexander the Great (336-323 B.C.). The impregnable Tyre was destroyed after a seven-month siege.

It is no accident that this passage precedes the prediction of the Messianic King. In the eyes of Zechariah, the great warrior was preparing the way for Christ. The prophet looked into the future more truly than he may have realized. Through the spread of the Greek language, which followed his conquests, Alexander was unconsciously preparing the way for both the LXX - Septuagint [SEP-twuh-gunt] - and the New Testament in which the story of our Lord was told to all the world. Thus, in a sense, Alexander prepared the way for the coming of the Lord (see 1 Peter 1:10-11).



NOTES

2. *Presentation of the Messiah (9:9-12)*

Having been prepared for his advent, the Messianic King now appears (9:9). Interpreters, liberal and conservative Christians as well as Jewish, see this as a Messianic prediction. The entrance of the King was to be the occasion for great rejoicing in Jerusalem. See Luke 19:37-40 for the fulfillment of this prediction.

“Having salvation” in 9:9 is literally “being saved” - in the sense of being divinely vindicated. By entering Jerusalem on a donkey, Jesus proclaimed himself as Messiah and committed himself to his enemies and God, confident that God would vindicate him by raising him from the dead (see Mark 10:32-34). Therefore, as the prophet had foretold, his entry was triumphant and victorious. Moreover, his kingdom shall extend to the earth’s utmost bounds (9:10; see Isaiah 9:5-7).

Addressing the “Daughter of Zion” - the “Daughter of Jerusalem” (9:9), Zechariah declares that the inhabitants are “prisoners of hope” (9:12) and not of despair because of “the blood of my covenant with you” (9:11). They are therefore exhorted to “return to your fortress” (9:12).

3. *Program of the Messiah (9:13 - 10:12)*

a. *The promised victory of Zion over Greece (9:13-17)*. This oracle seems to be out of keeping with the spirit of the last, which announces the arrival of Messianic peace. But, frequently in chapters 9-14, a result is first stated, and then the oracle describes the process by which it is achieved. This is the key to understanding these chapters.

Most interpreters agree there is a natural break at 9:12 because 9:13 transitions into a new topic. In 9:13-17, God gives a promise of victory and freedom to Judah. This victory, we should note, is to be God’s. He uses his people as his weapons: Judah as a bow, Ephraim as arrows, and Zion as a sword (9:13).

The thrust is to be against “Greece.” In Zechariah’s day, the Greeks had already come to the attention of the Near East. Jews returning from the Exile would have heard of the burning of Sardis in 499 B.C. and the battle of Marathon in 490 B.C. The more recent victories of the Greeks over Xerxes at Salamis, Platea, and Mycale in 480-479 B.C. would have come to the attention of Nehemiah. The word “Greece” applies to all Hellenists of the Mediterranean world.

b. *Encouraging prospects (10:1-5)*. The promise of temporal prosperity is now expanded (10:1-2). God himself shall come to the rescue of his people and make of them a nation of warriors (10:3-5). Such great warriors and leaders did arise from Judah during the Maccabean period. Still, the ultimate reference here may be to “the Lion of the tribe of Judah” (Revelation 5:5), by whose mighty power the kingdom of God shall, in the end, triumph over all its opposition.



NOTES

c. *The restoration of the nation (10:6-12)*. "I will strengthen the house of Judah and save the house of Joseph. I will restore them because I have compassion on them. They will be as though I had not rejected them, for I am the LORD their God and I will answer them." (10:6)

With the "signal" (10:8; and Isaiah 5:26) or whistle, as a shepherd summons his flock, God promises to bring back his people scattered "in distant lands" (10:9), especially in Egypt and Assyria (10:10).

4. *The Two Shepherds (11:1-17)*

a. *The destruction of Jerusalem (11:1-3)*. In this chapter, we have a companion picture to that drawn in chapter 10. There, the picture is bright with the coming of the Messiah, the victories he would achieve, and the blessings he would bestow. This picture is dark with his rejection and the tragic consequences that would ensue. As we shall see from what follows, it is the destruction of Jerusalem by the Roman armies that the prophet foretells.

b. *The rejection of the Good Shepherd (11:4-14)*. The causes of the preceding judgment are dealt with in this section. They may be the most mysterious in the Old Testament. The basic idea, however, seems clear enough. The catastrophe befell Jerusalem flowed from the agelong, persistent misconduct of the people and their shepherds-rulers. It climaxed in their rejection of the Good Shepherd, sent by God to feed his flock.

If possible, read this passage in several newer translations (or languages). Portions are admittedly difficult to understand. Zechariah himself is called upon to enact the role of the Good Shepherd in an allegory which recalls the pictures in Jeremiah and Ezekiel of the overthrow of false shepherds and the appointment of a true shepherd (see Jeremiah 23:1-8; Ezekiel 34:5-31; 37:24-28). "This is what the LORD, my God says: 'Pastor the flock marked for slaughter. Their buyers slaughter them and go unpunished. Those who sell them say, *Praise the LORD, I am rich!* Their shepherds do not spare them'" (11:4-5)

Their rulers were so devoid of patriotism and spirituality that they had no sense of responsibility toward the people entrusted to their care. Because of this, God will deliver them to destruction (11:6).

The prophet did as he was told and took upon himself the shepherd of Israel. "So I pastored the flock marked for slaughter, particularly the oppressed of the flock. Then I took two staves and called one Favor" - symbolizing the divine favor promised God's people - "and the other Union" - symbolizing the unity that should exist between Judah and Israel - "and I pastored the flock" (11:7).

Despite all the care bestowed upon the flock, the shepherd's services were unappreciated. So the prophet said, "I will not be your shepherd. Let the dying die, and the perishing perish. Let those who are left eat one another's flesh." (11:9)



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The prophet then took his “staff called Favor and broke it” (11:10), thereby annulling the covenant of favor with Israel. This signified that the nation was to become prey to her enemies.

Zechariah then requested his wages, but he left it to the people to decide what his services were worth. “So they paid me thirty pieces of silver.” (11:12), the price of an injured slave (see Exodus 21:32).

Up to this point, the prophet has spoken as the representative of the Lord. Now the Lord himself speaks, “Throw it to the potter” in the house of the LORD (11:13). Zechariah ironically calls this a “handsome price”. The amount shows how unkindly they thought of him and his services.

It is impossible to read of the insulting response accorded by the people to the good shepherd without feeling how prophetic the whole passage is. Israel had not had an abundance of good shepherds in the course of her history (see Ezekiel 34); but when the greatest shepherd of all came, ready to lay down his life for the sheep (see John 10:15), he was despised and rejected, sold for a price of a slave (Matthew 26:15) and nailed to a cross.

c. *The worthless shepherd (11:15-17)*. Having enacted the role of the Good Shepherd, the prophet is now called upon to impersonate “a foolish-worthless shepherd” (11:15-16). This worthless shepherd is the Roman oppressor, who destroyed the Jewish state and mercilessly harassed the Jews subsequent to their rejection of Christ. He must bear responsibility for his own actions and be punished accordingly (11:17).

## **B. THE BURDEN OF ISRAEL (12:1 - 14:21)**

As in the former burden (9:1), this section opens with the general title, “An Oracle (burden) This is the word of the LORD” (12:1). Here, however, the “burden” is not “against” Israel, but “for” or “concerning” Israel. Her enemies are to be severely punished by the Lord because of their ruthless mistreatment of his people.

The predictions of this final section are tied together by the phrase “on that day,” which occurs 16 times in these three chapters. This surely means that the ultimate fulfillment of this oracle to Israel will occur in the “day of the Lord” (14:1). That is the eschatological day which shall be consummated by the second coming of Christ, when “his feet will stand on the Mount of Olives” (14:4), from which he ascended after his resurrection (Acts 1:11-12).

### *1. Final Victories of Israel (12:1 - 13:6)*

a. *The Deliverance of Jerusalem (12:1-9)*. An unusual seriousness attaches to the opening words of this oracle (12:1) to remove all doubt as to God’s ability to deliver his people. The vision refers to a time in the future, though perhaps not too distant, when the Jewish people have returned to their own land, but are still prone to unbelief.



NOTES

The nations of the earth will be in league against Jerusalem, but their confederacy is doomed to be overwhelmed with infinite disaster. Jerusalem is a great bowl or cup about which the nations gather, eager to drink its inviting contents. But, it becomes a cup that causes “reeling” (12:2). It causes them to stagger and fall (see Isaiah 51:22). In 12:3, the figure changes: “On that day, when all the nations of the earth are gathered against her, I will make Jerusalem an immovable rock for all the nations. All who try to move it will injure themselves.”

The deliverance of Jerusalem and Judah is described in 12:4-9. Her enemies will be thrown into utter confusion as Jerusalem is magnified in the eyes of the clans of Judah (12:4-5). The princes of Judah will share in the triumph of Zion (12:6-8). All who seek to come up against Jerusalem, God will destroy (12:9).

*b. Repentance of Israel (12:10-14).* Following their deliverance, God “will pour out on the house of David and the inhabitants of Jerusalem a spirit of grace and supplication” (12:10), that is, the gifts and influences of the Spirit. The message continues, “They will look on me, the one they have pierced, and they will mourn for him.” The Speaker is God himself, whom the Jews pierced metaphorically throughout their history by their rebellion and ingratitude. But, they pierced him literally, as the crowning act of disloyalty, in the person of his Son on the Cross (John 19:39). The fulfillment of this prophecy in the mourning of those who pierced him is still future, awaiting the return of the long-rejected Messiah. This prophecy is supported by that of John on Patmos: “Look, he is coming with the clouds, and every eye will see him, even those who pierced him; and all the peoples of the earth will mourn because of him.” (Revelation 1:7).

But, mourning for Christ began at the Crucifixion (Luke 23:48). The number of mourners increased greatly at Pentecost [PEN-tuh-kahst] (Acts 2:36-41). Throughout Christian history, millions of mourners have joined the company here envisioned, but the final fulfillment will occur when Christ appears in glory. Then a nation shall be born in a day, for in connection with the Messiah’s return, “all Israel shall be saved” (Romans 11:26)

*c. The conversion and sanctification of Israel (13:1-6).* “On that day a fountain will be opened to the house of David and the inhabitants of Jerusalem to cleanse them from sin and impurity.” (13:1) This is the promise of both justification and sanctification through Christ’s atoning death.

The next verses (13:2-6) describe the practical effects of salvation in the life of God’s people - the end of idolatry (13:2) and false prophets (13:3-6).

## 2. *Final Victories of the Shepherd-King (13:7 - 14:21)*

*a. The smiting of the Shepherd (13:7-9).* The apparently abrupt transition here may be explained by the fact that this section is parallel with, rather than consecutive to, the preceding passage. Having pictured Israel’s future conversion and transformation, the prophet now turns back to a point even earlier than that with which the previous section began. He opens again with a new view of the vista from the smiting of the Shepherd to the goal of true sanctification, which was reached before.



NOTES

In 13:7, we find a distinct prophecy of Christ (see Matthew 26:31). The flock, however, was not to be left scattered, for the prophecy continues: “I will turn my hand against the little ones.” However, the hand and power of God in the risen Shepherd who returned from death are turned on them and gather them again. Scattered by his crucifixion, the dispersed disciples were gathered again by his resurrection (Matthew 26:32).

We find in 13:8-9 the basis for the New Testament doctrine of “the remnant of grace” (Romans 11:5).

*b. The day of the Lord (14:1-15).* It is impossible to regard this mysterious and sublime prophecy as fulfilled already. Nothing in the capture of Jerusalem under the Maccabees or in its subsequent destruction by the Roman armies adequately fulfills the conditions of Zechariah’s words here.

This chapter returns to the prophetic picture of the siege of Jerusalem depicted in chapter 12. The nation is still in unbelief. The prophecy opens with a fresh account of the great siege but goes on to reveal the wonderful deliverance God will bring about for Jerusalem. The picture is as vivid as if the prophet were describing an actual historic event he had witnessed.

“A day of the Lord is coming” (14:1). This is the final, great and notable “day of the Lord” (see Acts 2:20), when Christ shall return to execute end-time judgment upon history. It will begin with the nations of the earth encompassing Jerusalem (14:1-2), but then the Lord himself “goes out and fights” to bring the victory (14:3; see Revelation 1:7).

Zechariah is predicting a literal appearance of the rejected Savior. Where his feet often stood when he was here in the flesh, they shall be placed again “on the Mount of Olives” (14:4-5). “Then the LORD my God will come, and all the holy ones with him” (14:5; Colossians 3:4; 1 Thessalonians 4:14; Jude 14). This is a day known only to the Lord (14:6-7; see Matthew 24:36).

“On that day living water will flow out from Jerusalem” (14:8) for the healing of the nations (see Ezekiel 47:2-12; Joel 3:18; Revelation 22:1-2). “The LORD will be king over the whole earth.” (14:9) Then, there will be one universal faith and worship of the living God. There are many figurative touches in the events described in these verses, and it is impossible to separate the literal from the metaphorical. Still, when we come to 14:12, we seem to touch literal ground. Since the advent of nuclear fission (splitting atoms), we can understand something of the horror of men’s flesh consuming while they stand on their feet (14:12). Moreover, the description of 14:14-15 seems easy enough to grasp. In the language of Jewish apocalypse, they describe a scene John depicts in rich and glowing eloquence in the Book of Revelation (19:11-18).

*c. The millennial reign of Christ (14:16-21).* The awakened eye of the prophet now catches a vision of the coming victory of the kingdom of God on earth (14:16). The fine vision is of Jerusalem exalted as the spiritual metropolis of the earth. Spiritually, the world’s religious thought has been toward the city where Christianity was born (see comments on 8:21-23). But can this prophecy be entirely spiritualized?



NOTES

It is imperative that we exercise care, lest we fail to recognize those metaphorical elements which are undoubtedly present. It is not required that we understand 14:16 to be a prediction of the restoration of the literal feasts of the old covenant, but rather an assurance that the gladness, the restfulness, the festive array, that pervaded the city at that time of the year, in the past, will characterize the religious life of the world, with focus on Jerusalem.

We are reminded in 14:17-19 that, even in that great day when the glory of God shall cover the earth as the waters cover the sea, some will be unrepentant. Egypt here still symbolizes defiant rebellion against the true God. "The true conception of the millennium [muh-LEH-nee-uhm] does not imply that every individual will be regenerated, but that the dominating influences of the world will favor things that are just, pure, lovely, and of good report.

When the victory of Christ shall be accomplished, the sacred words which were inscribed on the turban (mitre) of the high priest, "Holy to the LORD," will be inscribed on the bells of the horses and the common vessels of household use (14:20-21). This symbolizes the abolition of the distinction between the sacred and the secular. The horses formerly taboo to the people of God will be as sacred "in that day" as the vessels in the Temple of the Lord. Christ sanctifies the whole of life, and when he is fully reigning in the affairs of this world, all shall be consecrated to him. "*Holiness unto the Lord is our watchword and song, Holiness unto the Lord as we're marching along. Sing it, shout it, loud and long, Holiness unto the Lord,*" now and forever!" C.H. Morris

Marchesvan [MAR-kes-van]  
omniscience [ahm-NISH-uns]  
expiation [ek-spee-AY-shun]  
Decalogue [DEK-uh-log]  
Apocalypse [uh-PAA-kuh-luhps]  
apostasy [uh-PAA-stuh-see]  
Septuagint [SEP-twuh-gunt]  
Pentecost [PEN-tuh-kahst]  
millennium [muh-LEH-nee-uhm]

## CHAPTER 3. THE BOOK OF MALACHI

### NOTES

#### Section 3.1 SUPERScription (1:1)

Malachi's message is described as "the burden of the word of the Lord to Israel" (1:1). For the meaning of "burden," see comments on Zechariah 9:1 and 12:1. For the meaning of "by Malachi," see the "The Prophet" section in the "Introduction".

#### Section 3.2 GOD'S LOVE FOR ISRAEL (1:2-5)

The oracle begins abruptly with the plaintive word of the Lord to Israel: "I have loved you." (1:2) This is the real burden of Malachi's prophecy; everything else is based on this. But, the people are skeptical, and ask: "How have you loved us?" They see no evidence of God's love. Poverty-stricken and suffering, they are a disheartened people. Their thought is clouded by doubt. Everything the prophet says is challenged: "Yet you say."

The proof of God's love for Jacob is seen in his overthrow of Esau (1:3). Esau and Jacob here are the nations of Edom [EE-duhm] (1:4) and Israel (1:5). God's love is proved by his punishment of Edom, which had rejoiced in the fall of Jerusalem (Lamentations 4:21-22; Psalm 137:7). We do not know the date of the event described in 1:3, but it was recent enough to be fresh in the minds of Malachi's readers.

The Edomites [EE-duh-myts] merely regarded God's punishment as a temporary setback, from which they should recover. But Malachi declares their ruin to be permanent (1:4). The continued ruin of Edom would be perpetual evidence of their wickedness and God's judgment. Malachi's prophecy proved correct. Edom never returned to her former lands. Curiously, the Herods' family sprang from the displaced Edomites - Idumeans [ID-yoo-mee-uhnz].

#### Section 3.3 SINS OF THE PRIESTHOOD (2:6 - 2:9)

Malachi now passes on to an indictment of the priesthood (1:6-14), upon whom he pronounces a curse (2:1-9).

##### A. GOD'S INDICTMENT (1:6-14)

###### 1. *The Character of God (1:6)*

The prophet opens with a statement of a general principle upon which there was widespread agreement: the fatherhood and lordship of God.

God was the Father of Israel (2:10; Exodus 4:22-23). As Father, he was due "honor". God was also Master; Israel was his servant (Isaiah 41:8-9; 44:21). As Master, he was due reverence and obedience.



NOTES

2. *Despising God's Name (1:6-10)*

But the priests despised the Lord's name by offering "defiled food" upon his altar (1:6-7). Blind, sick, and lame animals were being devoted to God in clear violation of the law (Deuteronomy 15:21).

The priests were saying, "No harm! No harm!" However, Malachi challenges: "Try offering them to your governor!" And, asks: "Would he be pleased with you? Would he accept you?" (1:7-8)

3. *God Honored among the Gentiles (1:11-12)*

We understand 1:11 to be a prophecy of the Messianic age and the universal worship of the Christian Church. The verb, however, is most naturally understood as present rather than future. The Septuagint translates it, "My name has been and is glorified." The NIV translates it: "My name will be great." Malachi surely means to be saying that the Gentiles would be offering worship which was more sincere than that in Jerusalem, and that in their sincerity they were ignorantly worshipping God (see Acts 17:23). The very sincerity of worship by some from nations that were considered to be "heathen" was a stinging rebuke to the disgraceful hypocrisy of the Jewish priests (1:12).

4. *A Curse on Insincere Religion (1:13-14)*

Despising the altar and performing their duties without heart or faith, the priests found their duties an intolerable burden. "What a burden!" they moaned (1:13). They moaned and "sniffed at it (the altar) contemptuously".

The laity was corrupted by the priesthood. In this case, it was "like priest, like people" (see Hosea 4:9). Following the example of their priests, the worshippers were stingy and deceitful (1:14).

**B. GOD'S JUDGMENT (2:1-9)**

The prophet now proceeds to pronounce judgment upon the priests (2:1). As God said in the past, upon obedience, he would command his blessing upon his people, so now due to their waywardness he would command a curse" (2:2). Yet, it is conditional, "If you do not listen." The "blessings" that God would curse were the benefits the priests enjoyed as ministers in the Temple (see Numbers 18:8-9). The priests would be utterly degraded (2:3).

God's "covenant with Levi" (2:4) is not explicitly mentioned in the Old Testament. Nevertheless, see Moses' blessing on Levi in Deuteronomy 33:8-11. Malachi's point is that the priesthood (represented here by Levi) initially fulfilled its ministry with sincerity (2:5). The ideal priest was more than an expert in ritual sacrifice. His duty was to give "true instruction" in the Law [torah] of truth (2:6-7).



NOTES

But the priests of Malachi's day fell pathetically below the divine standard! Instead of walking humbly with the Lord, they "have turned from the way" (2:8). Rather than converting the sinful from their wickedness, by their mischief they caused many to stumble "in matters of the law" (2:9). Thus, they profaned "the covenant" of their fathers (2:10). For this reason, God made them "despised and humiliated before all the people" (2:9).

### Section 3.4 DIVORCE AND FOREIGN MARRIAGES (2:10-16)

Although they were children of one common Heavenly Father (2:10), the Jews were dealing treacherously with one another and profaning the covenant of their fathers by divorcing their Jewish wives and contracting marriages with heathen women.

#### A. MARRIAGE AND HEATHEN WOMEN (2:10-12)

God had "created" Israel to be his special people (2:10; Isaiah 43:1, 7, 21). But, "by marrying the daughter of a strange god" (2:11), the Jews were "desecrating the sanctuary of the LORD" – that is, they were despising their privilege as a separated or holy people unto the Lord. The Lord warned he would "cut him off from the tents of Jacob" (2:12). The Targum paraphrases "whoever he may be" as "his son and his son's son". The Hebrew word means literally "the awakened and the awakener".

#### B. DIVORCE AND JEWISH WIVES (2:13-16)

"Another thing you do" (2:13). These men were divorcing their Jewish wives to marry younger and more attractive heathen women. All the while, they were flooding "the LORD's altar with tears". And, this was repugnant to the Lord (2:13).

Then, 2:14 asks and answers the question, why does God not accept their offerings? It is "because the LORD is acting as the witness between you and the wife of your youth, because you have broken faith with her, though she is your partner, the wife of your covenant." The language is self-explanatory. Marriage is a sacred compact made in the presence of God. Malachi clearly regarded marriage as witnessed by Yahweh, no doubt in a formal betrothal before the priest, as a covenant not to be broken. Husband and wife are the man and woman the Lord has joined together. "Has not the LORD made them one?" (2:15) "So guard yourself in your spirit, and do not break faith with the wife of your youth." For, "I hate divorce, says the LORD God of Israel. (2:15-16). These words anticipate those of our Lord in Matthew 19: 3-6.

### Section 3.5 WHERE IS THE GOD OF JUDGMENT (2:17 – 3:5)

#### A. THE COMPLAINT OF THE PEOPLE (2:17)

Malachi now turns to those who weary the Lord with their complaint that sin is successful. They worded it, "All who do evil are good in the eyes of the LORD, and he is pleased with them." They were also asking, "Where is the God of justice?" (2:17)



NOTES

## B. THE ANSWER OF THE LORD (3:1-5)

God answers, "Evil as the present may seem, God is coming to correct its inequities."

### 1. *The Coming of the Forerunner* (3:1)

The thought here is that of Isaiah 40:3-5; 52:7; 57:14 (see also Mark 1:2-3). This messenger is to be a true Elijah (4:5).

### 2. *The Coming of the Lord* (3:1-5)

"The Lord" who you are seeking will suddenly "come to his temple" (3:1) is ha-Adon, occasionally prefixed to Yahweh as in Exodus 23:17; Isaiah 1:24. Malachi is here predicting the coming of our Lord Jesus Christ (see Mark 12:35-37; Acts 2:36). "The messenger of the covenant" is not to be confused with "my messenger" (3:1), the forerunner.

a. *The Lord shall purify* (3:2-4). There is a twofold object in the coming of the Lord:

- (1) to purify the priesthood and
- (2) to execute judgment upon sinners (3:5).

In presenting this truth, Malachi seems to blend the first and second comings of Christ. In Matthew 3:7-2, an echo of this prophecy, John the Baptist also telescopes these two. "Our God is a consuming fire" (Hebrews 12:29), who will either consume the sin in us or consume us with it in hell. For "Everyone will be salted with fire" (Mark 9:49), the fire of Pentecost or the fire of hell.

The refiner placed the gold or silver ore in his crucible and heated the metal until it was molten; then he dipped off the dross with his ladle. When he could see his face in the molten metal, he knew it was purified. This is a picture of Christ in his baptismal function (see Acts 15:8-9). The idea of the Fuller is parallel to that of the Refiner.

"The Levites" (3:3) here typify the universal priesthood of Christian believers, the New Israel (see 1 Peter 2:5-10; Hebrews 13:10, 15; Romans 12:1).

b. *The Lord shall judge* (3:5). This verse is the answer to the question, "Where is the God of justice?" (2:17)

## Section 3.6 TITHING, THE WAY OF BLESSING (3:6-12)

The prophet now discusses another obstacle to God's free outpouring of blessing upon Israel: the nation's unwillingness to pay the price of his favor. The "floodgates of heaven" (3:10) are closed because the people have been withholding their "tithes and offerings" (3:8).



NOTES

### A. THE CHARGE (3:6-9)

Malachi opens the subject by reminding his hearers that the Lord is the unchanging God of his covenant: "So you descendants of Jacob are not destroyed" (3:6). Thank God, there is a wideness in God's mercy!

God is faithful, but the people, like their fathers, are faithless. They complain that God has failed them, but the reverse is true (3:7). God commands them to "return" with the promise that he will return to them (see Zechariah 1:3). But, they demand that Malachi be more specific, "How are we to return?" (3:7)

The prophet answers with a question which answers itself: "Will a man rob God?" (3:8) Yet, they had robbed God. "But you ask, 'How do we rob you?'" The prophet responds, "In tithes and offerings". By the law, the tithe (a tenth) of all produce, as well as of flocks and cattle, belonged to the Lord and must be offered to him (Leviticus 27:30, 32); and this was assigned to the Levites for their services (Numbers 18:21, 24).

By robbing God of their tithes, the Jews were acting like heathen. The word translated as "nation" (goy) usually means a heathen nation.

### B. THE CHALLENGE (3:10)

The prophet now tells them how to return to the Lord: "Bring the whole tithe into the storehouse" (3:10). The storehouse was undoubtedly the great chamber surrounding the Temple on three sides. See Nehemiah 10:38; 13:5-9, 12-13. God's design in requiring the people to bring their whole tithes into the storehouse was "that there may be food in my house". By the same token, "In the same way, the Lord has commanded that those who preach the gospel [of Christ] should receive their living from the gospel" (1 Corinthians 9:14). If the tithe was the (ten) percentage of giving for a Jew under the old covenant, will New Testament believers give less? See Hebrews 7:8, where it is said that Christian believers pay their tithes to the ever-living Christ, their High Priest in heaven.

### C. THE PROMISE (3:10-12)

God attaches a glorious promise to his command to tithe (3:10). This is a promise of rain (see Genesis 7:11; 8:2; 2 Kings 7:2, 19). But, rain was a symbol of divine favor (see Zechariah 10:1; 14:17). A tithing people will be fruitful and blessed (3:11-12).

### Section 3.7 FINAL TRIUMPH OF THE RIGHTEOUS (3:13 – 4:3)

The prophet returns to the theme raised by the skeptical question in 2:17.



NOTES

### A. SKEPTICISM (3:13-15)

“You have said harsh things against me, says the LORD” (3:13). The attitude of the people seems to have been one of growing skepticism. Their criticism is now vocal. They say, “What have we said against you?”

The prophet delivers his charge. They had been saying among themselves, “It is futile to serve God.” (3:14). Seeing the prosperity of the heathen peoples about them, they were saying in effect, “What does it profit us, that we worship the one true God and walk mournfully before him?” (3:14) These people were saying: “we call the arrogant blessed. Certainly, the evildoers prosper, and even those who challenge God escape” (punishment).

This is what is meant by their question, “Where is the God of justice?” (2:17)

### B. MEN WHO BELIEVE GOD (3:16-18)

Over against those arrogant doubters, there were others who, despite the problems, “feared the LORD” (3:16). They were those who had retained a humble spirit of trust in the face of the unhappy situation in which they found themselves. As the doubters had been saying, “It is futile to serve God” (3:14), these also talked among themselves, but in an entirely different vein. We are not told what these devoted ones “talked with each other” about. However, it is hinted in the statement that they “feared the LORD and honored his name” (3:16). They may have witnessed to one another about the goodness of the Lord they had experienced in spite of their sufferings. We are told that “the LORD listened and heard, and a scroll of remembrance was written in his presence concerning those who feared the LORD and honored his name.” The Lord declares that “in the day I make up my treasured possession, I will spare them.” (3:17).

Moreover, a day of judgment is coming when there will be a “distinction between the righteous and the wicked, between those who serve God and those who do not” (3:18). God’s final decision is the only ultimate solution to the problem raised in this section (see Daniel 12:2; Matthew 25:32-46).

### C. THE DAY OF ANSWERS (4:1-3)

On that coming day of judgment, “the arrogant” and “every evildoer will be stubble” (4:1). There will be left neither “a root nor a branch”. This means there will be no hope of their sprouting again to life - that life promised to the righteous. “But for you who revere my name,” God says, “the sun of righteousness rises with healing in its wings” (4:2). This suggests Isaiah 60:1-5. The glory of God in Christ disperses the darkness of sin and sorrow and makes the people of God glad. But when the “Sun of righteousness” returns in glory to judge the wicked, it will mean their destruction.



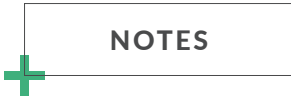
NOTES

**Section 3.8 CONCLUSION (4:4-6)**

4:4 reminds us of Ecclesiastes 12:13: “Now all had been heard; here is the conclusion of the matter: Fear God and keep his commandments.”

The final note of the Old Testament is predictive (4:5). The coming of “the prophet Elijah” was fulfilled in one sense by John the Baptist, who went before Christ “in the spirit and power of Elijah” (Luke 1:17). Significantly, this passage from Luke quotes 6:6: “He will turn the heart of the fathers to their children.” This is a prophecy of John’s preparatory work of converting Israel so that they might receive Christ. In this sense, Jesus could say of John, “He is Elijah who was to come” (Matthew 11:14).

Edom [EE-duhm]  
Edomites [EE-duh-myts]  
Idumeans [ID-yoo-mee-uhnz]



## Books of Zechariah and Malachi Study Questions

### Chapter 1. INTRODUCTION TO THE BOOKS OF ZECHARIAH AND MALACHI

#### Section 1.1 INTRODUCTION TO ZECHARIAH

1. What is true about the prophet Zechariah?
  - A. He was a member of the priestly family of Iddo.
  - B. His family returned to Jerusalem from Babylon under Cyrus.
  - C. Probably, he was a young man in 520 B.C.
  - D. all of these are true
  
2. The Book of Ezra informs us that Zechariah shared with \_\_\_\_\_ in the work of encouraging Zerubbabel.
  - A. Noah
  - B. Nebuchadnezzar
  - C. Haggai
  - D. Jeremiah
  
3. When did Zechariah's prophetic career begin?
  - A. 720 B.C.
  - B. 620 B.C.
  - C. 520 B.C.
  - D. 420 B.C.
  
4. The unity of the Book of Zechariah has been seriously questioned by scholars.
  - A. true
  - B. false
  
5. What chapters comprise the first major division of the Book of Zechariah?
  - A. 1-2
  - B. 1-5
  - C. 1-8
  - D. 1-10
  
6. What chapters comprise the second major division of the Book of Zechariah?
  - A. 5-9
  - B. 6-9
  - C. 9-14
  - D. 10-14



NOTES

7. What is true about the Book of Zechariah's first major division?
- A. It consists of prophecies dated according to the years of King Darius 1.
  - B. The Exile is over, but many Jews are still living in Babylon.
  - C. The community in Jerusalem is small and feeble.
  - D. all of these are true
8. What is true about the Book of Zechariah's second major division?
- A. There is an altogether different historical situation than in the first division.
  - B. The atmosphere is in sharp contrast to that of the first division.
  - C. There is no reference to the building of the Temple.
  - D. all of these are true
9. What is true about the style of literature of the second major division of the Book of Zechariah?
- A. It is a historical narrative.
  - B. It is a summary of the first major division.
  - C. It is apocalyptic.
  - D. It is poetic history.

### Section 1.2 INTRODUCTION TO MALACHI

10. What is true about the prophet Malachi?
- A. We have no historical knowledge of this prophet.
  - B. His name or title means "my messenger".
  - C. He was a forceful and vigorous preacher.
  - D. all of these are true
11. What is not true about the prophet Malachi?
- A. He pled for sincerity in worship.
  - B. He pled for holiness of life
  - C. He had an intense hatred for Israel.
  - D. He had an intense love for the services of the Temple.
12. When did the prophet Habakkuk prophesy?
- A. around 490 – 480 B.C.
  - B. around 480 – 470 B.C.
  - C. around 460 – 450 B.C.
  - D. around 440 – 430 B.C.
13. The conditions of Malachi point to a period immediately after the work of Ezra and Nehemiah.
- A. true
  - B. false



NOTES

14. The Book of Malachi is very similar to the other prophetic writings.
- A. true
  - B. false
15. The Book of Malachi appears to have been hammered out in the actual discipline of public prayer.
- A. true
  - B. false
16. Malachi uses the question-and-answer approach in defending the honor and justice of God.
- A. true
  - B. false
17. Malachi condemns the sins of the people and calls them to repentance.
- A. true
  - B. false
18. With Malachi, Old Testament prophecy ceased until the coming of the Apostle John.
- A. true
  - B. false
19. In the closing verses of the Book of Malachi, we have a shining prophecy of God's new age.
- A. true
  - B. false

## Chapter 2. THE BOOK OF ZECHARIAH

### Section 2.1 ORACLES DURING THE BUILDING OF THE TEMPLE (1:1 – 8:23)

20. Zechariah began his prophetic career exactly two years after Haggai.
- A. true
  - B. false
21. What is true of the visions of Zechariah?
- A. They are a characteristic feature of his prophecy.
  - B. Some are quite brief.
  - C. Some contain a wealth of imagery.
  - D. all of these are true



NOTES

22. What is not true of the visions of Zechariah?
- A. They express the need for divine pardon.
  - B. They emphasize the reality of sin.
  - C. They declare the power of God to banish sin from his people.
  - D. They declare that Jerusalem will never be the City of Peace.
23. What is not true of the visions of Zechariah?
- A. They are midnight dreams.
  - B. They are a series of conscious and artistic allegories.
  - C. They are a deliberate conversion into a carefully constructed symbolism of the divine truths.
  - D. They all take place on one day.
24. Which of these was not one of Zechariah's visions?
- A. The Four Horsemen
  - B. The Five Horns and the Six Craftsmen
  - C. The Man with the Measuring Line
  - D. Joshua and Satan
25. Which of these was not one of Zechariah's visions?
- A. The Golden Lampstand and the Twelve Olive Trees
  - B. The Flying Scroll
  - C. The Woman in the Basket
  - D. The Four Chariots
26. What is true in chapter 6 about Zechariah's visit with a deputation of Jews who came recently from Babylon?
- A. They brought silver gifts.
  - B. They brought gold gifts.
  - C. Their gifts were to be used to make an ornate crown.
  - D. all of these are true
27. God's word to Zechariah in chapter 6 contains a Messianic prophecy about the "King of kings, and Lord of lords".
- A. true
  - B. false
28. There was a lapse of about ten years after chapter 6 before Zechariah was again called upon to prophesy.
- A. true
  - B. false



NOTES

29. The occasion for Zechariah's prophecy in chapter 7 involved observation of a national feast.
- A. true
  - B. false
30. What is true about fasts in 7:4-7?
- A. Zechariah spoke of the emptiness of fasting.
  - B. Zechariah asked whether in their fasts they fasted at all to God.
  - C. Zechariah asked if the Lord had commanded fasts in the fifth and seventh months?
  - D. all of these are true
31. What was demanded in Zechariah's summary of the teachings of the pre-exilic prophets in 7:8-14?
- A. justice
  - B. mercy
  - C. compassion
  - D. all of these
32. What shining promise was given to Zechariah as a fresh "word of the LORD Almighty" in 8:1-17?
- A. God is zealous in his determination to restore Zion.
  - B. God is about to return to Zion after 70 years.
  - C. Jerusalem shall become a scene of serene old age and joyful childhood.
  - D. all of these
33. What is not a shining promise given to Zechariah as a fresh "word of the LORD Almighty" in 8:1-17?
- A. Some things are too hard for even God.
  - B. God shall regather his people in the Holy Land.
  - C. Anxious times shall pass with the restoration of the Temple.
  - D. God shall "do good again to Jerusalem" if she will practice justice and mercy.
34. In 8:18-23 Zechariah announces that fasts would be turned to feasts of rejoicing.
- A. true
  - B. false
35. The prophecies of 8:21-23 have been completely fulfilled.
- A. true
  - B. false
36. The Exile purified Israel from idolatry and set her faith free to become a universal religion.
- A. true
  - B. false



NOTES

**Section 2.2 ORACLES AFTER THE BUILDING OF THE TEMPLE (9:1 – 14:21)**

37. What is true about the second major section of Zechariah's prophecy?
- A. We are made immediately aware that we have passed into a new era.
  - B. There is a new prophetic situation.
  - C. We find ourselves reading tidings of sorrow and disaster for nations and cities which appear in Zechariah's account for the first time.
  - D. all of these are true
38. In the second major section of the Book of Zechariah, he appears to be well advanced in years, and some "burdens" weigh upon his spirit.
- A. true
  - B. false
39. The Hebrew word "burden" is probably from a root meaning "to push away".
- A. true
  - B. false
40. What is true regarding the preparation for the Messiah in 9:1-8?
- A. Jerusalem now finds herself hemmed in and pressed by several nations.
  - B. Zechariah foretells an approaching invasion to sweep away its enemy nations.
  - C. Alexander the Great would conquer areas and spread the Greek language.
  - D. all of these are true
41. What is true regarding Zechariah's presentation of the Messiah in 9:9-12?
- A. The Messianic King appears in 9:9.
  - B. His entrance would be the occasion for great rejoicing in Jerusalem.
  - C. Luke 19:37-40 is the fulfillment of this prediction.
  - D. all of these are true
42. What is true regarding the program of the Messiah in 9:13 – 10:12?
- A. The victory of Zion over Greece is promised.
  - B. The promise of temporal prosperity is expanded.
  - C. The restoration of the nation is promised.
  - D. all of these are true
43. What is true of the rejection of the Good Shepherd in 11:4-14?
- A. The catastrophe which befell Jerusalem flowed from the agelong, persistent misconduct of the people and their shepherds.
  - B. Zechariah himself is called upon to enact the role of the Good Shepherd.
  - C. Despite all the care bestowed upon the flock, the shepherd's services were unappreciated.
  - D. all of these are true



NOTES

44. Who is the worthless shepherd in 11:15-17?
- A. Alexander the Great
  - B. Nebuchadnezzar
  - C. Zerubbabel
  - D. the Roman oppressor
45. The phrase “on that day” occurs 6 times in chapters 12 - 14.
- A. true
  - B. false
46. The “day of the Lord” (14:1) is the eschatological day which shall be consummated by the second coming of Christ.
- A. true
  - B. false
47. What is not true of the final victories of Israel spoken of in chapters 12 and 13?
- A. God will make Jerusalem an immovable rock for all the nations.
  - B. The vision refers to a time in the future.
  - C. There is doubt as to God’s ability to deliver his people.
  - D. Jerusalem will be magnified in the eyes of the clans of Judah.
48. What is not true of the repentance of Israel in 12:10-14?
- A. God will pour out a spirit of grace and supplication on the house of David and the inhabitants of Jerusalem.
  - B. God will pour out the gifts and influences of the Spirit.
  - C. They will look on Zechariah, the one they have pierced, and they will mourn for him.
  - D. This prophecy is supported by that of John on Patmos.
49. Zechariah looks forward to the conversion and sanctification of Israel in 13:1-6.
- A. true
  - B. false
50. In Zechariah 13:7, we find a distinct prophecy of Christ seen in Matthew 26:31.
- A. true
  - B. false
51. Zechariah 14:1 refers to the final, great, and notable “day of the Lord” when Christ shall return to execute end-time judgment upon history.
- A. true
  - B. false



NOTES

52. What is true of the millennial reign of Christ in 14:16-21?
- A. the coming victory of the kingdom of God on earth
  - B. Jerusalem will be exalted as the spiritual metropolis of the earth.
  - C. Some will still be unrepentant.
  - D. all of these are true

**Chapter 3. THE BOOK OF MALACHI**

**Section 3.1 SUPERScription (1:1)**

53. Malachi's message is described as "the burden of the word of the Lord to Israel".
- A. true
  - B. false

**Section 3.2 GOD'S LOVE FOR ISRAEL (1:2-5)**

54. What is true of God's love for Israel in 1:2-5?
- A. The oracle begins abruptly with the plaintive word of the Lord to Israel.
  - B. This is the real burden of Malachi's prophecy.
  - C. The people are skeptical.
  - D. all of these are true

55. The proof of God's love for Jacob is seen in his overthrow of Esau.
- A. true
  - B. false

**Section 3.3 SINS OF THE PRIESTHOOD (2:6 - 2:9)**

56. Malachi gives special praise of the priesthood in 1:6-14.
- A. True
  - B. False

57. According to Malachi 1:6, who is the father of Israel?

- A. Abraham
- B. Isaac
- C. Jacob
- D. God

58. Who despised the name of the Lord by offering "defiled food" upon his altar in 1:6-7?

- A. teachers
- B. prophets
- C. priests
- D. princes



NOTES

59. According to 1:13, the priests found their duties an intolerable burden.

- A. True
- B. False

**Section 3.4 DIVORCE AND FOREIGN MARRIAGES (2:10-16)**

60. What were the Jews doing in 2:10-16 that was treacherous and profaning the covenant of their fathers?

- A. stealing from each other
- B. robbing the poor
- C. divorcing their wives
- D. eating unholy food

61. Marriage is a sacred compact made in the presence of God.

- A. True
- B. False

62. Husband and wife are the man and woman whom the Lord has joined together.

- A. True
- B. False

**Section 3.5 WHERE IS THE GOD OF JUDGMENT (2:17 – 3:5)**

63. Some people wearied God with their complaint that sin is successful.

- A. True
- B. False

64. Who is the forerunner predicted in 3:1?

- A. Judas
- B. a veritable Elijah
- C. Jesus Christ
- D. Joseph

65. Malachi uses the phrases “The messenger of the covenant” and “my messenger” interchangeably.

- A. True
- B. False

66. One of the objectives in the “coming of the Lord” (3:2-4) is to purify the prophets.

- A. True
- B. False



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67. One of the objectives in the “coming of the Lord” (3:2-4) is to execute judgment upon sinners.

- A. True
- B. False

**Section 3.6 TITHING, THE WAY OF BLESSING (3:6-12)**

68. According to 3:8-10, the “floodgates of heaven” are closed because the people have been withholding their “songs of praise”.

- A. True
- B. False

69. What is the question asked in Malachi 3:8?

- A. Who are you?
- B. What is your problem?
- C. Will a man rob God?
- D. What is your name?

70. What is the glorious promise to God’s command to tithe in 3:10?

- A. gold
- B. silver
- C. rain
- D. land

**Section 3.7 FINAL TRIUMPH OF THE RIGHTEOUS (3:13 – 4:3)**

71. What had the people been saying among themselves in 3:14?

- A. God is amazing!
- B. God is faithful!
- C. It is futile to serve God.
- D. Let’s praise God together!

72. According to Malachi 3:18, a day of judgment is coming when there will be a “distinction between the rich and the poor”.

- A. True
- B. False

73. The glory of God in Christ dispenses the darkness of sin and sorrow, and makes the people of God glad.

- A. true
- B. false



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**Section 3.8 CONCLUSION (4:4-6)**

74. Malachi 4:4 reminds us of Ecclesiastes 12:13.

- A. true
- B. false

75. The final note of the Old Testament (4:5) is predictive.

- A. true
- B. false

**Methods of Study**

Have you enjoyed this study of the Books of Zechariah and Malachi? Do you wish to study further? If so, here are a few more suggestions.

1. Examine the authorship of the Book of Zechariah.
2. Examine the authorship of the Book of Malachi.
3. Compare the ministry of Haggai and Zechariah.
4. Examine the work of Malachi as preparatory for the work of Ezra and Nehemiah.
5. Compare the Book of Zechariah to the Book of Revelation.
6. Examine the Messianic themes in the Books of Zechariah and Malachi.

Allow God to examine your concept of prophecy as you study the Books of Zechariah and Malachi!



NOTES

**Pronunciation Guide**

Apocalypse [uh-PAA-kuh-luhps]  
apostasy [uh-PAA-stuh-see]  
Decalogue [DEK-uh-log]  
Edom [EE-duhm]  
Edomites [EE-duh-myts]  
expiation [ek-spee-AY-shun]  
Hadrach [HAY-drak]  
Hystaspis [his-TAS-peeze]  
Idumeans [ID-yoo-mee-uhnz]  
Marchesvan [MAR-kes-van]  
millennium [muh-LEH-nee-uhm]  
omniscience [ahm-NISH-uns]  
Pentecost [PEN-tuh-kahst]  
postexilic [POST-eks-il-ik]  
Septuagint [SEP-twuh-gunt]  
Zerubbabel [zuh-RUH-buh-bul]