

## PROPHECY IN THE LATTER PROPHETS

The chronological order followed here is approximately that of Unger in his *Introductory Guide to the Old Testament*.

**Obadiah (ca. 840 BC)**

**Joel (ca. 800 BC)**

**Jonah (ca. 763 BC [or 800 BC])**

**Amos (ca. 760 BC)**

**Hosea (ca. 750-715 BC)**

**Micah (ca. 740-700 BC)**

**Isaiah (ca. 740-695 BC)**

**Nahum (ca. 660-650 BC)**

**Habakkuk (ca. 609-605 BC)**

**Zephaniah ca. 640-612 BC**

**Jeremiah (ca. 626-585 BC)**

**Ezekiel (ca. 593-571 BC)**

**Daniel (ca. 603-538 BC)**

Today: **Haggai, Zechariah**

### The Post-Exilic Prophets

Haggai

Zechariah

Both Haggai and Zechariah have an immediate concern: the rebuilding of the temple

Malachi

Malachi has a spiritual concern: the rebuilding of the people

### I. Haggai – ca. 520 BC

A. Name means “my feast”

B. Eschatological Passage: 2.1-9

1. The prophecy issued to encourage Zerubbabel and Joshua (1-5)

- a. Zerubbabel, governor of Judah, is a descendant of David and an ancestor of Joseph and Mary
- b. Joshua is the chief priest in these days

2. Jehovah of hosts will shake heaven, earth, and all nations (6-7)

- a. This refers to the judgements of the Tribulation
- b. A challenging phrase in verse 7

1) Translations:

- a) and the desire of all nations shall come (KJV)

- b) and they will come with the wealth of all nations (NAU)
  - c) so that the treasures of all nations shall come in (ESV)
  - d) The desirable things of all nations will come (Custer)
- 2) Traditionally, following the KJV, the interpretation was that this referred to Christ
- a) Based on Christian Antiquity: early interpreters believed this referred to Christ
  - b) Based on Jewish Tradition
  - c) Based on Hebrew grammar: “an abstract noun is often used to refer to the concrete” Boyd
  - d) The expression can only refer to the deliverer, whether they realize it or not. Boyd
  - e) The cloud of glory filled Solomon’s temple; this is the return of the glory.
  - f) The rebuilt temple of the tribulation period stands waiting to receive God’s glory.
- c. Custer: “This cannot refer to Christ because the verb is plural.”

“This ‘desire’ could be an impersonal reference to the wealth that the nations desire (cf. Isa. 60:5; Zech. 14:14), or it could be a personal reference. In this case it could be a messianic prophecy, which is why some translations capitalize ‘Desire.’ The Hebrew does not solve the problem, which is interpretive. Perhaps the Lord was deliberately ambiguous and had both things in mind.”<sup>1</sup>

Note: several phrases in the passage point to the “latter times,” which give an eschatological sense.

C. If “the desire” is riches and not Christ, it means that the nations will contribute to the temple of the latter days, making it glorious

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<sup>1</sup> Tom Constable, *Tom Constable’s Expository Notes on the Bible* (Galaxie Software, 2003), Hag 2.7.

- D. If “the desire” is Christ, then it is his presence that brings glory to the temple and unites the nations in worship.
1. The materials brought for the temple: the gold and the silver belong to God (8)
  2. The glory of the latter house will be greater than that of the former (9)

This is to encourage Zerubbabel and Joshua concerning the inferiority of the temple they built.

- a. This “house” refers to the splendor of the Millennial temple (Ezek 40-48)
- b. In this place, Jehovah will give peace

## II. Zechariah: ca. 520-480 BC

A. His name means “Jehovah Remembers”

B. Zechariah, like Haggai, is a prophet of the returned exiles, but is much younger than Haggai

1. Zech 1.16-17

a. The “I will return” (“I am returned,” *כי*) is a prophetic perfect which means “I will surely return” (16)

1) This is a Messianic promise

2) The rebuilding of the temple in Jerusalem is part of the promise

3) This refers to the millennial temple

b. The Lord promises restoration to Israel (17)

1) The Lord’s cities will overflow with prosperity

2) The Lord will again comfort Zion and choose Jerusalem (make Jerusalem the capitol of the kingdom)

2. Zech 2.1-12

a. The passage opens with a vision of a young man and angels (1-5)

1) The young man is a workman, sent out to measure the walls of Jerusalem

- 2) Two angels converse, one giving the other a message for the young man
  - a) Jerusalem will once again be inhabited, but now “without walls” (4)
  - b) The prophecy implies peace and prosperity
  - c) The prophecy includes a great increase in inhabitants
- 3) The reason is that the Lord will be her protection round about, he will be the glory in her midst (5)
- b. The Lord cries after Israel in her diaspora: you are dispersed, but I will protect you, now is the time to escape (6-7)
- c. The Lord offers three reasons for his call (8-10)
  - 1) The Lord of hosts (armies) will protect you, the apple of his eye (8)
  - 2) The Lord will make the nations who oppressed to become a spoil for Israel (9)
  - 3) The Lord is coming and will dwell amid his people (10)
- d. The Lord will completely overturn the world political situation (11-12)
  - 1) The nations will join themselves to the Lord in that day (11)
  - 2) The Lord will choose Jerusalem in Judah as the center of the world in that day (12)

Note: this is the only time in the Bible that the land is called “the holy land.”
- e. The prophecy calls all men to silence, for the Lord is aroused, he will act (12)