

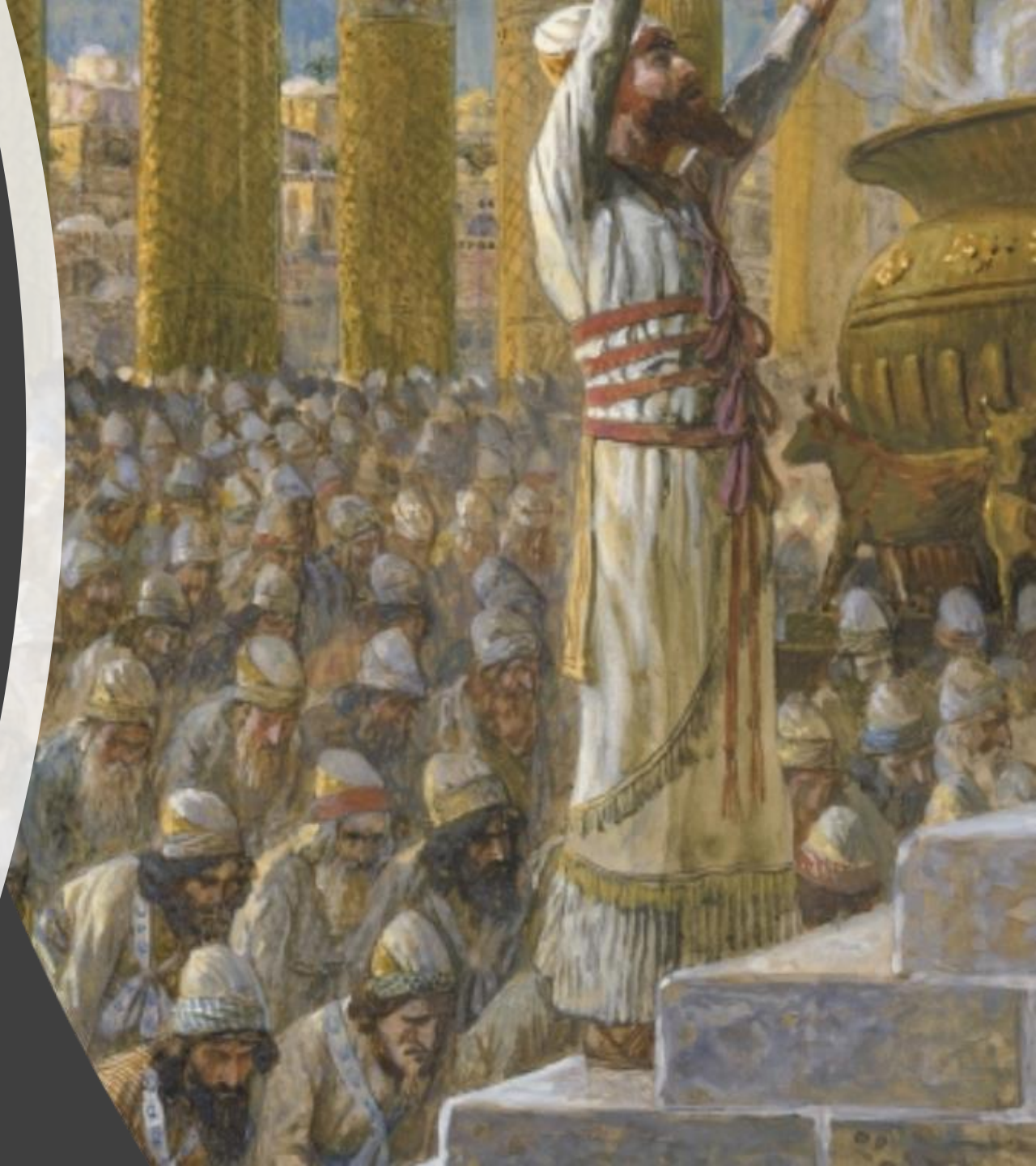


Haggai, Zechariah

Come, Follow Me

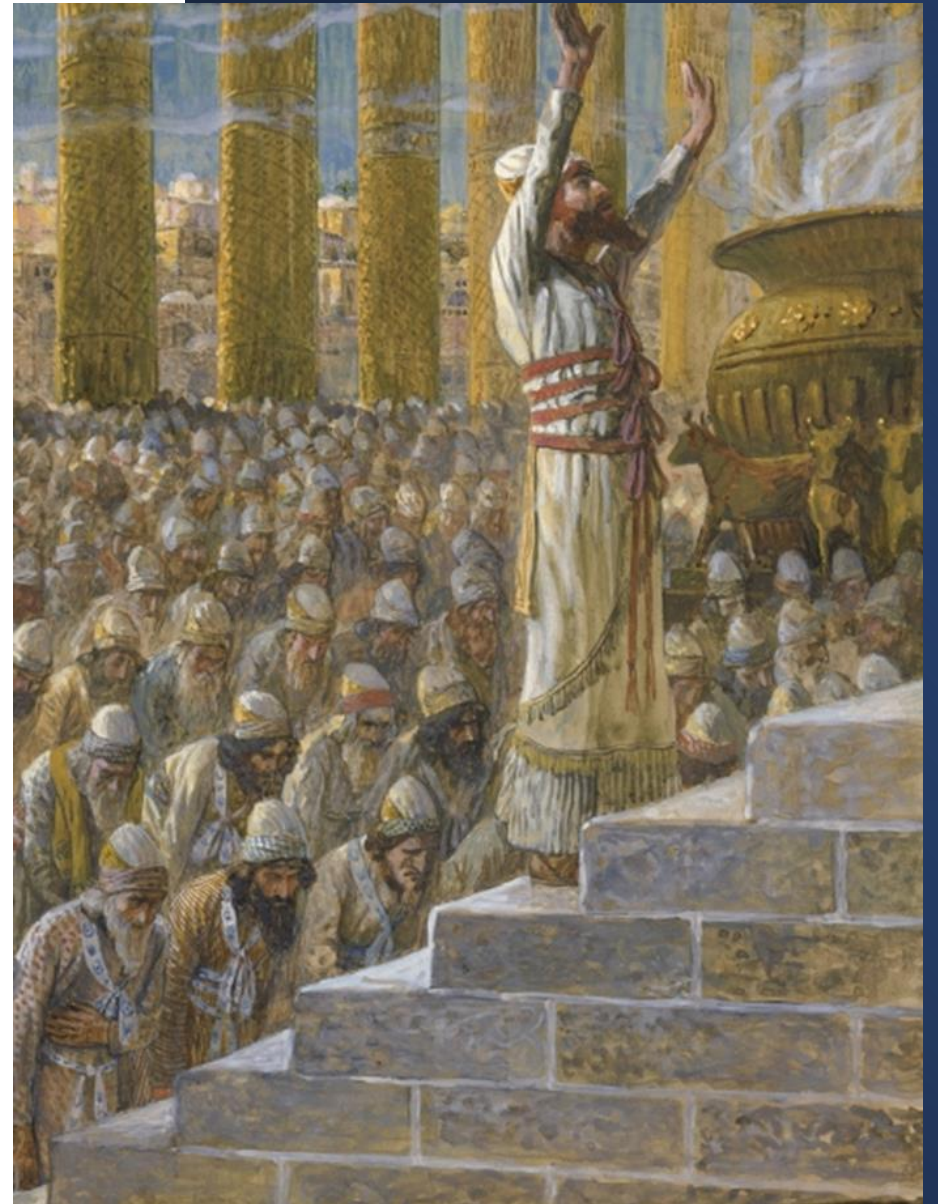
Haggai: Put the Lord First

After Cyrus conquered the Babylonians in 539 B.C., he issued a decree allowing the Jewish captives to return to the land of Israel. He also encouraged the rebuilding of the temple at Jerusalem and offered financial assistance (see Ezra 1:1-4). **By 520 B.C. the Jews had stopped working on the temple and seemed to have lost their desire to finish the job.** The Samaritans were slowing things down – they felt slighted after their offer to help with the construction had been refused (see Ezra 4:1-5).



Put the Lord First

Adding to the dejection of the returning exiles was the dreary condition of the land of Judah and their own lack of resources. This, plus the unavoidable conclusion that this new temple would not match the splendor and beauty of the temple that Nebuchadnezzar destroyed, caused many of the old leaders of the returning exiles to weep as they remembered the comparative splendor of the first house of the Lord (see Ezra 3:12, Haggai 2:3).



Second Temple: History

Ongoing opposition from the Samaritans and other adversaries brought the morale of these people to a new low, and they began to assume that perhaps the time to rebuild the temple had not yet come (Haggai 1:2). It is at this point (520 B.C.) that the prophet Haggai comes onto the stage of Jewish history. We don't know much about Haggai.





Second Temple: History

He is mentioned only in this book that bears his name and in Ezra 5:1 and 6:14. Haggai and Zechariah are the earliest known prophets of this people after their return from Babylonian captivity. Haggai was probably among the group of the first people that were allowed by Cyrus to return to Judah in 538 B.C.



A bag with holes

Read Haggai 1:5-8.

The Lord is essentially telling these returning Jews that the time has come to build the temple. There is great parallel to modern church history in this regard. Every time the saints came to a new location, the prophet living at the time would first locate where the temple was to be built. Even in our extreme poverty, the Lord expected the saints to build a house to Him. It is no different with these post-exilic Jews.

The land lay waste

The land lay waste, as we read in verse 11 of chapter 1: “I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon that which the ground bringeth forth, and upon men, and upon cattle, and upon all the labour of the hands.”

The word for **drought** in verse 11 חָרֵב is *choreb*. The Lord tells us that the state of the temple in verse 9 is **waste** – the word used here is חָרֵב *chareb*. The connection is not to be lost: the idea that ***as the temple goes, so goes the land***. If the people establish His house and live worthy of the Spirit of the Lord, then the land will produce and the drought will cease. At this point a connection to the lives of the students can be established.



Sew up those holes!

President Ezra Taft Benson said:

“When we put God first, all other things fall into their proper place or drop out of our lives. Our love of the Lord will govern the claims for our affection, the demands on our time, the interests we pursue, and the order of our priorities.”

(Ensign, May 1988, p. 4.)





Zechariah has 8 visions – Zech. 1-6

Early in 520 B.C. Zechariah received a series of visions all on the same night. The first three focus on Zion and the glory that the Lord intends to bring to her. The next five focus on the work of the Messiah as the Priest-King and the steps he will take to bring about the promised glory.

Zechariah's visions

The First Vision: The Outriders (Zech. 1:7-17)

A vision of horses (see Zechariah 1:7–17), which teaches about the merciful way the Lord will deal with Jerusalem

Zechariah's visions

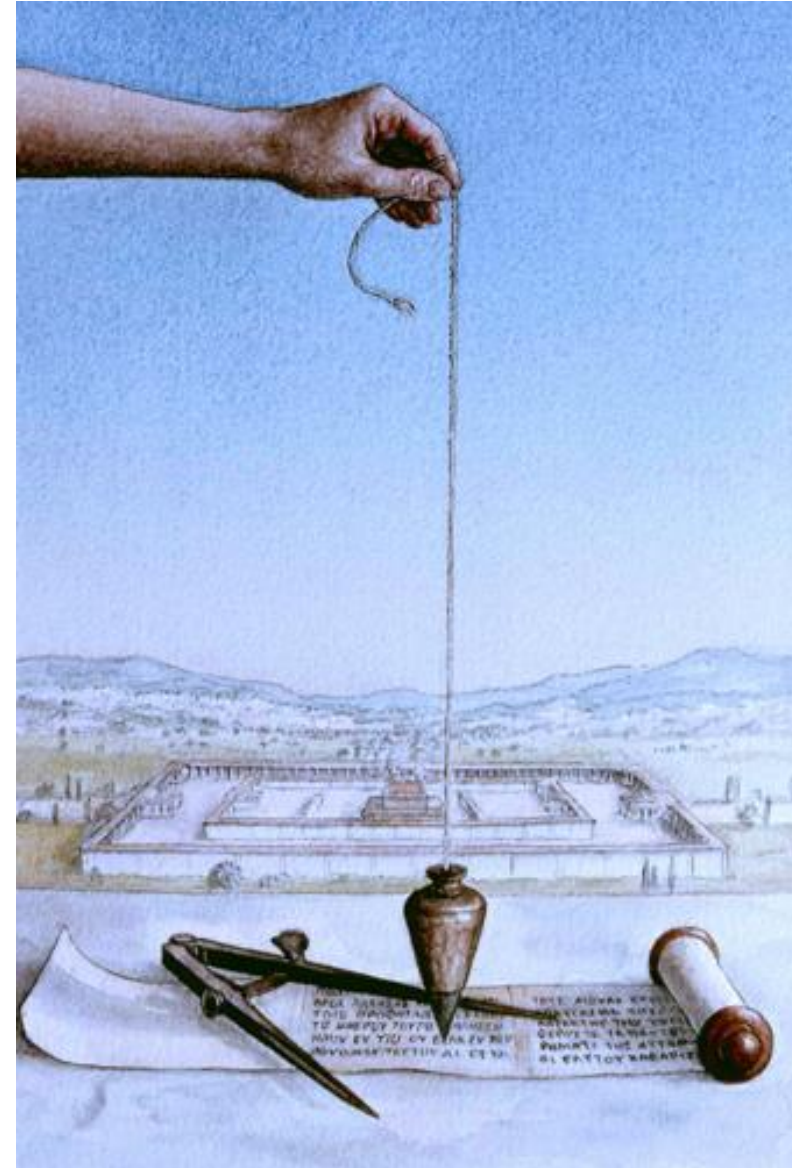
The Second Vision: The End of Gentile Supremacy (Zech. 1:18-21)

A vision of four horns and four carpenters (see [Zechariah 1:18–21](#)), which is about the powers (horns) that scattered Judah and what will happen to these powers

Zechariah's visions

The Third Vision: The Foreshadowing of the Future City (Zech. 2:1-13)

A vision of the man with a measuring line (a surveyor; see [Zechariah 2](#)), which testifies of the Lord's protective power over His people



Zechariah's visions

The Fourth Vision: The Coming of the Priest-King Mediator (Zech. 3:1-10)

A vision of the high priest (see [Zechariah 3](#)), which symbolizes how Judah can overcome Satan and be cleansed through the power of [Jesus Christ](#) (“the Branch” in [v. 8](#))

Zechariah's visions

The Fifth Vision: The Lamp-Stand and the Olive Trees (Zech. 4:1-14)

A vision of a lampstand and olive trees
(see [Zechariah 4](#)), which symbolizes how
the Lord would give power to His people
by His Holy Spirit



Zechariah's visions



The Sixth and Seventh Visions: The Flying Scroll and the Barrel (Zech. 5:1-11)

A vision of a flying scroll (see [Zechariah 5:1–4](#)), which taught that those who were dishonest in the land were condemned.

A vision of a woman in a basket (see [Zechariah 5:5–11](#)), which testifies that wickedness would be removed from the people.



Zechariah's visions

The Eighth Vision: The Universal Sovereignty of the Lord (Zech. 6:1-15)

A vision of four chariots (see [Zechariah 6:1-8](#)), which symbolizes spreading the Lord's power over the whole earth

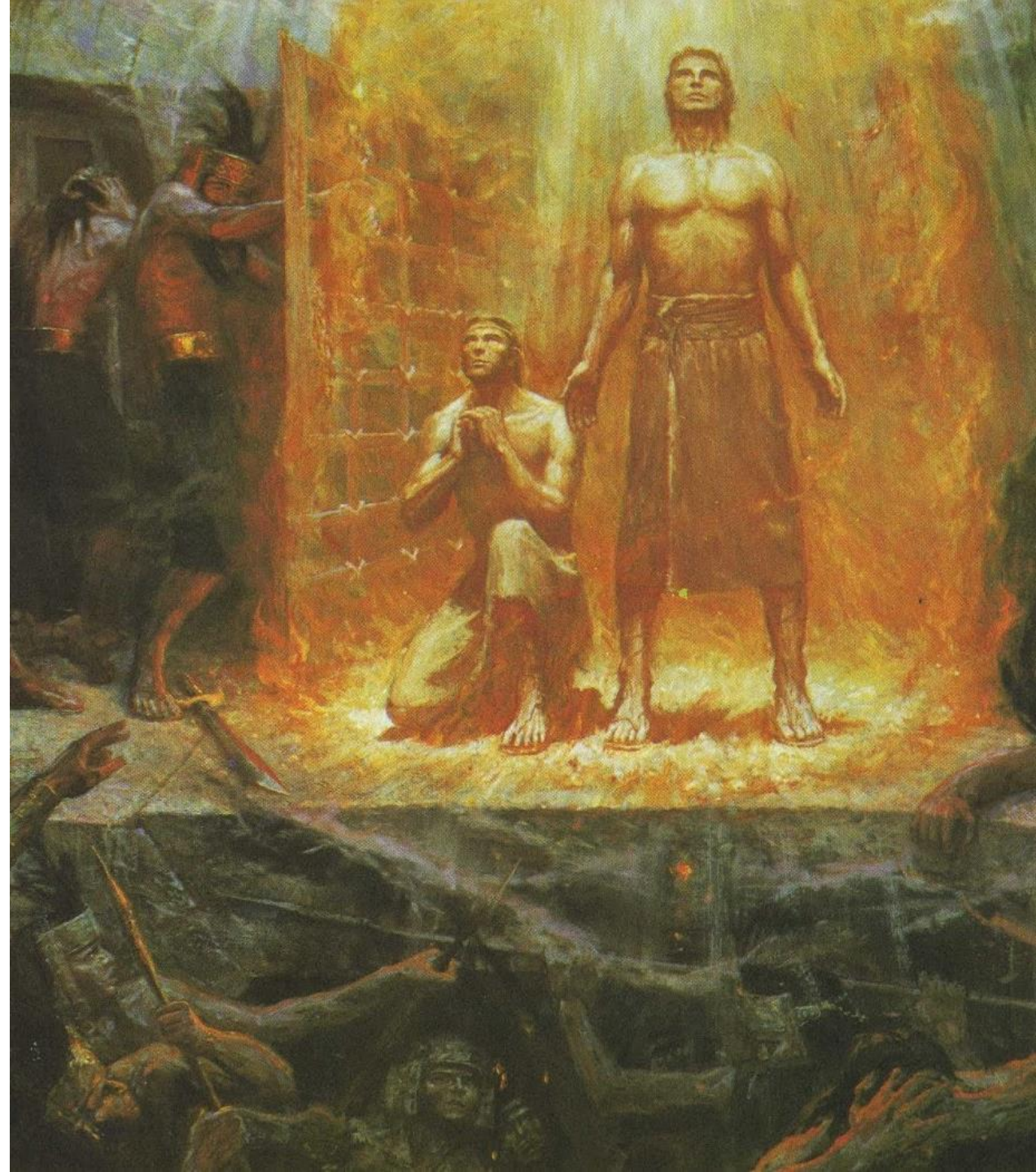
Apocalyptic Visions of the Great War in and around Jerusalem: Zechariah 12-14

In that day will I make **the governors of Judah like an hearth^[1]** of fire (בְּכִיּוֹר אֵשׁ) among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left: and Jerusalem shall be inhabited again in her own place, even in Jerusalem. (Zech. 12.6).

^[1] Another translation of this could be: “In that day, I will make the clans of Judah like a flaming brazier (בְּכִיּוֹר אֵשׁ) among sticks and like a flaming torch among sheaves. They shall devour all the besieging peoples right and left; and Jerusalem shall continue on its site, in Jerusalem” (*The Jewish Study Bible*, p. 1263). A [brazier](#) is a container used to burn charcoal or other solid fuel for cooking, heating or cultural rituals. It often takes the form of a metal box or bowl with feet. Its elevation helps circulate air, feeding oxygen to the fire. Braziers have been used since ancient times; the Nimrud brazier dates to at least 824 BC.

Apocalyptic Visions of the Great War in and around Jerusalem: Zechariah 12-14

This passage (Zech. 12.6) could be directly related to the kind of power shown by Nephi and Lehi in Helaman 5: “And it came to pass that Nephi and Lehi were **encircled about as if by fire**, even insomuch that they durst not lay their hands upon them for fear lest they should be burned. Nevertheless, Nephi and Lehi were not burned; and **they were as standing in the midst of fire and were not burned**. And when they saw that they were encircled about with **a pillar of fire**, and that **it burned them not**, their hearts did take courage. For they saw that the Lamanites durst not lay their hands upon them; neither durst they come near unto them, but stood as if they were struck dumb with amazement” ([Helaman 5.23-25](#)).





Apocalyptic Visions of the Great War in and around Jerusalem: Zechariah 12-14

The Lord defends the inhabitants of Jerusalem (Zech. 12.8)

The Lord destroys those that seek to come against Jerusalem (Zech. 12.9).

Apocalyptic Visions : Zechariah 12-14

“And one shall say unto him, **What are these wounds in thine hands?** Then he shall answer, Those with which I was wounded in the house of my friends” (Zech. 13.6).



Apocalyptic Visions : Zechariah 12-14

“And it shall come to pass in that day, that ***the light shall not be clear, nor dark***: But ***it shall be one day which shall be known to the Lord, not day, nor night***: but it shall come to pass, that ***at evening time it shall be light***” (Zech. 14.6-7).

“And it shall be in that day, that **living waters shall go out from Jerusalem**; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be” (Zech. 14.8).

