

PostExilicProphets 21-03-25b

Thank you Dan and Lori for I stand amazed in the presence and the presence of the Lord is what our Study is all about here in the Old Testament age in Israel the presence of God was established in the temple the temple left and the people left when the people returned the temple should also have returned they Began a good work, but they did not complete it unto the day of Christ to Loosely quote a New Testament verse and so God Recognizing that Momentum had been lost and focus had been lost They were not celebrating the opportunity to Return to the former ways and the former days God Commissioned Haggai and Zechariah to motivate the people to rebuke correct and instruct the people in the doctrine of the Word of God and the Opportunity to embrace the presence of God to draw into a circle and focus on their spiritual heritage their spiritual Opportunity and thus it is with us in this day As our own age draws to a close it is imperative that we not lose our focus and fail to build and to be the temple of God as individual believers as members of local church and members of the church at large So this exhortation is going to be of incredible value to us and of great interest It's just an interesting time the Addresses the first two addresses are from the Lord by Haggai to Zerubbabel the son of Shealtiel and to Joshua the son of Josedek What does the name Zerubbabel mean you can divide it into two parts? Zerub and Babel We know what Babel is It goes back to the Tower of Babel in the plain of Shinar. It comes to and through the Babylonian Empire forged largely by Nebuchadnezzar in terms of its impact on Israel and That Empire had been Displaced and replaced by this time with the Fall of Belshazzar in the late days of Daniel's life and the conquest by Persia So While Nebuchadnezzar and the Babylonians are the ones who took Israel captive Judah captive and destroyed Jerusalem and the temple By the time the captivity is due to be over there is a different Kingdom a different Empire with a different ruler on the throne and so now we have Darius the king and he is the king of the Persian Empire the Medo-Persian they call it The Medes didn't have a whole lot to do with it That's why in the visions of Daniel you see the bear with one shoulder higher than the other and so on two horns of different length it's primarily the Persians which is modern-day Iran and This of course is going to still be the Empire that will be in control 50 odd years hence in the days of Esther Xerxes will be the king at that point, but we're still Five decades and change away from the days of Esther at this point maybe four decades and change Because that situation takes place in the 470s BC and we're at 520 but just as a quick review now the Situation is that many individuals have returned and The Timing of the of the captivity is an issue and we're going to look at that But one thing that's going to help us is looking at these names. So it is addressed from Haggai You remember what his name means to Zerubbabel the first part of his name Zerub means to sow or scatter seed and so it has the idea of a seed or a crop and Then Babel he is the seed or that which was sown in Babylon.

So he's probably a younger man who? was Born and raised in the Babylonian captivity and is one of that younger generation who is returning Haggai as near as we can tell is from the pre-exilic Generation if you go if he had seen the temple at any time before it was destroyed the last year He could have seen it standing would have been 586 587 somewhere 588 somewhere in

there if he was even a teenager You would figure that Circa 600 BC would have been the time of his birth, right? So how old a man would he be in 520? He would be 70 years old so he's He's an elder. He's What they would call a boomer today I got called a boomer last night By somebody who's I don't know generation Z squared or whatever, but or millennial I guess But anyway, he's an old-timer If he saw the standing temple so that he can ask the question in chapter 2 verse 3 who among you saw This house in its former glory Then he's an old guy Zerubbabel is probably half his age and Yet he is the governor the the baton has been passed from the old-timers and the retirees to the people who are kind of running things in the newly returned and In process of being restored Israelites. So Zerubbabel he is the seed or the crop or the offspring of Babylon makes sense, right? Now his father he is the son of Shealtiel You can see the ending there.

We know this is going to be something about God because you have the L ending well, this comes from Sha'al the Hebrew verb sha'al shaal and it means to ask or to ask for and You get the idea that his father was Was asked for by his by Zerubbabel's grandparents in the same way that Hannah named her son Shmuel asked of the Lord. This is this is similar to that except instead of shama This is sha'al, but it's a similar verb And it means to petition God and It's possible we don't know the the circumstances under which Zerubbabel's father was named but evidently he had faithful parents. Maybe the wife was barren Maybe they were asking for a child and as in other cases with Sarah or with Hannah and and others God granted that request and So they named him accordingly.

He there's he's the result of a petition to God Sha'al TI But his name being included here Updates the resonance and the meaning of the name Because this return to the land is something that the faithful remnant has been asking for for decades We're laboring and chafing. We're down here by the River K bar with Ezekiel and we understand the things that went wrong in the previous Generations and why we're in captivity and we want to return how long Oh Lord Will we be out of our land and away from our heritage? When can we return and so this return is something that was asked of God and it has been granted it was prophesied God said your captivity will be a certain duration and then you will return and It didn't keep people from asking for it in the same way that Daniel prayed and asked for it Even though he was reading the prophecy of Jeremiah and knew that it would be a 70-year captivity Daniel prayed for it. Anyway, and this is a good key to effective prayer Pray what you know comports with God's will you're always going to get a yes answer If you can discern God's will you know that it's God's will that he be glorified You know, it's his will that his people grow in grace and knowledge You know, it's his will that the glory of the Lord Jesus be reflected and expressed in and through our lives We know that all things should work together for good to the glory of God and to the benefit of God's people There are many things that we know.

We know that parents should be faithful. We know that children should be obedient. We know that our good works should Glorify our Father in heaven and that our hope should cause Comment and question on the part of people who see us and ask us a reason for that Hope we can pray all of those things with confident expectation that God will answer those prayers in the

affirmative Sometimes all he is waiting for is for us to formulate and pray that prayer for our benefit God doesn't need a reminder.

He knows what we are going to ask before we ask it He knows what we need he's already got provision lined up, but sometimes he withholds provision he withholds the normal flow of supply and of different kinds of provision and blessing for our benefit to Wake us up to call our attention back to the to the right focus and the right priorities Asked of God she al-tiyal so the seed of Babylon the offspring of Babylon comes from request to God and I'm from Babylon. It's I like to say I'm from California. It's a great place to be from I'm not in California I'm not Residing in California by God's grace and what a wonderful blessing it is.

I'm from there Zerubbabel is from Babylon, but he is no longer in Babylon. He's now back in Jerusalem, and he's the governor of Judah So it is also to Yeshua. This is the Lord saves Yahshua yah, Yahshua the Lord saves and he is the son of Josedec and you Once I tell you this name, you're gonna say, you know, I could have figured that out by looking at it.

Josedec. This is Yeho yeho Tse de Q Yeho tzedek The Lord is righteous tzedek tse de q means righteous The Lord is righteous The Lord saves and The Lord is righteous. He doesn't save at the expense of his righteousness nor does he forever condemn and Never save because he is righteous.

God has found a way to reconcile Saving us with his own righteousness. How did he do that? Through Yeshua his son who bore the penalty for our sins Satisfied the requirements of God's righteousness and justice So God remains righteous and yet God saves the Lord is righteous the Lord saves So on the civil government side, what do we have? This is Location and what is God doing with my circumstances? The offspring of Babel the offspring of Babylon by request of God has Moved the flag back to Judah back to Israel That's location and government. You've got the governor there doing that on the high priestly side God saves God is righteous.

The Lord saves the Lord is righteous specifically. Isn't that a beautiful symmetry and a wonderful balance between our life in this world with its logistics and its civil requirements its governmental presence its daily circumstances and our spiritual life at the heart of which is the Lord God with his righteousness and his saving grace and there is a balance and a harmony and an integration of those two realities physical reality spiritual reality physical responsibility spiritual responsibility physical provision physical answers to prayer spiritual provision spiritual comfort encouragement and motivation And that's what Haggai is bringing to these two Leaders who stand at the head of these two distinct kinds of community civil government religious establishment Now it says in the second year of Darius the king You know, it's really sad about this How were dates given in? the pre-exilic prophets and the you know, it's in this year of the captivity or it's in this year of The king of Judah or this year of the king of Israel all the way through Kings and Chronicles it's in this year of Israel's King Judah's King now, how are we measuring time? By the Persian rulers year and it's a stinging reminder that even though the captivity has ended and the temple is In the process of being restored what has not been

restored Zerubbabel is the governor of Judah What is his title not? He is not the king and he is not the son of David he's the son of Sheol teal So there's a sad reminder that that even though there has been a partial recovery There are some things that have been lost and have not yet been recovered and the throne of David will not again be Legitimately occupied until the Lord Jesus Christ Takes it When the fulfillment of the millennial promises to Israel takes place So just a sad note there. This is the second year, but this is how we know it's 520 now What else does it tell us? It could just say in the second year the Word of the Lord came by Haggai too But it says in the sixth month in the first day of the month Each of these four messages we are given not only the year which is all the same year But we are given the months.

This is really fascinating It's not a wasted word in Scripture. If God put the month in here and the day of the month, it's important and We're going to see that before the the messages are concluded God himself is going to emphasize One of these days of the month. So what do we know about this? Well, what calendar is in use? Whose calendars are hanging on the wall, you know, you can get calendars in the mail get calendars at the store Gas station used to give calendars funniest calendar I ever saw.

I can't tell you about Only to say that it had a clear plastic page that could be raised and things looked far different underneath than it did when when it Was hanging in its normal form. So really ask me sometime. I'll tell you a funny story about that when I was a little child, but calendars come from all over now if this What kind of timekeeping do we have given to us in the very first phrases of this message? What calendar are we using? It's the second year of who? Darius right or Darius either way What he what is he the the king of? What Empire Persian Empire, so what calendar is hanging on the wall? It's the Persian calendar now The Persians got their calendar from the Babylonians the Babylonians used the ancient Near Eastern calendar Which is also reflected thankfully in the Hebrew calendar so to Clarify this a little bit the Babylonian month names Were Nisanu, what does that sound like Hebrew month of? Nisan we've got Easter as the secular people like to call it.

I choose to believe it's Resurrection Sunday What what what when was Passover Which is closely associated with the death burial and resurrection of the Lord What's the date of Passover? This is your second session pop quiz? 14 Nisan 14 Nisan Passover lamb slain between the evenings Passover blood 14 Nisan That is the first month So not unsurprisingly the Babylonian month first month is Nisanu Second one is I that's ni s a n you Nissan cars had two s's but that's because it's like a Nipponese type of thing a Japanese type of thing. This is Nisanu No, that's not bad Nippon is a Japanese word for their own land It's the land of Nippon look on their maps. I'm not Gonna get in trouble By anybody who knows anything so Nisanu and I s a n you the second month was a yaru a y a r u The third month is Sumanu the fourth month is de uzu the fifth munches month is Abu We don't care about that because what month are we looking at here in the second year of Darius the king in the sixth month so if you just remember that Nisanu tells us that the Babylonian slash Persian calendar lines up with the Hebrew calendar and the months are ordered the same the sixth month in the Babylonian slash Persian calendar is Ululu sounds like a streaming service doesn't it? Ululu Hulu voodoo Ululu u l u l u in

Hebrew.

This is elul Elul you see the correspondence here. It's the month elul so What do we know about the month elul? It is the sixth month and in Israel Because they know that next month the seventh month There's a whole bunch of important feasts coming up in the seventh month of the Religious calendar, which is the first month of the civil calendar. That's when you have Rosh Hashanah That's when you have the Day of Atonement.

That's when you have the Feast of Booths So what should you do ahead of those in the sixth month? This is kind of like you do your Christmas shopping in November Know what I mean? You're looking ahead and you say I need to prepare The sixth month elul was a day was a month of preparation It was a month of taking stock evaluating introspection Take a look at yourself How am I doing? We would say in New Testament terms Examine yourself and see if you're in the faith and if you find yourself falling short, you've got enough time to make corrective Measures take corrective action before you get to these very important fall feasts It's the sixth month and it's the first day of the sixth month Not the second day not the third day as soon as you get to the day of stock taking and introspection Here comes a message from the Lord Pay attention people What are you doing? with regard to your spiritual responsibilities and how they relate to your Civic and civil responsibilities. I'm talking to the governor and I'm talking to the high priest Who need to turn around and relay this message to the people under their purview? Make sense. This is the first day of the month of Introspection and taking stock evaluating Get a status report, where am I? State of the Union Okay so good significant date for this message Well, this brings us to what the message is and we're going to get to that but first What is the name of this study the formal name for these last three prophets Haggai Zechariah and Malachi What are they collectively called? I could say I'm This is the Lord's pep talk Because it's the post exilic prophets Prophets that are post exile after the exile So this is our pep talk to finish strong as the age begins to draw to a close Post exilic prophets now as soon as we say that and these are the messages these are the first messages that God gives after the captivity and The only messages he gives until the coming of the Lord Jesus Christ at the very last couple of years of the age To that point, right? So pretty important stuff.

So so they're post exile post exilic prophets. Well For context, what was the exile all about if we're Recovering from the exile and returning from the exile. What is our lesson learned? What are the takeaway? Valuable insights from the exile itself.

It was a pretty big deal. God destroyed the capital city in Judah Destroyed his own house through Nebuchadnezzar and put his people in captivity for seven decades What was the purpose and the message of that? enormous divine judgment We should probably bear that in mind as we listen to these post exilic prophets, right? So let's get a real quick rundown on that and it's going to be really quick because I've already pretty well run myself out of time What was the exile all about If you remember and I'm gonna skip giving you all the references and so on How long did Jeremiah say the captivity was going to last? Remember Daniel was reading the prophecy of Jeremiah. How long did Jeremiah say it was going to last? You find this in

Jeremiah 25 11 and 12 70 years Why was it 70 years? Why not 60? Why not 80? Why was it 70 years? Because during the time that Israel was in the land according to the law Once the conquest was complete in the days of Joshua and they were free to plant crops Not only in the Ten Commandments.

Does it say remember the Sabbath day to keep it holy? But what else does the law say in Leviticus chapter 25 turn there, please? This is the reason for the captivity it's way back in Leviticus chapter 25 The Lord spake unto Moses again. I've got the King James here So the Lord spake unto Moses in Mount Sinai saying Speak unto the children of Israel and say unto them when you come into the land Which I give you then shall the land keep a Sabbath unto the Lord the land shall keep a Sabbath Six years thou shalt sow thy field six years thou shalt prune thy vineyard and gather in the fruit thereof but in the seventh year that shall be a Sabbath of rest unto the land a Sabbath for the Lord Thou shalt neither sow thy field nor prune thy vineyard That which groweth of its own accord of thy harvest in other words when you were reaping Last year some of the seed fell into the ground and it's going to go ahead and sprout and grow you didn't cultivate it But there's going to be some Uncultivated wheat or barley or Whatever you had out there there's going to be grapes coming on the grapevines right even though you didn't prune them But that which grows of its own accord of the harvest thou shalt not reap Leave it there. You do not make a formal reaping.

You don't send workers into the harvest. You don't send workers into the vineyard and Do a formal harvest You shall not reap the harvest neither gather the grapes of the undressed vine it is a year of rest unto the land and The Sabbath of the land shall be food for you meet for you It says in the King James the Sabbath of the land shall be food for you For you and for your servant and for your maid and for your hired servant and for your stranger the sojourns with you And for your cattle and for the beasts that are in your land shall all the increase thereof be food Now this is gonna have to be our closing point tonight, and we're by no means finished with with 25 of Leviticus But this Sabbath year this is what they missed. This is what they did not do Why is that such a big deal a? God commanded it and he said this Sabbath year is a Sabbath year unto the Lord It is for the land and it is unto the Lord.

This is the way you are going to treat the land for the Lord's sake by his command Now, what was the effect supposed to be of this? Exhortation why did God even have a Sabbath year? What's in the context here? What does it say? when you don't cultivate and you don't prune and you don't plow and and so and reap and All there is in the fields is what comes up quote of its own accord naturally just left over What is the effect The land gets a rest a lot of this stuff is going to fall back into the soil and replenish the soil There's a practical aspect of it, but what's the spiritual aspect? God's not doing this just because it's good agriculture It's it's good for the land. It is unto the Lord, but it is for the people's benefit What does it do? It's our closing thought for the night. What does it do read verse 6? Do you see it? What is the effect no matter how wealthy you are? No matter if you are the landowner of vast estates Where are you going to get your food every seventh year? The same way your lowliest servant gets it the same way the poor of the land get it every year How do the poor get their land their their food What land

do they get it from? Remember the exhortation in the law that those who own fields should leave the corners un-gleaned. Why? So that the poor could go in and gather from that unharvested largely uncultivated corner. So every seven years everyone in Israel has to live like the poorest in Israel. How good do you think this is for? sensitivity to the needs of the poor for humility for recognizing that every good gift comes above from above from God and if it wasn't for God's grace in causing the land to give forth the herb yielding seed you would have nothing. It is a periodic and consistent reminder of the need to recognize in humility and independence. The grace of God and the provision of God you can't rely on your wealth.

You can't rely on your status all they could do is whatever that Sabbath year happened to produce in the uncultivated fields and uncultivated vines. Everybody had to go just grab a handful for themselves. They had to turn their stock loose in those fields to fend for themselves. Just as the poorest in the land always did it was a lesson in humility and renewed dependence on God every seven years what happened over the course of these 400 odd years. When they did not do this because they never did do it. What was the result? Well read the first 39 chapters of Isaiah the arrogance the selfishness the materialism the ingrown self gratification and insensitivity to the poor and to others the condemnation that came on them and resulted in the captivity was everything that they did not learn from these Sabbath years. We want to look at this lesson and learn from it ourselves. How sensitive should we be to the needs of others read Philippians chapter 2 if we are looking out not only for our own needs but also for the needs of others if we have in us the mind that was in Christ Jesus who took on the form of a servant and came in the likeness of men humbled himself and became obedient? If the Lord Jesus did that as our example, what should we be doing? How great a country would this be if everyone in it was practicing this attitude. What should Israel newly recovered from the captivity be thinking of? Well, that's a strong clue to the nature of the message that we're going to see in chapter 1 next time. What is the application for us? In the same way that we are not tied to a seventh-day Sabbath, but the principle is still binding upon us. Six days you labor and do all your work and the seventh you rest. What is the principle in this age? We need to take regular periodic stops in our work life and spend a significant period of time reflecting on God and the things of God where we stand we need to be in that sixth month of taking stock and self-evaluation. Introspection of a healthy kind meditating on the law of the Lord praying Psalm 51 right. This needs to be a regular feature. We're not tied to a day of the week. But I would say we're tied to something like a seventh of our time our waking hours however, you want to distribute that, you know, there are people today in Israel who to respect the seventh year Sabbath they practicing religious Jews will either still take a year off every after every six years or they will only so six sevenths of their field and they'll rotate the seventh that they don't plant. Because they recognize the importance of this principle and they want to honor it and I think that that second idea you know take a seventh part of what we're doing the time that we spend the effort that we're plowing into things it doesn't have to be periodic like a seventh day Sabbath or a seventh year Sabbath, but it ought to be more than a tithe. I think a faithful believer can beat the tithers and take the seventh part of our attention the seventh part of our time. We don't have to stop what we're doing and go into the closet. But we can pray we can

reflect we can take a few minutes eat lunch.

You got a few minutes left over What was the last Bible class I heard? What did I learn from it? What's the pertinence and applicability to my own life? Who can I pray for whose needs? Can I be sensitive to how can I take stock? am I letting my emotions run amok am I committing the sins of worry or fear or Losing my peace over petty things. Am I subjective eyes on self eyes on people eyes on things? Somewhere split the time out, but it ought to Compose the seventh part of our time not a tenth a seventh and if we're not doing that Where is our honor of the Lord and what are the consequences going to be? All you have to do is look at the Babylonian captivity to see God's attitude toward those who refuse To give him the honor and the respect and the obedience that is his due God hears the Lord saves, but the Lord is righteous. I Don't want to be the offspring of a foreign land I want to be a native not necessarily native Californian, but I would love to be a dweller and a Citizen and a shareholder and a landowner in the coming kingdom of the father The only way to do that is to make the investment now look ahead now be a six month first day person Now well, that's a a suggested application.

We'll see an awful lot more from Haggai next time This is such a great collection of messages, and we're going to see that it is Inextricably linked with Zechariah, and we're going to have to look at these two messages Together before we're finished because God has interwoven them It's a thing of beauty we'll see that in upcoming studies, but we'll close here for tonight in a word of prayer Father we thank you for the truth of your word. We thank you for how powerfully it convicts us it Shines light on our hearts and on our practice on our thoughts and on our actions Your word is a judge of the thoughts and intents of our heart We pray that as we reflect on it and think about it that your Holy Spirit will illuminate not only your word and its meaning but our hearts and our lives and how we can be more closely conformed to The example of our Lord Jesus Christ and reflect his glory and yours both now and in the ages to come we pray these things in Jesus name amen