

## God's Watch Care—Have You Looked Under the Myrtle Trees

Preface: Often as new believers we wonder: “Does God really care and is he watching?” Study this doctrine to the very end and see how he cares not only for you but for His people Israel. After this study then link-up with the *Doctrine of Faith Rest* under Pastor Merritt's Study Books.

KJV

Mar 6:47 And when even was come, the ship was in the midst of the sea, and he alone on the land.

1. It is late in the evening somewhere between three and six a.m. The disciples believe the trip from the landing northwest of Capernaum to Bethsaida should be rather uneventful. The trip will take them along the coast line so there is little concern about traveling before sunrise.

2. A squall, however, sweeps down from the north and blows their ship out into the middle of the sea. They begin to row frantically but to no avail. Jesus, left alone on the side of a mountain is in prayer when suddenly he feels the sting of falling rain and wind like you would not believe.

NIV

Mar 6:48 He saw the disciples straining at the oars, because the wind was against them. About the fourth watch of the night he went out to them, walking on the lake. He was about to pass by them,

1. The Lord realizes the disciples might be in trouble when the squall sweeps down the mountain toward the sea. Recall our study of the Sea of Galilee where we learned such storms were not uncommon and very often quite severe.

2. Jesus made his way down the mountainside and begins walking on the rough waters toward the disciples who were rowing feverishly. However, the wind and rough waters were too much.

3. Instead of being driven eastward along the shoreline they were driven south out to sea. The harder they worked in their own power, the less progress they made; not unlike us today. We are in the sea of the world, tossed about, straining at the oars of life and getting nowhere, often being blown off course.

4. Jesus Christ our Savior is always interceding for us and watching over us because we are the apple of His eye. We are never in the proverbial sea alone.

5. Zechariah best describes the watch-care, direction and intercession of God. The mission of the disciples was to get to Bethsaida where they would meet up with Jesus. Zechariah's mission was to get the returning remnant to finish rebuilding the Temple.

6. Like the disciples in the boat, the Jews of Zechariah's day were in trouble. They had been given a mission but the rough seas of life had brought them to a standstill; the work on the Temple had stopped. Let me give you an overview of the book of Zechariah and how God used two prophets to restart the Jews of 535 B.C.

7. The book of Zechariah is most important to the believer today because it is full of many prophecies which we have seen fulfilled and thus should provide support and confidence that the many promises, yet unfulfilled will one day come to fruition.

8. Let me give you just a few of the promises predicted by this great prophet. Many of them were fulfilled by Christ Himself. Some have dual applications:

- **Israel will fall for a false shepherd-the Antichrist,**

Zec 11:15 And the LORD said unto me, Take unto thee yet the instruments of a foolish shepherd.

- **Jesus will suffer and His side will be pierced,**

Zec 12:10 And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.

- **Jesus' follower will scatter when he is smitten,**

Zec 13:7 Awake ... smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones.

- **Jesus shall return to the exact place from where he ascended,**

Zec 14:4 And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.

- **Jesus shall ride into Jerusalem on the foal of a donkey,**

Zec 9:9 Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.

- **Jesus will deliver Israel at His Second Advent,**

Zec 14:14 Judah too will fight at Jerusalem. The wealth of all the surrounding nations will be collected -- great quantities of gold and silver and clothing.

Zec 14:15 A similar plague will strike the horses and mules, the camels and donkeys, and all the animals in those camps.

- **The price for Christ will be thirty pieces of silver,**

Zec 11:12 I told them, "If you think it best, give me my pay; but if not, keep it." So they paid me thirty pieces of silver.

- **Judas shall throw the thirty pieces away,**

Zec 11:13 And the LORD said to me, "Throw it to the potter"-- the handsome price at which they priced me! So I took the thirty pieces of silver and threw them into the house of the LORD to the potter.

9. Though the book is difficult to exegete it has not forfeited its importance. Martin Luther for example referred to this book as "the quintessence of the prophetic books."

10. Its contribution to messianic prophecy is certainly out of proportion to its size. Only Isaiah provides a fuller portrayal of the person and work of the Messiah.

10.1 Zechariah treats both the first and second comings of Israel's Redeemer. Like Isaiah, Zechariah treats the Messiah's coming in lowliness, His shepherd ministry to His people, their rejection of Him, the Father's smiting and the consequent scattering of His sheep are clearly presented.

10.2 Christ's return in glory to a repentant Israel is perhaps covered best by Zechariah.

10.2.1 His establishment of peace among the nations, and the inauguration of His blessed millennial rule over all the earth are powerfully taught.

10.2.2 Other eschatological themes such as the ravaging of God's city, His return and the attendant earthquake resulting in the deliverance of Israel are all covered by Zechariah.

11. Zechariah is recognized as the prophet of comfort, hope, and glory. The introduction to the book opens with a need for repentance and a return to the Lord. Many Jews had returned to the land at the behest of Cyrus in 536 B.C. to rebuild the Temple. Isa 44:28

11.1 The Altar was completed in 535 and the work stopped. Zechariah and Haggai were raised up in 520 to encourage the people to complete the work. The Lord warns the returning remnant not to be like their forefathers who failed and received severe discipline. Zec 1:1-6

HELPFUL CHRONOLOGIES

625 B.C.	Babylonia established as power by Nebuchadnezzar's father, Nabopolassar, an Assyrian
612 B.C.	Babylon (under Nebuchadnezzar) defeats Egypt and Assyria at Carchemish
606 B.C.	Judah is defeated by Babylon, two major deportations follow in 597 and 586 when the Temple and city are destroyed
539 B.C.	Cyrus conquers Babylon (the end of the Babylonian Empire)
538 B.C.	Edict of Cyrus the Great permits Jewish repatriation of Judah
536 B.C.	Return of 49,897 Jews to the land, book of Daniel written Daniel dies soon thereafter
334 B.C.	Alexander begins his conquest of Persia
323 B.C.	Alexander's conquest is complete-Alexander dies
323-147 B.C.	Hellenistic Empires (Cassander, Lysimachus, Ptolemy and Seleucus)
200 B.C.-476	Roman Empire
Tribulation	Revived Roman Empire established

12. Then follows a series of visions in one night. The purpose of the visions in general was to comfort and encourage the returned exiles in their task of rebuilding the Temple, and to relate their work to the coming Messiah.

12.1 The **first** night vision underscores the concern of the Lord for His distressed people so recently returned to the land. Zechariah makes clear they should not be disturbed over the disparity between the distraught condition and the prosperity of the nations about them (Zec 1:7-12), for the Lord has future blessings in store for them (Zec 1:13-17) and wrath for their enemies.

12.2 The **second** night vision discloses that all foreign powers who oppress Israel will suffer vengeance from the Lord. This included past and future oppressors. (Zec 1:18-21) Recall our chart where the four horns and four craftsmen were listed; a remarkable prophecy indeed. Medo Persia destroyed Babylon, Greece destroyed Medo Persia, Rome destroyed Greece and Christ's Messianic Kingdom will one day destroy the Revived Roman Empire.

12.2.1 Keep in mind there are two Roman Empires: Rome I and the Revived Roman Empire of the Tribulation.



12.3 The **third** night vision continues the theme of blessing by showing how the city of Jerusalem will one day be enlarged because so many will come to sacrifice at the Temple. The dwelling presence of the Lord will assure both safety and glory for Israel at the Messiah's return (Zec 2:1-13).

12.4 The **fourth** vision is symbolic of the cleansing of the nation and their reinstatement to their intended priestly position among the nations (Zec 3:1-10). All of this is also a picture of the Messiah's cleansing and interceding for Israel, the land and His people—certainly to include us.

12.5 The **fifth** vision was intended to encourage Zerubbabel in his work of building the Temple by disclosing to him the infinite resources of the Spirit of God; laudatory praise is also heaped upon Zerubbabel as part of that encouragement (Zec 4:1-14).

12.6 Again, sin is a reality to be dealt with, so the **sixth** and **seventh** visions show how the Lord will summarily extirpate sin and sinner from the land of promise (Zec 5:1-11).

12.6.1 The **sixth** vision is one of a lady in a tall measuring basket. The lady represents the evil practices of Israel. Israel had joined with the world and was infamous for their shady business practices.

Zec 5:5 Then the angel who was speaking to me came forward and said to me, "Look up and see what this is that is appearing."

Zec 5:6 I asked, "What is it?" He replied, "It is a measuring basket." And he added, "This is the iniquity of the people throughout the land."

Zec 5:7 Then the cover of lead was raised, and there in the basket sat a woman!

Zec 5:8 He said, "This is wickedness," and he pushed her back into the basket and pushed the lead cover down over its mouth.

12.6.2 The lady takes a flight to Babylon where she is deposited. The Messiah can't inhabit His "Temple if there is "sin in the city."

Zec 5:9 Then I looked up -- and there before me were two women, with the wind in their wings! They had wings like those of a large bird, and they lifted up the basket between heaven and earth.

Zec 5:10 "Where are they taking the basket?" I asked the angel who was speaking to me.

Zec 5:11 He replied, "To the country of Babylonia to build a house for it. When it is ready, the basket will be set there in its place."

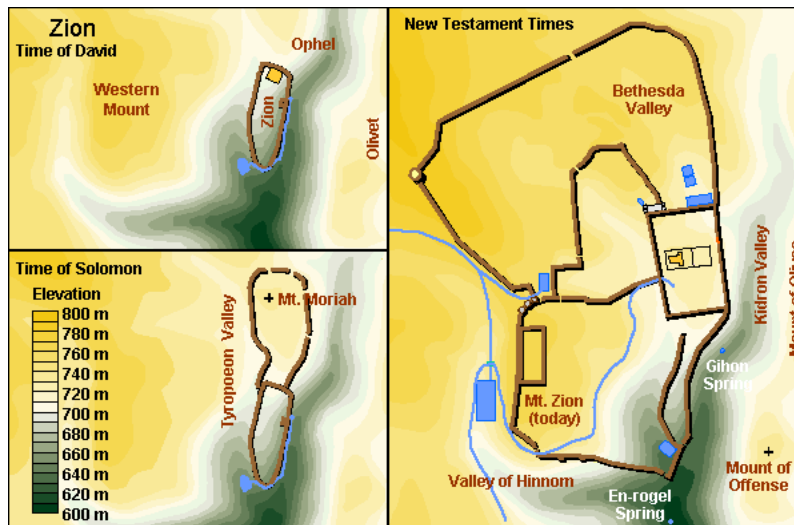
13. The final vision returns in general form to the first, showing a completion of the work promised, namely, the subjugation of Israel's enemies (Zec 6:1-7).

Zec 6:1 I looked up again-- and there before me were four chariots coming out from between two mountains--mountains of bronze!

Zec 6:2 The first chariot had red horses, the second black,  
 Zec 6:3 the third white, and the fourth dappled-- all of them powerful.  
 Zec 6:4 I asked the angel who was speaking to me, "What are these, my lord?"  
 Zec 6:5 The angel answered me, "These are the four spirits of heaven, going out from standing in the presence of the Lord of the whole world.  
 Zec 6:6 The one with the black horses is going toward the north country, the one with the white horses toward the west, and the one with the dappled horses toward the south."  
 Zec 6:7 When the powerful horses went out, they were straining to go throughout the earth. And he said, "Go throughout the earth!" So they went throughout the earth.

13.1 The chariots are war chariots. Since chariots were employed in warfare, the purpose of the chariots in the vision is clear. They stand for God's agents by which he will pour out His wrath on Israel's adversaries, the nations.

13.2 The war chariots are seen flying through the Kidron Valley where we earlier saw the Lord's angelic assistants among the myrtle trees. The chariots are seen going in several directions to bring about peace; peace can only come through military victory.



13.3 Victory in this case relates not only to the peace surrounding the 535 remnant as they rebuild the Temple but it also refers to the destruction of the armies in Jerusalem, Megiddo and Idumaea - the retinue of those forces which in the Tribulation attempt Israel's destruction and are destroyed at the Second Advent.

13.4 The series is concluded by a symbolic crowning of Joshua the high priest, foreshadowing the priestly and kingly ministry of the Messiah in the coming kingdom of righteousness.

13.4.1 The phrase “the harmony and between the two” refers to the nexus of political and religious power combined in One Jesus Christ at His Second Advent. Zec 6:9-15

Zec 6:11 Take the silver and gold and make a crown, and set it on the head of the high priest, Joshua son of Jehozadak.

Zec 6:12 Tell him this is what the LORD Almighty says: 'Here is the man whose name is the Branch, and he will branch out from his place and build the Temple of the LORD.

Zec 6:13 It is he who will build the Temple of the LORD, and he will be clothed with majesty and will sit and rule on his throne. And he will be a priest on his throne. And there will be harmony between the two.'

14. In chapters seven and eight the prophet answers questions concerning fasting, pointing to the shallowness of these observances, the sins of their ancestors which brought the judgment of God upon them, the way of blessing for them in the then present hour, and the time when all the fasts will be turned by God into feasts.

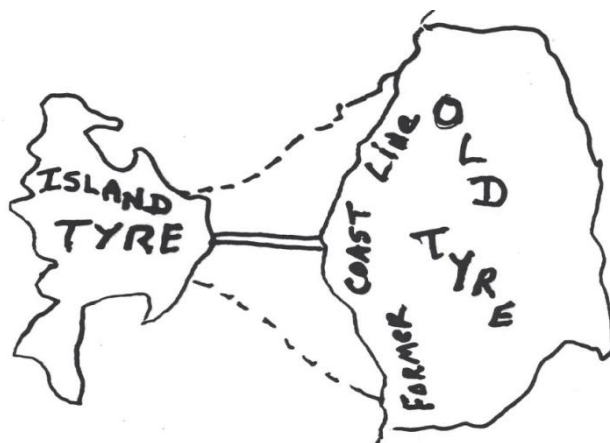
15. No prophetic portion in the Bible condenses so much eschatological revelation as the last six chapters of this prophecy. Zechariah speaks of Alexander's conquests in the 4th century. Zec 9:1-4

Zec 9:1 Oh Syria, will I ever discipline you, you and your capital Damascus will be destroyed first by Alexander and then by the Messiah when He returns; the ultimate judgment shall take place when the eyes of all Israel are upon the Lord as He descends from the Heavens.

Zec 9:2 Before their demise however both Syria and the city states of Tyre and Sidon shall grow strong and prosperous.

Zec 9:3 In fact Tyre shall become an impenetrable fortress, an island city impossible to siege; within her walls she shall layup riches of silver and gold; such treasure will however be first swept away like dust when Alexander arrives and then ultimately in spades when Christ returns.

Zec 9:4 Behold, the Lord shall cause her destruction and then push her into the sea and her strength shall be devoured with fire ...



16. Alexander was impressed with what Zechariah and Daniel had to say about him and his remarkable little army as they entered yet another country to conquer. Zechariah 9:8 tell us about Alexander's visit and Daniel provides considerable attention to what would happen about 200 years later when Alexander and his men are impressed with Israel.

Zec 9:8 And I will cause an army to camp outside My Holy City and these foreigners passing through shall do the city no harm because I have caused many eyes to see it. My eyes have always watched over my city.

### **17. Prophecies about Alexander the Great – Book of Daniel**

Dan 2:38 God has given you authority over the entire earth; yes, O King, you are the head of gold.

Dan 2:39 But after you shall rise an inferior kingdom consisting of the Medes and Persians. In short order, the Persians shall dominate the Medes, and after the Persian Empire shall arise a Greco-Macedonian kingdom, led by a remarkable young man named Alexander the Great.

Dan 7:6 And then I saw another beast rise out of the sea, one that looked like a leopard. On its back it had four wings. This beast also had four heads. It was given authority to rule. The nature of the leopard with its winged back spoke of Alexander the Great's speed of conquest. He conquered the world in 12 short years. The four heads represented Alexander's four generals who, after Alexander's death in 323 B.C., ruled four Hellenistic empires.

Dan 7:7 In a terrifying night vision, I saw a fourth beast, more terrifying, and frightening and powerful than the other three. It had huge iron teeth. What it didn't grind with its teeth it smashed with its feet. It was different from all the former beasts; it had ten horns coming out of its head—The Revived Roman Empire

Dan 8:3 I, Daniel, looked up, and there before me was a ram (Medo-Persia) with two horns. The horns of the ram were long, but one of the horns (Persia) was much longer than the other. Somehow I knew the longer horn grew up out of the ram's head after the shorter horn (Medes).

Dan 8:4 I watched as the ram charged first toward the west, then the north and finally to the south. Strangely, the animal did not charge to the east. The ram was extremely powerful and dominant. There was nothing that could stand before him. All that got in his way succumbed to the ram's power. The dominant ram did as he pleased and became great.

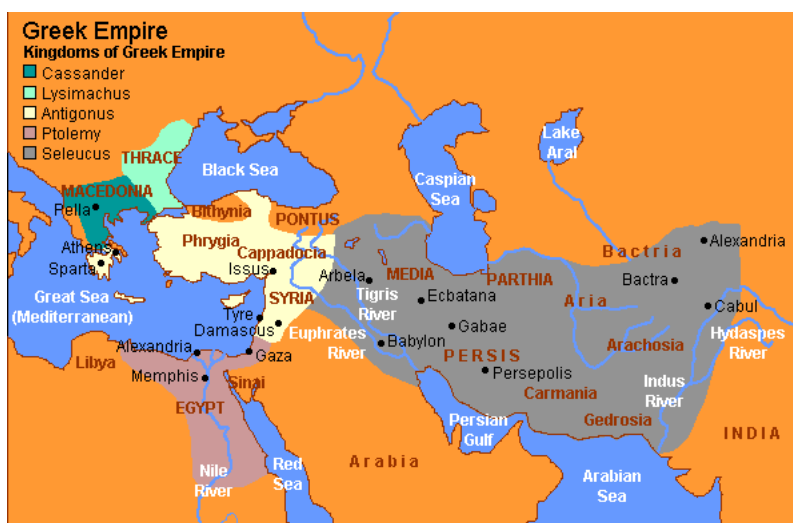
Dan 8:5 As I was pondering what I had seen, a large male goat (Grecian Empire) suddenly appeared, with a prominent horn (Alexander) between his eyes. The goat had come from the west; I could see him bounding quickly across the whole earth. The goat moved with purpose and alacrity; so quick was his pace that his feet did not touch the ground.

Dan 8:6 The two-horned ram was still standing beside the canal outside the city of Suza. The goat, without breaking stride, suddenly charged in a fit of rage.



Dan 8:7 The large male goat attacked the ram, shattering the ram's two horns. The defenseless ram was powerless to stand against the goat. The ram tried to fight back, but the goat repeatedly knocked him to the ground. No one could rescue the ram from the power of the goat.

Dan 8:8 The male goat became the leader of a formidable empire, but at the height of his power, on a return trip from conquering Pakistan, the large horn, representing Alexander the Great, was broken off, and in its place four prominent horns grew up. These four horns represented four generals who took over from Alexander. The goat's kingdom was divided among the four. The four were Cassander, Lysimachus, Ptolemy and Seleucus.



Dan 8:9 From one of the horns, the horn of Seleucus, came an infamous horn, Antiochus Epiphanes. He started small but grew in power to the south, to the east and toward the land of Israel. Antiochus reigned from c. 175 B.C. to 164 B.C.

Dan 8:10 The horn grew until it reached the heavens, representing the meteoric rise to power of Epiphanes. The horn soon began a systematic persecution of God's people in the land that God had given Israel.

Dan 8:11 The horn, Antiochus Epiphanes from the line of Seleucus, thought of himself as the Lord God. In Israel he stopped all worship in the Temple. He even stopped the daily sacrifices and desecrated the Temple with, first, the blood of pigs and later the blood of Jewish children. Antiochus Epiphanes was a type of Antichrist to come.

Dan 8:12 Under the permissive will of God, Antiochus dominated Israel. He took complete charge of the Temple liturgy, demanding Israel worship the Greek pantheon. For a time, he prospered in everything he did. His ultimate demeaning of Israel and Jehovah God came when he had pig blood smeared in the Holy of Holies.

Dan 10:20 Given my swooning and inability to speak, Gabriel asked, "Do you know why God sent me?" Before I could answer, he continued. "I am here to tell you what the future holds for Israel."

Because I have revealed much about the Persians and their defeat by Alexander and since I am about to prophesy even more about the activities of the descendants of Ptolemy and Seleucus, I will be resisted by the demon princes of both Persia and Greece. Dan 10:21 After I deliver my message concerning what the future holds for Israel, I will leave planet earth. On my return I will need the help of Michael, the guardian angel of Israel. With his help, I will be able to return to the third heaven.”

## 17.1 Daniel, Chapter Eleven - Introduction

17.1.1 In Daniel chapter eleven we will see numerous remarkable prophecies. Daniel is informed of events that will occur right after Alexander’s death, up to and including Antiochus Epiphanies’ pogroms of the Holy Land. The actions of six Egyptian kings and seven Syrian kings affecting Israel are chronicled by Daniel. Our interest lies only with the most evil of the Seleucids-Antiochus Epiphanes.

Dan 11:1 Gabriel began his message about Israel’s future: In the first year of Darius the Mede, I supported and protected him. I tried to get him to mentor your people, Israel. I was reasonably successful.

Dan 11:2 After Darius the Mede, three mediocre kings will rule Persia (Cambyses, Pseudo-Smerdis and Darius I), and then a fourth (Xerxes I Esther’s King) will become more powerful than all the others. When he reaches the zenith of his power and wealth, he will stir up all of Persia against the kingdom of Greece. He will authorize a military expedition to attack both Macedonia and the city states of Achaia.

Dan 11:3 The attack against Greece will prove unsuccessful. Later, a Grecian king (Alexander the Great) will consolidate all of Greece under his rule. Alexander is determined to punish Persia for their earlier indiscretion. He will move westward with a well-trained army. Alexander will conquer Turkey, Lebanon, Israel, Egypt, Afghanistan, Iraq, Iran and Pakistan. In twelve years Alexander will complete his remarkable conquest.

Dan 11:4 Alexander will die prematurely at age 32. His heirs will be murdered and his kingdom divided. Ultimately Cassandra, Lysimachus, Ptolemy and Seleucid will rule four Hellenistic empires. The Hellenistic empires will never attain the power enjoyed by Alexander.

Dan 11:5 Ptolemy, ruling from Alexandria, Egypt, will prosper and become militarily strong. The Seleucids will join forces with him, and together they will defeat Antigonos, dividing his kingdom. Seleucids will ultimately become stronger than Ptolemy. Little Israel lies precariously between the voracious jaws of Ptolemy ruling Egypt and Seleucus ruling what was once the Persian Empire.

17.1.2 So little Israel was swallowed up by the Greeks under one of the world’s most cruel leaders. He will be that Grecian King who will severely abuse Israel. The abuse will inspire the Maccabean rebellion. Let me just quote from what little history we have of how Israel got its quasi autonomy.

## 17.2 The Maccabean Revolt

“The Maccabean Revolt was a conflict, lasting from 167 to 160 B.C. between a Judean rebel group known as the Maccabees and the Seleucid Empire. In the narrative of *First Maccabees*, we find,

“After Antiochus issued his decrees forbidding Jewish religious practice, a rural Jewish priest from Modiin, Mattathias the Hasmonean, sparked the revolt against the Seleucid Empire by refusing to worship the Greek gods. Mattathias killed a Hellenistic Jew who stepped forward to offer a sacrifice to an idol in Mattathias' place. He and his five sons fled to the wilderness of Judah. After Mattathias' death about one year later in 166 B.C., his son Judah Maccabee led an army of Jewish dissidents to victory over the Seleucid dynasty in guerrilla warfare, which at first was directed against Hellenized Jews, of whom there were many. The Maccabees destroyed pagan altars in the villages, circumcised boys and forced Jews into outlawry. The term Maccabees as used to describe the Jewish army is taken from the Hebrew word for "hammer."

“The revolt itself involved many battles, in which the Maccabean forces gained notoriety among the Seleucid army for their use of guerrilla tactics. After the victory, the Maccabees entered Jerusalem in triumph and ritually cleansed the Temple. A large Seleucid army was sent to quash the revolt, but returned to Syria on the death of Antiochus IV. Its commander Lysias, preoccupied with internal Seleucid affairs, agreed to a political compromise that restored religious freedom.

“The Jewish festival of Hanukkah celebrates the re-dedication of the Temple following the little Israel's victory over the Seleucids. According to Rabbinic tradition, the victorious Maccabees could only find a small jug of oil that had remained uncontaminated by virtue of a seal, and although it only contained enough oil to sustain the Menorah for one day, it miraculously lasted for eight days, by which time further oil could be procured.”

18. Zechariah foretells the coming of Israel's King of peace—as the old Coke commercial would say “He was THE REAL THING.” (Zec 9:9-10)

Zec 9:9 Rejoice greatly, O Daughter of Zion! Shout, Daughter of Jerusalem! See, your king comes to you, righteous and having salvation, gentle and riding on a donkey, on a colt, the foal of a donkey.

Zec 9:10 I will take away the chariots from Ephraim and the war-horses from Jerusalem, and the battle bow will be broken. He will proclaim peace to the nations. His rule will extend from sea to sea and from the River to the ends of the earth.

19. Zechariah describes certain benefits to be bestowed on His people (Zec 9:11-16).

Zec 9:11 As for you, because of the blood of my covenant with you, I will free your prisoners from the waterless pit.

Zec 9:12 Return to your fortress, O prisoners of hope; even now I announce that I will restore twice as much to you.

Zec 9:13 I will bend Judah as I bend my bow and fill it with Ephraim. I will rouse your sons, O Zion, against your sons, O Greece, and make you like a warrior's sword.

Zec 9:14 Then the LORD will appear over them; his arrow will flash like lightning. The Sovereign LORD will sound the trumpet; he will march in the storms of the south,

Zec 9:15 and the LORD Almighty will shield them. They will destroy and overcome with sling stones. They will drink and roar as with wine; they will be full like a bowl used for sprinkling the corners of the altar.

Zec 9:16 The LORD their God will save them on that day as the flock of his people. They will sparkle in his land like jewels in a crown.

20. Zechariah chapter ten occupies itself with a delineation of the many blessings to be bestowed upon Israel when the Messiah comes.

20.1 Chapter 11 is one of the most somber in the book. It depicts, first of all, a thorough devastation of the land (Zec 11:1-3), which befell them in the Roman war of A.D. 67-70.

Zec 11:1 Open your doors, O Lebanon, so that fire may devour your cedars!

Zec 11:2 Wail, O pine tree, for the cedar has fallen; the stately trees are ruined! Wail, oaks of Bashan; the dense forest has been cut down!

Zec 11:3 Listen to the wail of the shepherds; their rich pastures are destroyed! Listen to the roar of the lions; the lush thicket of the Jordan is ruined!

20.2 The cause of the visitation is revealed as their rejection of the Good Shepherd (Zec 11:4-14); for this wickedness there will be sent in a coming day a foolish shepherd (the Antichrist) who will oppress them (Zec 11:15-17). Again let me quote what Wycliffe has written:

"The reason for the judgment is the rejection of Messiah ... They are called the flock of slaughter, because they had been downtrodden before, and were yet to experience their worst persecutions. Whose possessors will slay them."

20.3 The nations into whose hands they were permitted to fall misused them, were enriched by them, and unfeelingly felt no guilt whatsoever in the matter. Their own shepherds pity them not. Israel's own rulers had no more pity on them than their oppressive foreign masters."

20.4 The last chapters bring us to the threshold of the kingdom. Zechariah vividly pictures the world confederacy against Jerusalem, which is completely routed by the Lord (Zec 12:1-9), at which time He deals with Israel concerning their rejection of their Messiah (Zec 12:10-14).

Zec 12:2 "I am going to make Jerusalem a cup that sends all the surrounding peoples reeling. Judah will be besieged as well as Jerusalem.

Zec 12:11 On that day the weeping in Jerusalem will be great, like the weeping of Hadad Rimmon in the plain of Megiddo.

Zec 12:12 The land will mourn, each clan by itself, with their wives by themselves: the clan of the house of David and their wives, the clan of the house of Nathan and their wives,

20.5 Israel's Day of Atonement brings in their national conversion. The people are cleansed of their sins (Zec 13:1-6), and the method is stressed again, namely, the death of the Messiah (Zec 13:7-9).

Zec 13:1 "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.

Zec 13:7 "Awake, O sword, against my shepherd, against the man who is close to me!" declares the LORD Almighty. "Strike the shepherd, and the sheep will be scattered, and I will turn my hand against the little ones.

Zec 13:8 In the whole land," declares the LORD, "two-thirds will be struck down and perish; yet one-third will be left in it.

Zec 13:9 This third I will bring into the fire; I will refine them like silver and test them like gold. They will call on my name and I will answer them; I will say, 'They are my people,' and they will say, 'The LORD is our God.'

20.6 Finally, in bold and dramatic strokes the prophet unveils the return of the Messiah to the Mount of Olives to His beleaguered people, the complete devastation of the forces of the enemy, and the cleansing of the land to conform to God's infinite holiness.

Zec 14:1-21.

Zec 14:1 A day of the LORD is coming when your plunder will be divided among you.

Zec 14:2 I will gather all the nations to Jerusalem to fight against it; the city will be captured, the houses ransacked, and the women raped. Half of the city will go into exile, but the rest of the people will not be taken from the city.

Zec 14:3 But then the Messiah will return, with His heavenly angelic army; Christ will destroy the godless nations and fight on your behalf, just as He has done so often in the past.

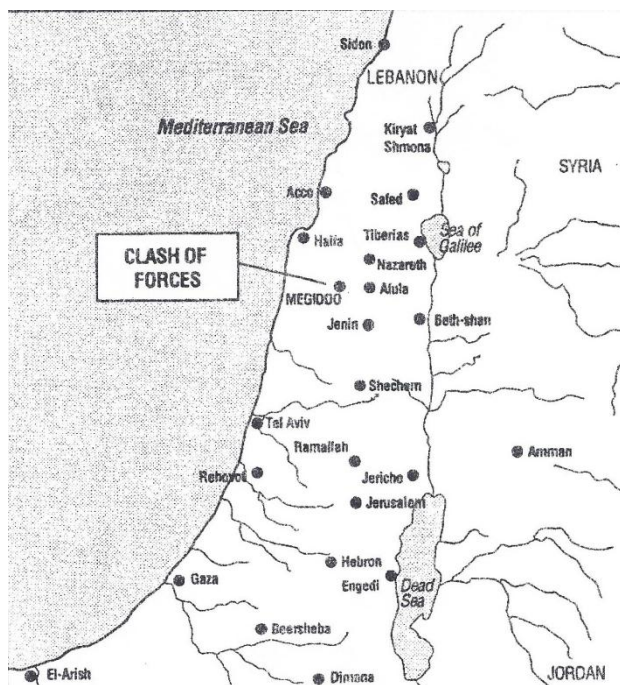
Zec 14:4 Jesus Christ will return at His Second Advent to the Mount of Olives and when His nail scarred foot touches earth there will be a great earthquake splitting Mount Moriah.

Zec 14:5 All those trapped in the city will flee to the east using the great valley caused by the Lord's return. When Jesus' foot touches earth atop the Mount, it will split open making a way of escape. The valley will extend all the way to Jericho, a city located some 25 miles east of Jerusalem.

Zec 14:6 On that day there will be no light from the sun because all the light needed will come from the supernatural aura of the Light of the World. That Light will be so special it defies human description.

Zec 14:7 It will be a unique day--a day known only to the LORD. Christ as the Light of the World will always shine; there will be no night, no darkness and no need for rest in perfect environment.

Zec 14:8 On the day the Lord returns living water shall flow from Jerusalem, half of the water will flow out the back of the city to the east and half toward the Mediterranean Sea; the water will freely flow both in the summer and in the winter.



Zec 14:9 When the Messiah returns He will be King over the whole earth, not just the Holy Land. All other so called religions will vanish. There will be no more Islamist, Hindu, Buddhist, Scientologist, Christian Scientist or Deist. He, the Christ will replace them all and each will be shown for what they were: impotent, worthless and silly attempts on the part of man to make themselves right with God ...

Zec 14:11 The Holy City will be inhabited; never again will it be destroyed. Jerusalem will be secure.

Zec 14:12 This is the plague with which the LORD will strike all the nations that fought against Jerusalem: Their flesh will rot while they are still standing on their feet, their eyes will rot in their sockets, and their tongues will rot in their mouths.

Zec 14:13 On that day men will be stricken by the LORD with great panic. Each man will seize the hand of another, and they will attack each other.

Zec 14:14 Judah too will fight at Jerusalem. The wealth of all the surrounding nations will be collected -- great quantities of gold and silver and clothing.

Zec 14:15 A similar plague will strike the horses and mules, the camels and donkeys, and all the animals in those camps.

Zec 14:16 Then the survivors from all the nations that have attacked Jerusalem will go up year after year to worship the King, the LORD Almighty, and to celebrate the Feast of Tabernacles.

Zec 14:17 If any of the peoples of the earth do not go up to Jerusalem to worship the King, the LORD Almighty, will permit no rain ...

Zec 14:21 Every pot in Jerusalem and Judah will be holy to the LORD Almighty, and all who come to sacrifice will take some of the pots and cook in them. And on that day there will no longer be a Canaanite in the house of the LORD Almighty.

20.7 Zechariah began with a call to repentance and holiness, and closes with the realization of this holiness in God's people dwelling in the Messiah's kingdom of righteousness.

20.8 Any wonder that a God Who lays out such detailed prophecy about "Things to Come" cares so much for 12 of His disciples in a storm threatened vessel.

21. Now let's return to an analysis of Mar 6:48 where we find Jesus' greatly concerned about the safety of His disciples. Let's see how our verse looks so far by way of an expanded translation.

### **Expanded Translation**

**Mar 6:48 Seeing them straining at the oars, for the wind was against them ...**

1. The passive voice of **Basanizo** translated "straining" tells us the subject produced the action of the verb. Thus the distress was put upon them by the wind, not by their inability to handle the fishing boat. The present tense tells us that the distress or straining continued for some time.

2. Just as the disciples were learning that the storm was overwhelming them; we too, under the permissive will of God, are often allowed to experience the storms of life in order to get us to trust in the Lord for deliverance. Problems bring us to depend upon Christ rather than ourselves.

3. Verse 48 continues: at about the fourth watch of the night, He came to them, walking on the sea; and He intended to pass by them.

4. The Lord gave them time, until the fourth watch (3 to 6 am) to become fully aware of their own inability to solve the problem.

4.1 This was a test, now Jesus is watching over them, but giving them time to become aware of their helplessness. In the same way we very often do not experience immediate deliverance from the tests we face. The Lord gives us time amidst the turbulence to see that we need him.

5. He came to them walking on the water. The One who created water is seen walking on water. This shows us that no matter where we are, the One Who made the heavens and the earth is waiting and watching. In the case of Zechariah's vision He is seen watching from the shadow of the myrtle trees.

Zec 1:11 And they reported to the angel of the LORD, who was standing among the myrtle trees, "We have gone throughout the earth and found the whole world at rest and in peace ..."

6. Principle: We are never out of His sight or out of His range. I don't care where you may end up He will be there to help. We also see that Jesus was walking right by them, when they cried out. The Lord never forces himself upon His people, He waits for their cries of help.



