

1. Last week I taught in part Zec 1:11. When time expired we were in the process of analyzing several remarkable prophecies found in Daniel chapter eleven.
2. Before resuming our study of Israel's abuse at the hands of Antiochus Epiphanes as predicted by Daniel I want to give you an expanded translation of Zec 1:1-10.

Zec 1:1 In November of 520 B.C., during the second year of Darius the Great (a great great grandnephew of Cyrus the Great) the word of the LORD came to the prophet Zechariah son of Berekiah and grandson of Iddo:

Zec 1:2 The Lord has at numerous times in the past been angry with your forefathers because they rejected His grace.

Zec 1:3 Zechariah, the Lord of the Armies commands you to say to Israel: "You must return to Me; for if you do then I will return to you.

Zec 1:4 You must not be like your forefathers unto whom their prophets cried out saying "The Lord of the armies says, Turn from your evil ways and from your facade of religion!" But they would not listen to the Lord Jehovah.

Zec 1:5 Where are the prophets and your forefathers now? They are now asleep awaiting the resurrection unto life even though in time they demonstrated arrogant negative volition!

Zec 1:6 Think! I overtook your forefathers and made clear My warnings. Did not My warnings of pending discipline come true? It was only after their exile and traumatic suffering that they decided to take seriously my commands; in fact your ancestors concluded "the Lord Jehovah has done unto us as He determined appropriate, we deserved the discipline ordered from above."

Zec 1:7 On the twenty-fourth day of February, in c. 520 B.C., the word of the Lord came to the prophet--priest Zechariah son of Berekiah and grandson of Iddo.

Zec 1:8 It was night when he had a vision: he saw a man, the Lord Jesus Christ mounted on a red horse. The horse was standing among the myrtle trees in a deep ravine just east of Jerusalem. Behind the Lord Zechariah could see the other riders sitting on red, dappled sorrels and white horses.

Zec 1:9 I, Zechariah, said to the interpreting angel, "My Lord who are the horseman in the ravine and what is their function?" The angel answered, "I am going to show you who they are and what they do."

Zec 1:10 Then the Lord Jesus Christ interjected, "These riders were sent by the Father to travel all over planet earth and then to report back what they see."

3. Now let's return to our study of Zec 1:11.

NIV

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."

Working Translation

Zec 1:11 And then they answered the Angel of the Lord who stood between the myrtles and said "we walked to and fro upon the earth and behold all the earth sits still and is at rest."

Principles:

1. The extent and sphere of the reconnaissance is said to be in the earth. This designates not only the far flung Persian Empire but the entire earth.
2. The report "Look, the entire earth is quiet and at rest," is disconcerting to the Jews because they wanted to see the "earth shake and the gentiles fall out of the trees." The earth is said to be at peace, at rest and sitting "relaxedly."
3. The meaning of the symbolic statement "the earth is at rest" was a description of God's protection over those who had returned to the land, all later remnants and eschatological Israel delivered at the Second Advent.
4. This protection has continued and will continue until the Second Advent when the time of the Gentiles will end and Israel will be established as the international power for 1000 years.
5. Until the Second Advent various Gentile kings will rule over God's people. A little summary of Israel's history from the exile forward will help illustrate:
 - 5.1 Babylon was over Israel from 606 until 539 B.C.
 - 5.2 Persia was over Israel from 539 B.C. until about 330 B.C.
 - 5.3 Greece was over Israel from 330 B.C. until 163 B.C.
 - 5.4 Israel was an autonomous state from 163 B.C. to 60 B.C.
 - 5.5 Rome was over Israel from 60 B.C. until A.D. 70--an then the fifth cycle.
6. Certain rulers like Nebuchadnezzar, Cyrus and Alexander treated Israel with respect but others like Antiochus IV (175-163 B.C.) abused them "big time."
7. Even during these times of trauma, the Rider of The Red Horse, The Lord Jesus Christ protected them.
8. As we saw last week, Daniel predicted what would happen to Israel from c. 539 B.C. to c. 163 B.C. This the great prophet did in Dan 11:1-35.
9. Having completed a study of Dan 11:1-28 we are now ready to see what Daniel had to

say about the infamous Antiochus IV, a type of Antichrist.

10. In Dan 11:29-31 where we will see the hand of Rome in God's divine design.

NIV

Dan 11:29 "At the appointed time he will invade the South again, but this time the outcome will be different from what it was before.

Dan 11:30 Ships of the western coast lands will oppose him, and he will lose heart. Then he will turn back and vent his fury against the holy covenant. He will return and show favor to those who forsake the holy covenant.

Dan 11:31 "His armed forces will rise up to desecrate the temple fortress and will abolish the daily sacrifice. Then they will set up the abomination that causes desolation.

Principles:

1. In a prior expedition against Egypt, "at the time appointed," that is, at another time appointed by God, Antiochus Epiphanes managed to capture Ptolemy Philometor, King of Egypt. The year of this attack was c.170 B.C.

2. Rome was not about to let Antiochus get a foothold in North Africa.

3. Remember Rome had already defeated the Carthaginians in the Punic Wars and in a sense considered Egypt a vassal of Rome.

4. Rome sent a force across the Mediterranean demanding Antiochus evacuate Egypt. At the time Antiochus was engaged in a siege of Alexandria Egypt.

5. His forces had more than they could handle in the siege therefore there was little he could do but agree to the Roman terms.

6. Antiochus's success was not as great as in his former expeditions, as stated in verse twenty-nine, "It shall not be as the former, or as the latter."

Dan 11:29 At the time appointed he shall return, and come toward the south; but it shall not be as the former, or as the latter.

7. Still another invasion of Egypt occurred about 168 B.C. This time, however, the Roman consul, Gaius Popillius Laenas, summarily demanded that he leave Egypt; his alternative would of course be war with Rome.

7.1 The Roman consul is reported to have drawn a circle about the king and told him that his decision had to be reached before he stepped out of the circle.

8. Rather than risk a war with Rome, Antiochus, although greatly displeased, withdrew from Egypt, effectively conceding Egypt to Rome.

9. Prophetically, this is indicated in verse 30 by the statement, "for the ships of Chittim shall come against him," usually taken as a symbolic representation of Roman power which twice came from the west past Chittim (also spelled Kittim), it is a reference to the island of Cyprus which was to the west of Antiochus's kingdom.

Dan 11:30 Ships of the western coast lands will oppose him, and he will lose heart. Then he will turn back and vent his fury against the holy covenant. He will return and show

favor to those who forsake the holy covenant.

10. We must not forget Antiochus IV Epiphanes is a type of Antichrist therefore on his way home he travels through Israel ravaging the land.

11. A description, of the violent atrocities and murder of thousands of Jews by Antiochus while marching through Judea, is found in 1Mac 1:21-28 and 2Mac 5:11-17.

1Mac 1:21 He insolently invaded the sanctuary and took away the golden altar, the lampstand for light with all its fixtures,

1Mac 1:22 The offering table, the cups and the bowls, the golden censers, the curtain, the crowns, and the golden ornament on the facade of the temple. He stripped off everything,

1Mac 1:23 And took away the gold and silver and the precious vessels; he also took all the hidden treasures he could find.

1Mac 1:24 Taking all this, he went back to his own country, after he had spoken with great arrogance and shed much blood.

1Mac 1:25 And there was great mourning for Israel, in every place where they dwelt,

1Mac 1:26 And the rulers and the elders groaned. Virgins and young men languished and the beauty of the women was disfigured.

1Mac 1:27 Every bridegroom took up lamentation, she who sat in the bridal chamber mourned,

1Mac 1:28 And the land was shaken on account of its inhabitants, and all the house of Jacob was covered with shame.

2Mac 5:11 When these happenings were reported to the king, he thought that Judea was in revolt. Raging like a wild animal, he set out from Egypt and took Jerusalem by storm.

2Mac 5:12 He ordered his soldiers to cut down without mercy those whom they met and to slay those who took refuge in their houses.

2Mac 5:13 There was a massacre of young and old, a killing of women and children, a slaughter of virgins and infants.

2Mac 5:14 In the space of three days, eighty thousand were lost, forty thousand meeting a violent death, and the same number being sold into slavery.

2Mac 5:15 Not satisfied with this, the king dared to enter the holiest temple in the world; Menelaus (a Jew), that traitor both to the laws and to his country, served as a guide.

2Mac 5:16 He laid his impure hands on the sacred vessels and gathered up with profane hands the votive offerings made by other kings for the advancement, the glory, and the honor of the Place.

2Mac 5:17 Puffed up in spirit, Antiochus did not realize that it was because of the sins of the city's inhabitants that the Lord was angry for a little while and hence disregarded the holy place.

12. The things reported to Antiochus mentioned in 2Mac 5:11 are a reference to the revolt of Jason in Jerusalem when he, after hearing a rumor of Antiochus's death attacked the city whose forces were then under the command of Menelaus.

13. Jason is ultimately defeated and self-exiled to first Ammon, then Egypt and ultimately Sparta.

14. The defeat by Rome seemed to spark a livid rage in Antiochus. He developed a hatred of everything Jewish and developed a coterie of Jewish sycophants.

15. As we earlier noted he also issued orders prohibiting Jewish worship and placed an image of Zeus Olympus in the Holy of Holies.

16. This represents a precursor of what Daniel called "the abomination that maketh desolation." Such being a type of that to come during the Great Tribulation.

Dan 11:31 "His armed forces will rise up to desecrate the temple fortress and will abolish the daily sacrifice. Then they will set up the abomination that causes desolation.

Mat 24:15 When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)

Mat 24:16 Then let them which be in Judaea flee into the mountains:

17. This desecration of the Temple precipitated the Maccabean revolt which was at first cruelly suppressed by Antiochus with tens of thousands of Jews perishing.

18. All of which such persecutions and desecrations are prophetic of the future persecution of Israel in the Great Tribulation.

19. Antiochus thus becomes a type of the future man of sin and his activities foreshadow the ultimate blasphemous persecution of Israel and the desecration of their false temple built in the Tribulation.

20. Before we close our near term prophecy found in Dan 11:32-35, I want to give you an expanded translation of Dan 11:29-31.

Expanded Translation

Dan 11:29 Later Antiochus will again invade Egypt, but this time the outcome will be significantly different from his other Egyptian campaigns.

Dan 11:30 The Rome Senate will send a naval and marine force under the command of Gaius Popillius Laenas who will confront Antiochus demanding his surrender. Antiochus will accede and turn back but on his way through Israel he will vent his fury against God and His people Israel. He will establish a cadre of Jewish sycophants to rule.

Dan 11:31 His army will be ordered to desecrate the temple fortress and abolish the system of sacrifices. Then they will set up a statue of Zeus in the Holy of Holies.

21. Now let's complete our study of what I have chosen to call the near term prophecies of Daniel chapter eleven:

NIV

Dan 11:32 With flattery he will corrupt those who have violated the covenant, but the people who know their God will firmly resist him.

Dan 11:33 "Those who are wise will instruct many, though for a time they will fall by the sword or be burned or captured or plundered.

Dan 11:34 When they fall, they will receive a little help, and many who are not sincere will join them.

Dan 11:35 Some of the wise will stumble, so that they may be refined, purified and made spotless until the time of the end, for it will still come at the appointed time.

Principles:

1. Antiochus will win over many Jews who for "a mess of porridge" will sell their souls to the devil.

- 1.1 Many Jews succumbed to the flattery of the King and defected from the faith becoming sycophants of this "type of Antichrist."
2. There were Jews who served him but there were just as many who resisted him, not unlike what will be seen in the Great Tribulation.
3. Needless to say Antiochus like the Antichrist to come will incarcerate, torture and kill large numbers because of their faith.
4. It was a time for the separation of the true from the false, a separation of the courageous from the cowards. Let me stop here and provide an expanded translation of Dan 11:32-35.

Expanded Translation

Dan 11:32 Antiochus will win over many Jews who are ready to surrender their faith for positions of power; many will succumb and take positions of leadership but many others will remain faithful to the Lord and resist Antiochus' apostasy.

Dan 11:33 The faithful will adhere to and teach the Law and for their faithfulness they will be incarcerated, tortured and ultimately murdered; their homes and wealth will be confiscated by Antiochus and his Jewish sycophants.

Dan 11:34 There will be a scarce few who will assist them; many who are not sincere will join forces with Antiochus and worship Zeus.

Dan 11:35 Those who remain faithful will die but in the end they will receive a glorious reward in eternity future.

5. Now let's return to our study of Zec 1:11.

Working Translation

Zec 1:11 And then they answered the Angel of the Lord who stood between the myrtles and said "we walked to and fro upon the earth and behold all the earth sits still and is at rest."

End Lesson Taught 7-2-20

1. Last week I taught several remarkable prophecies found in Daniel chapter eleven where we saw numerous historical fulfillments of Israel being dominated by various gentile powers; particularly vicious were the actions of Antiochus Epiphanies, a type of Antichrist.

2. Before resuming our study of Zec 1:11, I want to give you an expanded translation of Zec. 1:1-10.

Zec 1:1 In November of 520 B.C., during the second year of Darius the Great (a great great grandnephew of Cyrus the Great) the word of the LORD came to the prophet Zechariah son of Berekiah and grandson of Iddo:

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Zec 1:4 You must not be like your forefathers unto whom their prophets cried out saying "The Lord of the armies says, Turn from your evil ways and from your facade of religion!" But they would not listen to the Lord Jehovah.

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Zec 1:7 On the twenty-fourth day of February, in c. B.C. 520, the word of the Lord came to the prophet - priest Zechariah son of Berekiah and grandson of Iddo.

Zec 1:8 It was night when he had a vision; he saw a man, the Lord Jesus Christ mounted on a red horse. The horse was standing among the myrtle trees in a deep ravine just east of Jerusalem. Behind the Lord Zechariah could see the other riders sitting on red, dappled sorrels and white horses.

Zec 1:9 I, Zechariah, said to the interpreting angel, "My Lord who are the horseman in the ravine and what is their function?" The angel answered, "I am going to show you who they are and what they do."

Zec 1:10 Then the rider on the Red Horse, the Lord Jesus Christ interjected, "These riders were sent by the Father to travel all over planet earth and then to report back what they see."

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3. The meaning of the symbolic statement "the earth is at rest" was a description of God's protection over those who had returned to the land, all later remnants and eschatological Israel delivered at the Second Advent.
4. This protection has continued and will continue until the Second Advent when the time of the Gentiles will end and Israel will be established as the international power for 1000 years.
5. Until the Second Advent various Gentile Kings will rule over God's people.
6. Certain rulers like Nebuchadnezzar, Cyrus and Alexander treated Israel with respect but others like Antiochus IV (175-163 B.C.) abused them "big time."
7. As we saw last week, Daniel predicted what would happen to Israel from about 539 B.C. to 163 B.C. This the great prophet did in Dan 11:1-35.
8. God using many prophets has promised a time of exaltation for Israel and now we see Zechariah reiterating that same promise in the phrase "a time of shaking of both the heavens and the earth is coming"; the shaking is a symbol of God vindicating his people.
9. The primary application of the retribution is eschatological but empires like Babylon, Persia, Greece and Rome have come and gone; suffering special retribution.
10. These four Gentile empires are called by Zechariah "horns; "the "carpenters" or "smiths" represent the means by which each is destroyed. Zec 1:18-21.

Zec 1:18 Then lifted I up mine eyes, and saw, and behold four horns.

Zec 1:19 And I said unto the angel that talked with me, What be these? And he answered me, These are the horns which have scattered Judah, Israel, and Jerusalem.

Zec 1:20 And the LORD shewed me four carpenters.

Zec 1:21 Then said I, What come these to do? And he spake, saying, These are the horns which have scattered Judah, so that no man did lift up his head: but these are come to fray them, to cast out the horns of the Gentiles, which lifted up their horn over the land of Judah to scatter it.

11. We will see more detail of the horns and the smiths when we get to Zec 1:18-21. For now a chart of the horns and the artisans or smiths will suffice.



12. Let's summarize much of that learned to date:

12.1 We have just studied a vision where there are a number of horsemen led by a single rider on a red horse, a grove of myrtle trees and a deep ravine east of Jerusalem.

12.2 Jesus Christ rides the prominent lead animal, the lead red horse. Red symbolizes the great devastation and bloodletting when He returns to establish His Kingdom.

12.3 The fact that He is supported by an angelic army is brought out by the numerous supporting horsemen: there are angelic riders on red horses, angelic riders on speckled horses and angelic riders on white horses.

12.3.1 The angelic riders on the red horses represent the great devastation needed from time to time to keep the gentile powers in line; Israel from this time (c. 520 B.C.) must be protected. Today the divine institution of nationalism is used to protect the Jew.

12.3.2 Gathering all Jews into one location invites disaster just like locating a squad or platoon in close quarters makes the entire organization easy pickings.

12.3.3 Tanks, APCs and Foxholes are always spaced apart so one grenade or one artillery

round will not destroy the entire unit. So also with Israel, Satan would love to see them all cloistered together and this will be his plan in the Tribulation. So you see, the faux gathering today is playing into the hands of Satan.

12.3.4 The angelic riders on the speckled horses are those who have a diverse role doing all manner of work, but emphasized is their role of dividing and separating the gentile nations. All internationalism is wrong and that includes the United States's penchant for nation building, coalition building, sticking our noses into the business of other nations including supporting the United Nations is diametrically opposed to God's protocol.

12.3.5 The angelic riders on the white horses represent victory and deliverance of God's people.

12.4 All of these angels will ultimately work as agents of the Lord Jesus at various times in history but at the end of the Tribulation they will slaughter the armies of the world arrayed against Israel and move millennial saints victoriously into the Age of Christ.

12.5 The near term application however is not millennial but present. Immediately they will keep an approximate 125 year peace in the land in order that the city of Jerusalem with its walls can be built.

12.6 The angels have the task of protecting the people of Jerusalem while they repair the walls of the city; remember they will not be authorized to rebuild the city and its wall until c. 445 B.C.

12.6.1 The rebuilding will take approximately 49 years, thus a total time of some 125 years ($520-445=75+49=124$); until the protective wall is completed, those in the land will be particularly vulnerable to attack.

12.7 The continued rule of Cyrus the Great (549-530 B.C.) and Artaxerxes the Great (465-424 B.C.) were no doubt a product of God's grace. Since grace is always under attack from Satan, these angelic warriors stand ready as a quick reaction force to counter Satan's opposition.

12.8 The angels patrol and protect because there are people who need protecting; it is the manifest destiny of God that both the Temple and the city of Jerusalem be restored.

12.9 The messenger's report of peace on earth is disturbing to Israel in that there is no noise of battle. Hag 2:21-22

Hag 2:21 Speak to Zerubbabel, governor of Judah, saying, I will shake the heavens and the earth;

Hag 2:22 And I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother.

12.10 The peace and stability seen on earth indicates there is no immediate sign of redemption for Israel.

12.11 Later the angels will provide comforting words asserting God's love of Israel and His jealousy for the love and loyalty for His people.

13. Before we look at verse twelve, I want to give you an expanded translation of verse eleven.

Expanded Translation

Zec 1:11 And then a spokesman for the reconnaissance team reported to the Lord Jesus Christ Who sat amidst the myrtle trees on the Red Horse. "As ordered Sir we have patrolled every inch of planet earth and we are pleased to report we saw nothing untoward or dangerous lurking, the plan seems at this point to be working, Satan and his team of demons have gone subterranean."

14. Now let's see what we can learn from verse twelve.

KJV

Zec 1:12 Then the angel of the LORD (**Va Malakh Yehovah**) answered (**Anah**) and said (**Va Amar**), O LORD of hosts (**Yehovah Tsava**), how long (**Ad Mathay - unto how long**) wilt thou not have mercy (**Lo Racham**) on Jerusalem and on the cities (**Iyr**) of Judah, against which thou hast had indignation (**Zaam - You have had angry indignation against**) these (**Zeh**) threescore and ten years?

NIV

Zec 1:12 Then the angel of the LORD said, "LORD Almighty, how long will you withhold mercy from Jerusalem and from the towns of Judah, which you have been angry with these seventy years?"

Working Translation

After the report from the reconnoitering angels, the Angel of The Lord answered with a question of the Lord of the Armies, "how long before you show mercy to Jerusalem and the cities of Judah? The people of the land have been under discipline for some 70 years.

Principles:

1. First we need to identify the Angel of the Lord and the Lord of the Armies.

1.1 Both Unger and Thieme concur the Angel of The Lord is the Lord Jesus Christ and the Lord of The Armies is the Father. This would seem to be an intercessory prayer to the Father by the Son for an answer for Israel.

2. The period of the dispersion, clearly seen here as 70 years is problematic to many. For example Thieme believes the termini are 586 B.C. and 516 B.C.; most expositors however

believe the termini to be 606 B.C. and 536 B.C.

3. Whatever the beginning and ending years, there is no doubt the exile lasted seventy years as Jeremiah had predicted in Jer 25:11.

Jer 25:8 Therefore thus saith the LORD of hosts; Because ye have not heard my words,
Jer 25:9 Behold, I will send and take all the families of the north, saith the LORD, and Nebuchadnezzar the king of Babylon, my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and an hissing, and perpetual desolations.

Jer 25:10 Moreover I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle.

Jer 25:11 And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years.

Jer 25:12 And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the LORD, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations.

4. Keep in mind the peace found in the land was disquieting news to Israel, for they were ready for God to shake the earth and establish Israel as the international power under the Messiah.

5. Because of this bad news that the nations were at peace and there was no sign of redemptive preeminence for Judah, the Angel of The Lord, (Jesus), becomes the intercessor. He will pray to the Father "how long."

6. The "how long" question has stretched almost two and a half millennia and still the cry is, "how long, O Lord?"

7. Despite the rise of Zionism and the Israeli state, Jerusalem and Judah are both fragmented, there is no Jewish hegemony; rather today Israel is still scattered and under the heel of gentile power.

8. Jewry is scattered in unbelief and the object of frightful cruelty in the modern world.

9. It is great consolation to Zechariah that the Red Horse rider, the Lord Jesus is identified with Israel and serving as the intercessor just as He does for us.

9.1 Recall our overview of the book where the Lord Jesus is in heaven interceding for Joshua, not unlike His intercession for the saints today against the accusations of Satan Himself.

10. Let me give you several passages to illustrate and compare:

Zec 3:1 And he shewed me Joshua the high priest standing before the angel of the

LORD, and Satan standing at his right hand to resist him.

Zec 3:2 And the LORD said unto Satan, The LORD rebuke thee, O Satan; even the LORD that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?

Zec 3:3 Now Joshua was clothed with filthy garments, and stood before the angel.

Zec 3:4 And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.

Zec 3:5 And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the LORD stood by.

Zec 3:6 And the angel of the LORD protested unto Joshua, saying,

Zec 3:7 Thus saith the LORD of hosts; If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by.

Zec 3:8 Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth my servant the BRANCH.

Zec 3:9 For behold the stone that I have laid before Joshua; upon one stone shall be seven eyes: behold, I will engrave the graving thereof, saith the LORD of hosts, and I will remove the iniquity of that land in one day.

1Ti 2:5 For there is one God, and one mediator between God and men, the man Christ Jesus;

Heb 9:15 And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

Heb 9:16 For where a testament is, there must also of necessity be the death of the testator.

Heb 9:17 For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth.

Heb 12:24 And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.

Rev 12:9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

Rev 12:10 And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

11. The Angel of The Presence, (the Angel of The Lord) who had so wonderfully delivered their father Jacob is even now in the process of restoring His ancient people and preparing them for the revelation of His salvation.

12. We may be sure that if the earthly high priest once carried the names of the twelve tribes of Israel upon the breastplate nearest his heart (Exo 28:29), the true High Priest,

who is the King of Israel has them just as near His loving heart.

Exo 28:29 And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy place, for a memorial before the LORD continually.

13. He loves Israel and yearns for the day when they will repent of their unbelief and crown Him Lord of all.

14. Before we move to verse thirteen where we will see more of the Lord's fervent intercession, I want to give you an expanded translation of Zec 1:12.

Expanded Translation

Zec 1:12 After the report from the reconnoitering angels, the Angel of The Lord, the Lord Jesus Christ, answered with a question to the Father, the Lord of the Armies, "how long" He asked, "before You show mercy to Jerusalem and the cities of Judah; the people of the land have been under discipline for some 70 years."

15. Now let's see what we can learn from Zec 1:13-14.

KJV

Zec 1:13 And (VA) the LORD (**Jehovah**) answered (**Va Anah**) the angel (**Ha Malakh**) that talked (**Davar**) with me (**Be Y**) with good words (**Tov Davar**) and comfortable words (**Nachom Davar**).

Zec 1:14 So the angel (**Ha Malakh**) that communed (**Va Amar**) with me (**El Y**) said unto me, Cry thou ((**Qara - Kal imperf.**), saying, Thus (**KOH**) saith (**Le Amar**) the LORD of hosts (**Jehovah Tsava**); I am jealous (**Qana - Piel perf.**) for Jerusalem and for Zion (**Tsion**) with a great (**Gadol**) jealousy (**Qana**).

NIV

Zec 1:13 And the LORD (**Yehovah**) answered (**Anah**) the angel (**Malakh**) that talked (**Davar**) with me with good (**Tov**) words (**Davar**) and comfortable (**Nacham**) words.

Zec 1:14 So the angel (**Malakh**) that communed (**Davar**) with me said unto me, Cry (**Qara**) thou, saying (**Amar**), Thus saith the LORD of hosts; I am jealous (**Qana**) for Jerusalem and for Zion (**Tsion**) with a great jealousy (**Gadol Qana**).

Working Translation

Zec 1:13 And Jehovah answered the angel who spoke to me with good words and with compassionate words.

Zec 1:14 And the angel who spoke with me said to me cry out in this manner: "the Lord of the armies commands I am repeatedly jealous for Jerusalem and for Zion with great jealousy."

Principles:

1. The Lord begins by providing to Zechariah and thus Israel a message of love.

2. "There are several syntactical devices" teaches Unger "which convey a great love."
3. These devices coupled with the words themselves emphasize a special and endearing love for Israel.
4. "The Lord" writes Unger "gives a consolatory message to Zechariah through the medium of the interpreting angel. This message is said to be "of good words and comforting words."
5. The message is one of comfort for those in the land.
6. The syntactical devices expressing the greatness of God's love for His people Israel are:

6.1 the direction given by the interpreting angel "cry out (Hebrew **Qara** meaning to call with energy and spirit," to cry out as a herald or a prophet). Let's look at several uses:

Isa 40:4 Every valley shall be raised up, every mountain and hill made low; the rough ground shall become level, the rugged places a plain.

Isa 40:5 And the glory of the LORD will be revealed, and all mankind together will see it. For the mouth of the LORD has spoken."

Isa 40:6 A voice says, "**Cry out.**" And I said, "What shall I cry?" "All men are like grass, and all their glory is like the flowers of the field.

Isa 40:7 The grass withers and the flowers fall, because the breath of the LORD blows on them. Surely the people are grass.

Isa 40:8 The grass withers and the flowers fall, but the word of our God stands forever."

Isa 40:9 You who bring good tidings to Zion, go up on a high mountain. You who bring good tidings to Jerusalem, lift up your voice with a shout, lift it up, do not be afraid; say to the towns of Judah, "Here is your God!"

Isa 58:1 "**Shout it aloud,**" do not hold back. Raise your voice like a trumpet. Declare to my people their rebellion and to the house of Jacob their sins.

Isa 58:2 For day after day they seek me out; they seem eager to know my ways, as if they were a nation that does what is right and has not forsaken the commands of its God.

They ask me for just decisions and seem eager for God to come near them.

Isa 58:3 'Why have we fasted,' they say, 'and you have not seen it? Why have we humbled ourselves, and you have not noticed?' "Yet on the day of your fasting, you do as you please and exploit all your workers.

Isa 58:4 Your fasting ends in quarreling and strife, and in striking each other with wicked fists. You cannot fast as you do today and expect your voice to be heard on high.

6.2 the prefixed "Thus says the Lord of armies," intimating that all heavenly intelligences (angels) know God's love for Israel.

Zec 1:14 So the angel that communed with me said unto me, Cry thou, saying, **Thus saith the LORD of the armies;** I am jealous for Jerusalem and for Zion with a great

jealousy.

6.3 the verb coming first in the clause "Jealous am I."

End Lesson Taught 7-9-2003