

Zechariah Chapter Four

Zechariah Lessons 39-42

Lesson # 39

1. Last week I completed the exegesis of Zechariah chapter three, taught an introduction to Zechariah chapter four and exegeted Zec 4:1.
2. I want to review some of that learned and then we will return to our analysis of verse two.
3. Before we continue however I want to give you an expanded translation of Zec 4:1.

Zec 4:1 Exhausted from the first four night visions I fell into a deep sleep; Then the interpreting angel who had earlier talked with me awakened me. I was dazed like as someone who had been awakened out of a stupor.

3.1 Just as the vision of chapter three was meant for the encouragement of Joshua, so the vision of this chapter is intended for the strengthening of Zerubbabel.

3.2 The civil leader had been thwarted again and again in his efforts to build the Temple.

3.3 Zerubbabel is reminded he would be successful "Not by might, nor by power, but by my spirit, saith the Lord of the armies."

Zec 4:6 Then he answered and spake unto me, saying, This is the word of the LORD unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the LORD of hosts.

3.4 The revelation from God to Zerubbabel was that all his work for God depended not on human strength, power, or prowess, but upon God's Spirit for fruition.

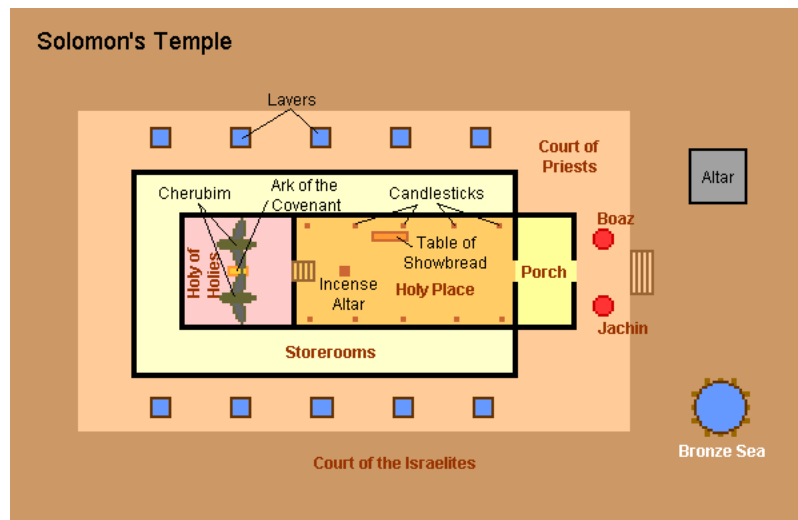
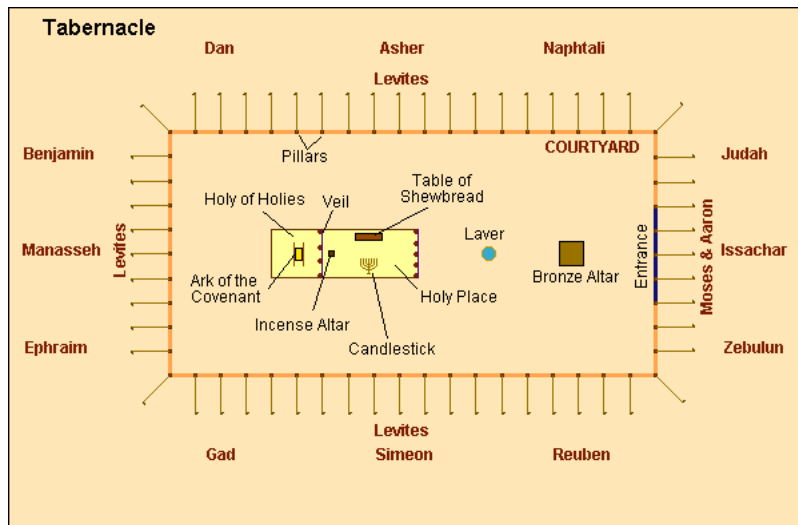
3.5 Any mountainous obstacle in Zerubbabel's way would become as nothing before the power of God's Spirit. Zerubbabel is also a type of Christ just as is Joshua. Christ remember will be both the spiritual and political leader of Israel when He returns.

3.6 The civil leader, Zerubbabel, would see the completion of the structure he had begun.

4. We can best prepare for Zechariah's vision of "his" lampstand by looking at the doctrine of the lampstand, noting the differences between Zechariah's vision and the lampstand standing in the Tabernacle and later in Solomon's Temple.

5. The lampstand, like all of the implements of the temple and tabernacle, was a training aid to teach doctrine to all who would come.

6. The interpreting angel seen in Zec 4:1 has been absent for several verses. He was last seen in Zec 3:1; he now returns.



7. The first thing he does is to awaken the prophet.

8. After four visions Zechariah seems to be exhausted; he is in a stupor. The interpreting angel awakens him in order to teach him.

9. Now let's see what we can learn from Zec 4:2:

KJV

Zec 4:2 And said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and has seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof:

NIV

Zec 4:2 He asked me, "What do you see?" I answered, "I see a solid gold lampstand with a bowl at the top and seven lights on it, with seven channels to the lights.

Hebrew

Zec 4:2

Va Amar - And he said

El Y - to me

Mah Atah Raah - what do you see

Va Amar - and I said

Raah - I see

Va Hinneh - and behold

Menorath - lamps, lights, a light stand with lights

Zahav - of gold

Col H - all of it

Va Gol - and an oil bowl

Al Rosh H - upon the top of it

Va Shebua - and seven

Menorath - lights

Al - H - upon it

Shebua Va Shebua - seven and seven

Mutsaqah - funnels, pipes (from where fuel is supplied)

Le Menorath - to the candlesticks

Asher - which

Al Rosh - were on top of it

Working Translation:

Zec 4:2 And he said to me, what do you see? Zechariah answered "behold a lampstand of pure gold with an oil bowl on top of it; the lampstand has seven lamps and there are seven conduits leading from the bowl to each of the candlesticks."

Principles:

1. Let me read you what Merrill F. Unger has written concerning what Zechariah saw:

"The imagery presents essentially the seven - branched lampstand of the tabernacle, with the following three variations:

- Zechariah's lampstand has its oil vessel on the top of it, that is, over or above the seven lamps, so that the oil flowed from the elevated oil container. That feature was absent from the ancient lampstand, for its lamp was regularly filled with oil by the priests.

- Zechariah's lampstand had numerous tubes from which oil poured. These seven pipes connected with each lamp, having a distributive sense and meaning seven pipes to each lampstand. That feature contrasts saliently with the tabernacle lampstand, which had no pipes at all, but only seven branches to hold the lamps, the latter being a self-evident feature of this vision.
- A third distinguishing feature of Zechariah's lampstand is the two olive trees, one on the right hand and one on the left of the oil vessel, with fruitful branches supplying it with abundant oil through two additional golden pipes. The point stressed in Zechariah's lampstand is the spontaneous supply of oil for light without human agency."

2. Israel's cleansing as described in the fourth of the eight night visions where Joshua and Israel are seen being cleansed from their sins represent a necessary prelude for the millennial reign of Christ when Israel is made "right."

3. The far term application of the fifth of the eight night visions represent the new condition of the Millennium when Christ Himself will rule; the new candlestick portrays God's grace when Israel and the nations will receive the constant bathing of God the Holy Spirit with no help from mankind.

4. Israel will be a witness to the one true God, the creator and redeemer of mankind.

5. The vision seen by Zechariah is not so difficult to understand given the context of the eight night visions.

6. Within the description however there is no interpretation of what the vision means. The prophet asks on more than one occasion what the vision means but he receives little help from the interpreting angel.

6.1 It is by comparison and context that we learn its meaning.

7. Now let's take a look at an expanded translation:

Expanded Translation

Zec 4:2 Then the interpreting angel said to me: "what do you see?" And I said: "behold a candlestick made of pure gold with an oil bowl on top of it, the lampstand has seven lamps upon it, and there are seven funnels leading from the bowl to each of the candlesticks; there are 49 funnels in all."

8. Now let's see what we can learn from verse three:

KJV

Zec 4:3 And two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof.

NIV

Zec 4:3 Also there are two olive trees by it, one on the right of the bowl and the other on its left."

Hebrew

Zec 4:3

Va Sheney - And two

Zayith - olive trees

Al H - beside it

Echad Min Yaman - one from the right side

Ha Galal - of the bowl

Va Echad - and one

Al Semola H - on the left side of it

Working Translation:

Zec 4:3 And a pair of olive trees beside it, the one on the right side of the bowl and the other on the left side of the bowl.

Principles:

1. Zechariah continues describing what he saw in verse three.
2. The olive trees on each side of the bowl represent the two fold nature of the Messiah's rule; Christ will rule the world not only as Israel's political ruler but He will also rule as Israel's High priest.
3. The olive trees further represent the abundant supply of oil. The oil recall is the common metaphor for God the Holy Spirit.
4. Zerubbabel as the political leader and Joshua as the religious leader can also be identified with the olive trees.
 - 4.1 The olive trees have a near term and a far term application.
 - 4.1.1 In the near term the trees represent Zerubbabel as the political leader and Joshua Israel's religious leader.
 - 4.1.2 In the far term the trees represent Christ as Israel's millennial leader, one representing Him as King of Kings and the other representing Him as the High Priest and thus its religious Leader.
5. The power (as we will later see) will be solely God the Holy Spirit "not by might but by My Spirit says the Lord."

5.1 The gravity feed capability emphasizes it is God alone who will provide the power; there is no longer any need for Israel's priests to add oil and/or trim wicks etc.

Zec 4:6 Then he answered and spake unto me, saying, This is the word of the LORD unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the LORD of hosts.

6. Let's take a look at what the prophet sees:

7. The oil pouring from the olive trees represent the divine good the source of which is "My Spirit says the Lord of hosts."

8. Now let's see how our verse looks by way of expanded translation:

Expanded Translation:

Zec 4:3 I also see two olive trees beside the bowl, there is one on the right side of the bowl and another on the left side of the bowl.

8. Zechariah next asks about the meaning of what he has seen:

KJV

Zec 4:4 So I answered and spake to the angel that talked with me, saying, What are these, my lord?

NIV

Zec 4:4 I asked the angel who talked with me, "What are these, my lord?"

Hebrew

Zec 4:4

Va Anah - And I answered

Va Amar - and said

El H Malakh - to the angel

Ha Davar - who spoke

Be Y - with me

Le Amar - saying

Mah Eleh - what "are" these

Adon Y - my lord

Working Translation

Zec 4:4 And to the angel who spoke with me I, Zechariah said: "what are these my lord?"

Principles:

1. The "angel who spoke with me" is none other than the interpreting angel earlier seen.

2. Zechariah displays a keen interest in the vision. He wants to know.

3. The answer given him will leave much to be desired.
4. Given what we shall see later when Zechariah gets more specific in his quest for meaning, I think we can conclude that he simply wants to know the meaning of the entire vision.
5. Zechariah it would seem wants to know the meaning of the candlestick, the bowl, the forty-nine conduits, the two trees and the branches dispensing the oil.
6. Before we move to verse five let me give you an expanded translation of Zec 4:4:

Expanded Translation

Zec 4:4 To the interpreting angel Zechariah said "What is the meaning of the vision?"

7. Now for verse five:

KJV

Zec 4:5 Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my lord.

NIV

Zec 4:5 He answered, "Do you not know what these are?" "No, my lord," I replied.

Hebrew

Zec 4:5

Va Anah - And he answered

Ha Malakh - the angel

Davar - who spoke

Be Y - with me

Va Amar - and he said

El Y - to me

Halo - do you

Yada - you know

Mah Hemah Eleh - what "are" they these

Va Amar - and I said

Lo Adon Y - no my lord

Working Translation

Zec 4:5 And the angel who spoke with me answered and said "do you know the meaning of the vision?" And I said "no my lord."

Principles:

1. The prophet's question is answered with a question.

2. Unger writes: "The clear implication of the interpreting angel to the prophet's query, "What are these, my lord?" is that the symbolism of the vision was sufficiently plain in its being reminiscent of the tabernacle liturgy so that the prophet did not need any precise explanation of it, and indeed none is given."

3. I do not know the reason nor am I personally satisfied with Unger's explanation.

4. What we do know is no explanation is given. I think we, given our hindsight and Church Age Doctrine, can come to a reasonable explanation as to the vision's meaning but poor Zechariah seems to be left out in the "dark."

5. Verse six following will give some hint as to the meaning.

6. Let's look at an expanded translation of verse five:

Expanded Translation

Zec 4:5 The interpreting angel answered "don't you know the meaning of the vision?" And I said "no my lord."

End Lesson Taught 1-21-2004

Zechariah Lesson 40

1. Last week I completed the exegesis of Zec 4:2-5 and when time expired we were about to analyze Zec 4:6.

2. I want to review some of that learned and then we will return to our analysis of verse six but first a look at our vision.

3. Before we continue I want to give you an expanded translation of Zec 4:1-5.

Zec 4:1 Exhausted from the first four night visions I fell into a deep sleep; Then the interpreting angel who had earlier talked with me awakened me. I was dazed like as someone who had been awakened out of a stupor.

Zec 4:2 The interpreting angel said to me: "what do you see?" And I said: "behold a candlestick made of pure gold with an oil bowl on top of it, the lampstand has seven lamps upon it, and there are seven funnels leading from the bowl to each of the candlesticks; there are 49 funnels in all.

Zec 4:3 I also see two olive trees beside the bowl, there is one on the right side of the bowl and another on the left side of the bowl.

Zec 4:4 What is the meaning of the vision?"

Zec 4:5 The interpreting angel answered "don't you know the meaning of the vision?" And I said "no my lord."

4. Now let's see what we can glean from verse six.

KJV

Zec 4:6 Then he answered and spake unto me, saying, This is the word of the LORD unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the LORD of hosts.

NIV

Zec 4:6 So he said to me, "This is the word of the LORD to Zerubbabel: 'Not by might nor by power, but by my Spirit,' says the LORD Almighty.

Hebrew

Zec 4:6

Va Anah - And he answered

Va Amar - and said

El Y - to me

Le Amar - saying

Zeh - this is

Davar Yehovah - the word of the Lord

El Zerubbabel - to Zerubbabel

Le Amar - saying

Lo Be Chur - not by might or power

Va Lo Be Kachach - and not by vigor and human ability

Kiy - because

Im Be Ruach - but by my spirit

Amar - said

Yehovah Tsava - Lord of the armies

Working Translation

Zec 4:6 And then he answered and spoke unto me saying this is the Word of the Lord to Zerubbabel saying not by strength and not by power and ability but by my Spirit said the Lord of the Armies.

Principles:

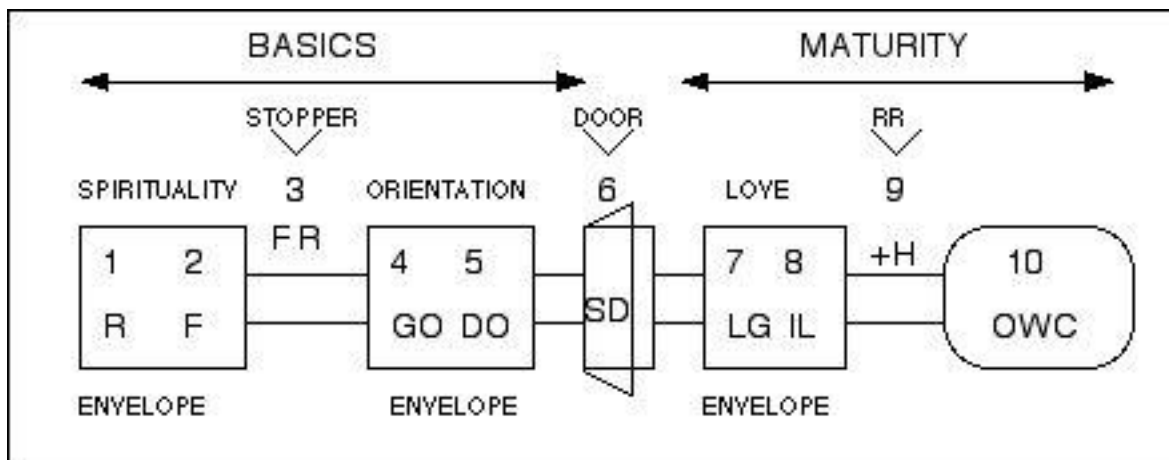
1. Perhaps now we have a clue as to why Zechariah was given no answer. The message would seem to be, at least in part, a message to Zerubbabel the political leader of Israel's remnant.

2. Zerubbabel was a prince of Judah, a grandson of the captive king Jehoiachin (the last three kings of Judah prior to the exile were: Jehoiakim, Jehoiachin and Zedekiah). Under Zerubbabel and Joshua, the high priest, many Jews returned from Babylon. Zerubbabel was appointed governor of Jerusalem.

3. Cyrus' decree in c. 538 permitted the Jews to return to Jerusalem. With great enthusiasm, the returning remnant started the rebuilding of the temple.

4. First they restored the altar of sacrifice on its original site and began again to observe the regular sacrifices and holy days which had been impossible since the fall of Jerusalem in c. 586.
5. The returnees gathered materials and in the second year Zerubbabel laid the foundation of the temple with a solemn ceremony. The great task had begun.
6. The rebuilding aroused the concern of the settlers (mostly Samaritans) then living in the area. They approached Zerubbabel with an offer to help in the work.
7. Their offer was refused because the Jews did not consider them to be true worshipers of Jehovah. The Samaritans then began to openly oppose the rebuilding by threats and legal obstacles.
8. Because of this opposition, Zerubbabel and his people abandoned their sacred task. From the latter years of Cyrus (c. 530) until the second year of Darius the Great (c. 520) no work was done on the Lord's house. Zerubbabel's own lack of faith and courage must have contributed to this failure.
9. In the second year of Darius the prophets Haggai and Zechariah began their ministry. The Jews, no longer occupied with the temple, had set to work providing fine houses for themselves; their interest in the things of the Lord had grown cold.
10. The exhortations and encouragement of Haggai and Zechariah, however, stirred the spirits of the people, and the work began anew in c. 520.
11. As soon as the work resumed the opposition also revived, but even interference on the part of the highest officials failed to halt the work. An official letter sent by Tatnai, Shethar-boznai, and other Persian officials to King Darius was of no avail.
12. Darius found the original decree of Cyrus in the archives and gave orders that the work was to be permitted and that all Persian officials were required to give all aid required for the task.
13. The temple was finally completed in c. 516, fulfilling God's promise that Zerubbabel who had begun the work would bring it to completion.
14. With the great feast of dedication for the completed temple, Zerubbabel disappears from history, though it may be assumed he remained for some years in Jerusalem as the governor.
15. Given what we have reviewed concerning Zerubbabel, he no doubt was at times full of doubt as to whether the work would ever be completed. Recall the eight night visions came to Zechariah in c. 520 some four years before the Temple is finished.
16. Zerubbabel needed encouragement and so the Word of The Lord came to him by way of Zechariah.

17. Zerubbabel needed reminding of the fourth power option: Grace Orientation. The battle is the Lord's and what He starts will be completed not by might but by His Spirit. There is also application for us. The ten power options are: Rebound, Filling of the Spirit, Grace Orientation, Doctrinal Orientation, Sense of Destiny, Love of God, Impersonal Love, Plus Happiness and Occupation with Christ.



18. In this verse we find the rather famous promise "not by might, nor by power, but by my Spirit, saith the Lord."

18.1 The Temple says our vision will be completed by divine power. The spiritual principle is beautifully illustrated by the imagery of the vision in which the automatic and spontaneous supply of oil for lighting is provided totally apart from any human agency.

18.2 The context has near term application to Zerubbabel then faced with the colossal task of completing the Temple; however there is also the far term application of Christ completing His millennial Temple.

18.3 The negative emphasis on the complete insufficiency of human strength and resources is striking. The emphatic positive statement follows the grammatically high-lighted negative "but in contrast it will be completed by the power of God."

19. Now for an expanded translation:

Expanded Translation

Zec 4:6 The interpreting angel then said to me: "this is the Word of the Lord to Zerubbabel not by your strength nor by your power and ability but by my Spirit will the work get done," said the Lord of the Armies.

20. Now let's take a look at verse seven:

KJV

Zec 4:7 Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it.

NIV

Zec 4:7 "What are you, O mighty mountain? Before Zerubbabel you will become level ground. Then he will bring out the capstone to shouts of 'God bless it! God bless it!'"

Hebrew

Zec 4:7

Mi Atah - Who you

Gadol Har - great mountain

Le Panah - from before the face

Zerubbabel - of Zerubbabel

Le Mishor - to a plain, level piece of land

Va Yatsa - for you shall bring forth

Eth Ha Eben - a stone

Ha Rosh - the head "amidst"

Tishuah - noise, tumult and clamour

Chen Chen Le H - grace, grace to her

Working Translation

Zec 4:7 Who are you Oh great mountain before Zerubbabel for you shall become like a level plain and he shall bring forth the Head Stone amidst a clamoring and tumultuous cry of grace, grace to her.

Principles:

1. The great mountain is a metaphor for the terrible problems facing Zerubbabel. He not only had problems with the Samaritans and the "Arabs" who wanted the work stopped but he had internal problems.

1.1 The Samaritans in the area offered to help in the work but were denied; consequently they opposed the work.

Ezr 4:5 They hired counselors to work against them and frustrate their plans during the entire reign of Cyrus king of Persia ...

1.2 The work was interrupted when an inquiry concerning the purpose of the work was made to Darius by Tatnai, a Persian governor.

1.3 The matter was referred to Babylon, and the original decree of Cyrus was brought to light. The new Persian King confirmed the permission in the second year of his rule (Ezr 6:1-14).

Ezr 6:1 King Darius then issued an order, and they searched in the archives stored in the treasury at Babylon.

Ezr 6:2 A scroll was found in the citadel of Ecbatana in the province of Media, and this was written on it: Memorandum:

Ezr 6:3 In the first year of King Cyrus, the king issued a decree concerning the Temple of God in Jerusalem: Let the Temple be rebuilt as a place to present sacrifices, and let its foundations be laid. It is to be ninety feet high and ninety feet wide,

Ezr 6:4 with three courses of large stones and one of timbers. The costs are to be paid by the royal treasury.

Ezr 6:5 Also, the gold and silver articles of the house of God, which Nebuchadnezzar took from the Temple in Jerusalem and brought to Babylon, are to be returned to their places in the Temple in Jerusalem; they are to be deposited in the house of God.

Ezr 6:6 Now then, Tattenai, governor of Trans-Euphrates, and Shethar-Bozenai and you, their fellow officials of that province, stay away from there.

Ezr 6:7 Do not interfere with the work on this Temple of God. Let the governor of the Jews and the Jewish elders rebuild this house of God on its site.

Ezr 6:8 Moreover, I hereby decree what you are to do for these elders of the Jews in the construction of this house of God: The expenses of these men are to be fully paid out of the royal treasury, from the revenues of Trans-Euphrates, so that the work will not stop.

Ezr 6:9 Whatever is needed--young bulls, rams, male lambs for burnt offerings to the God of heaven, and wheat, salt, wine and oil, as requested by the priests in Jerusalem--must be given them daily without fail,

Ezr 6:10 so that they may offer sacrifices pleasing to the God of heaven and pray for the well-being of the king and his sons.

Ezr 6:11 Furthermore, I decree that if anyone changes this edict, a beam is to be pulled from his house and he is to be lifted up and impaled on it. And for this crime his house is to be made a pile of rubble.

Ezr 6:12 May God, who has caused his Name to dwell there, overthrow any king or people who lifts a hand to change this decree or to destroy this Temple in Jerusalem. I Darius have decreed it. Let it be carried out with diligence.

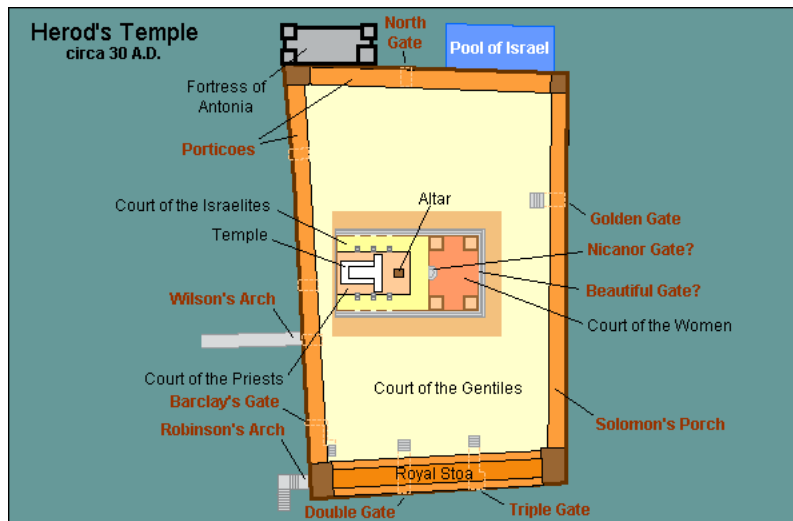
Ezr 6:13 Then, because of the decree King Darius had sent, Tattenai, governor of Trans-Euphrates, and Shethar-Bozenai and their associates carried it out with diligence.

Ezr 6:14 So the elders of the Jews continued to build and prosper under the preaching of Haggai the prophet and Zechariah, a descendant of Iddo. They finished building the Temple according to the command of the God of Israel and the decrees of Cyrus, Darius and Artaxerxes, kings of Persia.

2. But outward obstacles were only part of the difficulty, for now there came a change in the attitude of the people, who perceived that the hindrances to the work were a restraint from the Lord, a sign they should not go on with the enterprise.

2.1 There were also those among the remnant who spoke against the reconstruction of the Temple because it was so small.

3. Many had heard and perhaps a few could remember the gigantic temple of Solomon.



4. We have just reviewed, and in fact earlier studied, how force and legal opposition to the construction of the Temple had been raised. All of these things, and no doubt more, were antecedents of the mountain the Lord would remove.

5. These things had to weigh on the mind of Zerubbabel.

6. Zerubbabel is assured in the vision that he shall see the Temple constructed and when the head stone or gable stone (often called the cap stone) is placed on what will be famously called "Nehemiah or Herod's Temple;" then the people will cheer its completion.

7. Let me read you what Wycliffe has written concerning the Head Stone:

"This expression is found only in (Zec 4:7) (KJV). The ASV and RSV translate "top stone;" The Jerusalem Bible has "keystone." The term occurs in Zechariah's vision in which Israel is seen as a lamp of witness, fed with the oil of the Spirit by the Priest-King Messiah. The immediate occasion was the word of encouragement to Zerubbabel that he would complete the construction of the restored temple. The ultimate prophetic significance of this vision is found in Jesus Christ. In almost identical words He is prefigured as "the stone which the builders rejected" who "has become the cornerstone" (Psa 118:22, RSV).

Psa 118:22 The stone which the builders refused is become the head stone of the corner.

7.1 Peter twice declared that Christ was the fulfillment of this concept (Acts 4:11; 1Pe 2:7).

Acts 4:11 This is the stone which was set at nought of you builders, which is become the head of the corner.

1Pe 2:7 Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner,

7.2 Paul viewed the whole company of believers as a building of God, Christ Himself being the chief cornerstone (Eph 2:19-22).

Eph 2:19 Now therefore ye are no more strangers and foreigners, but felicitousness with the saints, and of the household of God;

Eph 2:20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone;

Eph 2:21 In whom all the building fitly framed together groweth unto an holy temple in the Lord:

Eph 2:22 In whom ye also are builded together for an habitation of God through the Spirit.

7.3 In the Millennium, toward which the golden candlestick of Zec 4:1-7 points, Christ will be manifested also as the Headstone of the temple of His restored covenant people Israel, the golden candlestick of (Zec 4:2) more specifically speaking of converted Israel as the light of the world in the Kingdom Age."

8. So also will they cheer when Lord completes His millennial Temple. It is doubtful whether either the prophet, Zerubbabel or the people of that day really understood the full prophetic scope of the vision.

9. This is made clear by the prophet's question concerning the vision in verse four and his flat confession of ignorance in verse five.

10. It is amazing that so much of this far-reaching vision should be devoted to what is an immediate and obviously local application.

11. The reason is because Zerubbabel is featured whereas in the preceding vision Joshua is highlighted.

12. But even in this series of immediate and local promises, the far-distant application to the building of the future millennial temple and the execution of God's purposes of the Messiah are not entirely hidden but clearly are periodically to come. As the book unfolds this reality is declared.

13. Summary

13.1 No matter how colossal the difficulty may be which faces Zerubbabel, it shall disappear before the operation of the Spirit of the Lord working in and through the civil head of the Davidic line - Zerubbabel.

13.2 The phrase "Grace, grace unto it" is better "How graceful or how lovely it is!"

13.2.1 The bringing out of the top-stone refers to its being carried out of the workshop in which it had been cut, to set it in its proper place.

13.3 The word translated "shout" is **Tishuah**. In this verse it means the wild tumultuous shoutings and cheers of the people at the completion of the Temple. The populace will joyfully shout when the temple is finished.

13.4 Chen being repeated denotes emphasis and the exclamatory shout is better rendered "what gracefulness, beauty, elegance it has!" Or as Jackie Gleason would say "How sweet it is!"

14. Now let's see how our verse looks by way of expanded translation:

Expanded Translation

Zec 4:7 Now with reference to the formidable problems facing Zerubbabel; these will be solved and the mountain shall become like a level plain; Zerubbabel will bring out the Head Stone amidst a clamoring and tumultuous cry of grace, grace.

15. Now for verse eight:

KJV

Zec 4:8 Moreover the word of the LORD came unto me, saying,

NIV

Zec 4:8 Then the word of the LORD came to me:

Hebrew

Zec 4:8

Va Hayah - Moreover it came

Davar Yehovah - the Word of the Lord

El Y - to me

Le Amar - saying

Working Translation

Zec 4:8 Moreover the Word of the Lord came to me saying.

Principles:

1. Thieme has translated: "Jesus Christ promises Israel."
2. The near term promise is to Israel: Zerubbabel shall lead in the completion of Nehemiah's Temple.
3. There is also the far term promise of Christ's completion of the millennial Temple at His return.

4. Let's now look at an expanded translation of verse eight.

Expanded Translation

Zec 4:8 The Lord Jesus then promised Israel.

5. Now let's see what we can glean from verse nine.

KJV

Zec 4:9 The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the LORD of hosts hath sent me unto you.

NIV

Zec 4:9 "The hands of Zerubbabel have laid the foundation of this temple; his hands will also complete it. Then you will know that the LORD Almighty has sent me to you.

Hebrew

Zec 4:9

Yad Y - His hands

Zerubbabel - Zerubbabel's

Yasad - has secured and laid the foundation of

Ha Beth - the house

Ha Zeh - this

Va Yad V - and his hands

Batsa - they shall lay the final head stone

Va Yada - and by this you shall know

Ki Yehovah - because the Lord

Tsava - of the armies

Shalach Y - has sent Me

El Kem - to you all

Working Translation

Zec 4:9 The hands of Zerubbabel have laid the foundation for this house and his hands will complete it and because of this you shall know the Father, Lord of the armies has sent Me, Jehovah, to you.

Principles:

1. In order that Zerubbabel might have strong and unmistakable consolation for the task, the promise "his hands shall also finish it" is provided as a reiteration of that found in verse seven.

Zec 4:7 Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it.

2. Any work the Lord begins, the Lord will finish.

Phi 1:6 Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ:

3. The Lord of the armies sent Zerubbabel to the returning remnant just as the Father will in the future send the Lord Jesus Christ and His Temple will be built.

End Lesson Taught 1-28-2004

Zechariah Lesson 41

1. Last week I completed the exegesis of Zec 4:6-8 and when time expired we were about to analyze Zec 4:9.

2. I want to review some of that learned and then we will return to our analysis of verse nine but first a look at our vision.

3. Before we continue I want to give you an expanded translation of Zec 4:1-8.

Zec 4:1 Exhausted from the first four night visions I fell into a deep sleep; Then the interpreting angel who had earlier talked with me awakened me. I was dazed like as someone who had been awakened out of a stupor.

Zec 4:2 The interpreting angel said to me: "what do you see?" And I said: "behold a candlestick made of pure gold with an oil bowl on top of it, the lampstand has seven lamps upon it, and there are seven funnels leading from the bowl to each of the candlesticks; there are 49 funnels in all.

Zec 4:3 I also see two olive trees beside the bowl, there is one on the right side of the bowl and another on the left side of the bowl.

Zec 4:4 What is the meaning of the vision?"

Zec 4:5 The interpreting angel answered "don't you know the meaning of the vision?" And I said "no my lord."

Zec 4:6 The interpreting angel then said to me: "this is the Word of the Lord to Zerubbabel not by your strength nor by your power and ability but by my Spirit will the work get done," said the Lord of the Armies.

Zec 4:7 Now with reference to the formidable problems facing Zerubbabel; these will be solved and the mountain shall become a mole hill; Zerubbabel will bring out the Head Stone amidst a clamoring and tumultuous cry of "how wonderful it is."

Zec 4:8 The Lord Jesus then promised Israel.

4. Now let's return to our study of verse nine.

KJV

Zec 4:9 The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the LORD of hosts hath sent me unto you.

Hebrew

Zec 4:9

Yad Y - His hands

Zerubbabel

Yasad - have secured and laid the foundation of

Ha Beth - the house

Ha Zeh - this

Va Yad V - and his hands

Batsa - they shall lay the final head stone

Va Yada - and you shall know

Ki Yehovah - because the Lord

Tsava - of the armies

Shalach Y - has sent Me

El Kem - to you all

Working Translation

Zec 4:9 The hands of Zerubbabel have laid the foundation for this house and his hands will complete it and because of this you shall know the Father, Lord of the armies has sent Me, Jehovah, to you.

Principles:

1. In order that Zerubbabel might have strong and unmistakable consolation for the task, the promise "his hands shall also finish it" is provided as a reiteration of that found in verse seven.

Zec 4:7 Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it.

2. Any work the Lord begins, the Lord will finish.

Phi 1:6 Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ:

3. The Lord of the armies sent Zerubbabel to the returning remnant just as the Father will in the future send the Lord Jesus Christ.

4. This important promise stresses not only the certainty of the completion of the Temple, but the comparative immediacy of that completion. The work is not going to drag on, but Zerubbabel himself is going to finish it.

5. This idea of certainty and immediacy was heartening even to those formerly discouraged; the special stress on the fact that Zerubbabel (and not someone else at a later time) will complete the task provided special encouragement.

6. The added phrase "and thou shalt know that the LORD of hosts hath sent me unto you," is meant to also encourage. The pronoun "me" as an object of the verb translated "has sent" refers to the Angel of the Lord, the pre incarnate Christ, Who is being sent by the Father, the Lord of The Armies.

7. This act of Christ's return will consummate all of God's plans for Israel, including the millennial Temple, of which Zerubbabel's edifice is only a penumbra - a shadow of that to come.

8. Zerubbabel's Temple is a pre figure of Christ's Temple.

9. Now let's see how our verse looks by way of expanded translation.

Expanded Translation

Zec 4:9 Under the leadership of Zerubbabel the foundation of the Temple will be constructed and by his very own hands the Temple will be completed; when this occurs all will know the Father, the Lord of the armies has sent Me, Christ, to you.

10. Now let's see what we can learn from verse ten.

KJV

Zec 4:10 For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel with those seven; they are the eyes of the LORD, which run to and fro through the whole earth.

NIV

Zec 4:10 For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel with those seven; they are the eyes of the LORD, which run to and fro through the whole earth.

Hebrew

Zec 4:10

Ki Me - For who

Buz Le Yom - despised the day

Qatan - small or little

Va Samach - and they shall be joyful and glad

Va Raah - when they shall see

Eth Ha Eben - the stone

Ha Bedil - the heavy

Be Yad - in the hand

Zerubbabel - of Zerubbabel

Eleh Shebua - these seven

Ayin - eyes

Hemah Yehovah - these the Lord

Shut - running about

Be Kol Ha Arets - over all the earth

Working Translation

Zec 4:10

For even those who despised the small things, the former ones who despised the Temple's beginning even they shall rejoice when they see Zerubbabel bring the plumb line; these seven represent the eyes of the Lord ranging about the earth.

Principles:

1. The day of small things is an idiom for a period of time when only small things occur.
2. Here in our verse the phrase "those who despised the small things, the former ones who despised the Temple's beginning" refers to the early days when the 50,000 or so Jews returned to the land and began building the Temple.
3. It is a reference to when the work was just begun and their efforts seemed inconsequential.
4. It is also a reference to the criticism of many who when seeing the foundation of the Temple scoffed and scornfully commented on the small size of the Temple especially when compared to what they had heard of Solomon's Temple.

Ezr 3:12 But many of the priests and Levites and chiefs of the fathers, who were ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice; and many shouted aloud for joy:

5. The word **Buz** translated "hath despised" means to despise, scorn or even tread on (Pro 1:7; 6:30; 13:13) and thus aptly describes the attitude of many who looked down upon the work as trivial.

Pro 1:7 The fear of the LORD is the beginning of knowledge: but fools "despise" wisdom and instruction.

Pro 6:30 Men do not "despise" a thief, if he steal to satisfy his soul when he is hungry;
Pro 6:31 But if he be found, he shall restore sevenfold; he shall give all the substance of his house.

Pro 13:13 Whoso "despiset" the word shall be destroyed: but he that feareth the commandment shall be rewarded.

6. The point of this verse is there is nothing trivial in God's plan. Little is much and eventually will become very much if God is in it. This vision makes clear God is in it.

7. Unger has written:

"The struggles involved in the construction were treated contemptuously by some, but since these things foreshadowed the Messiah, the greater than Zerubbabel and so were the harbinger of Him who would grow up as a root out of a dry ground (Isa 53:2) in His first coming and in His second coming as King of kings and Lord of lords, (Rev 19:16) they were not to be trodden under foot in the estimation of those who were inclined to be critical."

Isa 53:2 For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him.

Rev 19:16 And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

8. One cannot help but see the analogy in the attitudes of those scornful of the small Temple vis-à-vis the attitude of those who scornfully saw the Christ in His first advent. He came offering a Kingdom of meekness with the Cross, He was scorned by many who wanted a warrior king without the cross.

9. The **Eben Ha Bedil** refers to a plumb line used to ensure perfect right angles. It was a builder's or artisan's tool. **Bedil** means dross or lead, a heavy alloy. The plumb line in Zerubbabel's hand was a symbol of his preparing to place the final head stone, the cap or gable stone.

10. The people of Zerubbabel's day shall rejoice to see the work completed however their rejoicing will not hold a candle to that rejoicing seen when the Greater Zerubbabel (Christ the Messiah) returns and instantaneously builds His Temple.

11. What appears to be an eclectic insertion "with those seven; they are the eyes of the LORD, which run to and fro through the whole earth" must be understood as representative of the eyes of the Lord providing protection first in Zerubbabel's day and second in the Day of The Lord.

11.1 The vision included seven eyes. The angel explains the meaning.

11.2 At the time Zerubbabel raises the Temple the eyes of the Lord will be sweeping the earth watching over Israel;

11.3 additionally at the time of the raising of our Lord's millennial Temple the eyes of the Lord will also be ranging the earth exercising His rod of iron rulership.

12. The God of the Universe will provide protection against the many in the land who do not want Zerubbabel to succeed just as the Lord Jesus Christ will destroy all of His enemies before raising His Temple.

13. Let's see how our verse looks by way of expanded translation.

Expanded Translation

Zec 4:10 When the people see Zerubbabel using his plumb line to properly place the final cap stone they shall rejoice; even those who earlier despised and made light of Zerubbabel's project, when they recall the Lord's protection of His people and see the final stone placed even in the middle of so many enemies, they shall shout with joy.

14. Now let's see what we can glean from verses eleven and twelve.

KJV

Zec 4:11 Then answered I, and said unto him, What are these two olive trees upon the right side of the candlestick and upon the left side thereof?

Zec 4:12 And I answered again, and said unto him, What be these two olive branches which through the two golden pipes empty the golden oil out of themselves?

NIV

Zec 4:11 Then I asked the angel, "What are these two olive trees on the right and the left of the lampstand?"

Zec 4:12 Again I asked him, "What are these two olive branches beside the two gold pipes that pour out golden oil?"

1. Before proceeding with our verse analysis I want to give you a review to serve as an introduction. The vision of chapter four recall is one whose purpose is to encourage Zerubbabel. Perhaps we can see this best by looking at seven promises made to the great political leader in Zec 4:6b -10:

1.1 The First Promise: The Temple will be built by Divine Power.

Zec 4:6b Not by might, nor by power, but by My Spirit says the Lord of the armies.

1.2 The Second Promise: Every obstacle to the work will be removed.

Zec 4:7a Who art thou, O great mountain? Before Zerubbabel you shall become a plain.

1.3 The Third Promise: The Temple will be joyfully completed.

Zec 4:7b ... (Zerubbabel) shall bring forth the headstone amid shoutings, How graceful and lovely it is!

1.4 The Fourth Promise: The Temple will be completed in the not too distant future.

Zec 4:8-9b The hands of Zerubbabel have laid the foundation of this house and his hands will finish it.

1.5 The Fifth Promise: The Word of God will be fulfilled.

Zec 4:9c Then you will know that the Lord of armies has sent me to you.

1.6 The Sixth Promise: Critics of the work will be silenced.

Zec 4:10a For they who despised the day of small things even they shall rejoice.

1.7 The Seventh Promise: well-wishers will rejoice.

Zec 4:10b The well-wishers shall rejoice when they see Zerubbabel using the plumb line to set the final cap stone.

1.8 The Eighth Promise: God's wisdom and sovereignty will provide protection through and including the final act of cap stone placement.

Zec 4:10c These seven are the eyes of the Lord which range to and fro throughout the earth.

2. Now let's see what we can gather from the Hebrew of verse eleven and twelve.

KJV

Zec 4:11 Then answered I, and said unto him, What are these two olive trees upon the right side of the candlestick and upon the left side thereof?

Zec 4:12 And I answered again, and said unto him, What be these two olive branches which through the two golden pipes empty the golden oil out of themselves?

Hebrew

Zec 4:11

Va Anah - And then I answered

Va Amar - and said

El Yn - to him

Mah Sheney - what the two

Ha Zayith -olive trees

Ha Eleh - these

Al Yaman - on the right

Ha Menorah - of the lampstand

Va Al Semol H - and upon the left side of it

Working Translation

Zec 4:11 And then I answered and said to him what are these or what is the meaning of the two olive trees that stand on the right and left of the lampstand.

Hebrew

Zec 4:12

Va Anah - And then I answered

Sheney - second, two, pair, secondly, a second time

Va Amar - and I said
 El Yv - to him
 Mah Sheney - what "are" the two
 Shibboleth - a branches, streams, floods, ears of corn
 Ha Zayim - the olive trees, of the olive trees
 Asher - which
 Be Yad - with or by the hand or through
 Sheney - two
 Tsanteroth - pipes or tubes
 Ha Zahav - of gold, the golden olive oil
 Ruq - which empties
 Min Aley Hem - from into it
 Ha Zahav - the gold

Working Translation

Zec 4:12 And then I answered and said to him a second time, what are these two olive tree branches which through the two golden pipes empty out from themselves the golden oil?

Principles:

1. Zechariah is unsatisfied with a general understanding and displays a commendable curiosity for knowledge of the particulars.
2. The vision itself is still clear in the mind of the prophet but he remains perplexed about some of its imagery. The two olive trees baffle him.
3. Before his first question is answered, he broaches a second.
4. The second question concentrates on two striking features of the olive trees; namely, the two fruitful branches which were copiously pouring golden oil into the oil bowl.
5. The Hebrew Shibboleth actually denotes an ear of grain. It is from the root Shabal meaning to cause to hand down.
6. The Hebrew word for channels Tsanteroth occurs only here and is related to "water spouts."
7. Zechariah sees the two branches, one from each tree, pouring out golden olive oil into the bowl.
8. The meaning of the two trees and the two branches are on the mind of the prophet.
9. Now let's take a look at an expanded translation of verses 11 and 12.

Expanded Translation

Zec 4:11 After hearing of the joy of those who will see the Temple completed, I responded by asking the interpreting angel a question. "What is the meaning of the two olive trees that stand on the right and left of the lampstand?"

Zec 4:12 Before he could answer I asked a second question, "what is the meaning of the two olive tree branches through which the golden oil flows into the large golden bowl standing above the lampstand?"

End Lesson Taught 2-4-2004

Zechariah Lesson 42

1. Last week I completed the exegesis of Zec 4:9-12 and when time expired we were about to analyze Zec 4:13.

2. I want to review some of that learned then we will start our analysis of verse thirteen.

3. Before we continue I want to give you an expanded translation of Zec 4:1-12.

Zec 4:1 Exhausted from the first four night visions I fell into a deep sleep; Then the interpreting angel who had earlier talked with me awakened me. I was dazed like as someone who had been awakened out of a stupor.

Zec 4:2 The interpreting angel said to me: "what do you see?" And I said: "behold a candlestick made of pure gold with an oil bowl on top of it, the lampstand has seven lamps upon it, and there are seven funnels leading from the bowl to each of the candlesticks; there are 49 funnels in all.

Zec 4:3 I also see two olive trees beside the bowl, there is one on the right side of the bowl and another on the left side of the bowl.

Zec 4:4 What is the meaning of the vision?"

Zec 4:5 The interpreting angel answered "don't you know the meaning of the vision?" And I said "no my lord."

Zec 4:6 The interpreting angel then said to me: "this is the Word of the Lord to Zerubbabel not by your strength nor by your power and ability but by my Spirit will the work get done," said the Lord of the Armies.

Zec 4:7 Now with reference to the formidable problems facing Zerubbabel; these will be solved and the mountain shall become a mole hill; Zerubbabel will bring out the Head Stone amidst a clamoring and tumultuous cry of "how wonderful it is."

Zec 4:8 The Lord Jesus then promised Israel.

Zec 4:9 "Under the leadership of Zerubbabel the foundation of the Temple will be constructed and by his very own hands the Temple will be completed; when this occurs all will know the Father, the Lord of the armies has sent Me, Christ, to you.

Zec 4:10 When the people see Zerubbabel using his plumb line to properly place the final cap stone they shall rejoice; even those who earlier despised and made light of Zerubbabel's project, when they recall the Lord's protection of His people and see the final stone placed even in the

middle of so many enemies, they shall shout with joy."

Zec 4:11 After hearing of the joy of those who will see the Temple completed, I responded by asking the interpreting angel a question. "What is the meaning of the two olive trees that stand on the right and left of the lampstand?"

Zec 4:12 Before he could answer I asked a second question, "what is the meaning of the two olive tree branches through which the golden oil flows into the large golden bowl standing above the lampstand?"

Principles:

1. In order that Zerubbabel might have strong and unmistakable consolation for the task, the promise "his hands shall also finish it" is provided as a reiteration of that found in Zec 4:7.
2. Any work the Lord begins, the Lord will finish. Phi 1:6
3. The Lord of the armies sent Zerubbabel to the returning remnant just as the Father will in the future send the Lord Jesus Christ thus we can think of Zerubbabel as a type of Christ.
4. This important promise stresses not only the certainty of the completion of the Temple, but the comparative immediacy of that completion. The work is not going to drag on, but Zerubbabel himself is going to finish it.
5. The point being made to Zerubbabel and us: there is nothing trivial in God's plan. Little is much and eventually will become very much if God is in it. This vision makes clear God is in it. There were those who were scornful of the work of Zerubbabel.
6. One cannot help but see the analogy in the attitudes of those scornful of the small Temple vis-à-vis the attitude of those who scornfully saw the Christ in His first advent. He came offering a Kingdom of meekness with a Cross, He was scorned by many who wanted a warrior King without the cross.
7. The people of Zerubbabel's day shall rejoice to see the work completed however their rejoicing will not hold a candle to that rejoicing seen when the Greater Zerubbabel (Christ the Messiah) returns and instantaneously builds His Temple.
8. What appears to be an eclectic and somewhat mysterious insertion "with those seven; they are the eyes of the LORD, which run to and fro through the whole earth" the arcane insertion must be understood as representative of the eyes of the Lord providing protection first in Zerubbabel's day and second in the Day of The Lord.
9. The vision included seven eyes and the angel explains their meaning.
10. Zechariah is unsatisfied with a general understanding and displays a commendable curiosity for knowledge of the particulars of the vision.

11. Before his first question is answered, he broaches a second.

12. The second question concentrates on two striking features of the olive trees; namely, the two fruitful branches which were copiously pouring golden oil into the oil bowl.

13. The Hebrew **Shibboleth** actually denotes an ear of corn. It is from the root **Shabal** meaning to cause to hand down.

14. Now for the interpreting angels response and another question.

KJV

Zec 4:13 And he answered me and said, Knowest thou not what these be? And I said, No, my lord.

NIV

Zec 4:13 He replied, "Do you not know what these are?" "No, my lord," I said.

Hebrew

Zec 4:13

Va Amar - And he said

El Y - to me

Le Amar - saying

Halo Yada - do you not know

Mah Eleh - what these "are"

Va Amar - and I said

Lo Adoni - no my lord

Working Translation

Zec 4:13 The interpreting angel responded by asking me again. Don't you know the meaning? And I again responded "no my lord."

Principles:

1. In response to the prophet's question concerning the meaning of the two olive trees and the two branches from which the oil flows, he again asks "don't you know."

2. Recall verse five.

Zec 4:5 Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my lord.

3. We again find the same honest confession of ignorance on the part of the prophet.

4. The only value of the question and answer discourse is: it paves the way for a final revelation of sorts.

5. An expanded translation of verse 13:

Expanded Translation

Zec 4:13 The interpreting angel responded by asking me again. "Don't you know the meaning of the olive trees with their prolific branches?" And I again responded "no my lord."

6. Now for our final verse.

KJV

Zec 4:14 Then said he, These are the two anointed ones, that stand by the Lord of the whole earth.

NIV

Zec 4:14 So he said, "These are the two who are anointed to serve the LORD of all the earth."

Hebrew

Va Amar - And then he said

Eleh - these "are"

Sheney - the two

Bene Yitshar - sons of the pressed oil

Ha Amad - who stand

Al Adon - by the Lord

Cal Ha Arets - of all the earth

Working Translation

Zec 4:14 These are the two sons pressed out as oil who stand beside the Lord of all the earth.

Principles:

1. The two sons pressed out as oil has a near term meaning and a far term meaning.
2. The near term is "Joshua and Zerubbabel" who stand in the gap until the Lord Jesus returns.
3. In the far term the two sons represent Christ ruling in the Millennium as both the political and spiritual leader of the world.
4. The demonstrative **Eleh** translated "these are" refers directly to the two branches and indirectly to the two olive trees, because the two are inseparably connected both in their immediate and prophetic significance.
5. As the golden candlestick symbolizes Israel as the light bearer to the nations so the two olive trees represent two offices: their kingship and priesthood through which blessing would flow.

6. Israel was originally, and in fact is now being urged by these visions to be the light bearer to the nations; we know in Old Testament times she did not so perform. It was God's intent for her to be that light bearer and both Zechariah and Haggai are exhorting Israel to become what God intended them to be.

7. From our vantage point we not only know they failed in their Old Testament role but we also know Israel will actually be a light bearer in her millennial restoration. Thus we see in this vision a twofold meaning.

8. The two offices of king and priest, Zerubbabel and Joshua respectively, prefigure the Messiah, the Lord Jesus Christ in His millennial role as both King and Priest (Psa 110:1-7) who "will sit and rule upon his throne, and he shall be a priest upon his throne" (Zec 6:13).

Psa 110:1 The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.

Psa 110:2 The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies.

Psa 110:3 Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.

Psa 110:4 The LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek.

Psa 110:5 The Lord at thy right hand shall strike through kings in the day of his wrath.

Psa 110:6 He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many countries.

Psa 110:7 He shall drink of the brook in the way: therefore shall he lift up the head.

Zec 6:13 Even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both.

9. The phrase "... the Lord of the whole earth," is the one explicit interpretive lead that unmistakably indicates a millennial scope of this fifth vision.

10. The millennial connotation of "the Lord of the whole earth" appears from Micah's use of the term in a chapter that magnificently deals with the establishment of the future kingdom (Mic 4:1-13).

NIV

Mic 4:1 In the last days the mountain of the LORD'S temple will be established as chief among the mountains; it will be raised above the hills, and peoples will stream to it.

Mic 4:2 Many nations will come and say, "Come, let us go up to the mountain of the LORD, to the house of the God of Jacob. He will teach us his ways, so that we may walk in his paths." The law will go out from Zion, the word of the LORD from Jerusalem.

Mic 4:3 He will judge between many peoples and will settle disputes for strong nations far and wide. They will beat their swords into plowshares and their spears into pruning hooks. Nation will not take up sword against nation, nor will they train for war anymore.

Mic 4:4 Every man will sit under his own vine and under his own fig tree, and no one will make them afraid, for the LORD Almighty has spoken.

Mic 4:5 All the nations may walk in the name of their gods; we will walk in the name of the LORD our God for ever and ever.

Mic 4:6 "In that day," declares the LORD, "I will gather the lame; I will assemble the exiles and those I have brought to grief.

Mic 4:7 I will make the lame a remnant, those driven away a strong nation. The LORD will rule over them in Mount Zion from that day and forever.

Mic 4:8 As for you, O watchtower of the flock, O stronghold of the Daughter of Zion, the former dominion will be restored to you; kingship will come to the Daughter of Jerusalem."

Mic 4:9 Why do you now cry aloud-- have you no king? Has your counselor perished, that pain seizes you like that of a woman in labor?

Mic 4:10 Writhe in agony, O Daughter of Zion, like a woman in labor, for now you must leave the city to camp in the open field. You will go to Babylon; there you will be rescued. There the LORD will redeem you out of the hand of your enemies.

Mic 4:11 But now many nations are gathered against you. They say, "Let her be defiled, let our eyes gloat over Zion!"

Mic 4:12 But they do not know the thoughts of the LORD; they do not understand his plan, he who gathers them like sheaves to the threshing floor.

Mic 4:13 "Rise and thresh, O Daughter of Zion, for I will give you horns of iron; I will give you hoofs of bronze and you will break to pieces many nations." You will devote their ill-gotten gains to the LORD, their wealth to the Lord of all the earth.

11. The imagery of our fifth vision signifies Zerubbabel and Joshua as precursors of the Christ to come.

End Lesson Taught 2-11-2004