

## BOOK OF ZECHARIAH

### Chapter One

What follows represents the unedited lecture notes of Pastor Merritt's teaching of the book of Zechariah. Please feel free to reproduce all or part for the glory of the Lord Jesus Christ.

Zechariah Lesson 1

4-23-2003

#### Preface

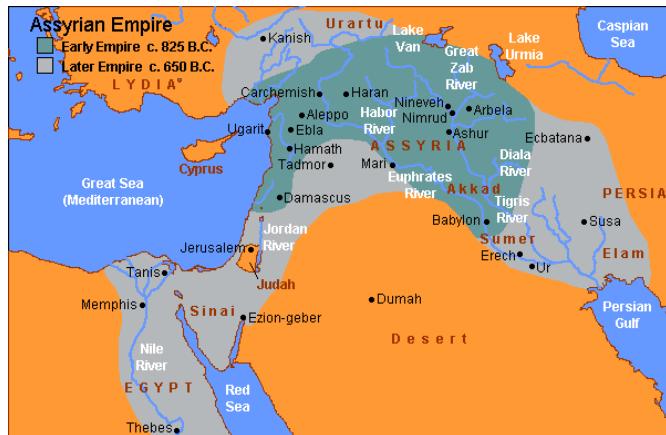
1. While prophecy includes prediction, it is very often more than prediction. It frequently teaches a moral and spiritual lesson.

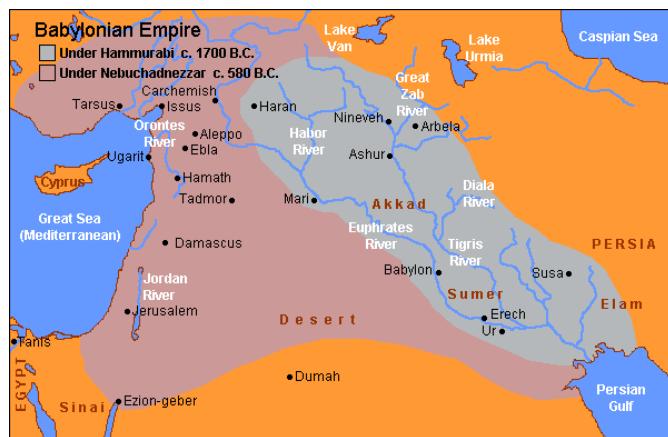
1.1 Such is certainly the case with Zechariah who declares national discipline will follow national error although ultimately, the grace of God will deliver his people in His time.

1.2 Ezekiel, Daniel and Obadiah were written in Exile to first Babylon and later Persia. The exilic period is a name customarily given to a seventy year period during which the Jews were displaced from their country after the destruction of their temple, capital city, and commonwealth by Nebuchadnezzar from c. 606 to 536.

1.3 Zechariah was known as a post-exilic prophet, i.e., he did his work after the 536 return.

2. The displacement came as a result of a continued and prolonged rejection of God's protocol plan; mainly a sustained dalliance with "foreign gods" and a refusal to listen to their major prophet Jeremiah. One of the more major errors of Judah which seemed to stick in the craw of Nebuchadnezzar was their alliance with Egypt and Assyria.





### 3. This destruction came in three stages:

3.1 First, in 606 when Nebuchadnezzar brought Jehoiakim to his knees and carried off several hostages, one of whom was Daniel.

3.2 Later in 597 Nebuchadnezzar returned in force to punish several rebellious acts of Jehoiachin, Judah's king.

3.2.1 Nebuchadnezzar in 597 took some 10,000 captives, among whom were the king himself and a young prophet named Ezekiel. (Eze 1:1-3; compared with 2Ch 36:10; 2Ki 24:8-20).

Eze 1:1 In the thirtieth year, in the fourth month on the fifth day, while I was among the exiles by the Kebar River, the heavens were opened and I saw visions of God. Eze 1:2 On the fifth of the month--it was the fifth year of the exile of King Jehoiachin--Eze 1:3 the word of the LORD came to Ezekiel the priest, the son of Buzi, by the Kebar River in the land of the Babylonians. There the hand of the LORD was upon him.

2Ch 36:9 Jehoiachin was eighteen years old when he became king, and he reigned in Jerusalem three months and ten days. He did evil in the eyes of the LORD. 2Ch 36:10 In the spring, King Nebuchadnezzar sent for him and brought him to Babylon, together with articles of value from the temple of the LORD, and he made Jehoiachin's uncle, Zedekiah, king over Judah and Jerusalem.

2Ki 24:8 Jehoiachin was eighteen years old when he became king, and he reigned in Jerusalem three months. His mother's name was Nehushta daughter of Elnathan; she was from Jerusalem.

2Ki 24:9 He did evil in the eyes of the LORD, just as his father had done. 2Ki 24:10 At that time the officers of Nebuchadnezzar king of Babylon advanced on Jerusalem and laid siege to it,

**2Ki 24:11** and Nebuchadnezzar himself came up to the city while his officers were besieging it.

**2Ki 24:12** Jehoiachin king of Judah, his mother, his attendants, his nobles and his officials all surrendered to him. In the eighth year of the reign of the king of Babylon, he took Jehoiachin prisoner.

**2Ki 24:13** As the LORD had declared, Nebuchadnezzar removed all the treasures from the temple of the LORD and from the royal palace, and took away all the gold articles that Solomon king of Israel had made for the temple of the LORD.

**2Ki 24:14** He carried into exile all Jerusalem: all the officers and fighting men, and all the craftsmen and artisans--a total of ten thousand. Only the poorest people of the land were left.

**2Ki 24:15** Nebuchadnezzar took Jehoiachin captive to Babylon. He also took from Jerusalem to Babylon the king's mother, his wives, his officials and the leading men of the land.

**2Ki 24:16** The king of Babylon also deported to Babylon the entire force of seven thousand fighting men, strong and fit for war, and a thousand craftsmen and artisans.

**2Ki 24:17** He made Mattaniah, Jehoiachin's uncle, king in his place and changed his name to Zedekiah.

3.3 Finally in 586, after a long siege, Nebuchadnezzar destroyed the city and the Temple and disrupted the entire Jewish community (**2Ki 25:1-7; Jer 34:1-7; 52:2-11**).

**2Ki 25:1** So in the ninth year of Zedekiah's reign, on the tenth day of the tenth month, Nebuchadnezzar king of Babylon marched against Jerusalem with his whole army. He encamped outside the city and built siege works all around it.

**2Ki 25:2** The city was kept under siege until the eleventh year of King Zedekiah.

**2Ki 25:3** By the ninth day of the fourth month the famine in the city had become so severe that there was no food for the people to eat.

**2Ki 25:4** Then the city wall was broken through, and the whole army fled at night through the gate between the two walls near the king's garden, though the Babylonians were surrounding the city. They fled toward the Arabah,

**2Ki 25:5** but the Babylonian army pursued the king and overtook him in the plains of Jericho. All his soldiers were separated from him and scattered,

**2Ki 25:6** and he was captured. He was taken to the king of Babylon at Riblah, where sentence was pronounced on him.

**2Ki 25:7** They killed the sons of Zedekiah before his eyes. Then they put out his eyes, bound him with bronze shackles and took him to Babylon.

Jer 34:1 While Nebuchadnezzar king of Babylon and all his army and all the kingdoms and peoples in the empire he ruled were fighting against Jerusalem and all its surrounding towns, this word came to Jeremiah from the LORD:

Jer 34:2 "This is what the LORD, the God of Israel, says: Go to Zedekiah king of Judah and tell him, 'This is what the LORD says: I am about to hand this city over to the king of Babylon, and he will burn it down.'

Jer 34:3 You will not escape from his grasp but will surely be captured and handed over to him. You will see the king of Babylon with your own eyes, and he will speak with you face to face. And you will go to Babylon.

Jer 34:4 "'Yet hear the promise of the LORD, O Zedekiah king of Judah. This is what the LORD says concerning you: You will not die by the sword;

Jer 34:5 you will die peacefully. As people made a funeral fire in honor of your fathers, the former kings who preceded you, so they will make a fire in your honor and lament, "Alas, O master!" I myself make this promise, declares the LORD."

Jer 34:6 Then Jeremiah the prophet told all this to Zedekiah king of Judah, in Jerusalem,

Jer 34:7 while the army of the king of Babylon was fighting against Jerusalem and the other cities of Judah that were still holding out--Lachish and Azekah. These were the only fortified cities left in Judah.

Jer 52:3 It was because of the LORD'S anger that all this happened to Jerusalem and Judah, and in the end he thrust them from his presence. Now Zedekiah rebelled against the king of Babylon.

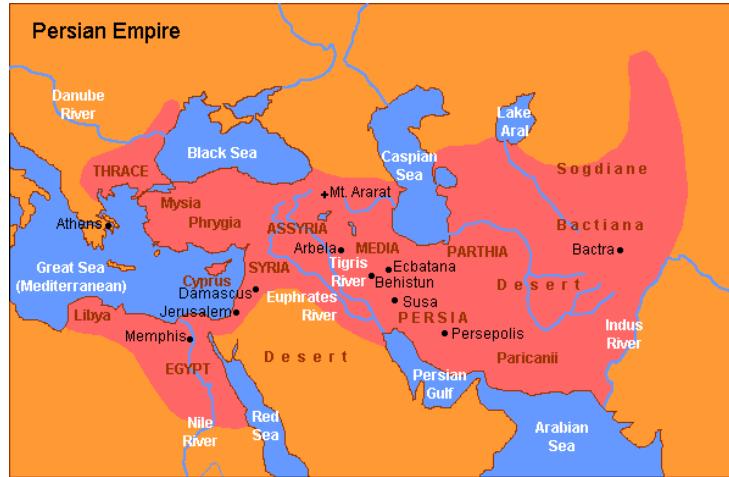
Jer 52:4 So in the ninth year of Zedekiah's reign, on the tenth day of the tenth month, Nebuchadnezzar king of Babylon marched against Jerusalem with his whole army. They camped outside the city and built siege works all around it ...

Jer 52:7 Then the city wall was broken through, and the whole army fled. They left the city at night through the gate between the two walls near the king's garden, though the Babylonians were surrounding the city. They fled toward the Arabah,

4. Restoration to the land began in c 536 when the victorious Cyrus, king of the new Medo-Persian empire and conqueror of Babylon, decreed the Jews could return  
(2Ch 36:22- 23; Ezr 1:1-4).

2Ch 36:22 In the first year of Cyrus king of Persia, in order to fulfill the word of the LORD spoken by Jeremiah, the LORD moved the heart of Cyrus king of Persia to make a proclamation throughout his realm and to put it in writing:

2Ch 36:23 "This is what Cyrus king of Persia says: ""The LORD, the God of heaven, has given me all the kingdoms of the earth and he has appointed me to build a temple for him at Jerusalem in Judah. Anyone of his people among you--may the LORD his God be with him, and let him go up.""



Ezr 1:1 In the first year of Cyrus king of Persia, in order to fulfill the word of the LORD spoken by Jeremiah, the LORD moved the heart of Cyrus king of Persia to make a proclamation throughout his realm and to put it in writing:

Ezr 1:2 "This is what Cyrus king of Persia says: ""The LORD, the God of heaven, has given me all the kingdoms of the earth and he has appointed me to build a temple for him at Jerusalem in Judah.

Ezr 1:3 Anyone of his people among you--may his God be with him, and let him go up to Jerusalem in Judah and build the temple of the LORD, the God of Israel, the God who is in Jerusalem.

Ezr 1:4 And the people of any place where survivors may now be living are to provide him with silver and gold, with goods and livestock, and with freewill offerings for the temple of God in Jerusalem."

4.1 Isaiah some 150 years earlier had predicted Cyrus's actions by name and substance.

Isa 44:28 who says of Cyrus, 'He is my shepherd and will accomplish all that I please; he will say of Jerusalem, "Let it be rebuilt," and of the temple, "Let its foundations be laid."

Isa 45:13 I will raise up Cyrus in my righteousness: I will make all his ways straight. He will rebuild my city and set my exiles free, but not for a price or reward, says the LORD Almighty."

5. Let's stop here and take a look at several important dates and actions which will help place Zechariah's work in proper chronological perspective.

- 5.1 539 Cyrus conquers Babylon (end of the Chaldean Empire).
- 5.2 538 Edict of Cyrus permitting Jewish repatriation of Judah is made.
- 5.3 536 Return of 49,897 Jews to Jerusalem.
- 5.4 535 Altar rebuilt and sacrifices offered (seventh month Oct. - Nov.).
- 5.5 535 Work on the temple is stopped.
- 5.6 535-520 Hardships and economic depression prevailed in Jerusalem; people forgot the Temple and selfishly concentrate on their own needs.
- 5.7 530 Death of Cyrus occurs.
- 5.8 530-522 Cyrus' son, Cambyses II, who conquered Egypt reigned.
- 5.9 522-486 Darius I, the Great, saved the empire from civil war, erected the Behistun Inscription, and was friendly to the Jews.
- 5.10 520 Darius confirms the decree of Cyrus and aids in the construction of the Jewish temple in Jerusalem.
- 5.11 520 Sixth month (Sept. or Oct.) first day of the month, Haggai's first sermon is preached (Hag 1:3-11).
- 5.12 In 520 on the first day of the eighth month (Nov.- Dec.), Zechariah's opening sermon is preached Zec 1:1-6).
- 5.13 In 520 in the eleventh month (Feb.- Mar.), on the twenty-fourth day, Zechariah's eight night visions occur (Zec 1:7 - 6:8).
- 5.14 In the eleventh month on the twenty-fourth or twenty-fifth day Zechariah is shown the symbolic crowning of Joshua; a prefiguring of the Messiah King.
- 5.15 In 516 in the twelfth month (Mar - Apr.), the third day, the completion and dedication of the Temple occurs (Ezr 6:15).
- 5.16 In 490 B.C. Darius' campaign against Greece proves successful. The Greeks are "defeated" at Marathon.
- 5.17 Xerxes I or Ahasuerus the husband of Esther reigns (486-465).
- 5.18 In 480 the Persians are defeated by the Greeks at Thermopylae and Salamis.
- 5.19 Artaxerxes I reigns from 465 to 424.

**5.20** In 445 Artaxerxes I authorizes Nehemiah to restore Jerusalem's walls.

Introduction:

1. Zechariah's book is one of the twelve Minor Prophets. The twelve were: Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah and Malachi.

2. Style and Value

2.1 Because the prophet (See Zechariah chapter 1) used the apocalyptic form to convey prophetic truth, his book has been called the Apocalypse of the Old Testament.

2.2 His revelations are succinct and terse, hence he has been called the epitomist of the prophets.

2.3 His style varies from a direct prophetic address to the presentation of visions and various symbolic acts.

3. Many have complained in ancient and modern times that the book is full of abstruse prophecies.

3.1 Especially have Jewish commentators expressed their inability to fathom the visions and prophecies of the book.

3.2 The outlook and framework of the prophecy are so definitely Messianic, it should come as no surprise that unbelievers find difficulty understanding its truths.

3.3 The book of Zechariah is full of Messianic predictions some of which are:

3.3.1 Jehovah's Servant, the Branch,

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.

3.3.2 Man the Branch,

Zec 6:12 And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD:

3.3.3 King Priest,

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.

### 3.3.4 True Shepherd,

Zec 13:7 Awake, O sword, against my shepherd, and against the man that is my fellow, saith the LORD of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones.

End Lesson

Zechariah Lesson 2

4-23-2003

1. Last week I taught Egyptian, Assyrian, Babylonian and Persian history as each related to Zechariah the man and Zechariah the book.

2. I want to review some of that learned and then return to where we left off. When time expired we were looking at nine Messianic predictions found in the book of Zechariah. We will resume with new material on page two.

3. The final cycle of discipline falls on Judah in c.586. In Lesson one we noted that Israel's discipline actually fell on Judah in three stages:

3.1 The first cycle fell in c. 606 when Nebuchadnezzar brought Jehoiakim to his knees and carried off several hostages, one of whom was Daniel.

3.2 Later, in c. 597 Nebuchadnezzar returned in force to punish several rebellious acts of Jehoiachin. Nebuchadnezzar carried off in c. 597 some 10,000 captives, among whom were the King himself and a young prophet named Ezekiel. (Eze 1:1-3; 2Ch 36:10; 2Ki 24:8-20).

3.3 Finally, in c. 586 after a long siege, Nebuchadnezzar destroyed the city and the Temple and disrupted the entire Jewish community (2Ki 25:1-7; Jer 34:1-7; 52:2-11).

4. A return to the land began in c. 536 when the victorious Cyrus, king of the new Medo-Persian empire and conqueror of Babylon, decreed the Jews could return. Some 50,000 Jews returned to the land to rebuild the Temple. The altar was completed in c. 535. However, because of certain economic hardships they ceased their building program.

5. God raised-up Haggai and Zechariah as prophets whose job it was to urge the Jews to resume their work of completing the Temple.

6. The two first preached in c. 520 and the Temple work was resumed. The Temple was completed in c. 516.

7. Many have complained in ancient and modern times that the teachings of Zechariah are arcane and replete with abstruse, if not absurd prophecies.

8. Especially have modern liberal and Jewish commentators expressed their inability to fathom the prophecies of the book.

8.1 Many of the prophecies are definitely Messianic, it should therefore come as no surprise that unbelievers find difficulty understanding its truths.

9. A few of Zechariah's Messianic predictions are:

9.1 Jehovah's Servant, the Branch,

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.

9.2 Man the Branch,

Zec 6:12 And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the Temple of the LORD:

We will not begin new material.

9.3 King Priest,

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 (i. e. King & Priest).

9.4 True Shepherd,

Zec 13:7 Awake, O sword, against my shepherd, and against the man that is my fellow, saith the LORD of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones.

9.5 Betrayal of the Pride of Jordan,

Zec 11:2 Howl, fir tree; for the cedar is fallen; because the mighty are spoiled: howl, O ye oaks of Bashan; for the forest of the vintage is come down.

Zec 11:3 There is a voice of the howling of the shepherds; for their glory is spoiled: a voice of the roaring of young lions; for the pride of Jordan is spoiled.

9.6 False Shepherd, Antichrist,

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

9.7 His piercing and suffering,

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

9.8 His Sufferings and smiting when the sheep are scattered,

Zec 13:7 Awake, O sword, against my shepherd, and against the man that is my fellow, saith the LORD of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones.

9.9 His Second Advent,

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

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

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

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

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

10.3.1 His establishment of peace among the nations, and the inauguration of His blessed millennial rule over all the earth is powerfully presented.

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

## 11. Authorship and Date

11.1 The critical questions concerning the book are second in importance only to those related to Mosaic authorship of the Pentateuch, and the single or multiple authorship of Isaiah and Daniel.

11.2 In brief, chapters 1-8 have been assigned to Zechariah, whereas Zechariah chapters 9-14 are said to be either pre-Exilic or post-Zechariah.

11.3 Criticism of the book relates primarily to Zechariah's predictive writings.

11.4 The critical animus is based on the accuracy of his predictive prophecy.

11.5 For example many argue that the reference to Greece in Zec 9:13 makes it impossible for the chapter to have been written before Alexander the Great, this because predictive prophecy has been arbitrarily ruled out.

Zec 9:13 When I have bent Judah (bow) for me, filled the bow with Ephraim (arrow), and raised up your sons, O Zion, against Your sons, O Greece, and made you as the sword of a mighty man (Maccabean revolt).

## 12. Contents

12.1 Zechariah is recognized as the prophet of comfort, hope, and glory. The introduction to the book (Zec 1:1-6) opens with a need for repentance and a return to the Lord.

Zec 1:1 In the eighth month (Nov. - Dec) of the second year (c. 520) of Darius, the word of the LORD came to the prophet Zechariah son of Berekiyah, the son of Iddo:

Zec 1:2 "The LORD was very angry with your forefathers.

Zec 1:3 Therefore tell the people: This is what the LORD Almighty says: 'Return to me,' declares the LORD Almighty, and I will return to you,' says the LORD Almighty.

Zec 1:4 Do not be like your forefathers, to whom the earlier prophets proclaimed: This is what the LORD Almighty says: 'Turn from your evil ways and your evil practices.' But they would not listen or pay attention to me, declares the LORD.

Zec 1:5 Where are your forefathers now? And the prophets, do they live forever?

Zec 1:6 But did not my words and my decrees, which I commanded my servants the prophets, overtake your forefathers? "Then they repented and said, 'The LORD Almighty has done to us what our ways and practices deserve, just as he determined to do."

**12.2** Then follows a series of eight visions, all granted the prophet in one night. The purpose of the visions in general was to comfort and encourage the returned exiles in their task of rebuilding the Temple, and to relate their work to the coming Messiah. The first night vision underscores the concern of the Lord for His distressed people so recently returned to the land.

**12.3** Zechariah makes clear they should not be disturbed over the disparity between the distraught condition and the ease of the nations about them (Zec 1:7-12), for the Lord has future blessings in store for them (Zec 1:13-17) and wrath for their enemies.

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."

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?"

Zec 1:16 "Therefore, this is what the LORD says: 'I will return to Jerusalem with mercy, and there my house will be rebuilt. And the measuring line will be stretched out over Jerusalem,' declares the LORD Almighty.

Zec 1:17 "Proclaim further: This is what the LORD Almighty says: 'My towns will again overflow with prosperity, and the LORD will again comfort Zion and choose Jerusalem.'"

**12.4** The second night vision discloses that all foreign powers who have oppressed Israel will suffer a vengeance from the Lord (Zec 1:18-21).

Zec 1:21 I asked, "What are these coming to do?" He answered, "These are the horns that scattered Judah so that no one could raise his head, but the craftsmen have come to terrify them and throw down these horns of the nations who lifted up their horns against the land of Judah to scatter its people."

**12.5** The third night vision continues the theme of blessing by showing how the city of Jerusalem will one day be enlarged because so many will come to sacrifice at the Temple.

**12.6** The dwelling presence of the Lord will assure both safety and glory for Israel at the Messiah's return (Zec 2:1-13).

Zec 2:8 For this is what the LORD Almighty says: "After he has honored me and has sent me against the nations that have plundered you-- for whoever touches you touches the apple of his eye--

Zec 2:9 I will surely raise my hand against them so that their slaves will plunder them. Then you will know that the LORD Almighty has sent me.

Zec 2:10 "Shout and be glad, O Daughter of Zion. For I am coming, and I will live among you," declares the LORD.

Zec 2:11 "Many nations will be joined with the LORD in that day and will become my people. I will live among you and you will know that the LORD Almighty has sent me to you.

Zec 2:12 The LORD will inherit Judah as his portion in the holy land and will again choose Jerusalem.

12.7 However, before these promised blessings can become reality, sin must be radically dealt with in Israel.

12.8 The high priest's cleansing in the fourth vision is symbolic of the cleansing of the nation and their reinstatement to their intended priestly position among the nations (Zec 3:1-10). All of this is a picture of the Messiah's cleansing of His land and people.

Zec 3:1 Then he showed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right side to accuse him.

Zec 3:2 The LORD said to Satan, "The LORD rebuke you, Satan! The LORD, who has chosen Jerusalem, rebuke you! Is not this man a burning stick snatched from the fire?"

Zec 3:3 Now Joshua was dressed in filthy clothes as he stood before the angel.

Zec 3:4 The angel said to those who were standing before him, "Take off his filthy clothes." Then he said to Joshua, "See, I have taken away your sin, and I will put rich garments on you."

Zec 3:5 Then I said, "Put a clean turban on his head." So they put a clean turban on his head and clothed him, while the angel of the LORD stood by.

End Lesson Taught 4-30-2003

Zechariah Lesson 3

5-7-2003

1. Last week I continued teaching our introduction to the book of Zechariah.

2. I want to review some of that learned and then return to our introduction. When time expired we were summarily reviewing the contents of the book.

3. Zechariah is recognized as the prophet of comfort, hope, and glory. The introduction to the book (Zec 1:1-6) opens with a need for repentance and a return to the Lord.

Zec 1:1 In the eighth month (Nov. - Dec) of the second year (c. 520) of Darius, the word of the LORD came to the prophet Zechariah son of Berechiah, the son of Iddo:

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

5. The first night vision underscores the concern of the Lord for His distressed people so recently returned to the land.

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8. The third night vision continues the theme of blessing by showing how the city of Jerusalem will one day be enlarged because so many will come to sacrifice at the Temple.

9. The dwelling presence of the Lord will assure both safety and glory for Israel at the Messiah's return (Zec 2:1-13).

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10. However, before these promised blessings can become reality, sin must be radically dealt with in Israel.

11. The high priest's cleansing in the fourth vision is symbolic of the cleansing of the nation and their reinstatement to their intended priestly position among the nations (Zec 3:1-10). All of this is a picture of the Messiah's cleansing of Israel.

Zec 3:1 Then he showed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right side to accuse him.

Zec 3:2 The LORD said to Satan, "The LORD rebuke you, Satan! The LORD, who has chosen Jerusalem, rebuke you! Is not this man a burning stick snatched from the fire?"

Zec 3:3 Now Joshua was dressed in filthy clothes as he stood before the angel.

Zec 3:4 The angel said to those who were standing before him, "Take off his filthy clothes." Then he said to Joshua, "See, I have taken away your sin, and I will put rich garments on you."

Zec 3:5 Then I said, "Put a clean turban on his head." So they put a clean turban on his head and clothed him, while the angel of the LORD stood by.

Now we will begin new material and the fifth vision.

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

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.

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!'"

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

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.

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

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

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

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

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

Zec 6:2 The first chariot had red horses, the second black,

Zec 6:3 the third white, and the fourth dappled-- all of them powerful.

Zec 6:4 I asked the angel who was speaking to me, "What are these, my lord?"

Zec 6:5 The angel answered me, "These are the four spirits of heaven, going out from standing in the presence of the Lord of the whole world.

Zec 6:6 The one with the black horses is going toward the north country, the one with the white horses toward the west, and the one with the dappled horses toward the south."

Zec 6:7 When the powerful horses went out, they were straining to go throughout the earth. And he said, "Go throughout the earth!" So they went throughout the earth.

15. The series is concluded by a symbolic crowning of Joshua the high priest, foreshadowing the priestly and kingly ministry of the Messiah in the coming kingdom of righteousness (Zec 6:9-15).

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

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

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

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

16.1 No prophetic portion in the Bible condenses so much eschatological revelation as the last six chapters of this prophecy.

16.1.1 Zechariah speaks of Alexander's conquests in the 4th century (Zec 9:1-8). Let me simply quote in part from Wycliffe's Commentary:

"... in the future Israel would be under Grecian domination (chapters 9 and 10); Rome was to govern them (chapter 11); and their national history would be consummated in the last days (chapters 12 to 14). The first portion of chapter 9 sketches the conquests of Alexander the Great in the fourth century ... "

16.1.2 Zechariah foretells the coming of Israel's King of peace (Zec 9:9-10).

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

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

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

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

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

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

Zec 9:14 Then the LORD will appear over them; his arrow will flash like lightning. The Sovereign LORD will sound the trumpet; he will march in the storms of the south, Zec 9:15 and the LORD Almighty will shield them. They will destroy and overcome with sling stones. They will drink and roar as with wine; they will be full like a bowl used for sprinkling the corners of the altar.

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

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

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

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

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

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

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

"The reason for the judgment is the rejection of Messiah ... They are called the flock of slaughter, because they had been downtrodden before, and were yet to experience their worst persecutions. Whose possessors slay them. The nations into whose hands they were permitted to fall misused them, were enriched by them, and unfeelingly felt no guilt whatsoever in the matter. Their own shepherds pity them not. Israel's own rulers had no more pity on them than their oppressive foreign masters."

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

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

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

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

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

Zec 13:1 "On that day a fountain will be opened to the house of David and the inhabitants of Jerusalem, to cleanse them from sin and impurity.

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

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

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

19. Finally, in bold and dramatic strokes the prophet unveils the return of the Messiah to the Mount of Olives to His beleaguered people, the complete devastation of the forces of the enemy, and the cleansing of the land to conform to God's infinite holiness. (Zec 14:1-21).

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

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

Zec 14:3 Then the LORD will go out and fight against those nations, as he fights in the day of battle.

Zec 14:4 On that day his feet will stand on the Mount of Olives, east of Jerusalem, and the Mount of Olives will be split in two from east to west, forming a great valley, with half of the mountain moving north and half moving south.

Zec 14:5 You will flee by my mountain valley, for it will extend to Azel. You will flee as you fled from the earthquake in the days of Uzziah king of Judah. Then the LORD my God will come, and all the holy ones with him.

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

## 20. Outline (According to Wycliffe)

- I. Introduction: Exhortation to Repentance. Zec 1:1-6
- II. The Prophet's Eight Night Visions, Zec 1:7-6:8
  - A. The Angel of the Lord among the myrtles (true Israel), Zec 1:7-17
  - B. The four horns (powers) and the four smiths, Zec 1:18-21
  - C. The surveyor (promise of Jerusalem's future prosperity), Zec 2:1-13
  - D. Joshua the high priest and the Angel of the Lord Zec 3:1-10
  - E. The lampstand (Israel) and the two olive trees (the two anointed ones, Joshua and Zerubbabel), Zec 4:1-14
  - F. The flying scroll (curse of God on those who break the two parts of the Decalogue in the land), Zec 5:1-4
  - G. The woman in the ephah (religious wickedness of the Jews), Zec 5:5-11
  - H. The four colored horses and chariots (symbols of God's wrath going forth to destroy Gentile nations). Zec 6:1-8
- III. The Symbolic Coronation, Zec 6:9-15 (of Joshua, a precursor of the Messiah)
- IV. The Deputation from Bethel Concerning Fasting, Zec 7:1-8:23
  - A. Their question: Should they continue the national fast in the fifth month? Zec 7:1-3
  - B. The answer: God has already expressed through the earlier prophets His mind on mere form worship, Zec 7:4-14
  - C. A promise of restoration: God will save His people and dwell with them, Zec 8:1-8
  - D. A reaffirmation of God's purpose to rebuild a house of the Lord, Zec 8:9-17
  - E. The promise that their fasts will become feasts, Zec 8:18-23
- V. The Future of the World Powers and of Israel Predicted, Zec 9:1-14:21
  - A. The burden concerning the Gentiles, Zec 9:1-11:17

1. Judgment on the lands of Syria, Phoenicia, and Philistia by Alexander the Great.  
Zec 9:1-8
  2. Israel's far greater King, who will bring peace to the nations after smiting the enemies of His people, Zec 9:9-17
  3. God's work of delivering Israel from her own leaders and from the nations when Messiah returns, Zec 10:1-12
  4. Parenthetical: Rejection of the Good Shepherd and rule of the wicked one, Zec 11:1-17
- B. The burden concerning Israel, Zec 12:1-14:21
1. Israel's end-time conflict and her physical and spiritual deliverance, Zec 12:1-14
  2. Israel's future cleansing from sin and from idolatrous prophets, Zec 13:1-6
  3. Israel's Shepherd smitten and her remnant refined, Zec 13:7-9
  4. The great climax of the day of the Lord: the Lord's coming to deliver Israel and to set up His earthly millennial kingdom, Zec 14:1-21

End Lesson

Zechariah Lesson 4

5-14-2003

1. Last week I completed an introduction to the book of Zechariah.
2. I want to review some of that learned and then begin a short biography of Zechariah himself.
3. Zechariah was born around 550, somewhere in Chaldea; he most likely knew Daniel and learned much from the great prophet. Zechariah would have been a young adult when Daniel was made a Persian Satrap.
4. In 538, Daniel was one of three governors appointed by Darius the Mede to run what had formerly been The Babylonian Empire. Cyrus The Great had appointed Darius the Mede as "Ruler" of Babylon.
5. Darius, you may recall, was favorably disposed to Daniel but soon after he settled in as ruler he was tricked into having Daniel placed in the lion's den.
6. Zechariah as a boy would have been aware of the miracles of the fiery furnace, the lion's den and the writing on the wall when Belshazzar and Nabonidus lost their kingdom to Cyrus. We know Daniel lived into the reign of Cyrus.

Dan 1:21 And Daniel continued even unto the first year of king Cyrus.

7. As to when Zechariah left Persia for Jerusalem is uncertain; what we do know in 520 he was appointed a prophet with a special mission. His mission was to urge the Jews in the land to finish the work they had earlier begun.

8. The approximate 50,000 Jews who had returned to build the Temple in 536, had only completed the altar and the temple foundation when in 535, when they stopped. For some 14 years no work was done; accordingly God appointed Zechariah and Haggai in 520, to urge a resumption of the work.

9. To put things in historical perspective:

9.1 Israel was under Babylonian rule from c. 606, to 539;

9.2 from c. 539, to 331, they were under Persian rule;

9.3 from c. 331, to 131, they were under Grecian rule;

9.4 from c. 131, to 60, they were an independent state with a Jewish "king" and high priest etc.;

9.5 from c. 60, to c. A.D. 70, they were under Rome rule;

9.6 after A.D. 70, to the present time they were out under the fifth cycle of discipline.

10. So much for review, now let's see what we can learn about Zechariah the man:

10.1 Zechariah was arguably the greatest of the post exilic prophets.

10.2 He was a contemporary of Zerubbabel, the political leader of the returned exiles; Joshua the High Priest; and the contemporary prophet Haggai.

10.3 Zechariah was born in Babylon and was a member of a priestly family which probably returned from the exile to Jerusalem in 536.

10.3.1 Zechariah's father Berechiah died young, accordingly the prophet is designated as the son of Iddo, his grandfather.

10.4 He was, like Jeremiah and Ezekiel before him, both a prophet and priest.

10.5 Most expositors consider Zechariah to have been a very young man at the commencement of his ministry, but no definite age can be deduced from his book.

10.5.1 As noted above I have estimated his age in 520, when his ministry began, to be approximately 30; thus his birth would be in the year 550 making him a student of Daniel.

10.6 Jewish tradition makes him a member of the Great Synagogue, a group that is supposed to have collected and preserved the sacred writings and traditions of the Jews after the Exile.

10.7 He began his prophetic ministry two months after Haggai had begun his service (compare Hag 1:1 and Zec 1:1).

Zec 1:1 In the eighth month (Nov.) of the second year of Darius ( 520), the word of the LORD came to the prophet Zechariah son of Berekiyah, the son of Iddo:

Hag 1:1 In the second year of King Darius, on the first day of the sixth month (Sept.), the word of the LORD came through the prophet Haggai to Zerubbabel son of Shealtiel, governor of Judah, and to Joshua son of Jehozadak, the high priest:

10.8 It was in the second year of the reign of Darius I (c. 521-485 ) that the first prophecy came to Zechariah. Darius I is not to be confused with Darius the Mede of Dan 5:31.

Dan 5:30 In that night was Belshazzar the king of the Chaldeans slain.

Dan 5:31 And Darius the Median took the kingdom, being about threescore and two years old.

Dan 6:1 It pleased Darius to set over the kingdom an hundred and twenty princes, which should be over the whole kingdom;

10.8.1 Details of the siege and fall of Babylon had been prophesied long before by Jeremiah (chapters 50 and 51).

Jer 50:1 This is the word the LORD spoke through Jeremiah the prophet concerning Babylon and the land of the Babylonians:

Jer 50:2 "Announce and proclaim among the nations, lift up a banner and proclaim it; keep nothing back, but say, 'Babylon will be captured; Bel will be put to shame, Marduk filled with terror. Her images will be put to shame and her idols filled with terror.'

Jer 50:3 A nation from the north will attack her and lay waste her land. No one will live in it; both men and animals will flee away.

10.8.2 Thus God was fulfilling Isaiah's prophecy regarding Cyrus (Isa 44:24-28; and chapter 45). This prophesy was made more than 150 years before the event.

Isa 44:28 That saith of Cyrus, He is my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid.

Isa 45:1 Thus saith the LORD to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut;

10.8.3 And so Cyrus proclaimed:

2Ch 36:22 Now in the first year of Cyrus king of Persia, that the word of the LORD spoken by the mouth of Jeremiah might be accomplished, the LORD stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying,

2Ch 36:23 Thus saith Cyrus king of Persia, All the kingdoms of the earth hath the LORD God of heaven given me; and he hath charged me to build him an house in Jerusalem, which is in Judah. Who is there among you of all his people? The LORD his God be with him, and let him go up.

10.9 The second year of Darius The Great's reign would have been about 520 His work and that of Haggai was to encourage the restoration of the Temple, and to reveal certain future hopes for the nation.

10.9.1 The length of Zechariah's ministry is unknown.

10.10 Although the latest notations of time in his book is the fourth year of Darius [c. 518 ] (Zec 7:1), it is probable that Zechariah saw the completion of the Temple two years later [in c. 516 ] (Ezr 6:14-15).

Zec 7:1 In the fourth year of King Darius, the word of the LORD came to Zechariah on the fourth day of the ninth month (Dec.), the month of Kislev.

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.

Ezr 6:15 The Temple was completed on the third day of the month Adar (Mar.), in the sixth year of the reign of King Darius (516).

10.11 His later prophecies must have come from his pen a number of years after the first visions granted him.

10.11.1 Tradition tells us he lived to an extreme old age and died in Judea, and was buried near Haggai.

10.12 Zechariah's ministry was carried out in an especially significant period of Israel's history.

10.12.1 After Cyrus made his edict in c. 538, some 50,000 exiles returned to Palestine from Babylon in 536 (Ezr 1:1-4; 2:64-65).

Ezr 1:1 In the first year of Cyrus king of Persia, in order to fulfill the word of the LORD spoken by Jeremiah, the LORD moved the heart of Cyrus king of Persia to make a proclamation throughout his realm and to put it in writing:

Ezr 1:2 "This is what Cyrus king of Persia says: "The LORD, the God of heaven, has given me all the kingdoms of the earth and he has appointed me to build a Temple for him at Jerusalem in Judah.

Ezr 1:3 Anyone of his people among you-- may his God be with him, and let him go up to Jerusalem in Judah and build the Temple of the LORD, the God of Israel, the God who is in Jerusalem.

Ezr 1:4 And the people of any place where survivors may now be living are to provide him with silver and gold, with goods and livestock, and with freewill offerings for the Temple of God in Jerusalem."

Ezr 2:64 The whole company numbered 42,360,

Ezr 2:65 besides their 7,337 menservants and maidservants; and they also had 200 men and women singers.

10.13 With high enthusiasm they seemed determined to rebuild the Temple of the Lord and to repossess the land.

10.14 Soon after arriving they began the work. They completed the Temple foundation and the Altar in 535 (Ezr 3:8-13).

Ezr 3:8 In the second month of the second year after their arrival at the house of God in Jerusalem, Zerubbabel son of Shealtiel, Jeshua son of Jozadak and the rest of their brothers (the priests and the Levites and all who had returned from the captivity to Jerusalem) began the work, appointing Levites twenty years of age and older to supervise the building of the house of the LORD.

Ezr 3:9 Jeshua and his sons and brothers and Kadmiel and his sons (descendants of Hodaviah) and the sons of Henadad and their sons and brothers-- all Levites--joined together in supervising those working on the house of God.

Ezr 3:10 When the builders laid the foundation of the Temple of the LORD, the priests in their vestments and with trumpets, and the Levites (the sons of Asaph) with cymbals, took their places to praise the LORD, as prescribed by David king of Israel.

Ezr 3:11 With praise and thanksgiving they sang to the LORD: "He is good; his love to Israel endures forever." And all the people gave a great shout of praise to the LORD, because the foundation of the house of the LORD was laid.

Ezr 3:12 But many of the older priests and Levites and family heads, who had seen the former Temple, wept aloud when they saw the foundation of this Temple being laid, while many others shouted for joy.

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

10.16 The Samaritans impeded the work even in Cyrus' reign (Ezr 4:5).

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

10.17 Zechariah and Haggai exhorted their fellow countrymen to resume the work. The work was started under their leadership but was again interrupted when an inquiry concerning the purpose of the work was made to Darius by Tatnai, a Persian governor.

10.18 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 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 Tran-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.

10.19 But outward obstacles were only part of the difficulty, for now there had come a change in the attitude of the people, who perceived in the hindrances to the work a restraint from the Lord, forbidding them to go on with the enterprise.

10.20 Haggai and Zechariah tried to turn the nation from their indifference.

10.21 The Lord blessed their ministry and in c. 516 the work was completed.

10.22 Zechariah, led by the Lord, revealed to the people what glorious things He had in store for the godly at the coming of the Messiah and His benevolent reign.

11. Now let's see what we can learn from Zec 1:1.

KJV

1:1 In the eighth month (Nov.), in the second year of Darius (520), came the word of the LORD unto Zechariah, the son of Berechiah, the son of Iddo the prophet, saying,

NIV

A Call to Return to the LORD

Zec 1:1 In the eighth month of the second year of Darius, the word of the LORD came to the prophet Zechariah son of Berekiyah, the son of Iddo:

1. The Darius mentioned here is Darius the Great, a great, great, grandnephew of Cyrus, this Darius ruled from 522 to 486

1.1 The dating of a prophecy according to the reign of a Gentile monarch as opposed to a Jewish King, evidences that "the times of the Gentiles," begun in Nebuchadnezzar's day, were in progress (compare Luk 21:24).

Luk 21:24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

2. The year of the prophecy would have been 520. Some 50,000 Jews had returned to the land from Persia to rebuild the Temple.

3. At first those returning were eager to complete the work but for various reasons after the laying of the foundation in year one the Jews stopped construction.

4. It was thus the job of both Zechariah and his contemporary Haggai to urge the returning remnant to resume their building program.

Hag 1:1 In the second year of Darius the king, in the sixth month, in the first day of the month, came the word of the LORD by Haggai the prophet unto Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, saying, Hag 1:2 Thus speaketh the LORD of hosts, saying, This people say, The time is not come, the time that the LORD'S house should be built.

4.1 A point or two about Zechariah's contemporary. The name Haggai means festive.

4.2 The name may indicate the faith of the prophet's parents that their son would have the joy of seeing the restoration fulfilled.

4.3 It is possible that he was so named because he may have been born on some festival day. Although he is one of the prophets the details of his personal life are unknown, he is mentioned by Ezra (Ezr 5:1; 6:14).

Ezr 5:1 Now Haggai the prophet and Zechariah the prophet, a descendant of Iddo, prophesied to the Jews in Judah and Jerusalem in the name of the God of Israel, who was over them.

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.

4.4 He was the first of the post-Exilic prophets who ministered to the remnant that had returned from Babylonian captivity.

4.5 His prophecy is to be dated 520 , the second year of Darius the 1st, also known as Darius the Great, who ruled Persia from 520 to 486. Darius the Great was from all indication a believer.

4.6 Most expositors believe Haggai was born in exile in the early part of the sixth century. He like Zechariah may have been born in the land though such is doubtful.

4.7 There had always been a poor remnant in the land during the Babylonian captivity.

Neh 1:1 The words of Nehemiah in about 445 son of Hacaliah: In the month of Kislev in the twentieth year, while I was in the citadel of Susa,

Neh 1:2 Hanani, one of my brothers, came from Judah with some other men, and I questioned them about the Jewish remnant that survived the exile, and also about Jerusalem.

Neh 1:3 They said to me, "Those who survived the exile and are back in the province are in great trouble and disgrace. The wall of Jerusalem is broken down, and its gates have been burned with fire."

4.8 It is unfair to both Zechariah and Haggai to consider their messages are solely concerned with matters of building. Many insoucients do just that.

4.9 Both men speak also of the glory of the presence of the Lord Jesus Christ. Haggai speaks of the future establishment of God's earthly kingdom and the judgment of God on ungodly world powers, and the blessing awaiting the nations that will return to God. As you might expect both Haggai and Zechariah abound in similarities.

4.10. To best see these similitudes and affinities let's look at an outline of the book of Haggai, and as we do please think back on our earlier reviewed introduction and outline of Zechariah.

## Chapter I

### I. Rebuke for indifference. 1:1-4.

Hag 1:1 In the second year of King Darius, on the first day of the sixth month (Sept.), the word of the LORD came through the prophet Haggai to Zerubbabel son of Shealtiel, governor of Judah, and to Joshua son of Jehozadak, the high priest:

Hag 1:2 This is what the LORD Almighty says: "These people say, 'The time has not yet come for the LORD'S house to be built.'"

Hag 1:3 Then the word of the LORD came through the prophet Haggai

Hag 1:4 "Is it a time for you yourselves to be living in your paneled houses, while this house remains a ruin?"

## II. Call to serious reflection. 1:5-6.

Hag 1:5 Now this is what the LORD Almighty says: "Give careful thought to your ways.

Hag 1:6 You have planted much, but have harvested little. You eat, but never have enough. You drink, but never have your fill. You put on clothes, but are not warm. You earn wages, only to put them in a purse with holes in it."

## III. Israel's chastening from God. 1:7-11.

Hag 1:7 This is what the LORD Almighty says: "Give careful thought to your ways.

Hag 1:8 Go up into the mountains and bring down timber and build the house, so that I may take pleasure in it and be honored," says the LORD.

Hag 1:9 "You expected much, but see, it turned out to be little. What you brought home, I blew away. Why?" declares the LORD Almighty. "Because of my house, which remains a ruin, while each of you is busy with his own house."

Hag 1:10 Therefore, because of you the heavens have withheld their dew and the earth its crops.

Hag 1:11 I called for a drought on the fields and the mountains, on the grain, the new wine, the oil and whatever the ground produces, on men and cattle, and on the labor of your hands."

## IV. Obedience of the nation. 1:12-15.

Hag 1:12 Then Zerubbabel son of Shealtiel, Joshua son of Jehozadak, the high priest, and the whole remnant of the people obeyed the voice of the LORD their God and the message of the prophet Haggai, because the LORD their God had sent him. And the people feared the LORD.

Hag 1:13 Then Haggai, the LORD'S messenger, gave this message of the LORD to the people: "I am with you," declares the LORD.

Hag 1:14 So the LORD stirred up the spirit of Zerubbabel son of Shealtiel, governor of Judah, and the spirit of Joshua son of Jehozadak, the high priest, and the spirit of the whole remnant of the people. They came and began to work on the house of the LORD Almighty, their God,

Hag 1:15 on the twenty-fourth day of the sixth month in the second year of King Darius.

## Chapter II

### I. Encouragement for building. 2:1-5.

Hag 2:1 On the twenty-first day of the seventh month (Oct.), the word of the LORD came through the prophet Haggai:

Hag 2:2 "Speak to Zerubbabel son of Shealtiel, governor of Judah, to Joshua son of Jehozadak, the high priest, and to the remnant of the people. Ask them,

Hag 2:3 'Who of you is left who saw this house in its former glory? How does it look to you now? Does it not seem to you like nothing?

Hag 2:4 But now be strong, O Zerubbabel,' declares the LORD. 'Be strong, O Joshua son of Jehozadak, the high priest. Be strong, all you people of the land,' declares the LORD, 'and work. For I am with you,' declares the LORD Almighty.

Hag 2:5 'This is what I covenanted with you when you came out of Egypt. And my Spirit remains among you. Do not fear.'

### II. Promise of future glory. 2:6-9.

Hag 2:6 "This is what the LORD Almighty says: 'In a little while I will once more shake the heavens and the earth, the sea and the dry land.

Hag 2:7 I will shake all nations, and the desired of all nations will come, and I will fill this house with glory,' says the LORD Almighty.

Hag 2:8 'The silver is mine and the gold is mine,' declares the LORD Almighty.

Hag 2:9 'The glory of this present house will be greater than the glory of the former house,' says the LORD Almighty. 'And in this place I will grant peace,' declares the LORD Almighty."

### III. Clean and unclean in Levitical matters. 2:10-14.

Hag 2:10 On the twenty-fourth day of the ninth month, in the second year of Darius, the word of the LORD came to the prophet Haggai:

Hag 2:11 "This is what the LORD Almighty says: 'Ask the priests what the law says:

Hag 2:12 If a person carries consecrated meat in the fold of his garment, and that fold touches some bread or stew, some wine, oil or other food, does it become consecrated?'" The priests answered, "No."

Hag 2:13 Then Haggai said, "If a person defiled by contact with a dead body touches one of these things, does it become defiled?" "Yes," the priests replied, "it becomes defiled."  
Hag 2:14 Then Haggai said, "'So it is with this people and this nation in my sight,' declares the LORD. 'Whatever they do and whatever they offer there is defiled.'

#### IV. The application of these truths. 2:15-19.

Hag 2:15 "Now give careful thought to this from this day on--consider how things were before one stone was laid on another in the LORD'S temple.

Hag 2:16 When anyone came to a heap of twenty measures, there were only ten. When anyone went to a wine vat to draw fifty measures, there were only twenty.

Hag 2:17 I struck all the work of your hands with blight, mildew and hail, yet you did not turn to me,' declares the LORD.

Hag 2:18 'From this day on, from this twenty-fourth day of the ninth month, give careful thought to the day when the foundation of the LORD'S temple was laid. Give careful thought:

Hag 2:19 Is there yet any seed left in the barn? Until now, the vine and the fig tree, the pomegranate and the olive tree have not borne fruit. "'From this day on I will bless you.'"

End Lesson

Zechariah Lesson 5

5-21-2003

1. Last week I completed an introduction to the book of Zechariah, taught Zec 1:1 and was in the process of providing an overview of the book of Haggai when time expired.
2. I want to review some of that learned and then continue with our summary of the contents of the book of Haggai but first an expanded translation of Zec 1:1.
3. It is unfair to both Zechariah and Haggai to consider their messages are solely concerned with matters of building. Many insoucients do just that.
4. Both men speak also of the glory of the presence of the Lord Jesus Christ. They both speak of the future establishment of God's earthly kingdom and the judgment of God on ungodly world powers, and the blessing awaiting the nations that will return to God.
5. As you might expect both Haggai and Zechariah abound in similarities.
6. To best see these similarities, we looked at an outline of the book of Haggai.

Chapter I

- I. Rebuke for indifference. Hag 1:1-4.
- II. Call to serious reflection. Hag 1:5-6.
- III. Israel's chastening from God. Hag 1:7-11.
- IV. Obedience of the nation. Hag 1:12-15.

## Chapter II

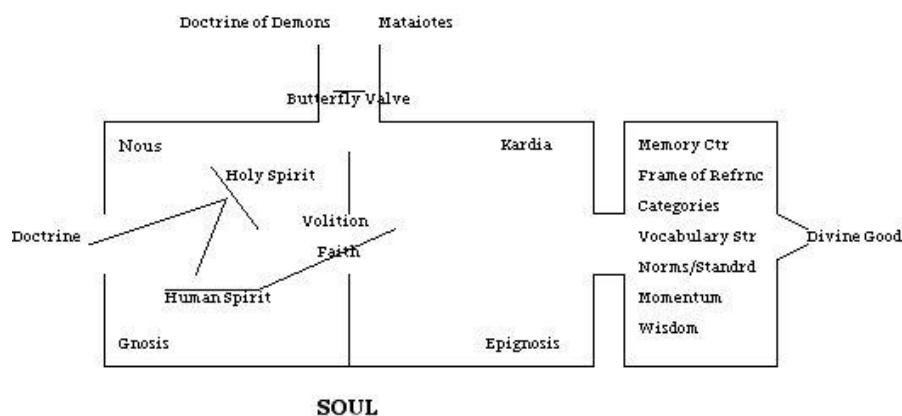
- I. Encouragement for building. Hag 2:1-5.
- II. Promise of future glory. Hag 2:6-9.
- III. Clean and unclean in Levitical matters. Hag 2:10-14.
- IV. The application of these truths. Hag 2:15-19.
- V. God's future blessing for Zerubbabel. Hag 2:20-23.

Now let's return to Zechariah and summary point seven:

7. Zec 1:2-6 represent a synopsis of a sermon in which Zechariah warns the people of God's wrath upon the disobedient. He warns "if you want to enjoy God's national blessing, there must be a sincere national repentance."

8. Such a repentance sounds appropriate for the USA does it not?

2Ch 7:14 If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.



Now let's return to our study of verses two and three.

KJV

Zec 1:2 The LORD hath been sore displeased with your fathers.

Zec 1:3 Therefore say thou unto them, Thus saith the LORD of hosts; Turn ye unto me, saith the LORD of hosts, and I will turn unto you, saith the LORD of hosts.

NIV

Zec 1:2 "The LORD was very angry with your forefathers.

Zec 1:3 Therefore tell the people: This is what the LORD Almighty says: 'Return to me,' declares the LORD Almighty, 'and I will return to you,' says the LORD Almighty.

1. "The Lord hath been sore displeased" is stated in the most emphatic of language.

1.1 "He was angry" comes first in the sentence in what the Hebrew grammars call "a cognitive accusative" and is therefore very strong.

1.2 The syntax emphasizes anger, wrath and impending discipline. God is often said to be angry as an anthropopathism. There is a righteousness indignation authorized for the believer. See our Doctrine of Anger.

1.7 Paul in speaking of man's rejection of God's grace is said to make God angry.

Rom 1:18 The wrath of God is being revealed from heaven against all the godlessness and wickedness of men who suppress the truth by their wickedness,

Rom 1:19 since what may be known about God is plain to them, because God has made it plain to them.

Rom 1:20 For since the creation of the world God's invisible qualities-- his eternal power and divine nature-- have been clearly seen, being understood from what has been made, so that men are without excuse.

2. The prophet declares God's displeasure with his countrymen.

3. It was more than their neglect of the building of the Temple that distressed Him; it was their general spiritual outlook.

4. A return from their exile alone was not enough to please the Lord; they needed to get right with God.

5. In verse three we find the statement "I will turn unto you." Their repentance would find God ready and willing to receive and bless them if they would "get back to the basics."

6. Let me give you an expanded translation of Zec 1:2-3.

## Expanded Translation

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."

## Summary Points:

1. As an act of grace God raised up both Haggai and Zechariah.
2. The Hebrew word Shuv translated "return" is the equivalent of Metanoieo translated in the New Testament repent; technically it means to change your mind.
3. The Lord in these verses is called "Lord of the Armies." God controls angelic and national armies to both protect and to discipline His people Israel.
4. Emphasized in these verses is the importance of obeying.
5. The result of obedience is blessing and the result of disobedience is discipline because the Lord knows the heart of man.

Jer 17:9 The heart is deceitful above all things, and desperately wicked: who can know it?

Jer 17:10 I the LORD search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings.

6. The prophet is crying out to post-exilic Israel not to follow the error of their forefathers but rather they should follow God's protocol plan.

7. Now let's see what we can learn from verse four.

## KJV

Zec 1:4 Be ye not as your fathers, unto whom the former prophets have cried, saying, Thus saith the LORD of hosts; Turn ye now from your evil ways, and from your evil doings: but they did not hear, nor hearken unto me, saith the LORD.

## NIV

Zec 1:4 Do not be like your forefathers, to whom the earlier prophets proclaimed: This is what the LORD Almighty says: "Turn from your evil ways and your evil practices. But they would not listen or pay attention to me," declares the LORD.

## Principles:

1. Their forefathers did not listen to their prophets, just as today people do not listen to the more sure prophesy of the Word of God taught by God ordained pastor-teachers.
2. Zechariah warns: "Don't be like your ancestors. We have returned to the land, let's not blow our opportunity like our progenitors did by blatant disobedience; "spiritual opportunity neglected is opportunity lost."
3. The message of both Zechariah and Haggai is to "get the Temple built and then get on with worship in the land."
4. Worship is the ultimate goal which for the post exilic remnant leans heavily on the liturgy of the Temple.
5. Without the Temple as a training aid this generation has little upon which to base their worship.
6. It would be much like our not having the Bible upon which to center our worship. Without the Word of God there can be no spiritual growth.
7. Remember we have a more sure Word of prophesy than did they or any other Old Testament generation and it must be the center of our worship.

**2Pe 1:19** We have also a more sure word of prophesy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:

**Heb 1:1** In the past God spoke to our forefathers through the prophets at many times and in various ways,

**Heb 1:2** but in these last days he has spoken to us by his Son, whom he appointed heir of all things, and through whom he made the universe.

**Heb 1:3** The Son is the radiance of God's glory and the exact representation of his being, sustaining all things by his powerful word. After he had provided purification for sins, he sat down at the right hand of the Majesty in heaven.

8. Let me give you an expanded translation of verse four:

#### Expanded Translation

**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.

End Lesson

1. Last week I taught an overview of Assyrian, Babylonian and Persian history as such related to Zechariah and Haggai; I then exegeted Zec 1:2-4. When time expired we were about to start an exegesis of verses five and six.

2. I want to review some of that learned and then continue with our analysis of Zec 1:5-6 but first an expanded translation of Zec 1:1-4.

Zec 1:1 In November of 520 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 Berekiyah 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.

3. It is unfair to both Zechariah and Haggai to consider their messages are solely concerned with matters of a building.

4. Both men speak also of the glory of the presence of the Lord Jesus Christ. They both speak of the future establishment of God's earthly kingdom and the judgment of God on ungodly world powers, and the blessing awaiting the nations that will return to God.

5. As we learned last week both Haggai and Zechariah abound in similarities.

6. To best see these similarities, we looked at an outline and summarized the contents of the book of Haggai comparing it with the book of Zechariah.

7. By an act of grace God raised up both Haggai and Zechariah.

8. Emphasized by both of these prophets was the importance of obeying.

9. The result of obedience is blessing and the result of disobedience is discipline.

10. The two prophets cried out to post-exilic Israel not to follow the error of their forefathers but rather they were urged to follow God's protocol plan.

11. Their forefathers did not listen to their prophets, just as today people do not listen to the more sure prophecy of the Word of God taught by God ordained pastor-teachers.

12. Zechariah and Haggai warned: Don't be like your ancestors. We have returned to the land, let's not blow this opportunity; spiritual opportunity neglected is opportunity lost.

13. The message of both these great post-exilic prophets is first and foremost, to "get the Temple built and then get on with worship in the land."

14. Now let's see what we can learn from Zec 1:5-6.

KJV

ZEC 1:5 Your fathers, where are they? and the prophets, do they live forever?

Zec 1:6 But my words and my statutes, which I commanded my servants the prophets did they not take hold of your fathers and they returned and said, Like as the LORD of hosts thought to do unto us, according to our ways and according to our doings so hath he dealt with us.

NIV

Zec 1:5 Where are your forefathers now? And the prophets, do they live forever?

Zec 1:6 But did not my words and my decrees, which I commanded my servants the prophets, overtake your forefathers? "Then they repented and said, "The LORD Almighty has done to us what our ways and practices deserve, just as he determined to do."

Principles:

1. The Hebrew in verse five is difficult.

2. The translation "Where are your forefathers now? And the prophets, do they live forever?" is correct as far as it goes.

3. The verse is better translated "Where are the prophets and your forefathers now? Are they alive and the answer is yes. They are now asleep awaiting the resurrection unto life even though in time they demonstrated arrogant negative volition!"

4. Verse six is a statement of conversion, not of Zechariah's generation but of the exilic generation. The earlier generation serves as a warning to Zechariah's peers.

4.1 God often used failed past generations to warn future generations. For example:

Heb 4:1 Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it.

Heb 4:2 For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it.

Heb 4:3 For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world.

Heb 4:4 For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works.

Heb 4:5 And in this place again, If they shall enter into my rest.

Heb 4:6 Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief:

5. The forefathers exiled to Babylon heard the Words of Jeremiah and rejected them, instead they listened to the words of many false prophets. For their indiscretion they received severe discipline.

6. The good news is they learned from their error. This is evident from their attitude expressed in Psa 119. Let me give you several selected passages from the Psalm of death. Many expositors believe this Psalm was written as the Jew were being beaten, raped and disparaged while being led from Judah to Babylon.

Psa 119:1 Blessed are they whose ways are blameless, who walk according to the law of the LORD.

Psa 119:2 Blessed are they who keep his statutes and seek him with all their heart.

Psa 119:3 They do nothing wrong; they walk in his ways.

Psa 119:4 You have laid down precepts that are to be fully obeyed.

Psa 119:5 Oh, that my ways were steadfast in obeying your decrees!

Psa 119:6 Then I would not be put to shame when I consider all your commands.

Psa 119:7 I will praise you with an upright heart as I learn your righteous laws.

Psa 119:8 I will obey your decrees; do not utterly forsake me ...

Psa 119:11 Thy word have I hid in my heart, that I might not sin against thee ...

Psa 119:15 I will meditate in thy precepts, and have respect unto thy ways.

Psa 119:16 I will delight myself in thy statutes: I will not forget thy word ...

Psa 119:53 Horror hath taken hold upon me because of the wicked that forsake thy law ...

Psa 119:71 It is good for me that I have been afflicted; that I might learn thy statutes.

Psa 119:72 The law of thy mouth is better unto me than thousands of gold and silver.

Psa 119:73 Thy hands have made me and fashioned me: give me understanding, that I may learn thy commandments.

7. Their error, manifesting itself in "no doctrine," is made clear in Hos 4:6-7.

Hos 4:6 My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children.

Hos 4:7 As they were increased, so they sinned against me: therefore will I change their glory into shame.

8. Let me give you an expanded translation of Zec 1:5-6.

#### Expanded Translation

Zec 1:5 Where are the prophets and your forefathers now? Are they alive and the answer is yes. 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.

9. Now let's see what we can learn from Zec 1:7-8.

#### KJV

Zec 1:7 Upon the four and twentieth day of the eleventh (Jan.) month, which is the month Sebat, in the second year of Darius, came the word of the LORD unto Zechariah, the son of Berechiah, the son of Iddo the prophet, saying,

Zec 1:8 I saw by night and behold a man riding upon a red horse and he stood among the myrtle trees that were in the bottom and behind him were there red horses speckled and white.

#### NIV

Zec 1:7 On the twenty-fourth day of the eleventh month, the month of Shebat, in the second year of Darius, the word of the LORD came to the prophet Zechariah son of Berechiah, the son of Iddo.

Zec 1:8 During the night I had a vision-- and there before me was a man riding a red horse! He was standing among the myrtle trees in a ravine. Behind him were red, brown and white horses.

#### Principles:

1. After the introduction of the verse found in Zec 1:1-6, we find a series of eight night visions. (Zec 1:7-6:8)

2. All of these visions have the same scope and thrust, they provide near term application to those in the land but, of far greater gravity, the visions speak to the time of the Second Advent.

3. The visions therefore bridge the centuries and extend to the period of the restoration of the Kingdom to Israel; something that was anticipated by Israel. Acts 1:6

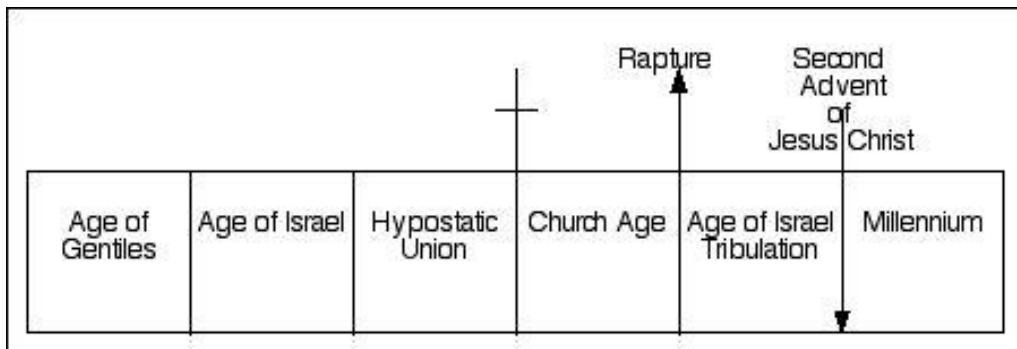
Written c. A.D. 33

Acts 1:4 On one occasion, while he was eating with them, he gave them this command: "Do not leave Jerusalem, but wait for the gift my Father promised, which you have heard me speak about."

Acts 1:5 For John baptized with water, but in a few days you will be baptized with the Holy Spirit."

Acts 1:6 So when they met together, they asked him, "Lord, are you at this time going to restore the kingdom to Israel?"

Acts 1:7 He said to them: "It is not for you to know the times or dates the Father has set by his own authority.



Written c. A.D. 50

1Th 4:13 But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.

1Th 4:14 For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

1Th 4:15 For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.

1Th 4:16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

1Th 4:17 Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

1Th 4:18 Wherefore comfort one another with these words.

1Th 5:1 But of the times and the seasons, brethren, ye have no need that I write unto you.

1Th 5:2 For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.

4. The eight visions, all of which appeared in one night, point to the ultimate in Jewish hope and Jewish eschatology although the visions also have an immediate and significant ministry of consolation and encouragement to the poor and feeble remnant of Zechariah's day.

5. For those struggling to establish themselves in a ruined city under a gentile King, these visions promise a minor fulfillment in the prophet's day.

6. The major fulfillment, however, is future and awaits the end of the times of the gentiles and the Second Advent when Christ will return, destroy the Satanic world system and establish His Kingdom.

7. The time of Zechariah's vision is established in verse seven.

Zec 1:7 Upon the four and twentieth day (24th day) of the eleventh month (January), which is the month Sebat, in the second year of Darius (c. 520), came the word of the LORD unto Zechariah, the son of Berechiah, the son (grandson) of Iddo the prophet, saying,

8. The key person and imagery of the vision are set forth and identified in the first half of verse eight.

Zec 1:8 During the night I had a vision-- and there before me was a man riding a red horse! He was standing among the myrtle trees in a ravine. Behind him were red, brown and white horses.

9. The place of what is seen and the supporting cast is set forth in the last half of verse eight.

Zec 1:8 During the night I had a vision-- and there before me was a man riding a red horse! He was standing among the myrtle trees in a ravine. Behind him were red, brown and white horses.

10. In contrast to the notation of time found in Zec 1:1 where we had a year and month specified, in verse seven we have even the day of the month provided.

Zec 1:1 In the eighth month, in the second year of Darius, came the word of the LORD unto Zechariah, the son of Berechiah, the son of Iddo the prophet, saying,

11. Thus the visions were given approximately three months after Zechariah's opening sermon in which he urged repentance.

Zec 1:7 Upon the four and twentieth day of the eleventh month, which is the month Sebat, in the second year of Darius, came the word of the LORD unto Zechariah, the son of Berechiah, the son of Iddo the prophet, saying,

12. The 24th day was significant for several reasons, on that day five months before, work on "the house of the Lord was resumed" (Hag 1:14, 15; and 2:18).

Hag 1:14 So the LORD stirred up the spirit of Zerubbabel son of Shealtiel, governor of Judah, and the spirit of Joshua son of Jehozadak, the high priest, and the spirit of the whole remnant of the people. They came and began to work on the house of the LORD Almighty, their God,

Hag 1:15 on the twenty-fourth day of the sixth month in the second year of King Darius.

Hag 2:18 From this day on, from this twenty-fourth day of the ninth month, give careful thought to the day when the foundation of the LORD'S temple was laid. Give careful thought:

13. Also on that day two months previously Haggai had delivered a stern rebuke to the priests and the people for their conduct (Hag 2:10-17).

Hag 2:10 On the twenty-fourth day of the ninth month, in the second year of Darius, the word of the LORD came to the prophet Haggai:

Hag 2:11 "This is what the LORD Almighty says: Ask the priests what the law says:

Hag 2:12 If a person carries consecrated meat in the fold of his garment, and that fold touches some bread or stew, some wine, oil or other food, does it become consecrated?"" The priests answered, "No."

Hag 2:13 Then Haggai said, "If a person defiled by contact with a dead body touches one of these things, does it become defiled?" "Yes," the priests replied, "it becomes defiled."

Hag 2:14 Then Haggai said, "'So it is with this people and this nation in my sight,' declares the LORD. 'Whatever they do and whatever they offer there is defiled.'

Hag 2:15 "'Now give careful thought to this from this day on--consider how things were before one stone was laid on another in the LORD'S temple.

Hag 2:16 When anyone came to a heap of twenty measures, there were only ten. When anyone went to a wine vat to draw fifty measures, there were only twenty.

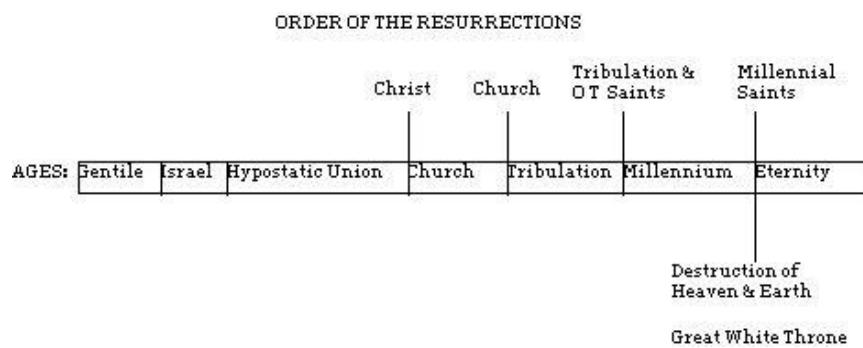
Hag 2:17 I struck all the work of your hands with blight, mildew and hail, yet you did not turn to me,' declares the LORD.

14. Haggai had received the far-reaching revelation of the destruction of the Gentile world power just before the establishment of the millennial rule of the greater Zerubbabel - The Messiah (Hag 2:20-23).

Hag 2:21 "Tell Zerubbabel governor of Judah that I will shake the heavens and the earth.

Hag 2:22 I will overturn royal thrones and shatter the power of the foreign kingdoms. I will overthrow chariots and their drivers; horses and their riders will fall, each by the sword of his brother.

Hag 2:23 "'On that day,' declares the LORD Almighty, 'I will take you, my servant Zerubbabel son of Shealtiel,' declares the LORD, 'and I will make you like my signet ring, for I have chosen you,' declares the LORD Almighty."



15. The day therefore was important because it was specially selected for the important prophetic disclosures contained in the eight visions.

16. The vehicle of the revelation was not a dream but a night vision. Zechariah is awake when he sees and hears the prophecy.

17. He understands the spiritual communications through the medium of his alerted and awakened physical senses.

18. I saw is the Kal perfect of Raah; Zechariah saw, he did not dream. The importance of what is seen is clear given the use of Hinneh, an interjective particle, translated "behold."

## End Lesson

Zechariah Lesson 7

6-4-2003

1. Last week I taught Zec 1:5-6. When time expired we were in the process of analyzing Zec 1:7-8.

2. I want to review some of that learned and then continue with our analysis of Zec 1:7-8 but first an expanded translation of Zec 1:1-6.

Zec 1:1 In November of 520 during the second year of Darius the Great, a great, the 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? Are they alive and the answer is yes. 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."

## HELPFUL CHRONOLOGIES

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

3. God out from His grace raised up Zechariah to urge the completion of the Temple, but this was not all he taught.
4. Both Zechariah, and his contemporary prophet, Haggai, taught of the glory of the presence of the Lord Jesus Christ, the future establishment of God's earthly kingdom, the judgment of God on ungodly world powers and the blessing awaiting the nations that will return to God.
5. As we earlier noted Haggai and Zechariah abound in similarities.
6. By God providing similar messages from two prophets the importance of obeying is emphasized.
7. The result of obedience is blessing and the result of disobedience is discipline.
8. The two prophets cried out to post-exilic Israel not to follow the error of their forefathers but rather they were urged to follow God's protocol plan.
9. Their forefathers did not listen to their prophets, just as today people do not listen to the more sure prophecy of the Word of God taught by God ordained pastor-teachers.
10. In verses five and six Zechariah warns his generation of the dangers of disobeying God.

11. He reminds them of their ancestor's disobedience and how it took severe and traumatic discipline to get them to "repent," and return to doctrine.

12. The good news teaches Zechariah, is that they did return and though in the main they failed in time they will as believing Jews be brought back to rule with Christ at His Second Advent.

Zec 1:5 Where are your forefathers now? And the prophets, do they live forever?

Zec 1:6 But did not my words and my decrees, which I commanded my servants the prophets, overtake your forefathers? "Then they repented and said, 'The LORD Almighty has done to us what our ways and practices deserve, just as he determined to do."

13. Israel will have their resurrection as Daniel had earlier made clear.

Dan 12:1 "At that time Michael, the great prince who protects your people, will arise. There will be a time of distress such as has not happened from the beginning of nations until then. But at that time your people--everyone whose name is found written in the book-- will be delivered.

Dan 12:2 Multitudes who sleep in the dust of the earth will awake: some to everlasting life, others to shame and everlasting contempt.

Dan 12:3 Those who are wise will shine like the brightness of the heavens, and those who lead many to righteousness, like the stars for ever and ever.

Dan 12:4 But you, Daniel, close up and seal the words of the scroll until the time of the end ..."

14. Now let's see what we can learn from Zec 1:7-8.

KJV

Zec 1:7 Upon the four and twentieth day of the eleventh (January) month, which is the month Sebat, in the second year of Darius, came the word of the LORD unto Zechariah, the son of Berechiah, the son of Iddo the prophet, saying,

Zec 1:8 I saw by night and behold a man riding upon a red horse and he stood among the myrtle trees that were in the bottom; and behind him there were red horses, speckled and white.

NIV

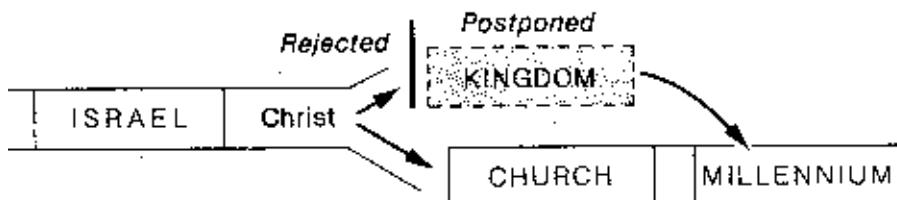
Zec 1:7 On the twenty-fourth day of the eleventh month, the month of Shebat, in the second year of Darius, the word of the LORD came to the prophet Zechariah son of Berekiah, the son of Iddo.

Zec 1:8 During the night I had a vision-- and there before me was a man riding a red horse! He was standing among the myrtle trees in a ravine. Behind him were red, brown and white horses.

Principles:

1. After the introduction of the verse found in Zec 1:1-6, we find a series of eight night visions. (Zec 1:7-6:8)

2. All of these visions have the same scope and thrust, they provide near term application to those in the land but, of far greater gravity, the visions speak to the time of the Second Advent as we know it but to Zechariah's peers it would have simply been His Advent.



3. The visions therefore bridge the centuries and extend to the period of the restoration of the Kingdom to Israel; something that was anticipated by Israel. =

4. The eight visions, all of which appeared in one night, point to the ultimate in Jewish hope and Jewish eschatology although the visions also have an immediate and significant ministry of consolation and encouragement to the poor and feeble remnant of Zechariah's day.

5. For those struggling to establish themselves in a ruined city under a gentile King, these visions promise a near fulfillment in the prophet's day: protection as they worked on first the Temple, protection later as they restore the city itself and as the years passed the future protection of a remnant.

6. The far term fulfillment, however, is future and awaits the Second Advent when Christ will return to destroy the Satanic world system and establish His Kingdom.

7. The time of Zechariah's vision is established in verse seven.

Zec 1:7 Upon the four and twentieth day (24th day) of the eleventh month (Jan.), which is the month Sebat, in the second year of Darius (c. 520), came the word of the LORD unto Zechariah, the son of Berechiah, the son (grandson) of Iddo the prophet, saying,

8. The key person and imagery of the vision are set forth and identified in the first half of verse eight.

Zec 1:8 During the night I had a vision-- and there before me was a man riding a red horse! He was standing among the myrtle trees in a ravine. Behind him were red, brown and white horses.

9. The place of what is seen and the supporting cast is set forth in the last half of verse eight.

10. In contrast to the notation of time found in Zec 1:1 where we had a year and month specified, in verse seven we have even the day of the month provided.

Zec 1:1 In the eighth month, in the second year of Darius, came the word of the LORD unto Zechariah, the son of Berechiah, the son of Iddo the prophet, saying,

11. Thus the visions were given approximately three months after Zechariah's opening sermon in which he urged repentance.

Zec 1:7 Upon the four and twentieth day of the eleventh month, which is the month Sebat, in the second year of Darius, came the word of the LORD unto Zechariah, the son of Berechiah, the son of Iddo the prophet, saying,

12. The 24th day was significant for several reasons: on that day five months before, work on "the house of the Lord was resumed" (Hag 1:14-15); also on that day two months previously Haggai had delivered a stern rebuke to the priests and the people for their conduct (Hag 2:10-18); further, on that day, Haggai had received the far-reaching prophecy of the destruction of Gentile power just before the establishment of the millennial rule of the greater Zerubbabel - The Messiah (Hag 2:20-23).

13. The day therefore was also important because it was specially selected for the important prophetic disclosures contained in the eight visions.

14. The vehicle of the revelation was not a dream but a night vision. Zechariah is awake when he sees and hears the prophecy.

15. The most important thing seen comes out in the Hebrew syntax. It is the rider of the red horse. As you can see from both the KJV and NIV, the red horse has a rider.

Zec 1:8 During the night I had a vision-- and there before me was a man riding a red horse! He was standing among the myrtle trees in a ravine. Behind him were red, brown and white horses.

16. The Hebrew tells us the horses behind the red horse also have riders. The Hebrew stresses the subordination of the three riders sitting upon their mounts behind the Lord Jesus.

17. All four horses are said to be standing (a Kal participle of Amad) in the middle of a ravine grown up with myrtle trees.

18. The Lord Jesus is not alone; there are other riders in the ravine amidst the myrtle trees.

19. Merrill F. Unger writes in his book Zechariah Prophet of Messiah's Glory, "The syntax stresses the preeminently significant person was the red horse rider, who is to be carefully distinguished from the other riders, but in a sense one with them."

20. The rider on the first red horse mentioned is Jesus Christ, a Theophany, and the other riders on the other horses are angelic reconnoiterers serving the Lord. The color of the Lord's horse is a given and its symbolism will later be made clear.

End Lesson Taught 6-4-2003

Zechariah Lesson 8

6-11-2003

1. Last week I taught Zec 1:7. When time expired we were in the process of analyzing Zec 1:8.

2. I want to review some of that learned and then continue with our analysis of verse eight but first an expanded translation of Zec 1:1-7.

Zec 1:1 In November of 520 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, the word of the Lord came to the prophet - priest Zechariah son of Berekiyah and grandson of Iddo.

3. Now let's continue with our analysis of Zec 1:8.

KJV

Zec 1:8 I saw by night and behold a man riding upon a red horse and he stood among the myrtle trees that were in the bottom; and behind him were there red horses speckled and white.

NIV

Zec 1:8 During the night I had a vision-- and there before me was a man riding a red horse! He was standing among the myrtle trees in a ravine. Behind him were red, brown and white horses.

Principles:

1. After the introduction of the verse found in Zec 1:1-6, we find a series of eight night visions. (Zec 1:7-6:8)
2. All of these visions have the same scope and thrust, they provide near term application to those in the land but, of far greater gravity, the visions speak to the time of the Second Advent as we know it but to Zechariah's peers it would have simply been His Advent.

GENTILES				ISRAEL	KINGDOM
Positive Volition	Negative Volition	Noah's Family	Jewish Patriarchs	Jewish Client Nation	
Creation of man	Fall of Adam	Flood	Abraham	Moses and the Exodus	Birth of Christ

3. The visions therefore bridge the centuries and extend to the period of the restoration of the Kingdom to Israel; something that was anticipated by Israel.

4. The eight visions, all of which appeared in one night, point to the ultimate in Jewish hope although the visions also have an immediate and significant ministry of consolation and encouragement to the poor and feeble remnant of Zechariah's day.

5. These visions therefore promise three fulfillments:

5.1 protection as they work on first the Temple and later as they restore the city itself and

5.2 as the years pass, a protection of the remnant,

5.3 and an eschatological one when the Lord returns.

6. The far term fulfillment, however, is future and awaits the end of the times of the gentiles when Christ will return, destroy the Satanic world system and establish His Kingdom.

7. The time of Zechariah's vision is established in verse seven, the 24th day of January c. 520.

8. The Key person and imagery of the vision are set forth and identified in the first half of verse eight.

Zec 1:8 During the night I had a vision-- and there before me was a man riding a red horse! He was standing among the myrtle trees in a ravine. Behind him were red, brown and white horses.

9. The place of what is seen and the supporting cast is set forth in the last half of verse eight.

Zec 1:8 During the night I had a vision-- and there before me was a man riding a red horse! He was standing among the myrtle trees in a ravine. Behind him were red, brown and white horses.

10. The 24th day was significant for several reasons: on that day five months before, work on "the house of the Lord was resumed" (Hag 1:14-15); also on that day two months previously Haggai had delivered a stern rebuke to the priests and the people for their conduct (Hag 2:10-18); further, on that day, Haggai had received the far-reaching prophecy of the destruction of Gentile power just before the establishment of the millennial rule of the greater Zerubbabel - The Messiah (Hag 2:20-23).

11. The day therefore was also important because it was specially selected for the important prophetic disclosures contained in the eight visions.

12. The vehicle of the revelation was not a dream but a night vision. Zechariah is awake when he sees and hears the prophecy.

13. The most important thing seen comes out in the Hebrew syntax. It is the rider of the red horse. As you can see from both the KJV and NIV, the red horse has a rider.

14. The Hebrew tells us the horses behind the red horse also have riders. The Hebrew stresses the subordination of the three riders sitting upon their mounts behind the Lord Jesus.

15. All the horses are said to be standing (a Kal participle of Amad) in the middle of a ravine grown up with myrtle trees.

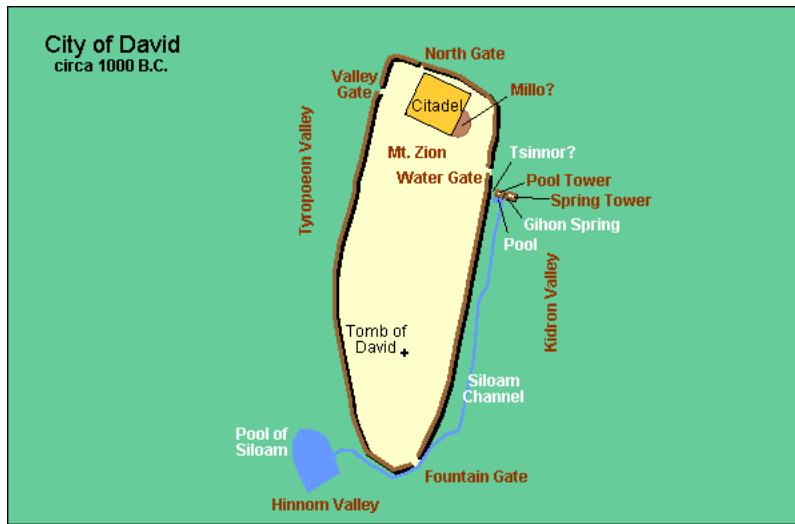
16. The Lord Jesus is not alone, there are other riders in the ravine amidst the myrtle trees.

17. Merrill F. Unger writes in his book Zechariah Prophet of Messiah's Glory, "The syntax stresses the preeminently significant person was the red horse rider, who is to be carefully distinguished from the other riders, but in a sense one with them."

18. The rider on the first red horse mentioned is Jesus Christ, a Theophany, and the other riders on the other horses are angelic reconnoiterers serving the Lord. The color of the Lord's horse is a given and its symbolism as we shall see later will also be clear.

19. The ravine populated with myrtle trees is Israel. The scene portrays a time of protection, not only for Israel of 520, but also for Israel when Jesus the Messiah King returns at His Second Advent.

20. The Christ with His angelic army is in the wings watching and waiting but perhaps more importantly Christ and His forces are with them. The ravine would seem to be the Kidron Valley where Christ and His army observe Jerusalem and the activities taking place.



21. The color of the "speckled" horse is problematic. The Hebrew word Saraq simply means "that intertwined" thus even a paint or appaloosa might be accurate.

22. Unger has concluded the second horse to be a sorrel with dappled white markings. Thieme likes a bay with white markings.

22.1 The color of the first and third horses is without question; the first is red, like the Lord's horse and the second a solid white. So we have a red, a multicolored and a white horse in a ravine abounding in myrtle trees.

23. We will learn more of the meaning of all of this later. Let me give you an expanded translation of verse eight.

#### Expanded Translation

Zec 1:8 It was night when he had a vision; he saw a man, the Lord Jesus Christ riding 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.

Now let's see what we can learn from Zec 1:9.

KJV

Zec 1:9 Then said I, O my lord, what are these? And the angel that talked with me said unto me, I will shew thee what these be.

NIV

Zec 1:9 I asked "What are these my lord" The angel \who was talking with me answered, "I will show you what they are."

Working Translation:

Zec 1:9 And then I said, "my Lord what is the meaning of this vision," and the angel who spoke with me said, "I will show you the meaning of this vision."

Principles:

1. The young Zechariah now asks "what are these my lord?" Appearing now for the first time in this context is the interpreting angel.
2. The angel is said to be speaking (a Kal participle of Davar) with Zechariah; given the preposition preceding the verb, what we find communicated is a personal and intimate heart-to-heart conversation.
3. Unger again writes, "The red horse rider was an angel in human form, yet not merely an angel since He is clearly differentiated from the other angelic riders. He is emphatically presented while they are presented only by implication."
4. The time is 520; suddenly in the night eight visions appear to Zechariah. These are not as noted dreams but wide awake visions seen by the prophet.
5. The importance and emphasis in the first vision is the "man" on the red horse.
6. According to Col. R. B. Thieme there are a company of horses with riders in the background; Unger and others beg to differ opting for three horsemen, but all agree there are at least men in the background sitting upon horses.
  - 6.1 The best interpretation would seem to be: the Rider on the Red Horse represents the Christ, the other horsemen represent myriad of angels who will serve the Lord by providing peace and stability over Judah for more than 120 years, in which time the Temple and city will be rebuilt and later they will serve to shake the heavens and the earth in the latter days when Israel is delivered and established in their land.

7. The horsemen in the background then are angelic messengers who are subordinate to the Red Horse Rider, the Lord Jesus Christ. The Rider on the Red Horse will later be called Jehovah.

7.1 There can be little doubt the Rider on the red horse is a Theophany as both Unger and Thieme agree.

8. The supporting horsemen are ready and willing to serve when called upon. They are ministering spirits; i.e., elect angels, part of the army of the Lord. Heb 1:13-14

Heb 1:13 But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?

Heb 1:14 Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

9. The Red Horse Rider possesses authoritative dignity in that the other two will report to him, not unlike Num 22:23; Jdg 6:12 and 13:20. In these three anecdotes we find similarity - A Theophany with a supporting cast.

### Balaam

Num 22:23 When the donkey saw the angel of the LORD standing in the road with a drawn sword in his hand, she turned off the road into a field. Balaam beat her to get her back on the road.

Num 22:24 Then the angel of the LORD stood in a narrow path between two vineyards, with walls on both sides.

Num 22:25 When the donkey saw the angel of the LORD, she pressed close to the wall, crushing Balaam's foot against it. So he beat her again.

Num 22:26 Then the angel of the LORD moved on ahead and stood in a narrow place where there was no room to turn, either to the right or to the left.

Num 22:27 When the donkey saw the angel of the LORD, she lay down under Balaam, and he was angry and beat her with his staff.

Num 22:28 Then the LORD opened the donkey's mouth, and she said to Balaam, "What have I done to you to make you beat me these three times?"

Num 22:29 Balaam answered the donkey, "You have made a fool of me! If I had a sword in my hand, I would kill you right now."

Num 22:30 The donkey said to Balaam, "Am I not your own donkey, which you have always ridden, to this day? Have I been in the habit of doing this to you?" "No," he said.

Num 22:31 Then the LORD opened Balaam's eyes, and he saw the angel of the LORD standing in the road with his sword drawn. So he bowed low and fell facedown.

Num 22:32 The angel of the LORD asked him, "Why have you beaten your donkey these three times? I have come here to oppose you because your path is a reckless one before me.

Num 22:33 The donkey saw me and turned away from me these three times. If she had not turned away, I would certainly have killed you by now, but I would have spared her."

Num 22:34 Balaam said to the angel of the LORD, "I have sinned. I did not realize you were standing in the road to oppose me. Now if you are displeased, I will go back."

### Gideon

Jdg 6:12 When the angel of the LORD appeared to Gideon, he said, "The LORD is with you, mighty warrior."

Jdg 6:13 "But sir," Gideon replied, "if the LORD is with us, why has all this happened to us? Where are all his wonders that our fathers told us about when they said, 'Did not the LORD bring us up out of Egypt?' But now the LORD has abandoned us and put us into the hand of Midian."

Jdg 6:14 The LORD turned to him and said, "Go in the strength you have and save Israel out of Midian's hand. Am I not sending you?"

Jdg 6:15 "But Lord," Gideon asked, "how can I save Israel? My clan is the weakest in Manasseh, and I am the least in my family" ...

Jdg 6:22 When Gideon realized that it was the angel of the LORD, he exclaimed, "Ah, Sovereign LORD! I have seen the angel of the LORD face to face!"

Jdg 6:23 But the LORD said to him, "Peace! Do not be afraid. You are not going to die."

### Manoah His Wife and Samson

Jdg 13:10 The woman hurried to tell her husband, "He's here! The man who appeared to me the other day!"

Jdg 13:11 Manoah got up and followed his wife. When he came to the man, he said, "Are you the one who talked to my wife?" "I am," he said.

Jdg 13:12 So Manoah asked him, "When your words are fulfilled, what is to be the rule for the boy's life and work?"

Jdg 13:13 The angel of the LORD answered, "Your wife must do all that I have told her.

Jdg 13:14 She must not eat anything that comes from the grapevine, nor drink any wine or other fermented drink nor eat anything unclean. She must do everything I have commanded her."

Jdg 13:15 Manoah said to the angel of the LORD, "We would like you to stay until we prepare a young goat for you."

Jdg 13:16 The angel of the LORD replied, "Even though you detain me, I will not eat any of your food. But if you prepare a burnt offering, offer it to the LORD." (Manoah did not realize that it was the angel of the LORD.)

Jdg 13:17 Then Manoah inquired of the angel of the LORD, "What is your name, so that we may honor you when your word comes true?"

Jdg 13:18 He replied, "Why do you ask my name? It is beyond understanding."

Jdg 13:19 Then Manoah took a young goat, together with the grain offering, and sacrificed it on a rock to the LORD. And the LORD did an amazing thing while Manoah and his wife watched:

Jdg 13:20 As the flame blazed up from the altar toward heaven, the angel of the LORD ascended in the flame. Seeing this, Manoah and his wife fell with their faces to the ground.

Jdg 13:21 When the angel of the LORD did not show himself again to Manoah and his wife, Manoah realized that it was the angel of the LORD.

Jdg 13:22 "We are doomed to die!" he said to his wife. "We have seen God!"

Jdg 13:23 But his wife answered, "If the LORD had meant to kill us, he would not have accepted a burnt offering and grain offering from our hands, nor shown us all these things or now told us this."

Jdg 13:24 The woman gave birth to a boy and named him Samson. He grew and the LORD blessed him,

End Lesson Taught 6-12-2003

1. Last week I taught Zec 1:8. When time expired we were in the process of analyzing Zec 1:9.

2. I want to review some of that learned and then continue with our analysis of verse nine but first an expanded translation of Zec 1:1-8.

Zec 1:1 In November of 520 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 Berekiyah 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 the word of the Lord came to the prophet - priest Zechariah son of Berekiyah and grandson of Iddo.

Zec 1:8 It was night when he had a vision; he saw a man, the Lord Jesus Christ riding 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.

Now let's continue with our study of Zec 1:9.

KJV

Zec 1:9 Then said I, O my lord, what are these? And the angel that talked with me said unto me, I will shew thee what these be.

NIV

Zec 1:9 I asked, "What are these, my lord?" The angel who was talking with me answered, "I will show you what they are."

A Working Translation:

Zec 1:9 And then I said, "my Lord what is the meaning of this vision," and the angel who spoke with me said, "I will show you the meaning of this vision."

Principles:

1. The young Zechariah now asks "what are these my lord?" Appearing now for the first time in this context is the interpreting angel.
2. The angel is said to be speaking with Zechariah; given the preposition preceding the verb, what we find communicated is a personal and intimate heart-to-heart conversation.
3. The time is c. 520; suddenly in the night-eight visions appear to Zechariah. These are not as noted dreams but wide awake visions seen by the prophet.
4. The importance and emphasis in the first vision is the "man" on the red horse.
5. The rider on the Red Horse represents Christ, the riders on the red, speckled and white horses represent myriad of angels who will serve the Lord by providing peace and stability over Judah for more than 120 years, in which time the Temple and city will be rebuilt and later they will serve to shake the heavens and the earth in the latter days when Israel is delivered and established in their land.
6. The horsemen in the background then are angelic messengers who are subordinate to the Red Horse Rider, the Lord Jesus Christ.
  - 6.1 There can be little doubt the Rider on the red horse is a Theophany as both Unger and Thieme agree.
7. The supporting horsemen are ready and willing to serve when called upon. They are ministering spirits; i.e., elect angels, part of the army of the Lord. Heb 1: 13-14

Heb 1:13 But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?

Heb 1:14 Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

8. The Red Horse Rider is a Theophany, He is The Angel of the Lord, not unlike what we saw last week when I reviewed Balaam, Gideon and Manoah's encounter with what they declared to be "The Angel of the Lord."

9. Now let's see what we can learn of the symbolism of our Lord riding a red horse.

10. Red speaks of blood, carnage and war. Rev 19:11-17; Isa 63:1-6

Rev 19:11 I saw heaven standing open and there before me was a white horse, whose rider is called Faithful and True. With justice he judges and makes war.

Rev 19:12 His eyes are like blazing fire, and on his head are many crowns. He has a name written on him that no one knows but he himself.

Rev 19:13 He is dressed in a robe dipped in blood, and his name is the Word of God.

Rev 19:14 The armies of heaven were following him, riding on white horses and dressed in fine linen, white and clean.

Rev 19:15 Out of his mouth comes a sharp sword with which to strike down the nations. "He will rule them with an iron scepter." He treads the winepress of the fury of the wrath of God Almighty.

Rev 19:16 On his robe and on his thigh he has this name written: KING OF KINGS AND LORD OF LORDS.

Rev 19:17 And I saw an angel standing in the sun, who cried in a loud voice to all the birds flying in midair, "Come, gather together for the great supper of God,

Isa 63:1 Who is this that cometh from Edom, with dyed garments from Bozrah (ancient capital of Edom located 18 miles SE of Dead Sea)? this that is glorious in his apparel, traveling in the greatness of his strength? I that speak in righteousness, mighty to save.

Isa 63:2 Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine vat?

Isa 63:3 I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment.

Isa 63:4 For the day of vengeance is in mine heart, and the year of my redeemed is come.

Isa 63:5 And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me.

Isa 63:6 And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth.

11. Before we look at verse ten where the Lord Jesus on the Red Horse tells us of the mission of the supporting horsemen, I want to give you an expanded translation of verse nine.

12. Let me give you an expanded translation.

Expanded Translation:

Zec 1:9 And then I said to the interpreting angel, "what is the meaning of what I have just seen?" and my Lord the angel who spoke with me said, "Be patient I am going to show you the meaning of the vision."

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

KJV

Zec 1:10 And the man that stood among the myrtle trees answered and said, These are they whom the LORD hath sent to walk to and fro through the earth.

NIV

Zec 1:10 Then the man standing among the myrtle trees explained, "They are the ones the LORD has sent to go receive the action of being sent to march, to scout throughout the earth."

Working Translation

Zec 1:10 And the Man who stood between the myrtles answered and said "these are the ones whom the Lord has sent to walk upon the earth."

Principles:

1. The reconnoiterers under the direction of the Lord will spy out the land from time to time and report back what they find.
2. If there is a problem adversely affecting the course of human events as proscribed by God's divine decrees, then immediate remedial action will be taken.
3. These things are designed not only for the people of Zechariah's day but they should be just as comforting for us.
4. The Red Horse Rider is seen as the overseer and intercessor throughout the centuries for Israel's welfare; it is He who has comforted and protected them in times of their humiliation and suffering - even as we see occurring today.
  - 4.1 He will keep a remnant alive so that He may deliver them just prior to the establishment of His Kingdom.
5. As Revelation chapters five through nineteen make clear, so also Haggai and Zechariah make clear there will be a time when God will avenge His people.

Hag 2:21 "Tell Zerubbabel governor of Judah that I will shake the heavens and the earth.

Hag 2:22 I will overturn royal thrones and shatter the power of the foreign kingdoms. I will overthrow chariots and their drivers; horses and their riders will fall, each by the sword of his brother.

Hag 2:23 "'On that day,' declares the LORD Almighty, 'I will take you, my servant Zerubbabel son of Shealtiel,' declares the LORD, 'and I will make you like my signet ring, for I have chosen you,' declares the LORD Almighty."

Zec 1:16 "Therefore, this is what the LORD says: 'I will return to Jerusalem with mercy, and there my house will be rebuilt. And the measuring line will be stretched out over Jerusalem,' declares the LORD Almighty.

Zec 1:17 "Proclaim further: This is what the LORD Almighty says: 'My towns will again overflow with prosperity, and the LORD will again comfort Zion and choose Jerusalem.'"

Zec 1:18 Then I looked up-- and there before me were four horns!

Zec 1:19 I asked the angel who was speaking to me, "What are these?" He answered me, "These are the horns that scattered Judah, Israel and Jerusalem."

Zec 1:20 Then the LORD showed me four craftsmen.

Zec 1:21 I asked, "What are these coming to do?" He answered, "These are the horns that scattered Judah so that no one could raise his head, but the craftsmen have come to terrify them and throw down these horns of the nations who lifted up their horns against the land of Judah to scatter its people."

6. The meaning of the colors of the horses upon which the angels ride:

6.1 red would seem to teach there will be times when God's angelic army must shed the blood of certain nations who abuse His people; He will not permit the eradication of the remnant,

6.2 speckled would seem to speak to the varied missions of judgment and mercy for Israel in order to maintain the will of God and

6.3 white, like the white horse ridden by the Lord Jesus at His Second Advent would seem to signify victory.

Rev 19:11 And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war ...

Rev 19:15 And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God

Rev 19:19 And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.

Rev 19:20 And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

Rev 19:21 And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.

Rev 20:1 And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

Rev 20:2 And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,

Rev 20:3 And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

7. Now let's look at the meaning of the myrtle trees in the midst of which the horsemen sit:

7.1 The myrtle tree is a hearty tree which is difficult to kill and one which seems to prosper under adversity; even when its roots are chopped.

7.2 When properly watered this indigenous tree in the middle east grows strong, tall and produces copious flowers and edible berries.

7.3 The tree represents Israel which, like us, is not unlike the myrtle. Suffering and the water of the Word are needed if we are to prosper and grow spiritually.

7.4 Isaiah in a millennial context refers to the myrtle tree as one of the choice plants of the land.

Isa 41:19 I will put in the desert the cedar and the acacia, the myrtle and the olive. I will set pines in the wasteland, the fir and the cypress together,

Isa 55:13 Instead of the thornbush will grow the pine tree, and instead of briars the myrtle will grow. This will be for the LORD'S renown, for an everlasting sign, which will not be destroyed."

7.5 Myrtle branches together with the palm and willow twigs were used in the ritual of constructing booths in celebration of the Feast of Tabernacles.

Neh 8:14 They found written in the Law, which the LORD had commanded through Moses, that the Israelites were to live in booths during the feast of the seventh month

Neh 8:15 and that they should proclaim this word and spread it throughout their towns and in Jerusalem: "Go out into the hill country and bring back branches from olive and wild olive trees, and from myrtles, palms and shade trees, to make booths"-- as it is written.

Lev 23:34 "Say to the Israelites: 'On the fifteenth day of the seventh month the LORD'S Feast of Tabernacles begins, and it lasts for seven days.

7.6 Hadassah, is the Jewish form of the name Esther (Est 2:7); it marks the occurrence of the word "Myrtle" as a proper name; such proper name must have been popular in Israel.

Est 2:7 And he brought up Hadassah, that is, Esther, his uncle's daughter: for she had neither father nor mother, and the maid was fair and beautiful; whom Mordecai, when her father and mother were dead, took for his own daughter.

Est 2:8 So it came to pass, when the king's commandment and his decree was heard, and when many maidens were gathered together unto Shushan the palace, to the custody of Hegai, that Esther was brought also unto the king's house, to the custody of Hegai, keeper of the women.

7.7 The myrtle trees (symbolizing Israel) are said to be in the bottom (vs.8).

Zec 1:8 During the night I had a vision-- and there before me was a man riding a red horse! He was standing among the myrtle trees in a ravine. Behind him were red, brown and white horses.

8. Now let's see what we can determine of the symbolism of "the ravine."

8.1 The Hebrew word is Metsulah, "a deep place" or "glen" or a "low ravine," from the root Tsul - the cognate Tsolal was employed of sinking in the water:

Exo 15:10 Thou didst blow with thy wind, the sea covered them: they sank as lead in the mighty waters.

8.2 The noun Tsulah means "the depth of the sea" or "abyss" (Isa 44:27).

Isa 44:26 That confirmeth the word of his servant, and performeth the counsel of his messengers; that saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built, and I will raise up the decayed places thereof:

Isa 44:27 That saith to the deep, Be dry, and I will dry up thy rivers:

Isa 44:28 That saith of Cyrus, He is my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid.

8.3 The bottom or deep glen is used to describe the condition of Israel under gentile domination. The deep describes Israel from Nebuchadnezzar's day, 606 until a future time when gentile power shall be destroyed at Christ's Second Advent.

9. Zechariah is told the horseman in the ravine amidst the myrtle trees are a reconnaissance unit walking up and down on planet earth.

10. Unger writes of the verb Halak "it is here used of walking in the sense of a military unit with the significance of "patrolling," "making a careful military survey" or "reconnoitering, with the purpose of ascertaining the exact state of anything militarily significant."

11. Before we look at the result of the reconnaissance, let me give you an expanded translation of Zec 1:9-10.

Expanded Translation:

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."

Now let's see what we can learn from Zec 1:11

KJV

Zec 1:11 And they answered the angel of the LORD that stood among the myrtle trees and said, "We have walked to and fro through the earth and, behold all the earth sitteth still, and is at rest."

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."

End Lesson Taught 6-18-2003

Zechariah Lesson 10

6-25-2003

1. Last week I taught Zec 1:9 and 10. When time expired we had just begun to analyze Zec 1:11.

2. I want to review some of that learned and then continue with our analysis of verse eleven but first an expanded translation of Zec 1:1-10.

Zec 1:1 In November of 520 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 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 riding 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 are they doing there?" The angel answered, "I am going to show you who they are and just what is their job."

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 the general condition of the planet."

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

KJV

Zec 1:11 And they answered the angel of the LORD that stood among the myrtle trees and said We have walked to and fro through the earth and, behold all the earth sitteth still, and is at rest

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. The earth is said to be at peace, at rest and sitting "relaxedly."
3. Israel since the day of David and Solomon has not been an "international power."
4. They expect to be "the international power" when the Messiah comes and for those just returning from exile it was of special concern. When will it happen was a logical question?
5. Though rulers like Nebuchadnezzar (606-562), Darius the Mede (539-520), Darius the Great (522-486) and Cyrus (549-530) were from all indication believers, they were still Gentile rulers.
6. Certain rulers like Alexander (336-323) were kind in a general sense to Jews both in and out of the land but his successors like Antiochus IV (175-163) abused them "big time."
- 6.1 Daniel predicted what would happen to Israel from c. 539 to c. 163. This the great prophet did in Dan 11:1-35.

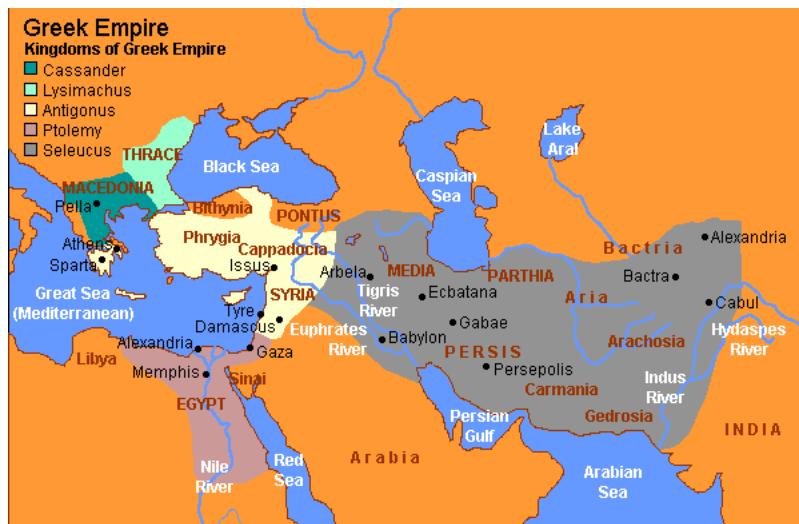
## 6.2 Let me give you an expanded translation of Dan 11:1-35.

Dan 11:1 Gabriel began his lesson: "In the first year of Darius the Mede, I supported and protected him. I worked to get him to respect and foster your people Israel but

Dan 11:2 I have more to teach: Three more kings after Darius the Mede will appear in Persia (Cambyses 529-522, Pseudo-Smerdis 522-521 and Darius I 521-486 ) and then a fourth (Xerxes I 486-465) will be much richer and more powerful than all the others. When he reaches his zenith both in power and wealth, he will stir up all of Persia against the kingdom of Greece. He will authorize a military expedition (480 ) to attack both Macedonia and the city states of Achaia.

Dan 11:3 After the four Persian Kings, another king will appear, He, Alexander the Great, will consolidate all of Greece under His rule. Then he will move westward conquering Anatolia, Israel, Persia and India in twelve years.

Dan 11:4 Alexander will die precipitously at age 32. His heirs will be murdered and his Kingdom will be divided ultimately among Cassander, Lysimachus, Ptolemy and Seleucus. It will not go to his descendants, nor will the new Grecian hegemony have the power Alexander exercised.



Dan 11:5 Ptolemy ruling in Egypt will prosper and become militarily strong; Seleucus will join forces with him and together they will defeat Antigonus; later Seleucus will become stronger than Ptolemy ruling a vast Kingdom from Asia Minor to India.

Dan 11:6 After several years (in about 252) the daughter of the king of Egypt, Berenice, will be given in marriage to the king of Syria, Antiochus II Theos. Ptolemy II, King of Egypt will push the marriage in order to strengthen his ties with Syria.

He will offer his daughter to the already married Antiochus II. Neither the marriage nor the alliance will last. Ptolemy II will soon die and then a traumatic set of events will occur causing great harm to many in Antiochus' household.

Dan 11:7 Berenice's brother Ptolemy Euergetes will take over as King of Egypt. He will then attack Syria defeating the eastern forces of Seleucus Callinicus. Ptolemy by successfully defeating the eastern armies of Seleucus will acquire vast territories east of the Holy Land.

Dan 11:8 He will also seize their idols and their valuable articles of silver and gold and carry them off to Egypt.

Dan 11:9 In response, the king of the North, Seleucus Callinicus will invade Egypt but will suffer defeat and retreat to his own country.

Dan 11:10 The successors of Seleucus Callinicus, namely Seleucus III and later Antiochus the Great will prepare for war. Antiochus will lead a large army south putting the forces of Egypt into retreat. They will advance as far south as Gaza.

Dan 11:11 The Egyptian king, Ptolemy Philopator will bring up reinforcements and lead an army north to the border where he will engage and defeat Antiochus the Great.

Dan 11:12 When the battle ends Ptolemy Philopator instead of pursuing the Syrian army, will stop at the border. He will make no effort to finish the fight.

Dan 11:13 A successor to Seleucus, Antiochus the Great, will assemble another army much larger than the first; and after several years will attack and defeat Egypt.

Dan 11:14 The army of Antiochus will turn north into the Holy Land, where a Jewish rebellion against the Egyptian forces stationed in Jerusalem will occur. Philopator will be particularly surprised given the favorable treatment Egypt had afforded Israel. The occupation by the Syrians, particularly later by Antiochus IV, will prove traumatic for future Israel.

Dan 11:15 Much of the fighting will occur in the Holy Land where the forces of Egypt will be no match for the armies of Antiochus Epiphanes; the cities of Israel shall fall to Antiochus. A last ditch effort by three Egyptian armies to save the Syrian army of Scopas trapped in Sidon will prove unsuccessful.

Dan 11:16 Antiochus the Great will do as he pleases; neither the armies of Israel nor Egypt will be able to stand against him. Antiochus will become an absolute dictator in both Israel and Judea.

Dan 11:17 Feeling pressure from Rome Antiochus will offer his young daughter Cleopatra I in marriage to the new King of Egypt, Ptolemy V Epiphanes. The new King will be but seven years old and it will be Antiochus' intention to use the marriage to control his old adversary. Unfortunately Cleopatra will not cooperate; instead of siding with her father she will support the decisions of her husband.

Dan 11:18 Antiochus the Great then will make a terrible mistake by attacking Greece; the Romans under Scipio will resist his overtures and defeat his forces first at Thermopylae and then at Magnesia in Asia Minor.

Dan 11:19 After this defeat Antiochus will return to Syria where he will lead an expedition east to Elam; his forces will be defeated and he himself will be killed.

Dan 11:20 The successor to Antiochus the Great, Seleucus IV Philopator, in order to maintain his accustomed royal splendor will need revenue, so like all good politicians he will send out a tax collector. Soon however he will meet his demise but not in battle, he will instead be poisoned.

Dan 11:21 Seleucus IV will be succeeded by the contemptible Antiochus IV who though not in line for the throne will wrest it from its rightful heir. He will arrive in Antioch Syria posing as a representative of young Antiochus, son of Seleucus the IV, a mere infant, and Antiochus will take the throne by means of a series of deceitful intrigues.

Dan 11:22 Antiochus will put together a large army which he will use to defeat the remaining forces of Heliodorus and an expeditionary Egyptian force in Asia Minor. He will attack Egypt where he will gain additional territory to go with his conquest of Israel in the Holy Land. After taking over Israel he will murder the High Priest Onias.

Dan 11:23 Antiochus by defeating Egypt will be able to place his nephew Ptolemy Philometor on the throne and thus control much of Egypt."

Dan 11:24 The several kingdoms surrounding Syria will be lulled into military complacency, it is then A ḳntiochus will invade and defeat them; then he will distribute the spoils of victory among those who can best assist him. Antiochus IV will then plot the overthrow of Egypt.

Dan 11:25 With a large army he will attack Ptolemy Philometor, king of Egypt. Egypt will attempt to defend itself but will not be successful.

Dan 11:26 Many of those aligned with Egypt will refuse to help Ptolemy; even Rome will refuse to intervene.

Dan 11:27 Antiochus and Ptolemy VI Philometor will agree to sit down and discuss an armistice however neither King will intend to keep their agreements; their deceit though intricate and designed to support their purposes will be as a truth part of God's divine design for Israel.

Dan 11:28 After signing the treaty Antiochus will return home with great wealth, his heart however will be set against Israel. Antiochus on his way home will travel through the Holy Land, all the while plotting its destruction.

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.

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.

End Lesson Taught 6-25-2003

Zechariah Lesson 11

7-2-2003

1. Last week I taught in part Zec 1:11. When time expired has just given you several remarkable prophecies found in Dan 11:1-35.

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 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 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 riding 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 are they doing there?" The angel answered, "I am going to show you who they are and just what is their job."

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 the general condition of the planet."

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:
  - 5.1 Babylon was over Israel from 606 until 539.
  - 5.2 Persia was over Israel from 539 until about 330.
  - 5.3 Greece was over Israel from 330 until 163.
  - 5.4 Israel was an autonomous state from 163 to 60 .
  - 5.5 Rome was over Israel from 60 until A.D. 70 when the city and Temple was destroyed.

6. Certain rulers like Nebuchadnezzar, Cyrus and Alexander treated Israel with respect but others like Antiochus IV (175-163) 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 to c. 163. This the great prophet did in Dan 11:1-35.

10. In Dan 11:29-31 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.

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 considered Egypt a vassal state of Rome.

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

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

6. His 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. 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 and conceded 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 his 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, 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' 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 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 again 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

Zechariah Lesson 12

7-9-2003

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 Epiphanes, 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 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 Berekiyah 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 the word of the Lord came to the prophet - priest Zechariah son of Berekiyah and grandson of Iddo.

Zec 1:8 It was night when he had a vision; he saw a man, the Lord Jesus Christ riding 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 are they doing there?" The angel answered, "I am going to show you who they are and just what is their job."

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 the general condition of the planet."

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:
  - 5.1 Babylon was over Israel from 606 until 539.
  - 5.2 Persia was over Israel from 539 until about 330.
  - 5.3 Greece was over Israel from 330 until 163.
  - 5.4 Israel was an autonomous state from 163 to 60 .
  - 5.5 Rome was over Israel from 60 until AD 70 - and then the fifth cycle.
6. Certain rulers like Nebuchadnezzar, Cyrus and Alexander treated Israel with respect but others like Antiochus IV (175-163) abused them "big time."
7. As we saw last week, Daniel predicted what would happen to Israel from about 539 to 163. 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.



12. Let's summarize much of that learned:

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, a 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) 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.

**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.

**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.

**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) and Artaxerxes the Great (465-424) 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 answered and said O LORD of hosts how long wilt thou not have mercy on Jerusalem and on the cities of Judah, against which thou hast had indignation - You have had angry indignation against these 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 and 516; most expositors however believe the termini to be 606 and 536.

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 at the end of the age.

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 I" 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 the LORD answered the angel that talked with me with good words and comfortable words.

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

NIV

Zec 1:13 And the LORD answered the angel that talked with me with good words and comfortable words.

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

## 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 Jeruslaem 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

Zechariah Lesson 13

7-16-2003

1. Last week I taught Zec 1:11 and 12 and when time expired I was in the process of teaching Zec 1:13 and 14.

2. Before resuming that study I want to give you an expanded translation of Zec. 1:1-12.

Zec 1:1 In November of 520 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 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 riding 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 are they doing there?" The angel answered, "I am going to show you who they are and just what is their job."

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 the general condition of the planet."

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."

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? before You show mercy to Jerusalem and the cities of Judah; the people of the land have been under discipline for some 70 years."

#### HELPFUL CHRONOLOGIES

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

4. Now let's continue of study of Zec 1:13-14.

NIV

Zec 1:13 And the LORD answered the angel that talked with me with good words and comfortable words.

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

Working Translation

Zec 1:13 And Jehovah (JESUS) 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 (FATHER) commands I am repeatedly jealous for Jeruslaem 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).
  - 6.2 the prefixed "Thus says the Lord of armies (FATHER)," intimating that all heavenly intelligences (angels) know of 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,"

6.4 the meaning of the verb, from the root to be jealous - **Qana**,<sup>1</sup> meaning a redness of the face when suffused by burning passion,

6.5 the position of the objects for Jerusalem and for Zion, both are found before the adverbial idea of jealousy,

6.6 and lastly the use of the cognate accusative, I am jealous ... with a great jealousy, that is, "I am exceedingly jealous."

7. Jealousy as used here is an anthropopathism. It makes for an excellent means of communication.

8. Jealousy is a fiery burning passion. Humans are jealous of that which is their own and dear to them; especially when it falls into the hands of another or is in danger of being taken away or abused.

9. In this sense, and with infinitely holy connotations, God is said in the same way to be jealous of His own people Israel, especially in their condition of abuse and expropriation by the nations.

10. Jerusalem and Judah are distinctively His by sovereign, gracious choice (Zec 3:2).

Zec 3:2 The LORD said to Satan, "The LORD rebuke you, Satan! The LORD, who has chosen Jerusalem, rebuke you! Is not this man a burning stick snatched from the fire?"

11. The gentiles took Israel and dispersed their inhabitants, mistreating God's inheritance.

12. God was and is conscious of the desolation of the land and the city throughout the centuries. He is fully aware of the world wide woe of oppressed Jewry.

13. He is jealous for His people exceedingly. He is soon to arise to take vengeance of their foes. Let me give you several other uses of Qana.

Exo 34:14 For thou shalt worship no other god: for the LORD, whose name is "Jealous," is a "jealous" God:

Deu 4:23 Take heed unto yourselves, lest ye forget the covenant of the LORD your God, which he made with you, and make you a graven image, or the likeness of any thing, which the LORD thy God hath forbidden thee.

Deu 4:24 For the LORD thy God is a consuming fire, even a "jealous" God.

Deu 6:15 (For the LORD thy God is a "jealous" God among you) lest the anger of the LORD thy God be kindled against thee, and destroy thee from off the face of the earth.

Deu 6:16 Ye shall not tempt the LORD your God, as ye tempted him in Massah.

1Ki 19:9 And he came thither unto a cave, and lodged there; and, behold, the word of the LORD came to him, and he said unto him, What doest thou here, Elijah?

1Ki 19:10 And he said, I have been very "jealous" for the LORD God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away.

Nah 1:2 God is "jealous," and the LORD revengeth; the LORD revengeth, and is furious; the LORD will take vengeance on his adversaries, and he reserveth wrath for his enemies.

Psa 132:13 For the LORD has chosen Zion, he has desired it for his dwelling:

Psa 132:14 "This is my resting place for ever and ever; here I will sit enthroned, for I have desired it--

Psa 132:15 I will bless her with abundant provisions; her poor will I satisfy with food.

Psa 132:16 I will clothe her priests with salvation, and her saints will ever sing for joy.

Psa 132:17 "Here I will make a horn grow for David and set up a lamp for my anointed one.

Psa 132:18 I will clothe his enemies with shame, but the crown on his head will be resplendent."

Psa 78:67 Then he rejected the tents of Joseph, he did not choose the tribe of Ephraim;

Psa 78:68 but he chose the tribe of Judah, Mount Zion, which he loved.

14. Now let's see what we have by way of Expanded Translation for Zec 1:13-14:

## Expanded Translation

Zec 1:13 And the Angel of The Lord, the Lord Jesus Christ, answered the interpreting angel; He comforted me with good words, compassionately reassuring me of God's love for His people.

Zec 1:14 And the interpreting angel said: "cry out to all who will listen the Lord of the Armies commands I am jealous for both Jeruslaem and for Judah with great jealousy."

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

KJV

Zec 1:15 "And I am very sore displeased with the heathen that are at ease: for I was but a little displeased, and they helped forward the affliction."

NIV

Zec 1:15 "but I am very angry with the nations that feel secure. I was only a little angry, but they added to the calamity."

1. Wycliffe writes of verses thirteen, fourteen and fifteen:

1.1 "It was comfort indeed for Israel to know that God was still actively concerned and zealous for her welfare. The statement 'I am very sore displeased with the heathen' is the reverse of God's jealous love for Israel. By the very nature of the case he must be unalterably opposed to all who seek to hurt his people. The fact that the nations were then enjoying peace did not indicate God's blessing was being bestowed upon them. The nations of the world were adding to the affliction of Israel. It is true that God had commissioned the nations to chastise Israel, but they undertook and carried out the assignment for themselves and not for him. Their evil purpose dominated their actions. They had no thought for God's glory; thus they were carelessly and unfeelingly at ease as well. Their evil purpose dominated their actions. They had no thought for God's glory; thus they were carelessly and unfeelingly at ease as well."

2. The intensity of God's displeasure is again made clear by the Hebrew syntax as well as the substance:

2.1 by the cognate accusative appearing first in the sentence "with ... anger I am angry,

2.2 by the use of an adjective to modify the noun in the adverbial accusative, with great anger I am angry,

2.3 by the use of the participle with the separate pronoun I, showing the continuousness of the anger, I am continually being angry,

2.4 and finally by the fact that the nations abetted the calamity meted out by God by the mistreatment of Israel.

3. We must keep in mind that anger as used of God, like jealousy, is an anthropopathism. A couple of other examples of anger are said to be outpouring from God:

Gen 18:23 And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked?

Gen 18:24 Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that are therein?

Gen 18:25 That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee: Shall not the Judge of all the earth do right?

Gen 18:26 And the LORD said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes.

Gen 18:27 And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes:

Gen 18:28 Peradventure there shall lack five of the fifty righteous: wilt thou destroy all the city for lack of five? And he said, If I find there forty and five, I will not destroy it.

Gen 18:29 And he spake unto him yet again, and said, Peradventure there shall be forty found there. And he said, I will not do it for forty's sake.

Gen 18:30 And he said unto him, Oh let not the Lord "be angry," (Charah - to glow or blaze) and I will speak: Peradventure there shall thirty be found there. And he said, I will not do it, if I find thirty there.

Gen 18:31 And he said, Behold now, I have taken upon me to speak unto the Lord: Peradventure there shall be twenty found there. And he said, I will not destroy it for twenty's sake.

Gen 18:32 And he said, Oh let not the Lord "be angry," (Charah) and I will speak yet but this once: Peradventure ten shall be found there. And he said, I will not destroy it for ten's sake.

Gen 18:33 And the LORD went his way, as soon as he had left communing with Abraham: and Abraham returned unto his place.

Psa 80:4 O LORD God of hosts, how long wilt thou "be angry" (Ashan - to smoke) against the prayer of thy people?

Psa 80:5 Thou feedest them with the bread of tears; and givest them tears to drink in great measure.

4. Anti-Semitism will always be punished but in God's perfect timing.

5. Gen 12:1-3 addresses the caveat at the time of the selection of Abram as the first Jew.

Gen 12:1 Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:

Gen 12:2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:

Gen 12:3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

5.1 Not all Israel however is Israel.

Rom 9:6 Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel:

Rom 9:7 Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called.

Rom 9:8 That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed.

Rom 9:9 For this is the word of promise, At this time will I come, and Sarah shall have a son.

Rom 9:10 And not only this; but when Rebecca also had conceived by one, even by our father Isaac;

Rom 9:11 (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;)

Rom 9:12 It was said unto her, The elder shall serve the younger.

Rom 9:13 As it is written, Jacob have I loved, but Esau have I hated.

Rom 9:14 What shall we say then? Is there unrighteousness with God? God forbid.

6. Nations who persecute the Jew shall receive discipline from God; often such discipline results in national destruction.

7. It is God who disciplines His own, though at times as we shall see in the night visions, He uses horns but at the same time He creates smiths to handle the horns.

8. God does not need our help, Israel is His to discipline.

9. Nations who treat the Jew well will prosper provided they have a pivot; one of the characteristics of a nation with a pivot is pro-Semitic policies.

10. Anti-Semitism is inspired by Satan as a ploy to spoil the plan of God; without Jews, Christ has "no one to come back to."

11. Because the decrees of God are immutable there will always be Jews no matter how many nations or people try to destroy them.

12. A few historical examples will help illustrate how pervasive has been Anti-Semitism:

12.1 Egypt c. 1400;

12.2 Assyria c. 720;

12.3 Babylon c. 606;

12.4 Persia c. 539

12.5 Ptolemies and Seleucids c. 323 - 165;

12.6 Rome c. 4 - 476 A.D.;

12.7 Spain 1500 A.D.;

12.8 France WWI and WWII Vichy Government

12.9 England 1948 A.D.;

12.10 Germany WWII

12.11 Arabs 1948 - today

13. An ethnic Jew is anyone with a gene from the pool of Abraham; a regenerate Jew or real Jew is a believing Jew. Rom 9:6-14

14. How do you evaluate a Jew? Like anyone else.

15. As a nation they are to be evaluated according to God's establishment principles.

16. As a fellow citizen of the U.S.A. they are, like everyone else, to be vetted as to their political and social standards.

16.1 For example Marx and Engels were two very evil Jews who were infamous international communists.

17. When a racial Jew becomes a believer he is not to be evaluated at all.

18. Remember Jewish Christians without doctrine are just like a gentile Christian without doctrine.

19. The future of the Jew:

19.1 as a believer he or she has eternal life,

19.2 in the Tribulation the Jew will be the active catalyst for Christ,

19.3 born-again Jews surviving the Tribulation will move into the Millennium,

19.4 in the Millennium the Jew will show the rest of the world how to live and worship the Messiah King.

End Lesson

Zechariah Lesson 14

7-23-2003

1. Last week I taught Zec 1:13, 14 and 15 and when time expired I was about to teach Zec 1:16.

2. Before resuming I want to give you an expanded translation of Zec 1:7-15.

Zec 1:7 On the twenty-fourth day of February, in 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 interjected, "These riders were sent by the Father to travel all over planet earth and then to report back what they see."

Zec 1:11 And then a spokesman for the reconnaissance team reported to the Lord Jesus 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."

Zec 1:12 After the report from the reconnoitering angels, 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."

Zec 1:13 The Lord Jesus Christ, answered the interpreting angel; He comforted me with good words, compassionately reassuring me of God's love for His people.

Zec 1:14 And the interpreting angel said: "cry out to all who will listen, God the Father, the Lord of the Armies, is greatly jealous for both Jerusalem and for Judah.

Zec 1:15 Now as a result of my love for Israel I am very angry at the nations who sit relaxedly in peace. It is true I permitted them to discipline my people Israel but Satan inspired in them far greater wrath than intended. In fact each of them seemed to relish the destruction of My beloved people."

3. I want to review some of that studied last week and then pick up with new material at point 16 where we were about to learn "what our attitude should be toward the nation of Israel."

4. It was comforting for Israel to know God was still actively concerned and zealous for her welfare.

5. God is unalterably opposed to all who seek to hurt his people.

6. It is true that God commissioned the nations to chastise Israel, but they undertook and carried out the assignment for themselves and not for Him.

7. God as we studied last week was said to be jealous of Israel and angry at the nations.

8. The use of jealousy and anger to describe God are both anthropopathisms. God can never be jealous or angry however to communicate with man we often find in Scripture, language of accommodation.

9. According to Webster an anthropopathy is: "The attribution of human feelings to nonhuman beings, objects, or natural phenomena." In the case of our context i. e. as used of God, it is the attribution of human feelings, vocabulary and concepts to God which in the nature of things He does not have but in order to communicate with man He permits their use. Thus God says He is jealous of Israel and angry at the nations.

10. History is replete with nations who have sought to abuse Israel.

11. Anti-Semitism will always be punished but in God's perfect timing.

12. Nations that persecute the Jew shall receive discipline from God; often such discipline results in national destruction.

13. A few historical examples will help illustrate how pervasive has been Antisemitism and how certain has been God's retaliation:

13.1 Egypt c. 1800 - 1400;

13.2 Assyria c. 720 - 612;

13.3 Babylon c. 606 - 539;

13.4 Persia c. 539 - 330;

13.5 Ptolemies and Seleucids c. 323 - 165;

13.6 Rome c. A.D. 60 - 70;

13.7 Spain A.D. 1450 - 1588;

13.8 France WWI and WWII Vichy Government;

13.9 England A.D. 1948;

13.10 Germany WWII;

13.11 USSR - present

13.12 Arabs 1948 - today

14. Concerning how to evaluate Israel as a nation I want to quote from what Col. R. B. Thieme has written in his book Anti-Semitism .

"This poses something of a problem. What remained of the once great Jewish nation was scattered throughout the world in A.D. 70, when God allowed Rome to administer the fifth cycle of discipline, beginning the second dispersion. Israel as an elect nation is now set aside until the Second Advent of Jesus Christ. At that future time the nation will consist of regathered, living, born-again Jews and resurrected Old Testament saints. Today, [1999] America is a host nation for dispersed Jews and should receive these people as we would any other. When they become citizens, they are simply Americans with a different ethnic background, not an uncommon circumstance in the history of the United States. Jews who choose to immigrate to other countries merge and adapt to the culture of their adopted nation. What of Palestine as a homeland for the Jews? This, as we saw, is God's design for Israel's future. The present gathering of the Jews in Israel is of no prophetic significance; it is not the regathering of national Israel forecasted in the Scriptures. The Israeli nation which exists today has man's, not God's, stamp of approval.

Consequently, the present Jewish state is evaluated on its national and international policies, adherence to law, and the host of other criterion upon which we approve or disapprove the actions of any allied nation. Notably, since Israel's inception in 1948, the United States has maintained close diplomatic and political relations. Where does the American Jew's allegiance belong? Is he obligated to Israel because he is a Jew, or to America because he is an American? Some Zionists argue that every Jew's loyalty should be directed toward the Jewish homeland. This is not so! Americans owe their allegiance to the flag of the United States.

However, if an American Jew wishes to contribute to the support of Israel, he may do so on the same premise as he would any cause he deems worthy; but this should not be an arbitrary demand. An American Jew is in no way obligated to the Jewish nation. As for the Christian's attitude toward Israel, there is no command in Scripture to reverence that nation as some sacred cow.

As with all nations Israel has good and bad policies and must stand or fall on its own merits. Neither malign nor deify Israel, but evaluate her policies as you would any other nation on the basis of your knowledge of Bible doctrine. Currently Israel is one of the few countries that understands freedom through military victory. Therefore, respect Israel for its patriotic, courageous stand."

15. Now let's take a look at Zec 1:16-17 as we close our study of the first night vision. I want to exegesis first verse sixteen and then we will look at verse seventeen.

KJV

Zec 1:16 Therefore thus saith the LORD; I am returned to Jerusalem with mercies: my house shall be built in it, saith the LORD of hosts, and a line shall be stretched forth upon Jerusalem.

NIV

Zec 1:16 "Therefore, this is what the LORD says: 'I will return to Jerusalem with mercy, and there my house will be rebuilt. And the measuring line will be stretched out over Jerusalem,' declares the LORD Almighty.

Working Translation

Zec 1:16 Therefore Jehovah commanded in this manner I have returned to Jerusalem with great love and affection, My house shall be built in the city; then the Lord of the Armies stretched a surveyor's line over the city.

Principles:

1. Now God speaks of Israel's future restoration, blessing, and enlargement. He says He shall return with great love and affection.

1.1 This declaration of affection as you may recall is a repeat of what we saw in verse fifteen above "Now as a result of my love for Israel I am very angry at the nations." When this is done in the Hebrew (i.e., the repetition) it is for emphasis; that God loves Israel then is an understatement.

2. The phrase "My house shall be built in Jeruslaem" has a far term application when the final Temple will be rebuilt.

3. Nehemiah's Temple was already being built, but it was not finished until the sixth year of Darius which would have been c. 516, some four years later. (Ezr 6:15)

Ezr 6:15 And this house was finished on the third day of the month Adar (February), which was in the sixth year of the reign of Darius the king.

4. **Shuv** translated in the KJV: "I am returned" is a Kal perfect and should be treated as both a historic and prophetic perfect.

4.1 As Unger writes "as a simple past historic perfect it had a definite application of comfort to that poor harassed community ... struggling to reclaim the ruined city ... But in its fulfillment the expression is to be taken as a prophetic perfect, declaring with the sureness of a past event an occurrence that has not yet taken place.

The Shekinah glory as it was manifested in the wilderness and as it appeared in the Solomonic temple will be restored."

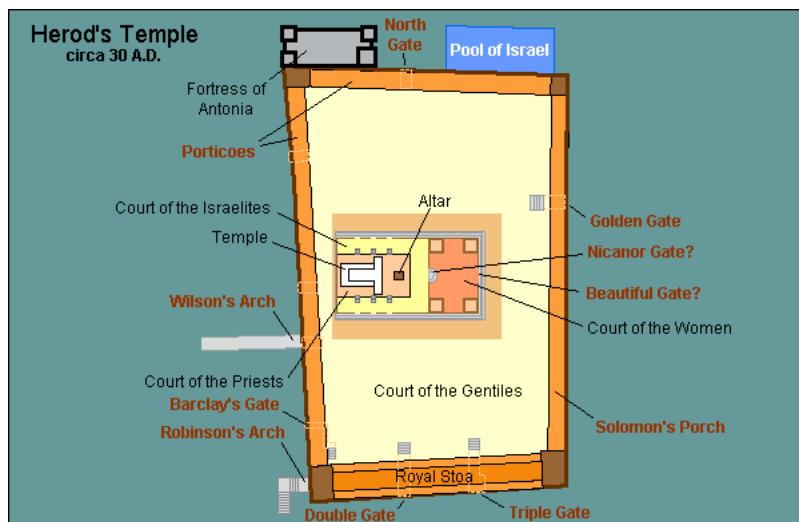
Hos 5:14 For I will be like a lion to Ephraim, like a great lion to Judah. I will tear them to pieces and go away; I will carry them off, with no one to rescue them.

Hos 5:15 Then I will go back to my place until they admit their guilt. And they will seek my face; in their misery they will earnestly seek me."

Hos 6:1 "Come, let us return to the LORD. He has torn us to pieces but he will heal us; he has injured us but he will bind up our wounds.

Mat 23:38 Behold, your house is left unto you desolate.

Mat 23:39 For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.



4.2 The far term application of the good and comforting words applies to the millennial Temple, "My house shall be built in it" (Jerusalem) is the saying of the Lord of the Armies, the Father.

4.3 This promise had a near term application to the prophet's time; such application serving as an encouragement and motivation to rebuild the Temple.

4.4 That application is however only partial. The ultimate fulfillment of the glorious promise will not be realized until the Second Advent of Christ. This Temple Ezekiel saw in one of his prophetic visions. Ezekiel chapters 40-42.

4.5 Isaiah also had a glimpse of this future Temple.

**Isa 2:2** And it shall come to pass in the last days, that the mountain of the LORD'S house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

**Isa 2:3** And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem.

5. The phrase "a line shall be stretched forth" had special meaning in antiquity. The phrase was used to describe an area of desolation (compare 2Ki 21:13).

**2Ki 21:13** And I will stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab: and I will wipe Jerusalem as a man wipeth a dish, wiping it, and turning it upside down.

**2Ki 21:14** And I will forsake the remnant of mine inheritance, and deliver them into the hand of their enemies; and they shall become a prey and a spoil to all their enemies;

**2Ki 21:15** Because they have done that which was evil in my sight, and have provoked me to anger, since the day their fathers came forth out of Egypt, even unto this day.

**2Ki 21:16** Moreover Manasseh shed innocent blood very much, till he had filled Jerusalem from one end to another; beside his sin wherewith he made Judah to sin, in doing that which was evil in the sight of the LORD.

5.1 In our study we find a line was to be stretched over the city of Jerusalem preparatory to its rebuilding (compare Job 38:5).

**Job 38:3** Gird up now thy loins like a man; for I will demand of thee, and answer thou me.

**Job 38:4** Where was thou when I laid the foundations of the earth? declare, if thou hast understanding.

**Job 38:5** Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it?

**Job 38:6** Whereupon are the foundations thereof fastened? or who laid the corner stone thereof;

**Job 38:7** When the morning stars sang together, and all the sons of God shouted for joy?

Job 38:8 Or who shut up the sea with doors, when it brake forth, as if it had issued out of the womb?

5.2 It is used here in Zechariah as a surveyor's tool to layout the city's walls which will one day be enlarged to accomodate the many who will return to Jerusalem at the Second Advent.

6. A complete reversal of Israel's present condition is indicated by this symbolism. Israel from these words of comfort is to know that Jerusalem will one day enjoy great comfort and expansion.

7. A **Qereh** was a rope or cord used to pull over anything in order to measure it. The imagery is used to teach future growth and prosperity of the city when Jerusalem will become the millennial capital of the world.

8. Before we look at the Hebrew of verse seventeen, I want to give you an expanded translation of Zec 1:16.

#### Expanded Translation

Zec 1:16 I then heard Jehovah, the Lord Jesus say "Hear up for this is My command "I shall return to Jerusalem with great love and affection, My house shall be built in the city;" and then the Lord of the Armies, the Father stretched a surveyor's line over the city. It was apparent He was measuring a future city of large proportions."

9. Now let's see what we can learn from verse seventeen.

#### KJV

Zec 1:17 Cry yet, saying, Thus saith the LORD of hosts; My cities through prosperity shall yet be spread abroad; and the LORD shall yet comfort Zion, and shall yet choose Jerusalem.

#### NIV

Zec 1:17 "Proclaim further: This is what the LORD Almighty says: 'My towns will again overflow with prosperity, and the LORD will again comfort Zion and choose Jerusalem.'"

#### Working Translation

In this way The Lord of the Armies, the Father cried out "once again My cities shall grow and be centers of prosperity and I Jehovah shall show love and kindness to Zion and I shall choose once more Jerusalem as My beloved city.

Principles:

1. The word **Ir** meaning a city is in the plural and refers to the cities of the land.
2. **Puts** means to overflow or to be superabundant as in Pro 5:16. Most likely a reference to the overflowing of children.

Pro 5:15 Drink water from your own cistern, running water from your own well.

Pro 5:16 Should your springs "overflow" in the streets, your streams of water in the public squares?

Pro 5:17 Let them be yours alone, never to be shared with strangers.

Pro 5:18 May your fountain be blessed, and may you rejoice in the wife of your youth.

End Lesson

Zechariah Lesson 15

7-30-2003

1. Last week I taught Zec 1:16 and when time expired I was in the process of teaching verse seventeen. Before resuming that study, I want to give you an expanded translation of Zec 1:8-16.

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 interjected, "These riders were sent by the Father to travel all over planet earth and then to report back what they see."

Zec 1:11 And then a spokesman for the reconnaissance team reported to the Lord Jesus 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."

Zec 1:12 After the report from the reconnoitering angels, 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."

Zec 1:13 The Lord Jesus Christ answered the interpreting angel; He comforted me with good words, compassionately reassuring me of God's love for His people.

Zec 1:14 And the interpreting angel said: "cry out to all who will listen, God the Father, the Lord of the Armies, is greatly jealous for both Jerusalem and for Judah.

Zec 1:15 Now as a result of my love for Israel I am very angry at the nations who sit comfortably in peace. It is true I permitted them to discipline my people Israel but Satan inspired in them far greater wrath than intended. In fact each of them seemed to relish the destruction of My beloved people."

Zec 1:16 I then heard Jehovah, the Lord Jesus, say, "Hear up for this is My command I shall return to Jerusalem with great love and affection, My house shall be built in the city;" and then the Lord of the Armies, the Father, stretched a surveyor's line over the city. It was apparent He was measuring a future city of large proportions.

2. Now let's continue our analysis of verse seventeen.

KJV

Zec 1:17 Cry yet, saying, Thus saith the LORD of hosts; My cities through prosperity shall yet be spread abroad; and the LORD shall yet comfort Zion, and shall yet choose Jerusalem.

NIV

Zec 1:17 "Proclaim further: This is what the LORD Almighty says: 'My towns will again overflow with prosperity, and the LORD will again comfort Zion and choose Jerusalem.'"

Working Translation

In this way The Lord of the Armies, the Father cried out "once again My cities shall grow and be centers of prosperity and I Jehovah shall show love and kindness to Zion and I shall choose once more Jerusalem as My beloved city.

Principles:

1. The word **Ir** meaning a city is in the plural and refers to the cities of the land.

2. **Puts** means to overflow or to be superabundant as in Pro 5:16.

3. The Lord Jehovah shall, despite all appearances to the contrary, have Nacham upon His people. **Nacham** means to be tender, to treat with the tenderest of affection or even to console with the fulfillment of gracious promises.

3.1 **Nacham** often includes the idea of help and deliverance as in this passage and Isa 12:1; Psa 23:4 and 71:21

Isa 12:1 And in that day thou shalt say, O LORD, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou "comfortedst" me.

Isa 12:2 Behold, God is my salvation; I will trust, and not be afraid: for the LORD JEHOVAH is my strength and my song; he also is become my salvation.

Psa 23:4 Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they "comfort" me.

Psa 71:20 Thou, which hast shewed me great and sore troubles, shalt quicken me again, and shalt bring me up again from the depths of the earth.

Psa 71:21 Thou shalt increase my greatness, and "comfort me on every side."

3.2 The Lord at a future time will comfort Zion with gracious help and wonderful deliverance from all of her enemies.

4. This last statement of comfort in Zec 1:17 relates to Israel's election (this despite what we see as a rejection, a rejection Israel complains about even today).

4.1 **Bachar** means not only to choose but to prove the earlier promises of God.

5. Israel had earlier been elected and at His 2nd Advent the choice of Israel will be vindicated.

6. Zechariah's promises as well as Paul's in Rom 11:26-27 will be proved true for the call of Israel was irrevocable.

Rom 11:26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

Rom 11:27 For this is my covenant unto them, when I shall take away their sins.

6.1 But not all Israel is Israel.

Rom 9:6 Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel:

Rom 9:7 Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called.

Rom 9:8 That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed.

Rom 9:9 For this is the word of promise, At this time will I come, and Sarah shall have a son.

Rom 9:10 And not only this; but when Rebecca also had conceived by one, even by our father Isaac;

Rom 9:11 (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;)

Rom 9:12 It was said unto her, The elder shall serve the younger.

Rom 9:13 As it is written, Jacob have I loved, but Esau have I hated.

Rom 9:14 What shall we say then? Is there unrighteousness with God? God forbid.

Gal 3:28 There is neither Jew nor Gentile ... for we are all one in Christ.

6.2 In God's timing, says Daniel, Israel will be set up and established as the international power.

Dan 2:44 "In the time of those kings, the God of heaven will set-up a kingdom that will never be destroyed, nor will it be left to another people. It will crush all those kingdoms and bring them to an end, but it will itself endure forever."

Dan 2:45 This is the meaning of the vision of the rock cut out of a mountain, but not by human hands--a rock that broke the iron, the bronze, the clay, the silver and the gold to pieces. "The great God has shown the king what will take place in the future. The dream is true and the interpretation is trustworthy."

6.3 Christ's reign will be a universal rule says Micah.

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.

**6.4** Christ will rule with a rod of iron in absolute power.

**Psa 2:8** Ask of me, and I will make the nations your inheritance, the ends of the earth your possession.

**Psa 2:9** You will rule them with an iron scepter; you will dash them to pieces like pottery."

**Rev 19:15** Out of his mouth comes a sharp sword with which to strike down the nations. "He will rule them with an iron scepter." He treads the winepress of the fury of the wrath of God Almighty.

**6.5** Israel will enjoy a place of privilege and special blessing. Many passages bear on this subject. In the millennium the Israelites will be regathered and restored to their promised land.

**Jer 30:3** The days are coming,' declares the LORD, 'when I will bring my people Israel and Judah back from captivity and restore them to the land I gave their forefathers to possess,' says the LORD."

**Jer 31:8** See, I will bring them from the land of the north and gather them from the ends of the earth. Among them will be the blind and the lame, expectant mothers and women in labor; a great throng will return.

**Jer 31:9** They will come with weeping; they will pray as I bring them back. I will lead them beside streams of water on a level path where they will not stumble, because I am Israel's father, and Ephraim is my firstborn son.

**Eze 39:25** "Therefore this is what the Sovereign LORD says: I will now bring Jacob back from captivity and will have compassion on all the people of Israel, and I will be zealous for my holy name.

**Eze 39:26** They will forget their shame and all the unfaithfulness they showed toward me when they lived in safety in their land with no one to make them afraid.

**Eze 39:27** When I have brought them back from the nations and have gathered them from the countries of their enemies, I will show myself holy through them in the sight of many nations.

Eze 39:28 Then they will know that I am the LORD their God, for though I sent them into exile among the nations, I will gather them to their own land, not leaving any behind.

Amo 9:11 "In that day I will restore David's fallen tent. I will repair its broken places, restore its ruins, and build it as it used to be . . .

Amo 9:14 I will bring back my exiled people Israel; they will rebuild the ruined cities and live in them. They will plant vineyards and drink their wine; they will make gardens and eat their fruit.

7. Before we begin our second of eight night visions, I want to give you an expanded translation of verse seventeen.

#### Expanded Translation

Zec 1:17 And then I heard The Lord of the Armies, the Father, cry out once again, "Moreover My cities in the land shall grow and become centers of prosperity. I, Jehovah, shall again show love and kindness to Zion and I shall choose once more Jerusalem as My beloved city."

8. Now let's see what we can learn from the vision of the Four Horns and The Four Craftsmen, our second night vision.

#### KJV

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.

#### NIV

Zec 1:18 Then I looked up-- and there before me were four horns!

Zec 1:19 I asked the angel who was speaking to me, "What are these?" He answered me, "These are the horns that scattered Judah, Israel and Jerusalem."

Zec 1:20 Then the LORD showed me four craftsmen.

Zec 1:21 I asked, "What are these coming to do?" He answered, "These are the horns that scattered Judah so that no one could raise his head, but  $\ddot{y}$  the craftsmen have come to terrify them and throw down these horns of the nations who lifted up their horns against the land of Judah to scatter its people."

Principles:

1. Zechariah's second vision pictured four horns and four craftsmen. The horns (a symbol of strength) represented four nations which scattered Judah.
2. The craftsmen represented the forces used of God to destroy the nations who disciplined Judah.
3. Zechariah's four horns represent the four nations described in Daniel 2 and Dan 7, and can be interpreted as follows.



Now for a verse by verse analysis.

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

1. In the preceding chapters we have had described God's love for Judah and his anger at the nations who abused His people.
2. Now the question arises: How will God deal with their enemies? The answer constitutes the theme of the second night vision.

3. The vision resumes the consolatory note struck in the first vision. The nations who have scattered and crushed Israel shall themselves be scattered and crushed.
4. The second vision follows on the heels of the first vision. It would seem Zechariah is bowed in meditation. The prophet is doubtless directed to the second vision by the interpreting angel although this is not specifically stated.
5. **Raah** is used again as it was in the first vision. So accordingly we have not a dream but a vision, a vision occurring at night.
6. His attention falls quickly upon the four horns. Four horns without animals.

7. The horns are introduced by the interjective particle Hinneh a lively demonstrative widely used to call or fasten attention to that which it points toward in order to set it apart.
8. Here the four horns are the focal point of concern and interest. Thus we are quickly directed to the four **Qeren**.

8.1 The word **Qeren** often is used literally for a horn of a ram, a goat or an ox.

8.2 The word frequently means a horn for blowing as in Jos 6:5 or a horn used as a receptacle 1Sa 16:1,13, and 1Ki 1:39.

Jos 6:5 And it shall come to pass, that when they make a long blast with the ram's horn, and when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down flat, and the people shall ascend up every man straight before him.

1Sa 16:1 And the LORD said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? fill thine horn with oil, and go, I will send thee to Jesse the Bethlehemite: for I have provided me a king among his sons.

1Sa 16:13 Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the LORD came upon David from that day forward. So Samuel rose up, and went to Ramah.

1Ki 1:39 And Zadok the priest took an horn of oil out of the tabernacle, and anointed Solomon. And they blew the trumpet; and all the people said, God save King Solomon.

8.3 **Qeren** is used of strength and power, particularly as a symbol of both national and individual power, such being a figure borrowed from the great strength of a wild, powerful animal.

8.3 1 The horn of Moab is said to be cut off. Jer 48:25

Jer 48:25 The horn of Moab is cut off, and his arm is broken, saith the LORD.

Jer 48:26 Make ye him drunken: for he magnified himself against the LORD: Moab also shall wallow in his vomit, and he also shall be in derision.

8.3.2 The might of Israel is said to be cut off. Lam 2:3

Lam 2:3 He hath cut off in his fierce anger all the horn of Israel: he hath drawn back his right hand from before the enemy, and he burned against Jacob like a flaming fire, which devoureth round about.

8.3.3 The horns of the wicked are said to be cut off. Psa 75:10-11

Psa 75:6 For promotion cometh neither from the east, nor from the west, nor from the south.

Psa 75:7 But God is the judge: he putteth down one, and setteth up another.

Psa 75:8 For in the hand of the LORD there is a cup, and the wine is red; it is full of mixture; and he poureth out of the same: but the dregs thereof, all the wicked of the earth shall wring them out, and drink them.

Psa 75:9 But I will declare forever; I will sing praises to the God of Jacob.

Psa 75:10 All the horns of the wicked also will I cut off; but the horns of the righteous shall be exalted.

Psa 76:1 In Judah is God known: his name is great in Israel.

8.4 To lift up the horn "is to increase one's power or prestige." Psa 89:17-18; 92:9-10.

Psa 89:17 For thou art the glory of their strength: and in thy favour our horn shall be exalted.

Psa 89:18 For the LORD is our defense; and the Holy One of Israel is our king.

Psa 92:9 For, lo, thine enemies, O LORD, for, lo, thine enemies shall perish; all the workers of iniquity shall be scattered.

Psa 92:10 But my horn shalt thou exalt like the horn of an unicorn: I shall be anointed with fresh oil.

8.5 David calls the Lord "the horn of my deliverance." He looks to the Lord to protect and to deliver him.

Psa 18:2 The LORD is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower.

Psa 18:3 I will call upon the LORD, who is worthy to be praised: so shall I be saved from mine enemies.

8.6 Horns are often used to symbolize a Gentile king or his kingdom. Dan 7:24; Rev 17:12; Dan 8:3; and Dan 8:20-22.

Dan 7:24 And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings.

Rev 17:12 And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.

Dan 8:3 Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had two horns: and the two horns were high; but one was higher than the other, and the higher came up last.

Dan 8:20 The ram which thou sawest having two horns are the kings of Media and Persia.

Dan 8:21 And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king.

Dan 8:22 Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.

8.6.1 Compare Dan 7:7 and 8 where kingdoms are represented as horned beasts.

Dan 7:7 After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns.

Dan 7:8 I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things.

8.7 Not surprising then that the four horns envisioned by Zechariah represent four kingdoms.

9. Zechariah like Daniel as we will see wants to know what are the horns. In contrast he has no trouble identifying the "smiths." From their appearance he sees that they are artisans, craftsman, perhaps because of their dress or tools or even both.

End Lesson

Zechariah Lesson 16

8-6-2003

1. Last week I taught Zec 1:17 and thus completed our analysis of the first of the eight night visions. We then began an exegesis of Zec 1:18. Before resuming that study, I want to give you an expanded translation of Zec 1:8-17.

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 horsemen 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 interjected, "These riders were sent by the Father to travel all over planet earth and then to report back what they see."

Zec 1:11 And then a spokesman for the reconnaissance team reported to the Lord Jesus 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."

Zec 1:12 After the report from the reconnoitering angels, 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."

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Zec 1:15 Now as a result of my love for Israel I am very angry at the nations who sit comfortably in peace. It is true I permitted them to discipline my people Israel but Satan inspired in them far greater wrath than intended. In fact each of them seemed to relish the destruction of My beloved people."

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Zec 1:17 And then I heard The Lord of the Armies, the Father, cry out once again, "Moreover My cities in the land shall grow and become centers of prosperity. I, Jehovah, shall again show love and kindness to Zion and I shall choose once more Jerusalem as My beloved city."

3. Now let's return to our study of The Four Horns and The Four Craftsmen, our second night vision.

KJV

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.

Principles:

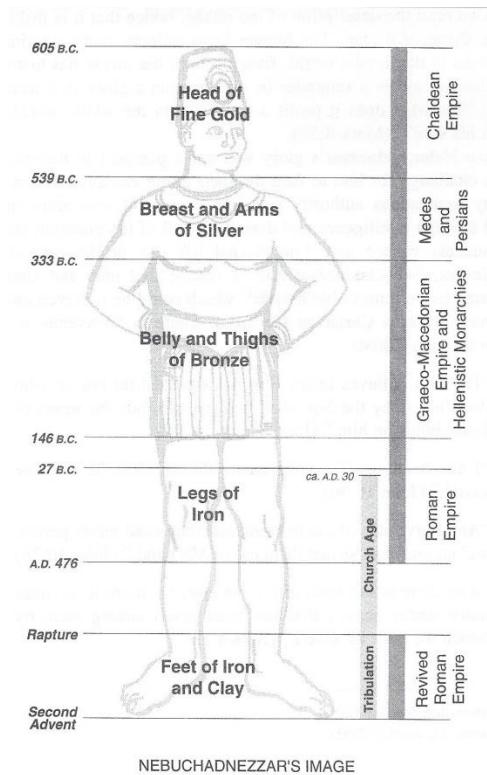
1. Zechariah's second vision pictured four horns and four craftsmen. The horns (a symbol of strength) represented four nations which scattered Judah.
2. The craftsmen represented the forces used of God to destroy the nations who disciplined Judah.
3. Zechariah's four horns represent the four nations described in Daniel 2 and Dan 7, and can be interpreted as follows.

Now for a verse by verse analysis.

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

1. In the preceding chapters we have had described God's love for Judah and his anger at the nations who abused His people.
2. Now the question arises: How will God deal with Israel's enemies? The answer constitutes the theme of the second night vision.
3. The vision resumes the consolatory note struck in the first vision. The nations who have scattered and crushed Israel shall themselves be scattered and crushed.
4. The second vision follows on the heels of the first vision. It would seem Zechariah is bowed in meditation. The prophet is doubtless directed to the second vision by the interpreting angel although this is not specifically stated.
5. **Raah** is used again as it was in the first vision. So accordingly we have not a dream but a vision, a vision occurring at night.
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7. The horns are introduced by the interjective particle **Hinneh** a lively demonstrative widely used to call or fasten attention to that which it points toward in order to set it apart.
8. Here the four horns are the focal point of concern and interest. Thus we are quickly directed to the four **Qeren**.
  - 8.1 The word **Qeren** often is used literally for a horn of a ram, a goat or an ox.
  - 8.2 The word frequently means a horn for blowing as in Jos 6:5 or a horn used as a receptacle 1Sa 16:1, 13, and 1Ki 1:39.
  - 8.3 **Qeren** is used of strength and power, particularly as a symbol of both national and individual power, such being a figure borrowed from the great strength of a wild, powerful animal.
  - 8.4 Not surprising then that the four horns envisioned by Zechariah represent four kingdoms.
9. Zechariah like Daniel as we will see wants to know what are the horns. In contrast he has no trouble identifying the "smiths." From their appearance he sees that they are artisans, craftsman, perhaps because of their dress or tools or even both.

10. Daniel gives us the identification of the four horns and a description of how each has its own "smith."



Dan 2:38 And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold.

Dan 2:39 And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth.

Dan 2:40 And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise ...

Dan 2:44 And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

Dan 2:45 Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure.

Dan 7:3 And four great beasts came up from the sea, diverse one from another.

Dan 7:4 The first was like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it.

Dan 7:5 And behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh.

Dan 7:6 After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it.

Dan 7:7 After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns.

Dan 7:8 I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things.

Dan 7:9 I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire.

Dan 7:10 A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.

Dan 7:11 I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame.

Dan 7:12 As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time.

Dan 7:13 I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.

Dan 7:14 And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.

Dan 7:15 I Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled me.

Dan 7:16 I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things.

Dan 7:17 These great beasts, which are four, are four kings, which shall arise out of the earth.

Dan 7:18 But the saints of the most High shall take the kingdom, and possess the kingdom forever, even for ever and ever.

Dan 7:19 Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet;

Dan 7:20 And of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows.

Dan 7:21 I beheld, and the same horn made war with the saints, and prevailed against them;

Dan 7:22 Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom.

Dan 7:23 Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces.

Dan 7:24 And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings.

Dan 7:25 And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.

Dan 7:26 But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end.

Dan 7:27 And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.

11. Now that we have set the stage, let's move on to the first act but first an expanded translation of Zec 1:18.

#### Expanded Translation

Zec 1:18 As I was meditating on that which I had just learned, I became aware of the presence of a strange vision. Slowly I raised my head and there before my eyes were four detached horns.

12. Now let's see what we can learn from Zec 1:19.

#### KJV

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.

#### NIV

Zec 1:19 I asked the angel who was speaking to me, "What are these?" He answered me, "These are the horns that scattered Judah, Israel and Jerusalem."

#### Working Translation

And then I spoke to the angel who had earlier communicated with me," what do these horns signify?" He then said to me, "these horns are the four horns which have dispersed and scattered Judah, Israel and Jerusalem.

#### Principles:

1. The angel "that talked with me," would be the interpreting angel.
2. Zechariah's question is "what are these strange looking horns that I see?"

2.1 Seeing the horns apart from the animals puzzled the Great Prophet. It was not that he did not recognize them "as horns." He was puzzled as to what they symbolized.

3. "The answer would seem to be clear" says Unger, "The horns represent the four nations which scattered or blew away God's people to the four winds."

4. As we will discuss further there is controversy over the identification of the four. Most, like yours truly, believe the four are Babylon, Persia, Greece and Rome.

5. There are others who believe the four are Egypt, Assyria, Babylon and Persia. Then there are those who believe the four are Assyria, Babylon, Greece and Rome.

6. About which we all can agree: the horns represent ruthless kingdoms which through their kings have thoroughly winnowed Israel. The Hebrew word **Zarah** translated "winnowed" in the Piel stem communicates an intense and plenerative action of scattering.

**6.1 Zarah** means to scatter, to winnow or disperse as dust is driven by the wind.

Exo 32:20 And he took the calf which they had made, and burnt it in the fire, and ground it to powder, and "strawed" (NIV scattered) it upon the water, and made the children of Israel drink of it.

Exo 32:21 And Moses said unto Aaron, What did this people unto thee, that thou hast brought so great a sin upon them?

Exo 32:22 And Aaron said, Let not the anger of my lord wax hot: thou knowest the people, that they are set on mischief.

Exo 32:23 For they said unto me, Make us gods, which shall go before us: for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.

Exo 32:24 And I said unto them, Whosoever hath any gold, let them break it off. So they gave it me: then I cast it into the fire, and there came out this calf.

Isa 30:20 And though the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers:

Isa 30:21 And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left.

**Isa 30:22** Ye shall defile also the covering of thy graven images of silver, and the ornament of thy molten images of gold: thou shalt "cast" them away as a menstrual cloth; thou shalt say unto it, Get thee hence.

**Isa 30:23** Then shall he give the rain of thy seed, that thou shalt sow the ground withal; and bread of the increase of the earth, and it shall be fat and plenteous: in that day shall thy cattle feed in large pastures.

**6.2** The particular meaning in the Kal/Qal (the active simple stem) is to winnow as one would winnow grain. It is also used figuratively.

**6.2.1** Literally:

**Isa 30:24** The oxen likewise and the young asses that ear the ground shall eat clean provender, which hath been "winnowed" with the shovel and with the fan.

**Rth 3:1** Then Naomi her mother in law said unto her, My daughter, shall I not seek rest for thee, that it may be well with thee?

**Rth 3:2** And now is not Boaz of our kindred, with whose maidens thou wast? Behold, he "winnoweth" barley to night in the threshing floor.

**Rth 3:3** Wash thyself therefore, and anoint thee, and put thy raiment upon thee, and get thee down to the floor: but make not thyself known unto the man, until he shall have done eating and drinking.

**6.2.2** Metaphorically

**Jer 4:10** Then said I, Ah, Lord GOD! surely thou hast greatly deceived this people and Jerusalem, saying, Ye shall have peace; whereas the sword reacheth unto the soul.

**Jer 4:11** At that time shall it be said to this people and to Jerusalem, A dry wind of the high places in the wilderness toward the daughter of my people, not to "fan," nor to cleanse,

**Jer 15:6** Thou hast forsaken me, saith the LORD, thou art gone backward: therefore will I stretch out my hand against thee, and destroy thee; I am weary with repenting.

**Jer 15:7** And I will "fan" them with a "fan" in the gates of the land; I will bereave them of children, I will destroy my people since they return not from their ways.

**Jer 15:8** Their widows are increased to me above the sand of the seas: I have brought upon them against the mother of the young men a spoiler at noonday: I have caused him to fall upon it suddenly, and terrors upon the city.

6.3 The Piel tells us the nations have unmercifully sifted God's covenant people, suggesting the cruel and relentless rage of the nations and their drastic dispersing of them.

Lev 26:33 And I will "scatter you" among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste.

Lev 26:34 Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye be in your enemies' land; even then shall the land rest, and enjoy her sabbaths.

Lev 26:35 As long as it lieth desolate it shall rest; because it did not rest in your sabbaths, when ye dwelt upon it.

End Lesson

Zechariah Lesson 17

8-13-2003

1. Last week I taught Zec 1:18 and an introduction to the second of the eight night visions. We then embarked on an analysis of verse nineteen.

2. Before resuming that study, I want to give you an expanded translation of Zec 1:18.

Zec 1:18 As I was meditating on that which I had just learned, I became aware of the presence of a strange vision. Slowly I raised my head and there before my eyes were four detached horns.

3. I want to review some of that learned and then resume where we left off last week. When time expired I was teaching a word study of the Hebrew verb Zarah translated "scattered" in verse nineteen.

4. The second vision is described in Zec 1:18-21.

KJV

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.

Principles:

1. Zechariah's second vision pictured four horns and four craftsmen. The horns (a symbol of strength) represented four nations which scattered Judah.
2. The craftsmen represented the forces used of God to destroy the nations who disciplined Judah.
3. Zechariah's four horns represent the four nations described in Daniel 2 and Dan 7, and can be interpreted as follows.
4. Now let's review some of that learned from Zec 1:19.

NIV

Zec 1:19 I asked the angel who was speaking to me, "What are these?" He answered me, "These are the horns that scattered Judah, Israel and Jerusalem."

Principles:

1. The angel "that talked with me," as translated in the KJV would be the interpreting angel.
2. Seeing the horns apart from the animals puzzled the Great Prophet. It was not that he did not recognize them "as horns." He was puzzled as to what they symbolized.
3. The horns represent the four nations which scattered or blew away God's people to the four winds. The four are Babylon, Persia, Greece and Rome.
4. Zarath, in its vocabulary form, means to scatter, to winnow or disperse as dust is driven from the grain by the wind.

Exo 32:20 And he took the calf which they had made, and burnt it in the fire, and ground it to powder, and "strawed" (NIV scattered) it upon the water, and made the children of Israel drink of it.

5. The particular meaning in the Kal/Qal (the active simple stem) is to winnow as one would winnow grain. It is also used figuratively, especially in the Piel stem, to describe discipline.

Jer 4:11 At that time shall it be said to this people and to Jerusalem, A dry wind of the high places in the wilderness toward the daughter of my people, not to "fan," nor to cleanse,

Jer 15:7 And I will "fan" them with a "fan" in the gates of the land; I will bereave them of children, I will destroy my people since they return not from their ways.

6. The Piel stem of **Zarah** in our verse nineteen tells us the nations have unmercifully sifted God's covenant people, suggesting the cruel and relentless rage of the nations and their drastic dispersing of them.

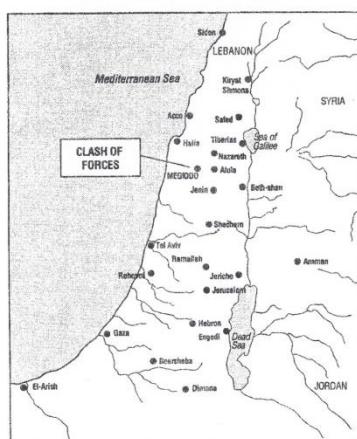
6.1 Ezekiel uses it to describe a future discipline for Egypt.

Eze 30:26 And I will "scatter" the Egyptians among the nations, and disperse them among the countries; and they shall know that I am the LORD.

7. In dealing with the question of the identity of the horns, it must be kept in mind, all of the eight visions extend through the centuries and on to the establishment of the Antichrist's rulership over Israel in the Tribulation and the coming of the Lord Jesus at the Second Advent.

8. All have their fulfillment in events preparatory to the setting up of the perfect order of the Millennium. Unger writes "the four horns must symbolize the four great world powers which will be coterminous with "the times of the Gentiles," which period began with Judah's captivity under Nebuchadnezzar and runs to the Second Advent of Christ."

### ARMAGEDDON



9. The four great empires declares Daniel are Babylon, Persia, Greece and Rome. The order and exegesis in Daniel chapter two and seven support this conclusion.

10. Several scholars, given the perfect tense of **Zarah** are inclined to reject Babylon, Persia, Greece and Rome since they view the perfect tense in its classic sense, i.e., completed past action thus they conclude the four to be Egypt, Assyria, Babylon and Persia.

11. Unger, a Hebrew Scholar and former professor at Dallas Theological Seminary writes:

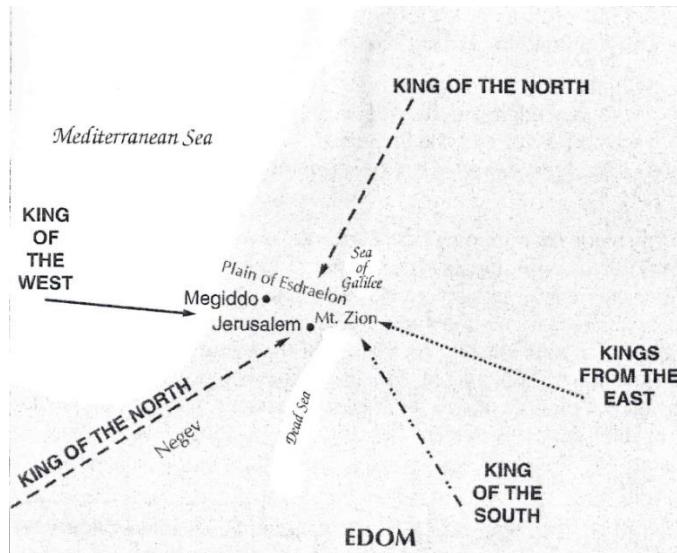
"The perfect presents the kind of action, and not past, present or future tense. The perfect presents finished or completed action either in past, present, or future depending upon the context. In line with the scope of all the other night visions, it is certainly preferable to interpret this one as a present perfect."

12. Interpreting the perfect of Zarath as a present perfect makes for consistency given the context and thus Babylon, Persia, Greece and Rome seem to be the four horns later to be destroyed by the four smiths, carpenters or better artisans.

13. The four smiths are easily recognized by Zechariah as being artisans. Perhaps they were dressed and carried tools making their identity obvious to the Great Prophet.

14. We perhaps can visualize them as carrying hammers, chisels and saws. They are ready to dismantle the horns by sawing, smashing and otherwise destroying them.

15. Just as Persia destroyed Babylon, Greece destroyed Persia, Rome destroyed Greece so in the future would Rome be first destroyed by the Goths, Vandals and Visigoths and yet more to the context it is the Revived Roman Empire to which is reserved the ultimate destruction by the Lord Jesus Christ.



16. It is in the days of these kings (final form of the Revived Roman power) that "the God of heaven shall set up a kingdom, which shall never be destroyed and all gentile power shall he break into pieces."

17. It is then that the times of the gentiles shall come to an end.

Luk 21:24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

18. How wonderful does this vision portray that "the most High rules the kingdom of men and gives it to whomsoever He will."

Dan 4:32 And they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

Dan 4:33 The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws.

Dan 4:34 And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine under standing returned unto me, and I blessed the most High, and I praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation:

Dan 4:35 And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?

Dan 4:36 At the same time my reason returned unto me; and for the glory of my kingdom, mine honour and brightness returned unto me; and my counsellors and my lords sought unto me; and I was established in my kingdom, and excellent majesty was added unto me.

Dan 4:37 Now I Nebuchadnezzar praise and extol and honour the King of heaven, all whose works are truth, and his ways judgment: and those that walk in pride he is able to abase.

19. At first blush it would seem the first three kingdoms come to an end purely by the hand of man and that only the fourth is destroyed supernaturally by God.

20. In reality however all of the four horns were established by God and destroyed by the spoken word of God; it is God who promotes and it is God who demotes.

Psa 75:6 For promotion cometh neither from the east, nor from the west, nor from the south.

Psa 75:7 But God is the judge: he putteth down one, and setteth up another.

21. Nebuchadnezzar was God's servant raised up to chastise His sinning and evil people.

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 27:6 And now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon, my servant; and the beasts of the field have I given him also to serve him.

Jer 43:10 And say unto them, Thus saith the LORD of hosts, the God of Israel; Behold, I will send and take Nebuchadnezzar the king of Babylon, my servant, and will set his throne upon these stones that I have hid; and he shall spread his royal pavilion over them.

22. "Cyrus" the Lord declared "he is my shepherd and he shall fulfill all my purposes."

Isa 44:28; Isa 45:1

Isa 44:28 That saith of Cyrus, He is my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid.

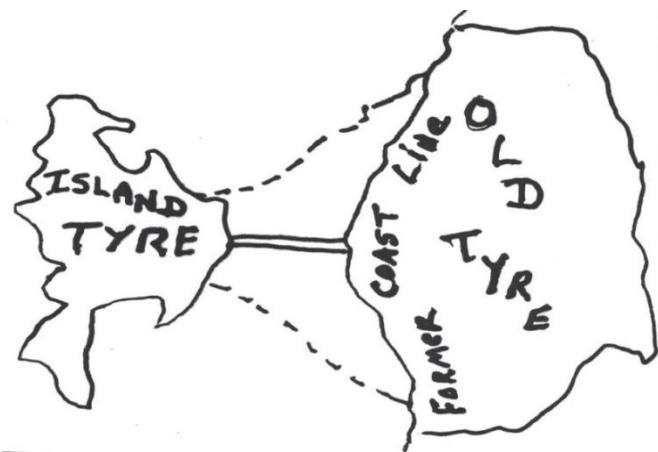
Isa 45:1 "This is what the LORD says to his anointed, to Cyrus, whose right hand I take hold of to subdue nations before him and to strip kings of their armor, to open doors before him so that gates will not be shut:

Isa 45:2 I will go before you and will level the mountains; I will break down gates of bronze and cut through bars of iron.

23. Alexander who destroyed Persia was similarly God's instrument. On his way to defeat first Israel and then Persia, Alexander defeats Tyre. His victory over Tyre is attributed to the Lord and not to Alexander. The prophecy occurs in Zec 9:3 and 4 some two hundred years before the event.

Zec 9:3 And Tyrus did build herself a strong hold, and heaped up silver as the dust, and fine gold as the mire of the streets.

Zec 9:4 Behold, the Lord will cast her out, and he will smite her power in the sea; and she shall be devoured with fire.



23.1 As we have seen even the defeat of the Medo-Persians by Alexander was foretold by Daniel; as also the division of Alexander's Kingdom among his four generals.

Dan 8:20 The ram which thou sawest having two horns are the kings of Media and Persia.

Dan 8:21 And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king.

Dan 8:22 Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.

24. Similarly the dreadful Roman empire was an instrument in the hands of the most High to subdue Israel after the Maccabees had defeated the Greek King Antiochus Epiphanes.

Zec 9:13 When I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man.

25. Later in 476 Rome would be destroyed but later revived in the Tribulation as the nemesis of Israel and an instrument of Satan. Under the Antichrist's rule a revived Roman Empire will be destroyed by Christ at His Second coming.

Dan 2:44 And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

Dan 2:45 Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure.

26. Before we move to verse twenty, I want to give you an expanded translation of verse nineteen:

Expanded Translation:

Zec 1:19 I then said to the interpreting angel who had first pointed out the horns and the artisans, "What are these?" And the angel answered, "These are four horns which have scattered Judah, Israel, and Jerusalem. The horns represent Babylon, Persia, Greece and Rome."

27. Now for Zec 1:20 where we find the Lord shows Zechariah the four carpenters or artisans.

End Lesson

Zechariah Lesson 18

8-20-2003

1. Last week I taught Zec 1:19 and when time expired we were about to begin an exegesis of verse twenty. We are now in the middle of a study of the second of the eight night visions.

1.1 Zechariah recall has vast implications concerning Israel both historically as well as eschatologically speaking.

2. Before I begin the analysis Zec 1:20, I want to give you an expanded translation of Zec 1:18 and 19.

Zec 1:18 As I was thinking on the meaning of the first vision, I became aware of the presence of another strange apparition. Slowly I raised my head and there before my eyes were four detached horns.

Zec 1:19 I then said to the interpreting angel, "What are these?" And the angel answered, "These are four horns that scattered Judah, Israel, and Jerusalem."

3. The second vision is described in Zec 1:18-21.

KJV

Zec 1:18 Then I 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.

4. Now for Zec 1:20 where we find the Lord shows Zechariah the four carpenters or artisans.

KJV

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

NIV

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

Working Translation

And the Lord Jesus called my attention to the four Artisans.

Principles:

1. The interlocutor now shifts from the interpreting angel to Yehovah.
2. It would follow says Unger that "the revealed member of the Trinity is the Lord Jesus Christ."
3. These four artisans stand over against the four horns to demonstrate to Israel through Zechariah that every power hostile to Israel will themselves be extirpated through various agencies and means.
4. Whatever the degree the vision granted the people of Zechariah's day, the scope of this and all these night visions is panoramic. This is obvious to us given our vantage point much nearer the ultimate fulfillment.
5. The word **Charash** is translated in the Septuagint "tectones" meaning skilled workers and it is from this Greek word we get our English word technician.
6. Unger in an exhaustive analysis of Charash says the word means "an artisan or skilled artificer of iron, bronze or wood."

7. Thieme on the other hand although generally following Unger says it can mean not only an artisan or artificer but included in the definition is any engraver or metal smith - others say it is a horn cutter, a profession extant at the time of Zechariah's writing.

8. Unger writes "the form notes a trade or professional worker - "an artisan or worker in iron, bronze or wood - in Deu 27:15 the word translated "craftsman" is a derivative of Charash meaning one who cuts, engraves, or forges metal."

Exo 35:35 Them hath he filled with wisdom of heart, to work all manner of work, of the "engraver," (**Charash**) and of the cunning workman, and of the embroiderer, in blue, and in purple, in scarlet, and in fine linen, and of the weaver, even of them that do any work, and of those that devise cunning work.

Exo 36:1 Then wrought Bezaleel and Aholiab, and every wise hearted man, in whom the LORD put wisdom and understanding to know how to work all manner of work for the service of the sanctuary, according to all that the LORD had commanded.

Deu 27:15 Cursed be the man that maketh any graven or molten image, an abomination unto the LORD, the work of the hands of the "craftsman," (Yaash) and putteth it in a secret place. And all the people shall answer and say, Amen.

9. Before we study verse twenty-one, I want to give you an expanded translation of verse twenty.

#### Expanded Translation

Zec 1:20 And the Lord Jesus called my attention to the four Artisans who stood near. They were dressed in aprons and carried their tools in hand.

10. Now let's take a look at the question asked by Zechariah.

#### KJV

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.

#### NIV

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.

### Working Translation

Zec 1:21 And then I said, "what have these come to do" and the angel spoke saying: "these horns are the ones who have dispersed repeatedly the mouth of Judah and no man by himself can raise his head but these artisans have returned to make afraid and to cast down the horns which have lifted up over the land of Judah to scatter Judah."

### Principles:

1. Zechariah asks not what are these but in the Hebrew "what are they coming to do?"
2. The prophet seems to instantly recognize who they are. He is interested in their task.
3. The demonstrative these (**Eleh**) and the participle coming (**Bo**) tell us the Artisans are advancing to accomplish their purpose.
4. It would seem the question is answered forthrightly by the interpreting angel: "These are the horns which have thoroughly winnowed Judah so that a man did not lift up his head; and these have come to terrify them to cast down the horns of the nations who lifted up their horn against the land of Judah to scatter it."
5. The verb translated winnow (**Zarah**) is the same as earlier seen in Zec 1:19 and has as Unger says "the same lively force and meaning."
6. So thoroughly did the nations scatter "Judah" the people in the land could not raise or lift up their head. "To lift up the head" is a movement that shows only a little strength, but Israel's sufferings at the hands of the Gentiles had been so severe that not even this sparse display of strength was possible.
7. With this introduction the angel then presents to Zechariah what the horns are going to do. They have come to terrify the very nations who earlier had terrified Judah.
8. The verb translated "terrify" is **Charad** in the causative meaning to cause to tremble.

#### 8.1 Several other uses are:

Exo 19:16 And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp "trembled."

1Sa 28:5 And when Saul saw the army of the Philistines at Gilboa, he was afraid, and his heart "greatly trembled" so he sought the witch of Endor.



Lev 26:6 And I will give peace in the land, and ye shall lie down, and none shall make you "afraid:" and I will rid evil beasts out of the land, neither shall the sword go through your land.

Zep 3:13 The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth: for they shall feed and lie down, and none shall make them "afraid."

8.1.1 Zephaniah was written in 630 by the prophet himself from Judah. The Prophet prophesied during the reign of Josiah between the fall of Nineveh and the Babylonian attack upon Judaea. Zephaniah pinpoints the cause of God's judgment by proclaiming the moral degeneration of the people.

8.1.2 He makes clear, however, that the door of mercy is open for those who will repent. The prophet sees the meaning of all this in the light of God's purpose to send his Son, the Lord Jesus, as Israel's Messiah and the Savior of all mankind.

Jdg 8:12 And when Zebah and Zalmunna fled, Gideon pursued after them, and took the two kings of Midian, Zebah and Zalmunna, and "discomfited" all the host.

**2Sa 17:1** Moreover Ahithophel said unto Absalom, Let me now choose out twelve thousand men, and I will arise and pursue after David this night:

**2Sa 17:2** And I will come upon him while he is weary and weak handed, and will make him "afraid:" and all the people that are with him shall flee; and I will smite the king only:

**2Sa 17:3** And I will bring back all the people unto thee: the man whom thou seekest is as if all returned: so all the people shall be in peace.

9. The four artisans will "throw the persecuting nations into a panic."

10. The verb **Yadah** has several meanings but in the Piel stem as we have here it means "to throw or cast down" in the sense of destroying. (Lam 3:53)

Lam 3:53 They have cut off my life in the dungeon, and "cast" a stone upon me.

Lam 3:54 Waters flowed over mine head; then I said, I am cut off.

11. That which the artisans throw down are the horns of the nations who are said to have lifted up (**Nasa** - a participle) meaning they have continuously done it. The four horns represent two powers who have lifted up their horns against Israel and two who will in the future persecute Israel.

2. What they lifted up is of course their **Qeren**. Lifting up the horn is descriptive of a wild animal charging its victim to maim or kill outright. (Psa 75:5)

Psa 75:5 "Lift not up your horn" on high: speak not with a stiff neck.

13. In a similar idiom we find the lifting up of the horn used in a good sense, compare Psa 92:10; 2Sa 2:10; Ps 89:17 and Psa 148:14.

Psa 92:10 But my horn shalt thou exalt like the horn of an unicorn: I shall be anointed with fresh oil.

**1Sa 2:10** The adversaries of the LORD shall be broken to pieces; out of heaven shall he thunder upon them: the LORD shall judge the ends of the earth; and he shall give strength unto his king, and exalt the horn of his anointed.

**1Sa 2:11** And Elkanah went to Ramah to his house. And the child did minister unto the LORD before Eli the priest.

Psa 89:17 For thou art the glory of their strength: and in thy favour our horn shall be exalted.

Psa 89:18 For the LORD is our defense; and the Holy One of Israel is our king.

Psa 148:14 He also exalteth the horn of his people, the praise of all his saints; even of the children of Israel, a people near unto him. Praise ye the LORD.

14. Having twice used the word Zarah, Zechariah uses it a third time, thus thrice emphasizing the malignant scattering of Judah by her gentile enemies.

15. Now that we know what the horns and the artisans represent, it might be useful to again review a little history as such relates to our four horns.

15.1 Babylon was destroyed by the armies of the Medo Persians in c. 539

15.2 Greece in c. 330 defeated Persia.

15.3 Rome defeated the Greeks in stages but certainly by c. 147 Antiochus was eliminated as a threat.

15.4 Rome in c. 476 was defeated by the Vandals and Goths.

15.5 The Revived Roman Empire will be destroyed by the Lord Jesus Christ at His Second Advent. How much of all that was shown Zechariah and was understood by him is unknown.

17. Now it is time for an expanded translation of Zec 1:21.

Zec 1:21 And then I said, "what have these workmen come to do?" Then the Lord spoke saying: "these horns are the ones who have dispersed repeatedly Judah; so egregious were their attacks that no one in Judah could raise his head but these artisans have returned to terrify and destroy the four empires who like a wild animal charged and gored repeatedly those living in the land and thus were the people of Judah scattered."

End Lesson

Zechariah Lesson 19

8-27-2003

1. Last week I taught Zec 1:20 and 21 thus completing our study of the 2nd of the 8 night visions. When time expired we were about to begin an exegesis of Zec 2:1-3 and the third of the eight night visions.

2. Before I begin the analysis of Zec 2:1-3 I want to give you an expanded translation of Zec 1:18-21.

Zec 1:18 As I was thinking on the meaning of the first vision, I became aware of the presence of another strange apparition. Slowly I raised my head and there before my eyes were four detached horns.

Zec 1:19 I then said to the interpreting angel, "What are these?" And the angel answered, "These are four horns that scattered Judah, Israel, and Jerusalem."

Zec 1:20 And the Lord Jesus called my attention to the four Artisans who stood near. They were dressed in aprons and carried their tools in hand.

Zec 1:21 And then I said, "what have these workmen come to do?" Then the Lord spoke saying: "these horns are the ones who have repeatedly dispersed Judah; so egregious were their attacks that no one in Judah could raise his head. These artisans have returned to terrify and destroy the four empires who like a wild animal charged and gored repeatedly those living in the land and thus were the people of Judah scattered."

3. Now let's see what we can learn from the third of the eight visions. Zec 2:1-13 could be entitled "Jerusalem in Millennial Glory."

4. The vision will be presented in Zec 2:1-3. The promises proceeding from the vision will be listed in Zec 2:4-13.

KJV

#### A Man With a Measuring Line

Zec 2:1 I lifted up mine eyes again, and looked, and behold a man with a measuring line in his hand.

Zec 2:2 Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof.

Zec 2:3 And, behold, the angel that talked with me went forth, and another angel went out to meet him,

NIV

#### A Man With a Measuring Line

Zec 2:1 Then I looked up-- and there before me was a man with a measuring line in his hand!

Zec 2:2 I asked, "Where are you going?" He answered me, "To measure Jerusalem, to find out how wide and how long it is."

Zec 2:3 Then the angel who was speaking to me left, and another angel came to meet him,

Working Translation Verse One:

Zec 2:1 And I lifted up my eyes and behold I saw a man who had a measuring line in his hand.

Principles:

1. The purpose of this third night vision is to set forth the restoration of Jerusalem in Zechariah's time, but also in a larger sense to describe the yet future fulfillment, when the city will become the capital of the millennial earth.
2. Particularly emphasized, as we have in part seen, is the great increase in size, population, wealth, spirituality and security of the city.
3. The third vision of the city foreshadows the millennial glory of Jerusalem but closely connects the near term development of the city in preparation for the coming Prince the Messiah in c. A.D. 30 and then later at His Second Advent.
4. Jerusalem recall will become a city of significance beginning gradually under Nehemiah.
5. Jerusalem will continue to grow in its importance under the Hasmonean Dynasty and Roman rule which began in c. 63. The Herod's were variously appointed by Rome to administer Syria which included Judah and Jerusalem. Jerusalem today has become a most sacred city of three of the world's "great" religions.
6. Nehemiah's rule over Judah lasted perhaps as late as 405; after 405 little is known of the history of the Jews in the land. We recently noted several oblique references to Israel as documented in the Books of 1st and 2nd Maccabee while Judah was alternately ruled by the Seleucid and the Ptolemaic Dynasties.
7. We also studied the history of the Hasmonean revolution in which Israel gained in c. 164 their independence, however as the Wycliffe Encyclopedia has recorded: "there is little history of Israel after c. 405."
8. What we do know can be simply stated: the Holy Land was under Persian rule until the invasion by Alexander the Great in c. 330. After which the Seleucids and Ptolemies alternately ruled Israel until c. 164 and then the Maccabean Revolt resulted in Israel's independence which lasted until Pompey's defeat of Israel in c. 63

9. All of this was in preparation for the coming Messiah and his Apostles who would need: good roads, law and order, a Temple and a freedom of speech in order that He might present His kingdom to Israel.

9.1 Rome would provide the infrastructure and the Herod's would provide the opposition.

10. Let me at this point give you a brief history of the Herod's from a Biblical perspective under the Doctrine of Herod.

10.1 The dynasty of Herod was a family of Idumaean Jews who ruled various regions in Palestine as appointed kings or governors under Rome from 37 B.C. to A.D. 70.

10.2 Herod the Great, Herod Antipas, Herod Archelaus, Herod Philip, Herod Agrippa and Herod Agrippa II figure prominently in the Bible.

10.3 The former (Herod the Great) ordered the murder of the infants at the time of Christ's birth, and the latter (Herod Antipas) was involved in the trial of Jesus and the execution of John The Baptist. Herod Agrippa was also of significant infamy in that he ordered the death of James the Brother of John and had Peter imprisoned.

10.3.1 Agrippa II was the Herod of Acts Chapters 25 and 26 who listened to Paul before sending him to Rome.

10.4 Facts about the Herods:

10.4.1 Josephus wrote that the Herods were Edomites, but Nicolaus of Damascus, a historian of the times, says they returned from exile with other Jews (possibly a story invented to please Herod).

10.4.2 Antipater (the grandfather of Herod the Great) gained power, first in Idumea, and then by fomenting divisions between Hyrcanus, the high priest and his brother Aristobulus, he also acquired power in Judaea.

10.5 Herod the Great:

10.5.1 Herod the Great ruled from 37 to 4 B.C.

10.5.2 His Biblical claim to infamy was his order to slaughter the infants in an effort to murder Jesus. He was fearful of a "rival King." Mat 2:1-8; 16-19

Mat 2:1 Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem,

Mat 2:2 Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

Mat 2:3 When Herod the king had heard these things, he was troubled, and all Jerusalem with him.

Mat 2:4 And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.

Mat 2:5 And they said unto him, In Bethlehem of Judaea: for thus it is written by the prophet,

Mat 2:6 And thou Bethlehem, in the land of Judah, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.

Mat 2:7 Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared.

Mat 2:8 And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also.

Mat 2:16 Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men.

Mat 2:17 Then was fulfilled that which was spoken by Jeremy the prophet, saying,

Mat 2:18 In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

Mat 2:19 But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt,

10.5.3 Herod the Great's grandfather and father were governors of Idumaea which was a Province just south of Judaea. They were both named Antipas.

10.5.4 The two progenitors rose to power during the waning days of the MACCABEES.

10.5.6 Julius Caesar made Herod's son Antipater Procurator of Idumaea in 47.

10.5.7 Mark Antony, when he was a member of the Triumvirate (Octavian, Lepidus and Antony) ruling Rome after the death of Julius Caesar, appointed Herod the Great as Tetrarch of Galilee in 37.

10.5.8 Herod the Great parlayed this appointment into an even more prestigious position. He was soon appointed Procurator of Judaea.

10.5.9 Herod the Great became monarch of Judaea ruling from Jerusalem until he died in 4 B.C.

10.5.10 He was an imperious King and capable general; he promoted Hellenism among the Jews and appointed High Priests who were sycophants.

10.5.11 He founded the city of Caesarea and rebuilt Jerusalem including a renovation of Nehemiah's Temple (later to be called Herod's Temple).

10.5.12 Herod the Great was only 25 when he began to rule and soon won great popularity because he proved to be an excellent leader.

10.5.13 Herod went to Rome for support. Octavius Caesar confirmed Herod as ruler; Herod returned to Judaea where he gained the favor of the Jews by rebuilding and ornamenting the Temple.

10.5.14 At the death of Herod the Great, Augustus divided the Kingdom among Herod's three remaining sons--Archelaus, Philip and Herod Antipas.

10.6. Herod Archaelaus ruled Judaea from B.C. 4 to 6 A.D.

10.6.1 His Biblical claim to infamy was the style of his rulership over Judah which caused Mary and Joseph to detour around his Kingdom on their return trip to Nazareth from Egypt.

Mat 2:22 But when he heard that Archelaus did reign in Judaea in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee:

10.6.2 Herod Archelaus was educated in Rome where he was well known.

10.6.3 Augustus gave him Idumea, Judaea, Samaria, Caeserea, Joppa and Jerusalem with the title of Ethnarch.

10.6.4 He broke the Mosaic law by marrying his brother's widow, Glaphyra, and was denounced by his subjects.

10.6.5 He appealed to Caesar, and was banished to Vienna, in Gaul, where he died (A.D. 39).

10.7 Herod Antipas ruled Judah from c. 6 B.C. to c. 34 A.D.

10.7.1 His Biblical claim to infamy was his murder of John the Baptist and his adjudicating the trial of our Lord. Mat 14:3-11; Luk 23:6-15

Mat 14:3 For Herod had laid hold on John, and bound him, and put him in prison for Herodias' sake, his brother Philip's wife.

Mat 14:4 For John said unto him, It is not lawful for thee to have her.

Mat 14:5 And when he would have put him to death, he feared the multitude, because they counted him as a prophet.

Mat 14:6 But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod.

Mat 14:7 Whereupon he promised with an oath to give her whatsoever she would ask.

Mat 14:8 And she, being before instructed of her mother, said, Give me here John Baptist's head in a charger.

Mat 14:9 And the king was sorry: nevertheless for the oath's sake, and them which sat with him at meat, he commanded it to be given her.

Mat 14:10 And he sent, and beheaded John in the prison.

Mat 14:11 And his head was brought in a charger, and given to the damsel: and she brought it to her mother.

Luk 23:6 When Pilate heard of Galilee, he asked whether the man were a Galilean.

Luk 23:7 And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time.

Luk 23:8 And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him.

Luk 23:9 Then he questioned with him in many words; but he answered him nothing.

Luk 23:10 And the chief priests and scribes stood and vehemently accused him.

Luk 23:11 And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate.

Luk 23:12 And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.

Luk 23:13 And Pilate, when he had called together the chief priests and the rulers and the people,

Luk 23:14 Said unto them, Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him:

Luk 23:15 No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him.

10.7.2 He divorced his wife (a daughter of Aretas, king of Arabia), to marry Herodias, previously the wife of his brother Philip.

10.7.3 As a result he suffered the ire of John the Baptist.

10.7.4 It was as we have studied Herodias and her daughter Salome who instigated the killing of John the Baptist.

10.7.5 Aretas, in revenge for the rejection of his daughter, invaded Herod's territory and defeated him. Aretas ruled Judah until Agrippa's appointment in 34 A.D.

10.7.6 Antipas went to Rome to complain and at the suggestion of Herodias he asked for the title of king.

10.7.7 He was opposed by several powerful friends of Agrippa, and was banished to Lugdununi, in A.D. 39, where he died.

10.7.8 The Herodians were returned as Procurators in A.D. 34 when Caligula appointed his old friend Herod Agrippa.

10.8 Herod Agrippa I ruled from 34. to 44.

10.8.1 His Biblical claim to infamy was his execution of James the Brother of John and Peter's imprisonment.

Acts 12:1 Now about that time Herod the king stretched forth his hands to vex certain of the church.

Acts 12:2 And he killed James the brother of John with the sword.

Acts 12:3 And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.)

Acts 12:4 And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him; intending after Easter to bring him forth to the people.

Acts 12:5 Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him ...

Acts 12:18 Now as soon as it was day, there was no small stir among the soldiers, what was become of Peter.

Acts 12:19 And when Herod had sought for him, and found him not, he examined the keepers, and commanded that they should be put to death. And he went down from Judaea to Caesarea, and there abode.

Acts 12:20 And Herod was highly displeased with them of Tyre and Sidon: but they came with one accord to him, and, having made Blastus the king's chamberlain their friend, desired peace; because their country was nourished by the king's country.

10.8.2 Agrippa I or Herod Agrippa as he was known best was the son of Aristobulus, one of Herod the Great's sons.

10.8.3 Agrippa was a court favorite of Caligula and Claudius in Rome.

10.8.4 Herod Agrippa was educated in Rome with Claudius and Drusus, where Tiberius imprisoned him for an unguarded speech.

10.8.5 Caligula, the succeeding emperor, liberated him and made him tetrarch of Galilee and Perea and later his hegemony was enlarged to include Samaria and Judah.

10.8.6 He was a strict "keeper of the Mosaic Law" (as he saw it) and therefore was very respected by most Jews.

10.8.7 In the fourth year of his rulership over Judea he attended an athletic contest and was saluted as a god. It was there he was seized with an illness and died five days later (eaten of worms).

Acts 12:21 And upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them.

Acts 12:22 And the people gave a shout, saying, It is the voice of a god, and not of a man.

Acts 12:23 And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost.

10.9 Herod Agrippa II ruled from 44 to 70.

10.9.1 His Biblical claim to infamy was his hearing the Apostle Paul preach along with the beautiful Berenice and Festus. Acts 25:1-32

10.9.2 He was almost convinced of the authenticity of Christ's claim of Messiahship after listening to the Great Apostle Paul.

10.9.3 He died at Rome in the third year of Trajan, 100, the last of the Herods.

End Lesson Taught 8-27-2003



