

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

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

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

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

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

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

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

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

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

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

**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" 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."**

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

NIV

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

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

Working Translation

Zec 1:13 And Jehovah (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 Jerusalem and for Zion with great jealousy."

Principles:

1. The Lord begins by providing to Zechariah and thus Israel a message of love.
2. "There are several syntactical devices" teaches Unger "which convey a great love."
3. These devices 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 (the 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**, 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 and 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 Assyrians and then the Babylonians 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 take vengeance on 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 and 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 Jerusalem 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 (**Va Ani Gadol Qetseph**) with the nations (**Al Ha Goyim**) that feel secure (**Shaan**). I was only a little angry (**Ani Meat Qatsaph**), but

they added (**Va Hemah Azar**) to the calamity (**Ra**)."

#### Working Translation

Zech 1:15 I God, am now very angry with the Gentile nations who have mistreated Israel; many of whom feel very secure in their place as national powers; at first I was only a little angry because the discipline was good for Israel but under the leadership of Satan they "over-did-it" and now I am livid.

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."

1.2 The statement "I am very sore displeased with the heathen" is the reverse of God's love for Israel."

1.3 By the very nature of the case he must be unalterably opposed to all who seek to hurt his people.

1.4 The fact that the nations of the world under Persian rule were then enjoying peace did not indicate God's blessing was being bestowed upon them.

1.5 The nations of the world were adding to the affliction of Israel.

1.6 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.

1.7 Their evil purpose dominated their actions.

1.8 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 God, showing the continuousness of the anger, is continually angry,

2.4 and finally by the fact that the nations abetted the calamity meted out by God by has clearly increased God's anger.

3. We must keep in mind that anger as used of God, like jealousy, is an

anthropopathism. A couple of other examples of anger said to be from God will illustrate:

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. Antisemitism 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. Antisemitism is inspired by Satan as a ploy to spoil the plan of God; without Jews, Christ has "no one to whom He can return."

11. Because the decrees of God are immutable there will always be Jews no matter how many nations try to destroy them.

12. A few historical examples will help illustrate how pervasive has been antisemitism:

12.1 Egypt c. 1400 B.C.;

12.2 Assyria c. 720 B.C. ;

12.3 Babylon c. 606 B.C.;

12.4 Persia c. 539 B.C. ;

12.5 Ptolemies and Seleucids c. 323 B.C. - 165 B.C.;

12.6 Rome c. B.C. 4 - 476 A.D.;

12.7 Spain 1500 A.D.;

12.8 France WWI and WWII Vichy Government;

12.9 WWII Germany

12.10 England 1948 A.D.;

12.11 Arab Nations in general.

13. An ethnic Jew is any one 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 and in the Millennium the Jew along with many Gentile believers will show the rest of the world how to live and worship the Messiah King.

End Lesson Taught 7-16-2003

1. Last week I taught Zec 1:13, 14 and 15 and when time expired I was about to teach verse 16.

2. Before resuming I want to give you an expanded translation of Zec. 1:7-15.

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**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.**

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

**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 certain nations to chastise Israel, but they undertook and carried out the assignment for themselves and not for Him. Specifically in mind here is Egypt, Assyria, Babylon and Persia. Certainly we know other nations later will follow suit.

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 anthropopathism 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."

9.1 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. Antisemitism 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. As we noted there are many examples of nations who fostered antisemitism and God's retaliation was certain and traumatic.

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*. In this book is a remarkable quotation answering the question "how should you nationally evaluate the nation Israel?"

"This poses something of a problem. What remained of the once great Jewish nation that 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 first exegete 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 (**Le Ken**), this is what the LORD says (**Koh Yehovah Amar**): 'I will return (**Shuv**) to Jerusalem (**Le Yerushalaim**) with mercy (**Be Racham**), and there my house (**Beth Y**) will be rebuilt (**Banah**). And the measuring line will be stretched out over Jerusalem (**Qereh Natah Al Yerushalaim**),' declares the LORD Almighty (**Va Yehovah Tsava Naum**).

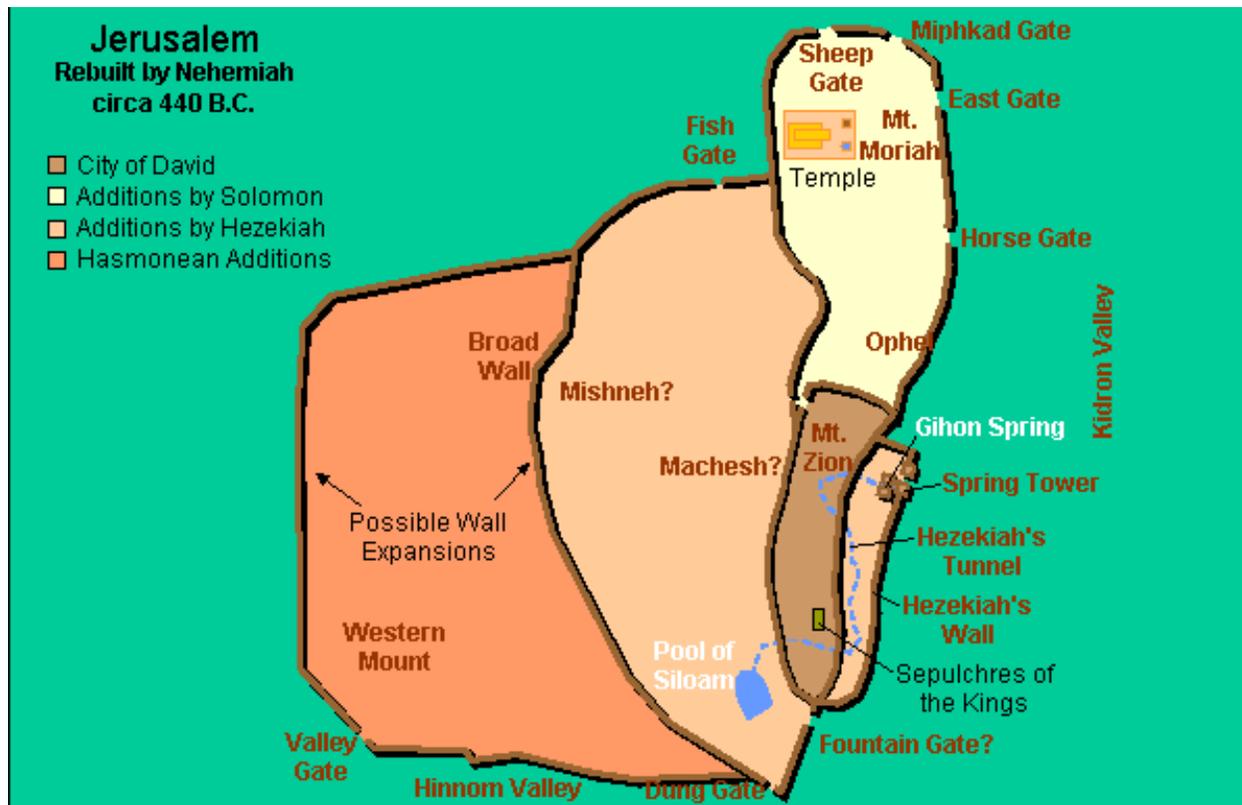
Working Translation

Zec 1:16 Therefore Jehovah commanded in this manner "I will return 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.

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--an understatement.



2. The phrase "My house shall be built in Jerusalem" has a far term application when the final Temple will be rebuilt. Nehemiah's Temple was already being built, but it was not finished until the sixth year of Darius which would have been c. B.C. 516, some four years later.

Ezr 6:15 And this house was finished on the third day of the month Adar, 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."

4.2 The Shekinah glory (in the form of the Lord Jesus Christ) will not take place until Christ returns at His Second Advent. Hosea predicts first the discipline and then the

return of the Lord when Israel will be restored and the Millennial Temple will stand tall in Jerusalem.

4.3 This Millennial Temple is not to be confused with the faux temple erected with the help of the Antichrist during the Tribulation.

Hos 4:5 Therefore shalt thou fall in the day, and the prophet also shall fall with thee in the night, and I will destroy thy mother.

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.

Hos 4:8 They eat up the sin of my people, and they set their heart on their iniquity.

Hos 4:9 And there shall be, like people, like priest: and I will punish them for their way, and reward them their doings.

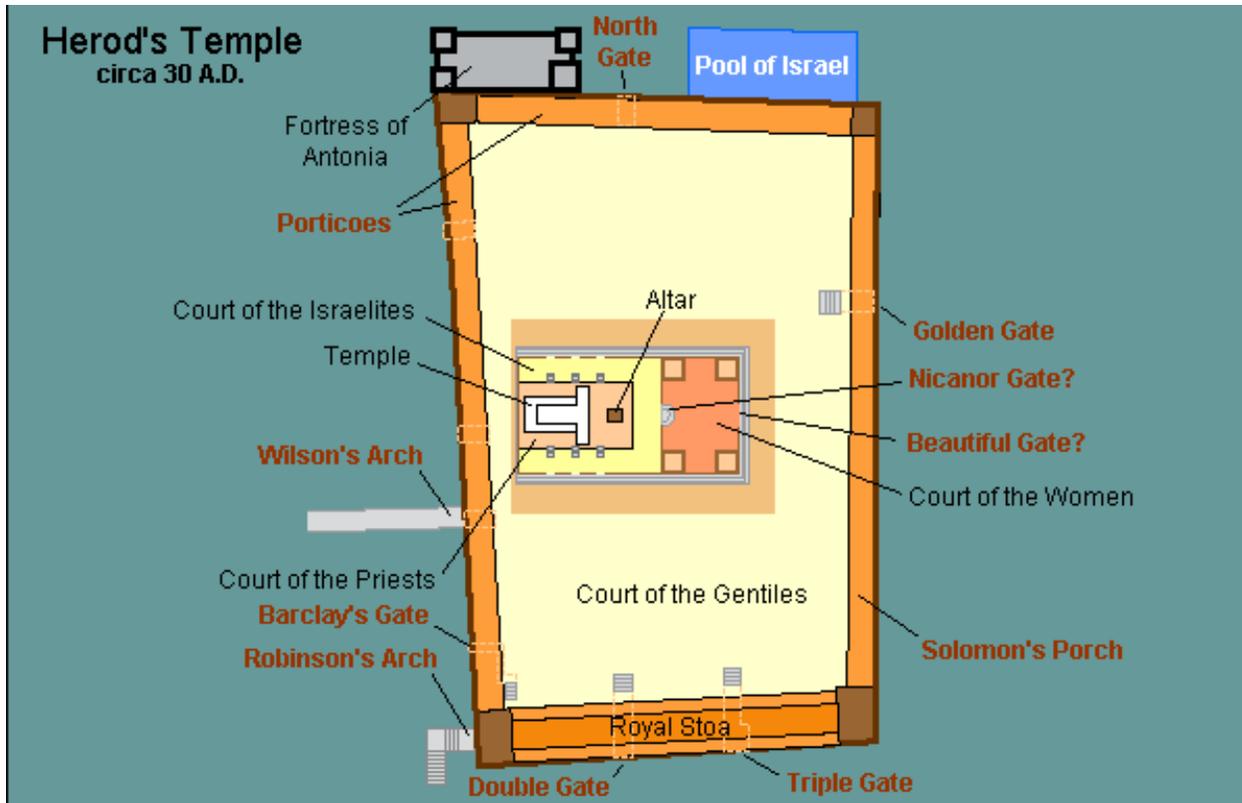
Hos 5:14 For I will be like a lion to Ephraim, like a great lion to Judah. I will tear them to pieces and go away; I will carry them off, with no one to rescue them.

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.



4.4 The far term application therefore, 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.

4.5 This promise had a near term application to the prophet's time; such application serving as an encouragement and motivation to rebuild the Temple.

4.6 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. Eze 40-42.

4.7 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 wast 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 accommodate 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 (**Le Amar**) further (**Od**): This is what the LORD Almighty says (**Va Yehovah Tsava Qarah**): 'My towns (**Ir Y**) will again overflow (**Va Od Puts**) with prosperity, and the LORD will again (**VA Od**) comfort Zion (**Tov Tsion**) and choose (**Va Bachar**) Jerusalem (**Yerushalaim**)."

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?

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