

ZECHARIAH CHAPTER THIRTEEN

Zechariah Lesson 107

6-1-2005

1. Last week I completed our study of Zechariah chapter twelve, taught a brief introduction and outline of Zechariah thirteen; when time expired we were in the process of developing several principles derived from an exegesis of Zec 13:1.
2. We need to review some of that learned and then pick up with new material on page two.
3. Let me again read the entire chapter in the KJV.

KJV

Zec 13:1 In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness.

Zec 13:2 And it shall come to pass in that day, saith the LORD of hosts, that I will cut off the names of the idols out of the land, and they shall no more be remembered: and so I will cause the prophets and the unclean spirit to pass out of the land.

Zec 13:3 And it shall come to pass, that when any shall yet prophesy, then his father and his mother that begat him shall say unto him, Thou shalt not live; for thou speakest lies in the name of the LORD: and his father and his mother that begat him shall thrust him through when he prophesieth.

Zec 13:4 And it shall come to pass in that day, that the prophets shall be ashamed every one of his vision, when he hath prophesied; neither shall they wear a rough garment to deceive:

Zec 13:5 But he shall say, I am no prophet, I am an husbandman; for man taught me to keep cattle from my youth.

Zec 13:6 And one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends.

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.

Zec 13:8 And it shall come to pass, that in all the land, saith the LORD, two parts therein shall be cut off and die; but the third shall be left therein.

Zec 13:9 And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The LORD is my God.

4. Now let's resume our analysis from the NIV.

NIV

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.

Principles

1. In chapter twelve Israel's deliverance and national conversion are set forth, prefaced by a solemn divine authentication of the entire oracle of God to Zechariah.

2. The connection of chapter twelve and chapter thirteen is established by the familiar phrase in that day. In the NIV we see it translated "On that day."

3. In that day refers to the period of Israel's final restoration and conversion at the second advent of Christ.

4. The supreme need of Israel throughout the Christian centuries has been cleansing and spiritual regeneration. Since they rejected and crucified their Savior-Messiah, they have been under a heavy load of guilt and defilement and kept from God's salvation by hardness of heart and pitiable unbelief.

5. The Apostle Paul describes the essence of their woe in Rom 10:3-5.

Rom 10:3 For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.
Rom 10:4 For Christ is the end of the law for righteousness to everyone that believeth.
Rom 10:5 For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them.

6. In Zechariah's prophecy he sees the Jews when Christ becomes the end of the law for righteousness as they look to the nail-pierced One and believe.

7. The metaphor a fountain which is said to be opened to the house of David is fitting of the Lord Jesus Christ. Compare our verse with Zec 12:10.

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.

8. Christ clearly is said to be poured on the house of David. He is that fountain which in the Hebrew is **Maqor**; it is also found in Psa 36:9-10; Pro 10:1; 13:14; Pro 14:27; Jer 2:13 and 17:13.

Psa 36:8 They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures.

Psa 36:9 For with you is the "fountain" of life; in your light we see light.

Psa 36:10 Continue your love to those who know you, your righteousness to the upright in heart.

Pro 10:11 The mouth of a righteous man is a "well" of life: but violence covereth the mouth of the wicked

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

Pro 13:14 The law of the wise is a "fountain" of life, to depart from the snares of death.

Pro 13:15 Good understanding giveth favour: but the way of transgressors is hard.

Pro 14:26 In the fear of the LORD is strong confidence: and his children shall have a place of refuge.

Pro 14:27 The fear of the LORD is a "fountain" of life, to depart from the snares of death.

Jer 2:13 For my people have committed two evils; they have forsaken me the "fountain" of living waters, and hewed them out cisterns, broken cisterns, that can hold no water.

Jer 17:13 O LORD, the hope of Israel, all that forsake thee shall be ashamed, and they that depart from me shall be written in the earth, because they have forsaken the LORD, the fountain of living waters.

9. Unger writes of the grammar "...the future tense of the to be verb **Hayah** together with the niphal participle of **Pathah** meaning to open denotes continuousness and permanency. Not only shall the fountain be opened but it is to be permanently available.

10. Because Israel finally desires the water, they now have it burst forth. Previously because of their rejection and manifest unbelief the fountain of God's cleansing power opened to the world by Christ's death on Calvary remains closed and unappropriated by them, as water shut up in subterranean cavities but untapped by an entire nation.

11. When our Lord died on Golgotha's brow, the cleansing fountain was opened potentially for Israel and the whole world. But because Israel has rejected this fountain, it will not be opened for her experientially until the future day of the Lord.

11.1 Water flowing from the Rock first struck by Moses is explained in 1Co 10:4 - a metaphor similar to that found in Zec 3:1.

1Co 10:4 And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.

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

Expanded Translation

Zec 13:1 On that day when the Lord Jesus returns He shall be as a fountain perpetually and permanently available to the house of David and the inhabitants of Jerusalem and they shall be cleansed both from sin and evil.

13. Israel's old nemeses shall be removed from the land when Christ returns. These ancient nemeses were idolatry, false prophets and their demonic dynamic.

14. Now let's see what we can learn from Zec 13:2-5.

Zec 13:2 "On that day, I will banish the names of the idols from the land, and they will be remembered no more," declares the LORD Almighty. "I will remove both the prophets and the spirit of impurity from the land.

Zec 13:3 And if anyone still prophesies, his father and mother, to whom he was born, will say to him, 'You must die, because you have told lies in the LORD'S name.' When he prophesies, his own parents will stab him.

Zec 13:4 "On that day every prophet will be ashamed of his prophetic vision. He will not put on a prophet's garment of hair in order to deceive.

Zec 13:5 He will say, 'I am not a prophet. I am a farmer; the land has been my livelihood since my youth.'

Principles

1. Idol worship and the false prophet will become a thing of the past. There will be no more idols to worship; particularly shall the Image of the Antichrist be destroyed. Eliminated also will be the false prophets.

2. The word employed for idols is **Otsev** meaning mold, shape, fashion or a carving. The word has a related meaning of grief or pain. Thus idolatry brought about pain to those in the land who chose to worship the idol, a decision made by Israel from time to time.

3. The prophets whom the Messiah will cut off are the idolatrous seers. The word for cutting off is **Karath** meaning to exterminate or destroy by cutting off. Several uses of **Otsev** and **Karath** translated idol and cut-off respectively are:

Psa 106:36 And they served their idols: (**Otsev**) which were a snare unto them.

Psa 106:37 Yea, they sacrificed their sons and their daughters unto devils,

Psa 106:38 And shed innocent blood, even the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan: and the land was polluted with blood.

1Sa 20:34 Jonathan, after Saul through a spear at David, arose from the table in fierce anger, and did eat no meat the second day of the month: for he was grieved (**Atsav**) for David, because his father had done him shame.

Lev 26:30 And I will destroy your high places, and cut down (**Karath**) your images, and cast your carcasses upon the carcasses of your idols, and my soul shall abhor you.

1Sa 28:9 And the woman said unto him, Behold, thou knowest what Saul hath done, how he hath cut off (**Karath**) those that have familiar spirits, and the wizards, out of the land: wherefore then layest thou a snare for my life, to cause me to die?

1Sa 28:10 And Saul sware to her by the LORD, saying, As the LORD liveth, there shall no punishment happen to thee for this thing.

1Sa 28:11 Then said the woman, Whom shall I bring up unto thee? And he said, Bring me up Samuel.

4. It is appropriate to note He, Who will extirpate the idols and the false prophets, is said to be the Lord Almighty which in the Hebrew is our old friend Jehovah **Tsava** or Lord of the armies.

5. Organized religion is removed at the beginning of the Millennium. Eliminated will be the driving force of religions - demonic activity. Recall Satan and all his demons are removed from the earth and placed in a temporary place of punishment.

6. Frequently the Old Testament speaks of the gods of the various nations surrounding Israel in general terms. Often Israel elected to worship these gods and more often than not they would incorporate their worship into the litany proscribed in the Mosaic Law. There were many false gods.

6.1 The Amorites had Molech.

1Ki 11:7 Then did Solomon build an high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem, and for Molech, the abomination of the children of Ammon.

6.1.1 The worship of **Molech** included child sacrifices and sexual perversion.

2Ki 23:10 And Josiah defiled Topheth, which is in the valley of the children of Hinnom, that no man might make his son or his daughter to pass through the fire to Molech.

6.1.2 In the valley of Hinnom, just south of Jerusalem, child sacrifices were made to the deity Molech; there is record of such practice even as late as 600 B.C. (Jer 7:31).

Jer 7:31 They have built the high places of Topheth in the Valley of Ben Hinnom to burn their sons and daughters in the fire--something I did not command, nor did it enter my mind.

Jer 7:32 So beware, the days are coming, declares the LORD, when people will no longer call it Topheth or the Valley of Ben Hinnom, but the Valley of Slaughter, for they will bury the dead in Topheth until there is no more room.

Jer 7:33 Then the carcasses of this people will become food for the birds of the air and the beasts of the earth, and there will be no one to frighten them away.

6.1.3 Much of the information about the gods of the Canaanites comes from ancient records found in various digs located in Syria. The gods of the Babylonians were important to Israel in the closing centuries of the Kingdom and during the exile.

6.1.4 There were more than 700 gods listed in Babylon several of these were: Abu-god of heaven, Enlil-god of earth, Shamash-god of the sun and Ishtar-god of fertility and her husband Tammuz. Israel from time to time sampled their worship practices.

6.1.5 There were other gods listed who were worshiped by the Canaanites based upon the Ra Shamra an ancient text found at Ugarit an ancient city discovered in northwestern Syria.

6.1.6 We do not have time to discuss these gods and it suffices, Israel because they did not destroy both the idols and those who worshipped them were so-on found practicing many of the religious rites of the Canaanites.

6.2. In the Tribulation many of these same false gods will under different names be worshipped not only by the nations but by Israel.

7. Dr. Dwight Pentecost in his book "Things to Come", Dunham Publishing Company, has put together an excellent compilation of the historical identity of the harlot of the Book of the Revelation; he traces her roots to Babylon.

7.1 The pervasive overt worship of idols soon gave way to the more subtle worship of religion itself; Pentecost points out how much of the liturgy of the early Catholic church (c. A.D. 350) came from Babylon; later however a far more insidious religion invented by Mohammed and Satan appeared in c. 620 B.C.

7.1.1 It is now called Islam, a religion which threatens the stability of the body politic in many countries.

7.2 Religion is the trump card of Satan and is prevalent in the thoughts and practices of so many well-meaning Christians. People want so badly to do something to make themselves right with God even while exclaiming they are saved and live by grace.

7.2.1 Doctrine is always down played in religion, as one person told me the other day it is possible to have only a head belief and not a heart belief, and if people would get a heart belief then God will bless. Trying to put a meaning on such tripe becomes impossible.

7.3 When the Lord returns Israel will not only reject idolatry but even the false prophets who often led Israel astray will be rejected and held in utter disrepute. Even to the extent that they will be identified and executed by their own family.

8. A point or two from our doctrine of False Communicators is appropriate.

8.1 False Prophets are often mentioned in Scripture:

Jer 14:14 Then the LORD said unto me, The prophets prophesy lies in my name: I sent them not, neither have I commanded them, neither spake unto them: they prophesy unto you a false vision and divination, and a thing of nought, and the deceit of their heart.

Lam 2:14 Thy prophets have seen vain and foolish things for thee: and they have not discovered thine iniquity, to turn away thy captivity; but have seen for thee false burdens and causes of banishment.

Mar 13:22 For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the elect.

Mat 24:11 And many false prophets shall rise, and shall deceive many.

Mat 24:24 For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.

Luk 6:26 Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets.

2Pe 2:1 There were false prophets among the people, even as there shall be false teachers among you, who privately shall bring in heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.

1Jo 4:1 Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.

8.2 They are also called wolves in sheep's clothing and Satan's ministers.

Mat 7:15 Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

2Co 11:14 And no marvel; for Satan himself is transformed into an angel of light.

2Co 11:15 Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.

8.3 Religious leaders teaching false doctrine are called wells without water, hirelings, profane and vain babblers.

2Pe 2:17 These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever.

2Pe 2:18 For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error.

2Pe 2:19 While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage.

2Pe 2:20 For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning.

2Pe 2:21 For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them.

2Pe 2:22 But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire.

Joh 10:12 But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.

Joh 10:13 The hireling fleeth, because he is an hireling, and careth not for the sheep.

1Ti 6:20 O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppose what is called orthodoxy but is in reality false doctrine.

2Ti 2:16 But shun profane and vain babblings: for they will increase unto more ungodliness.

8.4 There were false communicators who rose up against Moses.

Exo 17:2 Wherefore the people did chide with Moses, and said, Give us water that we may drink. And Moses said unto them, Why chide ye with me? wherefore do ye tempt the LORD?

Exo 17:3 And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore is this that thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst?

Exo 17:4 And Moses cried unto the LORD, saying, What shall I do unto this people? they be almost ready to stone me.

Exo 17:5 And the LORD said unto Moses, Go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thine hand, and go.

Exo 17:6 Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel.

Num 16:1 Now Korah, the son of Izhar, the son of Kohath, the son of Levi, and Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took men:

Num 16:2 And they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, famous in the congregation, men of renown:

Num 16:3 And they gathered themselves together against Moses and against Aaron, and said unto them, Ye take too much upon you, seeing all the congregation are holy, every one of them, and the LORD is among them: wherefore then lift ye up yourselves above the congregation of the LORD?

Num 16:4 And when Moses heard it, he fell upon his face:

Num 16:5 And he spake unto Korah and unto all his company, saying, Even tomorrow the LORD will shew who are his, and who is holy; and will cause him to come near unto him: even him whom he hath chosen will he cause to come near unto him.

Num 16:6 This do; Take your censers, Korah, and all his company;

Num 16:7 And put fire therein, and put incense in them before the LORD to morrow: and it shall be that the man whom the LORD doth choose, he shall be holy: ye take too much upon you, ye sons of Levi.

Num 16:8 And Moses said unto Korah, Hear, I pray you, ye sons of Levi:

Num 16:9 Seemeth it but a small thing unto you, that the God of Israel hath separated you from the congregation of Israel, to bring you near to himself to do the service of the tabernacle of the LORD, and to stand before the congregation to minister unto them?

Num 16:10 And he hath brought thee near to him, and all thy brethren the sons of Levi with thee: and seek ye the priesthood also?

Num 16:11 For which cause both thou and all thy company are gathered together against the LORD: and what is Aaron, that ye murmur against him? ...

Num 16:31 As soon as he finished saying all this, the ground under them split apart
Num 16:32 and the earth opened its mouth and swallowed them, with their households
and all Korah's men and all their possessions.

8.5 Aaron could not handle the Exodus generation in Moses' absence. He became a false communicator forsaking his "responsibilities as High Priest."

Exo 32:1 When the people saw that Moses was so long in coming down from the mountain, they gathered around Aaron and said, "Come, make us gods who will go before us. As for this fellow Moses who brought us up out of Egypt, we don't know what has happened to him."

Exo 32:2 Aaron answered them, "Take off the gold earrings that your wives, your sons and your daughters are wearing, and bring them to me."

Exo 32:3 So all the people took off their earrings and brought them to Aaron.

Exo 32:4 He took what they handed him and made it into an idol cast in the shape of a calf, fashioning it with a tool. Then they said, "These are your gods, O Israel, who brought you up out of Egypt."

Exo 32:5 When Aaron saw this, he built an altar in front of the calf and announced, "Tomorrow there will be a festival to the LORD."

Exo 32:6 So the next day the people rose early and sacrificed burnt offerings and presented fellowship offerings. Afterward they sat down to eat and drink and got up to indulge in revelry.

8.6 In Numbers chapters 22 through 25 we find the terrible example of Balaam.

8.6.1 So evil was this man, he became the New Testament example for all false teachers; especially those with improper motivations.

Jud 1:11 Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core.

Jud 1:12 These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots;

Rev 2:12 And to the angel of the church in Pergamos (300-800 A. D.) write; These things saith he which hath the sharp sword with two edges . . .

Rev 2:14 But I have a few things against thee, because many there hold the doctrine of Balaam, who taught Balak to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.

End Lesson Taught 6-1-2005

Zechariah Lesson 108

6-7-2005

1. Last week I completed a study of Zec 13:1; when time expired we were in the process of developing several principles derived from an exegesis of Zec 13:2-5.

2. We need to review some of that learned and then pick up with new material at on page three where we were reviewing the Doctrine of False Teachers.

3. Before continuing, let me give you an expanded translation of Zec 13:1-5.

Zec 13:1 On that day when the Lord Jesus returns He shall be as a fountain perpetually and permanently available to the house of David and the inhabitants of Jerusalem and they shall be cleansed both from sin and evil.

Zec 13:2 The Lord of the Armies then said to Zechariah, On that day when I return, I will remove all the idols from the land, and Israel will remember them no more. I will also cut-off and destroy all prophets and their demonic spirits from the land. There will be no need for prophets in fact if

Zec 13:3 anyone still prophesies, his father and his mother will say to him, You must die, because you have prophesied in the Lord's name. Should he not heed their warning his own family will slay him with the blade of a knife.

Zec 13:4 On that day every prophet who had formerly falsely prophesied will be utterly ashamed of himself. He will cease to hold himself out as a prophet of God for he will see his methods of deception as perfidious and abominable.

Zec 13:5 He will say, ÒI am not a prophet, in fact I never was a prophet I was just a farmer who tired of tilling the land and chose to deceive the people of God.

4. Israel's old nemeses shall be removed from the land when Christ returns. Christ is described in verse one as a perpetual fountain Who will cleanse Israel from both sin and evil. These ancient nemeses were idolatry, false prophets and their demonic dynamic.

5. Idol worship and false prophets will become a thing of the past in the Millennium. There will be no more idols to worship; particularly shall the Image of The Antichrist be destroyed. Eliminated also will be the false prophets.

6. Organized religion is removed at the beginning of the Millennium. Eliminated will be the driving force of world religion - demonic activity. Recall Satan and all his demons are removed from the earth and placed in a temporary place of punishment during the Lord's 1000 years of perfection.

7. Frequently the Old Testament speaks of the gods of the various nations surrounding Israel in general terms. Often Israel elected to worship these gods and more often than not they would incorporate their worship into the litany proscribed in the Mosaic law.

8. Now let's continue our review of the Doctrine of False Teachers.

8.1 False Prophets are often mentioned in Scripture. Jer 14:14 ; Lam 2:14; Mar 13:22; Mat 24:11; Mat 24:24; Luk 6:26; 2Pe 2:1; and 1Jo 4:1

8.1.1 As we noted last week false teachers and false prophets are insidiously and perfidiously extant in every age; but particularly will they be personified in the Tribulation by the Antichrist and his partner the False Prophet.

Antichrist

Dan 9:27 And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.

Antichrist

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:

Antichrist

Rev 13:5 And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months.

Rev 13:6 And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

Antichrist

2Th 2:1 Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him,

2Th 2:2 That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.

2Th 2:3 Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition;

2Th 2:4 Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.

False Prophet

Rev 13:11 And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.

Rev 13:12 And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.

Rev 13:13 And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men,

Rev 13:14 And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.

Rev 13:15 And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

Rev 13:16 And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads:

Rev 13:17 And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

8.2 They are also called wolves in sheep's clothing and Satan's ministers. Mat 7:15; 2Co 11:14-15

8.3 Religious leaders teaching false doctrine are called wells without water, hirelings, profane and vain babblers. 2Pe 2:17-22; Joh 10:12-13; 1Ti 6:20; 2Ti 2:16

8.4 There were false communicators who rose up against Moses. Exo 17:2-6; Num 16:1-31

8.5 Aaron could not handle the Exodus generation in Moses' absence. He became a false communicator forsaking his "responsibilities as High Priest." Exo 32:1-6

8.6 In Numbers chapters 22 through 25 we find the terrible example of Balaam. So evil was this man, he became the New Testament example for all false teachers; especially those with improper motivations. Jude 11-12; Rev 2:12-14

8.7 Isaiah who ministered to Judah during the 8th century B.C. was opposed by false communicators of the Egyptian Party.

Isa 30:1 Woe to the rebellious children, saith the LORD, that take counsel, but not of me; and that cover with a covering, but not of my spirit, that they may add sin to sin:
Isa 30:2 That walk to go down into Egypt, and have not asked at my mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt!
Isa 30:3 Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt your confusion.

8.8 Jeremiah was resisted by many false teachers during his 7th century ministry to Judah.

Jer 43:1 And it came to pass, that when Jeremiah had made an end of speaking unto all the people all the words of the LORD their God, for which the LORD their God had sent him to them, even all these words,
Jer 43:2 Then spake Azariah the son of Hoshai, and Johanan the son of Kareah, and all the proud men, saying unto Jeremiah, Thou speakest falsely: the LORD our God hath not sent thee to say, Go not into Egypt to sojourn there:
Jer 43:3 But Baruch the son of Neriah setteth thee on against us, for to deliver us into the hand of the Chaldeans, that they might put us to death, and carry us away captives into Babylon.
Jer 43:4 So Johanan the son of Kareah, and all the captains of the forces, and all the people, obeyed not the voice of the LORD, to dwell in the land of Judah.

8.9 Malachi was opposed primarily by the priest of the land. They were rebuked for falsely communicating God's Word. Mal 2:1-9

Mal 2:1 "And now this admonition is for you, O priests.

Mal 2:2 If you do not listen, and if you do not set your heart to honor my name," says the LORD Almighty, "I will send a curse upon you, and I will curse your blessings. Yes, I have already cursed them, because you have not set your heart to honor me.

Mal 2:3 "Because of you I will rebuke your descendants; I will spread on your faces the offal from your festival sacrifices, and you will be carried off with it.

Mal 2:4 And you will know that I have sent you this admonition so that my covenant with Levi may continue," says the LORD Almighty.

Mal 2:5 "My covenant was with him, a covenant of life and peace, and I gave them to him; this called for reverence and he revered me and stood in awe of my name.

Mal 2:6 True instruction was in his mouth and nothing false was found on his lips. He walked with me in peace and uprightness, and turned many from sin.

Mal 2:7 "For the lips of a priest ought to preserve knowledge, and from his mouth men should seek instruction--because he is the messenger of the LORD Almighty.

Mal 2:8 But you have turned from the way and by your teaching have caused many to stumble; you have violated the covenant with Levi," says the LORD Almighty.

Mal 2:9 "So I have caused you to be despised and humiliated before all the people, because you have not followed my ways but have shown partiality in matters of the law."

8.10 Nehemiah was faced with numerous adversaries as he led the rebuilding of the city of Jerusalem.

8.10.1 Several of these men made false accusations against the Jewish effort to rebuild the city plazas, walls and gates outside the wall.

Ezr 4:8 Rehum the chancellor and Shimshai the scribe wrote a letter against Jerusalem to Artaxerxes the king in this sort ...

Ezr 4:11 This is the copy of the letter that they sent unto Artaxerxes the king ...

Ezr 4:12 Be it known unto the king, that the Jews which came up from thee to us are come unto Jerusalem, building the rebellious and the bad city, and have set up the walls thereof, and joined the foundations.

Ezr 4:13 Be it known now unto the king, that, if this city be builded, and the walls set up again, then will they not pay toll, tribute, and custom, and so thou shalt be without their revenue.

Ezr 4:14 Now because we have maintenance from the king's palace, and it was not meet for us to see the king's dishonour, therefore have we sent and certified the king;

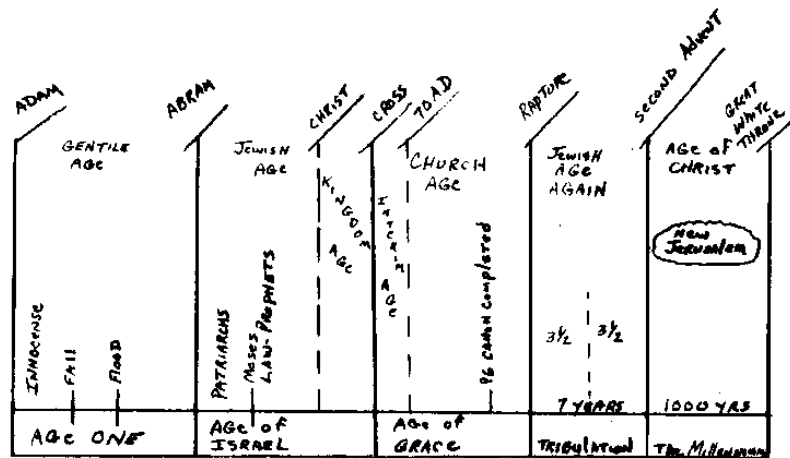
Ezr 4:15 That search may be made in the book of the records of thy fathers: so shalt thou find in the book of the records, and know that this city is a rebellious city, and hurtful unto kings and provinces, and that they have moved sedition within the same of old time: for which cause was this city destroyed.

9. Behind all of these false teachers were Satan and his demon army. When the Lord returns there will be no such temptation for all Israel entering the Millennium will be positive and ready to follow Christ.

10. We need to review some of that found in our Doctrine of The Prophet.

10.1 A Prophet is a representative of God who teaches divine revelation even before it has been reduced to writing or a representative of God who foretells future events some of which may involve eschatology.

10.2 Prophets functioned in the Jewish Age, Kingdom Age and early Church Age. Prophets will in the future function in the Tribulation. There will be no prophets in the Millennium.



10.2.1 In the Jewish Age there were men with the gift of prophecy, there were also men who held the office of prophet and there were those who served as personal prophets for their respective Kings.

10.2.2 With the completion of the Scripture the office and function of the Prophet vanished. There was an observable diminution of prophecy and the use of prophets as the New Testament unfolded.

10.3 There is one mention of a prophet in the Gentile Age; by definition there is no mention of the office of prophet. This because there was no Priest Nation.

Jude 14 Enoch, the seventh from Adam, prophesied about these men: "See, the Lord is coming with thousands upon thousands of his holy ones

Jude 15 to judge everyone, and to convict all the ungodly of all the ungodly acts they have done in the ungodly way, and of all the harsh words ungodly sinners have spoken against him."

10.4 In the Jewish Age there are more than 400 citations of the word prophet or one of its cognates. There are more than 100 references to the word prophet in the Gospels. There are more than 30 references in the Book of Acts and 45 references to the word prophet in the epistles.

10.4.1 There are 30 references in the early epistles i. e. those written before 56 A.D. All other references in the epistles are to past prophets who functioned in other ages and there is the very noticeable absence of functioning prophets after A.D. 56.

10.4.2 We can conclude that the gift of prophecy is a pre-canon gift which like the other temporary gifts vanished with the completion of the Canon.

10.4.3 In the Book of the Revelation there are more than 21 references to prophecy and or prophet/s seen functioning in the Tribulation.

10.5 Many of our Scriptures today came from men with the gift of prophecy who were inspired by the Holy Spirit.

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.

2Pe 1:20 Above all, you must understand that no prophecy of Scripture came about by the prophet's own interpretation.

2Pe 1:21 For prophecy never had its origin in the will of man, but men spoke from God as they were carried along by the Holy Spirit.

10.6 Many who functioned with the gift of prophecy held the office of prophet but certainly not all. Some of the prophets were obscure and some were evil having misused their office/function. Certainly Balaam who tried to trick God into cursing Israel so that he could remain in favor with Balak was an example of a prophet of God out of control.

10.7 In the early church age both apostles and prophets were used to carry the universal church until the completion of the Canon. They were then replaced by the Canon to be presented by the Pastor Teacher and taught by the Holy Spirit.

Eph 4:11 It was he who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers,

10.8 There were four categories of Old Testament revelation: the spoken word, dreams, visions, angelic appearance and prophetic declaration which could be a product of any number of the former three.

10.9 Prophecy during the early church age was a valid temporary gift and in the interim age, a sub-age of the church, it is used of either the communication gift of teaching Scripture to come or eschatology.

10.10 Summary

10.10.1 The prophets were first of all forthtellers and spokesmen for God. Abraham, as he received and announced the covenant which God had made with him concerning his seed, was such a forthteller. Gen 12:1-3

Gen 12:1 The LORD had said to Abram, "Leave your country, your people and your father's household and go to the land I will show you.

Gen 12:2 "I will make you into a great nation and I will bless you; I will make your name great, and you will be a blessing.

Gen 12:3 I will bless those who bless you, and whoever curses you I will curse; and all peoples on earth will be blessed through you."

10.10.2 Moses, as the greatest of all the prophets, was to receive the word directly from God's mouth and pass it on to Aaron who was to be his spokesman. Exo 7:1-2

Exo 7:1 Then the LORD said to Moses, "See, I have made you like God to Pharaoh, and your brother Aaron will be your prophet.

Exo 7:2 You are to say everything I command you, and your brother Aaron is to tell Pharaoh to let the Israelites go out of his country.

10.10.3 There were numerous men with the gift of prophecy; e. g. Samuel, Nathan, Elijah, Isaiah, Jeremiah etc.

10.10.4 Today it is the Pastor Teacher who exegetes and analyzes the written Word and presents it to his right congregation.

10.10.5 There was a definite limitation placed on prophecy during the incarnation of Christ because of His offering of the Kingdom. The law and the prophets are said to cease because the Kingdom is being offered.

End Lesson Taught 6-8-2005

Zechariah Lesson 109

6-15-2005

1. Earlier I completed a study of Zec 13:1 and then we began an exegesis of Zec 13:2-5. Last week we completed our review of the Doctrine of False Teachers and when time expired we were in the process of reviewing the Doctrine of the Prophet.

2. We need to review some of that learned and then pick up with new material on page three where we were about to study how our Lord's offering of the Kingdom to Israel demanded an end of the Mosaic Law and the function of the Prophet.

3. Before continuing, let me give you an expanded translation of Zec 13:1-5.

Zec 13:1 On that day when the Lord Jesus returns He shall be as a fountain perpetually and permanently available to the house of David and the inhabitants of Jerusalem and they shall be cleansed both from sin and evil.

Zec 13:2 The Lord of the Armies then said to Zechariah, On that day when I return, I will remove all the idols from the land, and Israel will remember them no more. I will also cut-off and destroy all prophets and their demonic spirits from the land. There will be no need for prophets, in fact if

Zec 13:3 anyone still prophesies, his father and his mother will say to him, You must die, because you have prophesied in the Lord's name. Should he not heed their warning his own family will slay him with the blade of a knife.

Zec 13:4 On that day every prophet who had formerly falsely prophesied will be utterly ashamed of himself. He will cease to hold himself out as a prophet of God for he will see his methods of deception as perfidious and abominable.

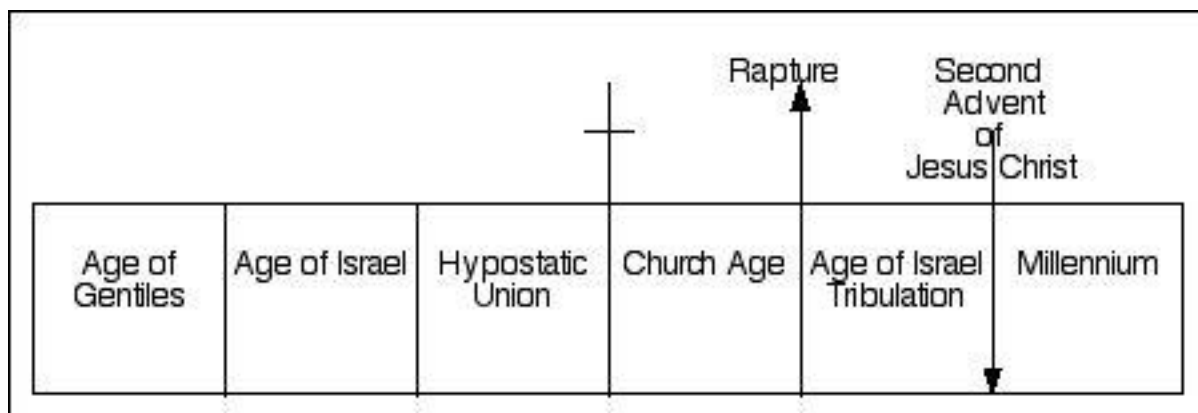
Zec 13:5 He will say, 'I am not a prophet, in fact I never was a prophet I was just a farmer who tired of tilling the land and chose to deceive the people of God.'

4. Review Principles

4.1 A Prophet is a representative of God who teaches divine revelation even before it has been reduced to writing or a representative of God who foretells future events some of which may involve eschatology.

4.2 Prophets functioned in the Gentile Age, Jewish Age, Kingdom Age, Interim Age and Tribulation. There are no de jure prophets functioning in the Church Age nor will there be de jure prophets, in the Millennium. False prophets will abound in all ages. As we noted last week, False prophets are quickly eradicated in the Millennium.

4.3 In the Jewish Age there were men with the gift of prophecy, there were also men who held the office of prophet and there were those who served as personal prophets for their respective Kings.



4.4 In Age One, the Gentile Age, there were prophets; for example we have a record of Enoch who prophesied. This man had only the gift of prophecy. By definition Enoch could not hold the office of a prophet nor could he be a personal prophet to a King. This because there was no Priest Nation.

Jude 14 Enoch, the seventh from Adam, prophesied about these men: "See, the Lord is coming with thousands upon thousands of his holy ones

Jude 15 to judge everyone, and to convict all the ungodly of all the ungodly acts they have done in the ungodly way, and of all the harsh words ungodly sinners have spoken against him."

4.5 There were both de jure and de facto prophets in the Jewish Age proper and Kingdom Age, a sub-age of the Jewish Age proper.

4.5.1 In the Jewish Age there are more than 400 citings of the word prophet or one of its cognates. There are more than 100 references to the word prophet in the Gospels.

4.6 With the completion of the Canon of Scripture, the office and function of the Prophet vanished. 1Co 13:8-10

Expanded Translation

1Co 13:8 Love driven by doctrine in the soul will last forever, but the gift of prophecy shall be done away, the gift of tongues shall cease, the gift of knowledge like the gifts of prophecy and knowledge shall be hissed off the stage.

1Co 13:9 Now we know and prophecy in part;

1Co 13:10 but when that which is complete comes, then that which is incomplete shall be done away.

KJV

1Co 13:8 Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.

1Co 13:9 For we know in part, and we prophesy in part.

1Co 13:10 But when that which is perfect is come, then that which is in part shall be done away.

4.6.1 Accordingly there was an observable diminution of prophecy and the use of Prophets as the New Testament unfolded.

4.7 There are more than 30 references in the Book of Acts and 45 references to the word prophet in the epistles. There are 30 references in the early epistles i. e. those written before A.D. 56. All other references in the epistles are to past prophets who functioned in other ages and there is the very noticeable absence of functioning prophets after 56 We can conclude that the gift of prophecy is a pre-canon gift which like the other temporary gifts vanished with the completion of the Canon.

4.8 Both real and false prophets will function in the Tribulation period. As we have just studied in Zechariah chapter 13 there will be no need for prophets during the Millennium.

4.9 In the Book of the Revelation there are more than 21 references to prophecy and or prophets seen functioning in the Tribulation.

4.10 Many of our Scriptures today came from men with the gift of prophecy who were inspired by the Holy Spirit. Heb 1:1-2 and 1Pe 1:20-21

4.11 In the early church age both apostles and prophets were used to carry the universal church until the completion of the Canon of Scripture. Now that we have the Canon it is the job of the Pastor Teacher to present doctrine and it is the job of the Holy Spirit to teach doctrine to the positive believer.

4.12 There were four categories of Old Testament revelation: the spoken word, dreams, visions angelic appearance and prophetic declaration which could be a product of any number of the former three.

5. Summary

5.1 The prophets were first of all forth-tellers and spokesmen for God. Abraham, as he received and announced the covenant which God had made with him concerning his seed, was such a forth-teller. Gen 12:1-3

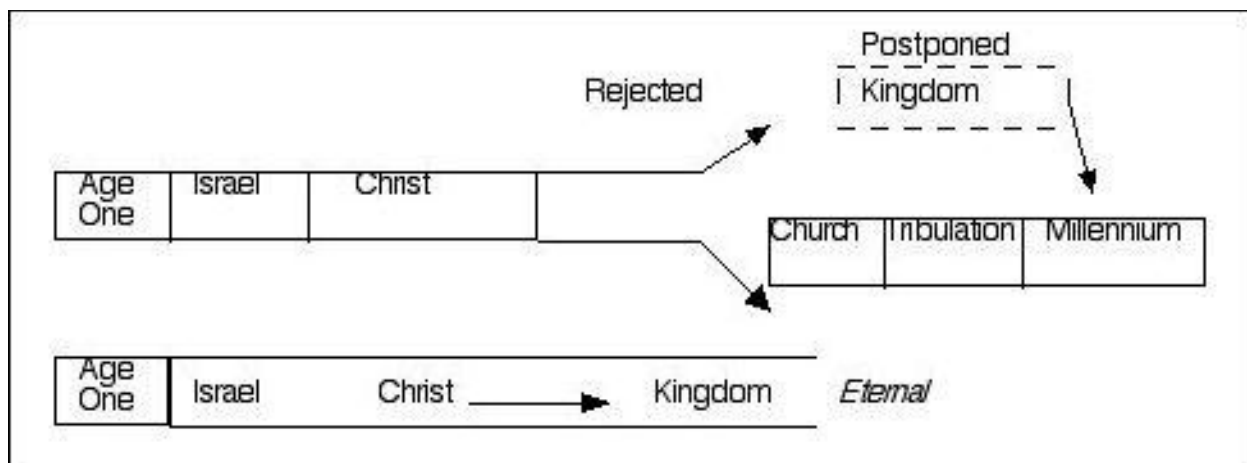
5.2 Moses, as the greatest of all the prophets, was to receive the word directly from God's mouth and pass it on to Aaron who was to be his spokesman. Exo 7:1-2

5.3 There were numerous men with the gift of prophecy; e. g. Samuel, Nathan, Elijah, Isaiah, Jeremiah etc. Today it is the the pastor-teacher who exegetes and analyzes the written Word and presents it to his right congregation.

5.4 There was a definite limitation placed on prophecy during the incarnation of Christ because of His offering of the Kingdom. The law and the prophets are said to cease because the Kingdom is being offered.

Mat 11:13 For all the Prophets and the Law prophesied until John.

Luk 16:16 The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it.



5.5 Prophets recounted history, manifested God's glory in praise and song, revealed His wisdom, and delivered His warnings of judgment and promises of restoration, all as God's inspired spokesmen.

5.6 Though not all foretold the future, many prophets did. Abraham, as the first man called a prophet in the Jewish Age, was both a forth-teller and a foreteller.

6. Let me again give you an expanded translation of Zec 13:2-5.

Expanded Translation

Zec 13:2 The Lord of the Armies then said to Zechariah, On that day when I return, I will remove all the idols from the land, and Israel will remember them no more. I will also cut-off and destroy all prophets and their demonic spirits from the land. There will be no need for prophets, in fact if

Zec 13:3 anyone still prophesies, his father and his mother will say to him, You must die, because you have prophesied in the Lord's name. Should he not heed their warning his own family will slay him with the blade of a knife.

Zec 13:4 On that day every prophet who had formerly falsely prophesied will be utterly ashamed of himself. He will cease to hold himself out as a prophet of God for he will see his methods of deception as perfidious and abominable.

Zec 13:5 He will say, 'I am not a prophet, in fact I never was a prophet I was just a farmer who tired of tilling the land and chose to deceive the people of God.'

7. Now let's see what we can learn from Zec 13:6.

NIV

Zec 13:6 If someone asks him, 'What are these wounds on your body?' he will answer, 'The wounds I was given at the house of my friends.'

Principles

1. Jesus Christ in His resurrection body is looked upon and as a result someone asks what are these wounds in your hands?

1.1 Let's see what the verse looks like in the Hebrew. First the question and then the answer.

Va Amar - And someone will ask or And many will ask

Le Yn - Him or of Him

Mah - What

Ha Ha Eleh Makoth - are these wounds

Beyn - between or in

Ka Yad - your hands?

1.2 The One asking represents each individual of the remnant of Israel who shall look to Him whom they had pierced.

2. The Lord answers I was caused to be wounded in the house of my prostitute lover.

2.1 Let's translate the phrase the wounds I was given at the house of my friends.

Va Amar - And Jesus shall say

Asher Nacah - that I was caused to be wounded

Be Beth Ahav Y - in the house of My lover, friend, prostitute.

3. Here we no doubt have a reference to the betrayal and crucifixion of the Lord Jesus at His first advent. Mat 26:31-38

Mat 26:31 Then Jesus told them, "This very night you will all fall away on account of me, for it is written: "I will strike the shepherd, and the sheep of the flock will be scattered.'

Mat 26:32 But after I have risen, I will go ahead of you into Galilee ...

Mat 26:36 Then Jesus went with his disciples to a place called Gethsemane, and he said to them, "Sit here while I go over there and pray ...

Mat 26:47 While he was still speaking, Judas, one of the Twelve, arrived. With him was a large crowd armed with swords and clubs, sent from the chief priests and the elders of the people.

Mat 26:48 Now the betrayer had arranged a signal with them: "The one I kiss is the man; arrest him."

Mat 26:49 Going at once to Jesus, Judas said, "Greetings, Rabbi!" and kissed him ...

Mat 27:33 They came to a place called Golgotha (which means The Place of the Skull).

Mat 27:34 There they offered Jesus wine to drink, mixed with gall; but after tasting it, he refused to drink it.

Mat 27:35 When they had crucified him, they divided up his clothes by casting lots.

Mat 27:36 And sitting down, they kept watch over him there.

Mat 27:37 Above his head they placed the written charge against him: THIS IS JESUS, THE KING OF THE JEWS.

Mat 27:38 Two robbers were crucified with him, one on his right and one on his left.

4. Verse seven continues the subject introduced in verse six in a very startling and abrupt and dramatic manner. The Lord is asked a question about His wounds incurred on the cross. We leave the subject of deliverance given the question and move the picture back in time.

5. The question and the answer are clearly done in order to establish the basis on which Israel's deliverance is based - the Lord's spiritual death on the cross.

2Co 5:21 For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

6. We are now ready for an expanded translation of Zec 13:6.

Expanded Translation

Zec 13:6 Then the Lord Jesus shall stand in the presence of the remnant; each member of the delivered remnant will wonder where did you get those wounds in your hands?

The Lord will answer these I received in the house of those who professed to love Me but their interest was like that of a prostitute.

7. And now a sudden declaration will burst forth from the mouth of the Lord.

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.

Principles

1. The Lord of the Armies, the Father declares kill the Shepherd Christ; it is the Messiah at His First Advent about Whom He speaks.

1.1 The words to follow are an explanation from the divine side, The Father speaks of the wounds of the Messiah asserting He was wounded in the house of His friends.

1.1.1 In the revelation to Zechariah we must keep in mind, the Messiah Christ, after delivering Israel, tells of that which happened when He first offered the Kingdom to Israel.

1.2 Christ wants a repentant Israel to understand His wounds and death on the cross were authorized and ordered by the Father, the Lord of the Armies.

2. Let me give you the Hebrew:

Ur - Listen up and energize

Cherev - the sword

Al Roe Y - upon or against My Shepherd

Va Al Geber - even against the mighty warrior

Amith Y - My Fellow, My Companion, or My Equal

Naam - orders or commands

Yehovah Tsava - the Lord of the Armies

Nacah Al Roe - I order you to cause the striking and destroy the Shepherd

Va Phuts Ha Tson - and the sheep of Israel will scatter

Va Shuv Yad Y - and I will turn My hand

Al Ha Tsir - against the small ones, the little ones of Israel.

2.1 **Nacah** is the common verb to communicate striking or killing in combat; here it is parsed as a hiphil imperative thus it is causal and an order. The Lord of the Armies orders the cross where the Lamb of God is destroyed. 1Pe 2:23-25

1Pe 2:23 Who, when reviled, reviled not; when he suffered, he threatened not; but committed himself to him that judgeth righteously:

1Pe 2:24 Who bore our sins in his own body on the cross, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

1Pe 2:25 For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

3. Human hatred given free rein could nail the long awaited Messiah to a cross, yet man's wickedness could do no more than what the Divine will of God had before ordained and in fact ordered. Acts 4:28

Acts 4:26 The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ.

Acts 4:27 For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together,

Acts 4:28 For to do whatsoever thy hand and thy counsel determined before to be done.

3.1 Christ fulfilled that predicted ÒHe became obedient unto death, even the death of the cross (Phi 2:8) so that the Father was to hide His face from the Son (Psa 22:1-2; Mat 27:46 and Mar 15:34).

Phi 2:8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

Psa 22:1 My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring?

Psa 22:2 O my God, I cry in the daytime, but thou hearest not; and in the night season, and am not silent.

Mat 27:46 And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?

Mar 15:34 And at the ninth hour Jesus cried out in a loud voice, "Eloi, Eloi, lama sabachthani?"--which means, "My God, my God, why have you forsaken me?"

4. The sword is used here in a figurative sense meaning death; an order said to be given by the Father Himself.

4.1 Peter on more than one occasion protested the Lord's death and the Lord rebuked him. It was God's way. Christ in His Deity knew and in fact agreed to be the Lamb of God Who would take away the sins of the world.

Mat 16:21 From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.

Mat 16:22 Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee.

Mat 16:23 But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offense unto me: for thou savourest not the things that be of God, but those that be of men.

Joh 18:10 Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus.

Joh 18:11 Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?

Mat 26:51 And, behold, one of them which were with Jesus stretched out his hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear.

Mat 26:52 Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword.

Mat 26:53 Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?

Mat 26:54 But how then shall the scriptures be fulfilled, that thus it must be?

5. Wycliffe in his commentary writes of this verse:

“Awake, O sword, against my shepherd. God is addressing the sword to smite his Shepherd, who can be no other than the Lord Jesus Christ.” (Mat 26:31)

Mat 26:31 Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad.

Christ's death is seen here as the act of the Father. The sword represents the highest judicial power and may be used symbolically for any means of taking life ... There is no stronger statement in the Old Testament regarding the unimpeachable deity of Israel's Messiah, the Son of God. Smite the shepherd. This was the experience of the cross. It entailed the scattering of the people of Israel, who had brought about the Roman smiting by their rejection of their King.”

6. Let me provide an expanded translation of Zec 13:7.

Expanded Translation

Zec 13:7 "The Messiah standing before a delivered Israel cried out, When I was with you the first time, it was My Father, the Lord of the Armies who declared wake-up, sword, strike and kill the Shepherd, murder the Godman who is My equal!" When you strike the Shepherd His sheep will be scattered and I will turn My hand against the little ones, His sheep, the nation of Israel.

7. We now will see in verses eight and nine a further description of the purging judgments on Israel Zec 13:8-9.

NIV

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.

Principles

1. A typical Hebrew literary custom is applied here. The Lord moves from deliverance back to a repeated description of Israel's purging during the Tribulation.

2. The fact that the purging in verses eight and nine follows the statement in Zec 13:7 "I will turn My hand against the little ones, His sheep, the nation of Israel, we can conclude God has in mind all of Israel's pain from A.D. 70 through and including the Tribulation."
3. The time of Israel's complete restoration will be preceded by a time of purging judgments. The Lord stated, "On that day, I will banish the names of the idols from the land, and they will be remembered no more, declares the Lord Almighty."
4. In the purging the Lord says of Israel will be slaughtered and the 1/3 remnant will be tried by fire.
5. After the trial by fire the Prophet then declares, when tested the 1/3 will pass the test and God will declare they are my people and the people will say you are my God.
6. Col. R. B. Thieme in teaching the Book of Zechariah believes the 2/3 destroyed are the Jewish unbelievers who loved religion and the protocol of the Antichrist more than the promises of their redemption.
7. The 1/3 then would no doubt be those believers who respond positively to the appearance of the Lord at His Second Advent. They also will be the Jewish survivors of the Tribulation who will enter the Millennium and reign with Christ on earth.
8. Unger has concluded the 1/3 surviving are the 144,000 said to be sealed in Rev 7:1-4, et. al., Such a conclusion is problematic but certainly possible.

144,000 Sealed

Rev 7:1 And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.

Rev 7:2 And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,

Rev 7:3 Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

Rev 7:4 And I heard the number of them which were sealed: and there were sealed an hundred and forty and four-thousand of all the tribes of the children of Israel.

9. There are those who restrict the 2/3 as those killed in the A.D. 70. But this interpretation ignores the fact that these did not come forth a regenerated and spiritual people. On the contrary the 1/3 surviving the war were scattered.
10. Further such an interpretation also neglects the full scope of Zec 12:1-13:9 which detail the Second Advent and the deliverance of Israel.

11. Unger again writes in the light of the elaborate Scripture revelation concerning Israel's time of trouble and purging previous to her cleansing and establishment in Kingdom blessing called by Jeremiah the time of Jacob's trouble and fully described in the book of The Revelation, these events apply most specifically and definitely to a particular time and situation. Scriptures supporting Unger's conclusion are:

Rev 7:14 And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

Jer 30:5 For thus saith the LORD; We have heard a voice of trembling, of fear, and not of peace.

Jer 30:6 Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness?

Jer 30:7 Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble, but he shall be saved out of it.

12. The time therefore noted in our passage is clearly the Great Tribulation, the era of world-wide trouble and hatred of the Jews, a period of 3 and 1/2 years. The Tribulation, a period of 7 years, is begun by a treaty between Israel and the leader of the revived Roman Empire, who in the middle of the 7 years breaks the treaty and turns in deadly hatred against the Jews to destroy them.

12.1 It is in connection with these end-time events that the confederated armies of the nations move against the nation Israel. Then in all the land (Palestine) ... two thirds in it (the land) shall be cut off and perish. The word translated perish comes from the Hebrew **Gava** meaning to expire or die.

12.2 It seems the two thirds definitely refer to the Jews in Palestine. The one-third is left as a remnant and as noted earlier would seem to be the 144,000 Jews sealed and mentioned in Revelation chapter seven. The word translated remnant is **Yether** and can be found elsewhere in 1Sa 25:34; 2Sa 9:1; 17:12; Amo 6:9.

End Lesson Taught 6-15-2005

Zechariah Lesson 110

6-19-2005

1. Last week we completed our review of The Doctrine of The Prophet, exegeted Zec 13:2-7 and when time expired we were in the process of developing several principles developed from Zec 13:8 and 9.

2. We need to review some of that learned and then pick up with new material at point 8.1 on page 2.

3. Before continuing, let me give you an expanded translation of Zec 13:1-7.

Zec 13:1 On that day when the Lord Jesus returns He shall be as a fountain perpetually and permanently available to the house of David and the inhabitants of Jerusalem and they shall be cleansed both from sin and evil.

Zec 13:2 The Lord of the Armies then said to Zechariah, On that day when I return, I will remove all the idols from the land, and Israel will remember them no more. I will also cut-off and destroy all prophets and their demonic spirits from the land. There will be no need for prophets, in fact if

Zec 13:3 anyone still prophesies, his father and his mother will say to him, You must die, because you have prophesied in the Lord's name. Should he not heed their warning his own family will slay him with the blade of a knife.

Zec 13:4 On that day every prophet who had formerly falsely prophesied will be utterly ashamed of himself. He will cease to hold himself out as a prophet of God for he will see his methods of deception as perfidious and abominable.

Zec 13:5 He will say, I am not a prophet, in fact I never was a prophet I was just a farmer who tired of tilling the land and chose to deceive the people of God.

Zec 13:6 Then the Lord Jesus shall stand in the presence of the remnant; each member of the delivered remnant will wonder where did you get those wounds in your hands?

The Lord will answer these I received in the house of those who professed to love Me but their interest was like that of a prostitute.

Zec 13:7 "The Messiah standing before a delivered Israel cried out, When I was with you the first time, it was My Father, the Lord of the Armies who declared wake-up, O sword, strike and kill the Shepherd, murder the Godman who is My equal!" When you strike the Shepherd His sheep will be scattered and I will turn My hand against the little ones, His sheep, the nation of Israel.

4. We now will see in verses eight and nine a further description of the purging judgments on Israel.

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.

Review Principles

1. A typical Hebrew literary custom is applied here. The Lord moves from deliverance back to a repeated description of Israel's purging during the Tribulation.

2. The fact that the purging in verses eight and nine follows the statement in Zec 13:7 I will turn My hand against the little ones, His sheep, the nation of Israel, we can conclude God has in mind all of Israel's pain from A.D. 70 through and including the Tribulation.

3. The time of Israel's complete restoration will be preceded by a time of purging judgments. The Lord stated, "On that day, I will banish the names of the idols from the land, and they will be remembered no more, declares the Lord Almighty.

4. In the purging the Lord says 2/3 of Israel will be slaughtered and the 1/3 remnant will be tried by fire.

5. After the trial by fire the Prophet then declares, when tested the 1/3 will pass the test and God will declare they are my people and the people will say you are my God.

6. Unger has concluded the 1/3 surviving are the 144,000 said to be sealed in Rev 7:1-4.

7. Unger writes in the light of the elaborate Scripture revelation concerning Israel's time of trouble and purging previous to her cleansing and establishment in Kingdom blessing called by Jeremiah the time of Jacob's trouble and fully described in the book of The Revelation, these events apply most specifically and definitely to a particular time and situation. Scriptures supporting Unger's conclusion are: Rev 7:14 and Jer 30:5-7

8. The time therefore noted in our passage is clearly the Great Tribulation, the era of world-wide trouble and hatred of the Jews, a period of 3 and 1/2 years. The Tribulation, a period of 7 years, is begun by a treaty between Israel and the leader of the revived Roman Empire, who in the middle of the 7 years breaks the treaty and turns in deadly hatred against the Jews to destroy them.

8.1 It is in connection with these end-time events that the confederated armies of the nations move against the nation Israel. Then in all the land (Palestine) ... two thirds in it (the land) shall be cut off and perish. The word translated perish comes from the Hebrew **Gava** meaning to expire or die.

8.2 It seems the two thirds definitely refer to the Jews in Palestine. The one-third is left as a remnant and as noted earlier would seem to be the 144,000 Jews sealed and mentioned in Revelation chapter seven. The word translated remnant is **Yether** and can be found elsewhere in 1Sa 25:34; 2Sa 9:1; 17:12; Amo 6:9.

Abigail Comes To David And Pleads For Nabal

1Sa 25:34 For in very deed, as the LORD God of Israel liveth, which hath kept me back from hurting thee, except thou hadst hasted and come to meet me, surely there had not been "left" unto Nabal by the morning light any that pisseth against the wall.

David and Mephibosheth

2Sa 9:1 And David said, Is there yet any that is "left" of the house of Saul, that I may shew him kindness for Jonathan's sake?

Hushai Provides Counsel

2Sa 17:12 So shall we come upon him in some place where he shall be found, and we will light upon him as the dew falleth on the ground: and of him and of all the men that are with him there shall not be "left" so much as one.

2Sa 17:13 Moreover, if he be gotten into a city, then shall all Israel bring ropes to that city, and we will draw it into the river, until there be not one small stone found there.

2Sa 17:14 And Absalom and all the men of Israel said, The counsel of Hushai the Archite is better than the counsel of Ahithophel. For the LORD had appointed to defeat the good counsel of Ahithophel, to the intent that the LORD might bring evil upon Absalom.

Woe to the Complacent

Amo 6:1 Woe to them that are at ease in Zion (Israel in about 750 B.C.), and trust in the mountain of Samaria, which are named chief of the nations, to whom the house of Israel came ...

Amo 6:7 Therefore now shall they go captive with the first that go captive, and the banquet of them that stretched themselves shall be removed.

The LORD Abhors the Pride of Israel

Amo 6:8 The Lord GOD hath sworn by himself, saith the LORD the God of hosts, I abhor the excellency of Jacob, and hate his palaces: therefore will I deliver up the city with all that is therein.

Amo 6:9 And it shall come to pass, if there "remain" ten men in one house, that they shall die.

8.3 Again for emphasis, the Lord provides the discipline and a remnant responds with their volition, the first divine institution. There is first a positive response and then the Lord blesses. They mourn and lament and then He provides their Kingdom blessings.

8.4 At the First Advent Christ offered, the Jews in the main refused and thus the fifth cycle of discipline fell upon Israel.

8.5 A point or two about the first of the four Divine Institutions would seem to be in order - Volition:

9. This institution was established in the garden as the mechanism for resolving the Angelic Conflict. God could have made us all believers but He didn't.

Joh 3:16 For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life ...

Joh 3:18 Whoever believes in him is not condemned, but whoever does not believe stands condemned already because he has not believed in the name of God's one and only Son.

Joh 1:12 Yet to all who received him, to those who believed in his name, he gave the right to become children of God--

Acts 16:31 They replied, "Believe in the Lord Jesus, and you will be saved--you and your household."

Eph 2:8 For it is by grace you have been saved, through faith--and this not from yourselves, it is the gift of God--

Eph 2:9 not by works, so that no one can boast.

10. These survivors then are those who believe, the very same ones who look upon Him Whom they have pierced. (Zec 12:10)

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.

11. It is to those who mourn that the fountain of cleansing is opened, the cleansing comes to those who are converted and cleansed, those who enquire of the Messiah What are these wounds in thine hands?

Zec 13:1 In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness.

Zec 13:6 And one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends.

12. The phrase found in verse nine refined as silver and tried as gold, refers to the purging of their sin and unbelief, a function of the suffering imposed on Israel under the permissive will of God; the remnant will pass the test and accept their Messiah.

13. The term for refining silver is literally I will smelt them; it is a translation from **Tsaraph**, meaning to smelt metals, to refine molten metal by removing dross by high heat in a crucible and thus separating the impurities leaving that which is pure or better said useful. Tsaraph can be found elsewhere in: Jer 9:7; Isa 48:10; Dan 11:35; Psa 26:2.

Jer 9:7 Therefore this is what the LORD Almighty says: "See, I will "refine" and test - (**Bachan**) them, for what else can I do because of the sin of my people?

Isa 48:10 See, I have "refined" you, though not as silver; I have tested you in the furnace of affliction.

Isa 48:11 For my own sake, for my own sake, I do this. How can I let myself be defamed? I will not yield my glory to another.

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.

Psa 26:2 Test (**Bachan**) me, O LORD, and "try" me, examine my heart and my mind;

14. The phrase I will test them as gold is tested speaks of that which was done after the refining, it was often very primitive. It is used metaphorically for the examination of Israel after their ordeal in the fire of the Great Tribulation.

14.1 The word for test is **Bachan** which is often used with **Tsaraph**. Such was the case in Jer 9:7 and Psa 26:2. It is also used in a very famous passage often used to motivate tithing. Mal 3:10

Jer 9:7 Therefore this is what the LORD Almighty says: "See, I will "refine" and test them, for what else can I do because of the sin of my people?"

Psa 26:2 Test me, O LORD, and "try" me, examine my heart and my mind;

Mal 3:10 Bring ye all the tithes into the storehouse, that there may be meat in mine house, and "prove" me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.

15. The smelting of precious metals constitutes an apt illustration for the trial will be the greatest and most severe in intensity Israel has ever had to endure and the result for the remnant will be conversion and their entrance into the Millennium. Dan 12:1; Mat 24:21-22; Rev 7:14 and Jer 30:5-9.

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.

Mat 24:21 For then there will be great distress, unequaled from the beginning of the world until now-- and never to be equaled again.

Mat 24:22 If those days had not been cut short, no one would survive, but for the sake of the elect those days will be shortened.

Rev 7:14 I answered, "Sir, you know." And he said, "These are they who have come out of the great tribulation; they have washed their robes and made them white in the blood of the Lamb.

Jer 30:5 "This is what the LORD says: "'Cries of fear are heard-- terror, not peace.

Jer 30:6 Ask and see: Can a man bear children? Then why do I see every strong man with his hands on his stomach like a woman in labor, every face turned deathly pale?

Jer 30:7 How awful that day will be! None will be like it. It will be a time of trouble for Jacob, but he will be saved out of it.

Jer 30:8 "'In that day,' declares the LORD Almighty, 'I will break the yoke off their necks and will tear off their bonds; no longer will foreigners enslave them.

Jer 30:9 Instead, they will serve the LORD their God and David their king, whom I will raise up for them.

16. Let's complete the chapter by looking at an expanded translation of Zec 13:8-9.

Expanded Translation

Zec 13:8 The Lord then declared, "two-thirds of all of Israel living in the land during the Tribulation will be killed; yet one-third of Israel will be left as a believing remnant.

Zec 13:9 This one-third I will bring through the fire; In the siege of Jerusalem I will refine them like silver and test them like gold. They will respond positively and call on My Name and I will answer and say, You are my people, and they will say, The LORD is our God.

17. Now we will see what the Lord has to say to us in the fourteenth chapter. Let's begin with an outline.

Outline

I. The Last Triumph Of The Nations Over Jerusalem (Zec 14:1-3)

A. The time of the Last Triumphant Siege of Jerusalem - the Day of the Lord (Zec 14:1)

Zec 14:1 Behold, the day of the LORD cometh, and thy spoil shall be divided in the midst of thee.

B. The Enemy Triumphant in the Last Siege of Jerusalem (Zec 14:2a)

Zec 14:2a For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished ...

C. The Plight - Threatened Total Destruction of the City and the Remnant (Zec 14:2b)

Zec 14:2b ... and half of the city shall go forth into captivity and the residue of the people shall not be cut off from the city.

D. The Deliverer of the Remnant - the Lord (Zec 14:3)

Zec 14:3 Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle.

II. The Personal Advent of the Messiah (Zec 14:4-7)

A. The Place of the Messiah's Advent - the Mount of Olives (Zec 14:4a)

Zec 14:4a And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east ...

B. The Result of the Messiah's Advent - a Gigantic Earthquake Effecting Topographical Changes (Zec 14:4b)

Zec 14:4b ... 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.

End Lesson Taught 6-22-2005

