

ZECHARIAH CHAPTER SIX

Zechariah Lesson 51-62

Lesson 51

1. Last week I completed an exegesis of Zechariah chapter five; we then began an analysis of Zec 6:1-8 and the last of the eight night visions.
2. I want to review some of that learned and then we will pick up with new material at point five. Let's start by reading Zechariah chapter six verses 1-8 in the NIV.

NIV

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

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

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

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

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

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

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

Zec 6:8 Then he called to me, "Look, those going toward the north country have given my Spirit rest in the land of the north."

Introduction:

1. The chariot vision completes the series seen by Zechariah in one night. It concludes the thought expressed in the first vision.
2. As we will see the chariots are war chariots used primarily in Egypt.
3. The chariots put into operation the judgment and decrees of the Lord. Since chariots were employed in warfare, the purpose of the chariots in the vision is clear.
4. The chariots stand for God's agents by means of which he will pour out His judgments on Israel's adversaries, the nations.
5. The phrase "between two mountains" in the Hebrew has a definite article, designating two mountains known from the context; they are Mount Moriah and the Mount of Olives.
6. The war chariots are seen flying through the Kidron Valley where we saw the Red Horse Rider and His angelic assistants among the myrtle trees - our first of eight visions.

7. Zechariah is told they go forth from standing before the Lord. Each agency went forth to accomplish God's will in regard to its particular objective.

8. The horses and their chariots are seen going in several directions to bring about peace; peace recall can only come through military victory.

9. Military victory in this case relates to the destruction of the armies in Jerusalem, Megiddo and Idumaea - the retinue of those forces which in the Tribulation attempt Israel's destruction.

10. Now let's continue our study of verse one.

KJV

Zec 6:1 And I turned, and lifted up mine eyes, and looked, and, behold, there came four chariots out from between two mountains; and the mountains were mountains of brass.

Principles:

1. The word for chariot **Merkavah** describes a war chariot. The use of the chariot in battle was made famous first by the Egyptians and later the Romans.

2. The chariots represent judgment descending upon the nations.

3. This eighth night vision completes a cycle and connects with the first of the eight. Recall the first vision was one of several angels riding multi-colored horses and led by the Lord Jesus on the Red Horse.

4. The horseman of the first vision were dispatched to reconnoiter among the nations to ascertain their condition relative to Israel's restoration and final blessing.

5. The nations were found to be at rest and far removed from the trouble and ferment prophesied at the time of the Lord's return.

Hag 2:6 For thus saith the LORD of hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land;

Hag 2:7 And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the LORD of hosts.

Hag 2:20 And again the word of the LORD came unto Haggai in the four and twentieth day of the month, saying,

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

6. In this concluding vision things have changed; turmoil is extant and it is the job of the four war chariots to put a stop to the roiling ferment. Israel is under attack.

7. In the two visions of chapter five (i. e. the flying scroll and the basket lady removed to Babylon) we found judgment described upon Israel but now in our chapter six we see a judgment of the nations who have oppressed God's people.

8. The judgments of first Israel and then the nations constitute a necessary prelude to the establishment of God's people in millennial blessing.

9. The **Va** consecutive could be translated "Afterwards" expressing a temporal sequence. "I raised my eyes and saw and look! four war chariots in the act of going forth from between the two mountains and the mountains were mountains of brass" (literally bronze).

9.1 Brass is an alloy of copper and zinc and is a comparatively modern discovery. Bronze, an alloy of copper and tin, is its ancient counterpart (**Nechosheth**).

10. The two mountains through which the four chariots are seen passing are well known given the syntax and context. The two it would seem are the Mount of Olives and Mount Zion. Zec 14:4 and Joel 3:2

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

Joe 3:2 I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land.

11. The judgment upon those nations abusing Israel will come from Jerusalem therefore we are safe in assuming the names of the two mountains to be Mount Zion and Mount Olivet.

12. Brass or Bronze is commonly used as a symbol of divine judgment upon sin and evil.

Serpent of Brass

Num 21:4 And they journeyed from mount Hor by the way of the Red sea, to compass the land of Edom: and the soul of the people was much discouraged because of the way.

Num 21:5 And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water; and our soul loatheth this light bread.

Num 21:6 And the LORD sent fiery serpents among the people, and they bit the people; and much people of Israel died.

Num 21:7 Therefore the people came to Moses, and said, We have sinned, for we have spoken against the LORD, and against thee; pray unto the LORD, that he take away the serpents from us. And Moses prayed for the people.

Num 21:8 And the LORD said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live.

Num 21:9 And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the "serpent of brass," he lived.

13. The serpent set up in the wilderness prefigures Christ crucified as a sin offering and symbolizes sin judged. As Moses lifted up the serpent in the wilderness, so also must the Son of man be lifted up (Joh 3:14).

Joh 3:14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

Joh 3:15 That whosoever believeth in him should not perish, but have eternal life.

Joh 3:16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

Joh 3:17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

Joh 3:18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

14. The brazen bronze altar in the tabernacle was a type of the cross of Christ; it was upon this altar the burnt offering was made. (Exo 27:2). This bronze altar also pictured judgment.

The Altar of Burnt Offering

Exo 27:1 And thou shalt make an altar of shittim wood, five cubits long, and five cubits broad; the altar shall be foursquare: and the height thereof shall be three cubits.

Exo 27:2 And thou shalt make the horns of it upon the four corners thereof: his horns shall be of the same: and thou shalt overlay it with brass.

14.1 In Joh 12:31-32 the judgment of the world (the Satanic world system) is referred to in connection with the cross of Christ.

Joh 12:31 Now is the judgment of this world: now shall the prince of this world be cast out.

Joh 12:32 And I, if I be lifted up from the earth, will draw all men unto me.

Joh 12:33 This he said, signifying what death he should die.

14.2 These various Bible references fix the symbolic meaning of bronze as divine manifestation in judgment.

15. Other uses of bronze in Scripture.

Jdg 16:21 But the Philistines took him, and put out his eyes, and brought him down to Gaza, and bound him with "fetters of brass;" and he did grind in the prison house.

Jdg 16:22 Howbeit the hair of his head began to grow again after he was shaven.

1Sa 17:38 And Saul armed David with his armour, and he put an helmet of brass upon his head; also he armed him with a coat of mail.

2Sa 21:16 And Ishbibenob, which was of the sons of the giant, the weight of whose spear weighed three hundred shekels of brass in weight, he being girded with a new sword, thought to have slain David.

2Sa 21:17 But Abishai the son of Zeruiah succoured him, and smote the Philistine, and killed him. Then the men and of David swore unto him, saying, Thou shalt go no more out with us to battle, that thou quench not the light of Israel.

2Ki 25:7 And they slew the sons of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him with "fetters of brass," and carried him to Babylon.

16. Thus the divine judgment of the nations proceeds from the Kidron valley between the Mount of Olives and Mount Zion. As early as Eusebius in the fourth century the valley of Jehoshaphat (meaning Jehovah judges) has been identified with the Kidron Valley.

17. Joel is the first and last to call the Kidron valley Jehoshaphat. (Joel 3:2)

Joe 3:2 I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land.

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

Expanded Translation

Zec 6:1 And then I lifted up my eyes and there I saw four war chariots flying between Mount Moriah and the Mount of Olives. Their mission was one of judging and destroying the nations who had abused Israel.

19. Now let's learn something of the war chariots.

KJV

Zec 6:2 In the first chariot were red horses; and in the second chariot black horses;

NIV

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

Hebrew

Zec 6:2

Be Merkavah - In the war chariot

Ha Rosh - the first

Sus Adam - red horses

Va Be Merkavah - and in the war chariot

Ha Shene - the second
Sus Shachor - black horses

Working Translation: Leading the first chariot were red horses and leading the second were black horses.

Principles:

1. The common Hebrew words for chariot were **Rekeb** and **Merkab**. Both words probably come from a root meaning "to mount and ride."
2. The chariots were heavy-wheeled vehicles drawn by horses or asses. Chariots pulled by asses are attested in Mesopotamia as early as the end of the 4th millennium and throughout the 3rd millennium as seen at Ur, Kish, and Tell Agrab.
3. A lighter spoke-wheeled, horse-drawn war chariot is depicted on Cappadocian cylinder seals in the time of Hammurabi (c. 1750 B.C.).
4. It was the use of the speedy horse-drawn chariot that enabled the Hyksos from Asia to overrun Syria and Palestine and to conquer and control Egypt from about 1730 to 1580 B.C.
5. The first reference in the OT is to Joseph's chariot (Gen 41:43), probably patterned after the solid-wheeled chariots drawn by four horses shown on 19th-18th century B.C. seals from Anatolia.

Gen 41:41 And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt.
Gen 41:42 And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck;
Gen 41:43 And he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he made him ruler over all the land of Egypt.

5.1 Other references to Egyptian chariots are in Gen 46:29; 50:9 and Jos 24:6.

Gen 46:29 And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen, and presented himself unto him; and he fell on his neck, and wept on his neck a good while.

Gen 50:7 So Joseph went up to bury his father. All Pharaoh's officials accompanied him-- the dignitaries of his court and all the dignitaries of Egypt--
Gen 50:8 besides all the members of Joseph's household and his brothers and those belonging to his father's household. Only their children and their flocks and herds were left in Goshen.
Gen 50:9 Chariots and horsemen also went up with him. It was a very large company.

Jos 24:6 And I brought your fathers out of Egypt: and ye came unto the sea; and the Egyptians pursued after your fathers with chariots and horsemen unto the Red sea.

6. When the Israelites came into Canaan, they found inhabitants in the plains whom they could not drive out because of their chariots of iron (Jos 11:4-9; Jdg 1:19 and Jos 4:13).

Jos 11:4 And they went out, they and all their hosts with them, much people, even as the sand that is upon the sea shore in multitude, with horses and chariots very many.

Jdg 1:19 And the LORD was with Judah; and he drove out the inhabitants of the mountain; but could not drive out the inhabitants of the valley, because they had chariots of iron.

Northern Kings Defeated

Jos 11:1 And it came to pass, when Jabin king of Hazor had heard those things, that he sent to Jobab king of Madon, and to the king of Shimron, and to the king of Achshaph,

Jos 11:2 And to the kings that were on the north of the mountains, and of the plains south of Chinneroth, and in the valley, and in the borders of Dor on the west,

Jos 11:3 And to the Canaanite on the east and on the west, and to the Amorite, and the Hittite, and the Perizzite, and the Jebusite in the mountains, and to the Hivite under Hermon in the land of Mizpeh.

Jos 11:4 And they went out, they and all their hosts with them, much people, even as the sand that is upon the sea shore in multitude, with horses and chariots very many.

Jos 11:5 And when all these kings were met together, they came and pitched together at the waters of Merom (just north of Hazor), to fight against Israel.

Jos 11:6 And the LORD said unto Joshua, Be not afraid because of them: for tomorrow about this time will I deliver them up all slain before Israel: thou shalt hough their horses, and burn their chariots with fire.

Jos 11:7 So Joshua came, and all the people of war with him, against them by the waters of Merom suddenly; and they fell upon them.

Jos 11:8 And the LORD delivered them into the hand of Israel, who smote them, and chased them unto great Zidon, and unto Misrephothmaim (south of Tyre), and unto the valley of Mizpeh (at the foot of Mt. Hermon) eastward; and they smote them, until they left them none remaining.

Jos 11:9 And Joshua did unto them as the LORD bade him: he ham-strung their horses, and burnt their chariots with fire.

6.1 Joshua burned the chariots and hamstrung the horses that he captured in the battle against Jabin, possibly because they would have been of little use to people living in the hill country.

End Lesson Taught 4-14-2004

Zechariah Lesson 52

1. Last week I completed an exegesis of Zec 6:1-2. When time expired we had just begun an analysis of Zec 6:3.

2. I want to review some of that learned and then pick up with new material at point 4.7 on page 2. Let's start by reading an expanded translation of Zec 6:1-2.

Zec 6:1 And then I lifted up my eyes and there I saw four war chariots flying between Mount Moriah and the Mount of Olives. Their mission was one of judging and destroying the nations who had abused Israel.

Zec 6:2 The first chariot representing war is harnessed to several red horses and the second chariot representing famine and death is harnessed to several black horses.

3. Since we are looking at the eighth of the eight night visions, I want to review the eight visions with comment:

3.1 The vision of the Red Horse Rider and the multi-colored horses teach Christ's watch-care and protection,

3.2 The vision of the horns and the artisans teach the judgment of the four empires who abused Israel.

3.3 The vision of the measuring line teach of the future greatness of Jerusalem.

3.4 The vision of Joshua the High Priest being accused and exonerated teach of the mediation ministry of Christ in heaven for both believers and national Israel.

3.5 The vision of the lampstand and the olive trees teaching of a future day when a reclaimed Israel will be the light of the world,

3.6 The vision of the flying scroll teaching of the discipline of those who take part in dishonest business practices.

3.7 The vision of the lady in the basket teach of the removal of sin and evil from the land during Christ's Millennial reign.

3.8 The vision of the four war chariots teach of the maintenance of peace and stability when the Lord reigns.

4. When time expired last week I was giving you several points about what the Bible has to say about chariots. Let's continue that review:

4.1 The common Hebrew words for chariot are **Rekeb** and **Merkab**. Both words come from a root meaning "to mount and ride."

4.2 The chariots were heavy-wheeled vehicles drawn by horses or asses. Chariots pulled by asses are attested in Mesopotamia as early as the end of the fourth millennium.

4.3 A lighter spoke-wheeled horse-drawn war chariot is depicted on Cappadocian cylinder seals in the time of Hammurabi (c. 1750 B.C.).

4.4 It was the use of the speedy horse-drawn chariot that enabled the Hyksos from Asia to overrun Syria and Palestine and to conquer and control Egypt from about 1730 to 1580 B.C.

4.5 The first reference in the Old Testament is to Joseph's chariot (Gen 41:43), probably patterned after the solid-wheeled chariots drawn by four horses shown on 19th-18th century B.C. seals in Anatolia.

4.5.1 Other references to Egyptian chariots can be found in Gen 46:29; 50:9 and Jos 24:6.

4.6 When the Israelites came into Canaan, they found inhabitants in the plains whom they could not drive out because of their chariots of iron. Jos 11:4-9; Jdg 1:19 and Jos 4:13

4.7 God commanded Israel not to use chariots and horses. Deu 7:16

Deu 17:16 The king, moreover, must not acquire great numbers of horses for himself or make the people return to Egypt to get more of them, for the LORD has told you, "You are not to go back that way again."

4.8 Although David hamstringed his enemy's horses, he did save enough horses for 100 chariots. 2Sa 8:4

2Sa 8:3 David smote also Hadadezer ... king of Zobah ...

2Sa 8:4 In the north country between the Lebanon and Anti-Lebanon mountains David captured a thousand of Hadadezer's chariots, seven thousand charioteers and twenty thousand foot soldiers. He hamstringed all but a hundred of the chariot horses.

4.9 Solomon built chariot cities in Israel to protect against his Arab enemies. 1Ki 9:15-19

1Ki 9:15 Here is the account of the forced labor King Solomon conscripted to build the LORD'S temple, his own palace, the supporting terraces, the wall of Jerusalem, and Hazor, Megiddo and Gezer.

1Ki 9:16 (Pharaoh king of Egypt had attacked and captured Gezer. He had set it on fire. He killed its Canaanite inhabitants and then gave it as a wedding gift to his daughter, Solomon's wife.

1Ki 9:17 And Solomon rebuilt Gezer.) He built up Lower Beth Horon,

1Ki 9:18 Baalath, and Tadmor in the desert, within his land,

1Ki 9:19 as well as all his store cities and the towns for his chariots and for his horses--whatever he desired to build in Jerusalem, in Lebanon and throughout all the territory he ruled.

4.10 In 1Ki 10:26 we are told Solomon had 1400 chariots and 12,000 horses.

1Ki 10:26 Solomon accumulated chariots and horses; he had fourteen hundred chariots and twelve thousand horses, which he kept in the chariot cities and also with him in Jerusalem.

4.11 Solomon bought and sold horses and chariots. 1Ki 10:28-29

1Ki 10:28 Solomon's horses were imported from Egypt and from Kue-- the royal merchants purchased them from Kue.

1Ki 10:29 They imported a chariot from Egypt for six hundred shekels of silver, and a horse for a hundred and fifty. He also exported them to all the kings of the Hittites and of the Arameans.

4.12 Ahab was said to have 2000 chariots and stables for 450 horses. This we learn from ancient tablets attributed to the Syrian King Shalmaneser III.

4.13 Chariots continued to be used in Israel up to New Testament times.

4.14 The most familiar reference to a chariot in the New Testament is that in which the Ethiopian eunuch was riding when Philip preached the good news of Jesus to him.

Acts 8:27-28

Acts 8:27 So he started out, and on his way he met an Ethiopian eunuch, an important official in charge of all the treasury of Candace, queen of the Ethiopians. This man had gone to Jerusalem to worship,

Acts 8:28 and on his way home was sitting in his chariot reading the book of Isaiah the prophet.

4.15 The four chariots in Zechariah's eighth vision symbolize the overthrow of the gentile powers making possible the crowning of Joshua, a type of Christ to come.

Zec 6:11-15

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

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

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

Zec 6:15 Those who are far away will come and help to build the temple of the LORD, and you will know that the LORD Almighty has sent me to you

5. The horses pulling the chariots are of four colors. In verse two we see red horses representing war and black horses representing famine and death. This symbolism is consistent with what we find in Rev 6:4-6.

Rev 6:4 And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.

Rev 6:5 And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand.

Rev 6:6 And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine.

6. These two chariots with the red and black horses are agents of the Lord of the Earth who roam the land to ensure an eradication of the nations who have abused Israel.

7. Their work is in preparation for the crowning of Joshua a type of Christ. Our Lord will be similarly crowned at the Second Advent as King of kings and Lord of lords.

8. Christ at His Second Advent will deliver Israel by means of military victory; the metaphors of the war chariots are used to describe that which is explicitly set forth in chapters eleven, sixteen and nineteen of the Book of The Revelation.

9. Unger writes: "In the case of each of the four horsed chariots a nominal clause presents the statement of fact, and in each instance the predicate comes before the subject, giving it the emphasis in the word order. Thus the fact that the horses were hitched to each of the four chariots in immediate readiness to execute the divine judgment universally in world-wide fashion upon all the nations is stressed, rather than the horses themselves or their colors."

10. Let's review again our expanded translation.

Expanded Translation

Zec 6:2 The first chariot representing war is harnessed to several red horses and the second chariot representing famine and death is harnessed to several black horses.

Zec 6:3 And in the third chariot white horses; and in the fourth chariot grizzled and bay horses.

NIV

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

Hebrew

Zec 6:3

Va Be Merkavah - And with the chariot

Ha Shalosh - the third

Sus Laban - white horses

Va Be Merkavah - and with the chariot

Ha Revii - the fourth

Barod Amots Sus - spotted red horses

Working Translation: And pulling the third chariot were white horses and pulling the fourth chariot were spotted red horses.

Principles:

1. The use of the war chariots to judge and destroy the nations continues.
2. Again as Unger has stated, the nominative clauses stress the horses were hitched to the war chariots in readiness for judgment.
3. It would seem in this verse three, victory and blood are symbolized. There are white horses representing victory and the grizzled horses - **Amots** a noun for vivid red perhaps representing blood.
 - 3.1 The noun **Amots** also means "active fleet and vigorous."
4. No doubt blood will flow when the King of The Ages arrives on His white horse to deliver His people from the abuse of the nations.

The Rider on the White Horse

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

Rev 19:12 His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself.

Rev 19:13 And he was clothed with a vesture dipped in blood: and his name is called The Word of God.

Rev 19:14 And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.

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

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

Rev 19:17 And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God;

Rev 19:18 That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.

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

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

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

5. Unger has written of the grizzled and bay horses: "the fourth chariot symbolizes death, evidently not alone by famine following war as in the black horse, but death by more direct divine plagues and judgments similar to what we find in Rev 6:8."

Rev 6:8 And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

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

Expanded Translation

Zec 6:3 And harnessed to the third chariot were white horses representing military victory and harnessed to the fourth chariot representing blood and catastrophe were spotted red horses, the latter were active fleet and vigorous.

7. In verses 4-8 we shall see the judgment of the nations explained.

KJV

Zec 6:4 Then I answered and said unto the angel that talked with me, What are these, my lord?

NIV

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

Hebrew

Zec 6:4

Va Anah - And I answered

Va Amar - a Xnd said

El Ha Malakh - to the angel

Davar Be Y - who spoke with me

Mah Eleh - what these

Adon Y - my lord

Working Translation: And I answered saying to the angel who had earlier discoursed with me. What are these my Lord?

Principles:

1. The coming explanation of the meaning of the chariot vision is prefaced by a question.
2. God the Holy Spirit would seem to be emphasizing Zechariah's positive volition.
3. There must always exist positive volition before God answers the question or questions of a believer.

4. Zechariah particularly wants to know about the chariots.

5. In his question Zechariah also demonstrates his recognition of the authority of the messenger angel - he calls him "my Lord." The one called Lord is the interpreting angel and is not to be confused with The Lord.

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

Expanded Translation

Zec 6:4 And I answered saying to the angel who had earlier spoken with me. What are these my lord?

7. Verse five begins the explanation. Remember positive volition will always be fed.

KJV

Zec 6:5 And the angel answered and said unto me, These are the four spirits of the heavens, which go forth from standing before the Lord of all the earth.

NIV

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

Hebrew

Zec 6:5

Va Anah - And then he answered

Ha Malakh - the angel

Va Amar - and he said

El Y - to me

Eleh - these "are"

Rava - four

Ruach - spirits

Ha Shamayim - of the heavens

Yatsa - going

Min Yatsa - from standing, ministering

Al Adon - before the Lord

Kal Arets - of all the earth

Working Translation: And then the angel answered and he said to me these are the four spirits of the heavens going out from the third heaven where they have been standing before the Lord of the entire earth.

Principles:

1. The four chariots are said to be four spirits.
2. They are said to be ministering spirits and thus super angels.

3. Lord of the entire earth would leave no geographical area out and certainly no time period or dispensation.

4. Whether it be now, the Tribulation or the Millennium the Lord God of the Universe has everything under control and part of that control involves the use of Angels.

5. Recall there is a hierarchy of angels but they all serve God. A point or two about Angels.

6. There are fallen and elect angels.

6.1 Angels have different endowments and ranks; they are highly organized. This includes both fallen and elect. This review will deal primarily with the elect angels.

Rom 8:38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

Eph 1:21 Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:

Eph 1:22 And hath put all things under his feet, and gave him to be the head over all things to the church,

Eph 3:8 Although I am less than the least of all God's people, this grace was given me: to preach to the Gentiles the unsearchable riches of Christ,

Eph 3:9 and to make plain to everyone the administration of this mystery, which for ages past was kept hidden in God, who created all things.

Eph 3:10 His intent was that now, through the church, the manifold wisdom of God should be made known to the rulers and authorities in the heavenly realms,

Eph 3:11 according to his eternal purpose which he accomplished in Christ Jesus our Lord.

Col 1:16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

Col 1:17 And he is before all things, and by him all things consist.

6.1.1 With reference to fallen angels let me simply say: Satan is the leader and under him are numerous demons of various ranks.

6.1.2 Some as you can see from the Gospel accounts are brilliant and powerful and others in varying degrees lack understanding and power. Recall there were those who could not be cast out except by fasting and prayer while others could be cast out with a "simple command."

6.2 Two of the more important elect angels are:

6.2.1 Gabriel

Dan 8:16 And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision.

Dan 9:21 Yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation.

Luk 1:19 And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings.

Luk 1:20 And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.

Luk 1:26 And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth,

Luk 1:27 To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.

Luk 1:28 And the angel came in unto her, and said, Hail, thou that art highly favored, the Lord is with thee: blessed art thou among women.

End Lesson Taught 4-28-2004

Zechariah Lesson 53

1. Last week I completed an exegesis of Zec 6:3 and 4. When time expired we were we were in the process of evaluating Zec 6:5.

2. I want to review some of that learned and then pick up with new material at point 6.2.2 on page 2. Let's start by reading an expanded translation of Zec 6:1-4.

Zec 6:1 And then I lifted up my eyes and there I saw four war chariots flying between Mount Moriah and the Mount of Olives. Their mission was one of judging and destroying the nations who had abused Israel.

Zec 6:2 The first chariot representing war was harnessed to several red horses and the second chariot representing famine and death was harnessed to several black horses.

Zec 6:3 Harnessed to the third chariot were white horses representing military victory and harnessed to the fourth chariot representing blood and catastrophe were spotted red horses, the latter being active, fleet and vigorous.

Zec 6:4 I then said to the angel who had earlier spoken with me. What are these my lord?

3. Zec 6:5 has been translated in the NIV as follows:

NIV

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

Principles:

1. The four chariots are said to be four spirits.
2. They are said to be ministering spirits and thus super angels.
3. Lord of the entire earth would leave no geographical area out and certainly no time period or dispensation.
4. Whether it be now, the Tribulation or the Millennium the Lord God of the Universe has everything under control and part of that control involves the use of Angels.
5. Recall there is a hierarchy of angels but they all serve God. A point or two about Angels.
6. There are fallen and elect angels.

6.1 Angels have different endowments and ranks; they are highly organized. This includes both fallen and elect. This review will deal primarily with the elect angels.

6.1.1 With reference to fallen angels let me simply say: Satan is the leader and under him are numerous demons of various ranks.

6.1.2 The gospels teach us that certain demons are brilliant and powerful and others in varying degrees lack understanding and power. Recall there were those who could not be cast out except by fasting and prayer while others could be cast out with a "simple command."

6.2 Two of the more important elect angels are:

6.2.1 Gabriel

Dan 8:16 And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision.

Dan 9:21 Yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation.

Luk 1:19 And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings.

Luk 1:20 And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.

Luk 1:26 And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth,

Luk 1:27 To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.

Luk 1:28 And the angel came in unto her, and said, Hail, thou that art highly favored, the Lord is with thee: blessed art thou among women.

6.2.2 Michael

Dan 10:13 But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia.

Dan 10:20 So he said, "Do you know why I have come to you? Soon I will return to fight against the prince of Persia, and when I go, the prince of Greece will come;

Dan 10:21 but first I will tell you what is written in the Book of Truth. (No one supports me against them except Michael, your prince.)

Dan 12:1 And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.

Dan 12:2 And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

Jud 9 Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.

Rev 12:7 And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,

Rev 12:8 And prevailed not; neither was their place found any more in heaven.

6.3 Lucifer, like Gabriel and Michael, was one of the cherubim and was called "the anointed cherub that covereth;"

Eze 28:14 Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire.

6.4 Lucifer was one of the highest and gifted of the Cherubs until he fell.

Eze 28:13 Thou hast been in Eden the garden of God ...

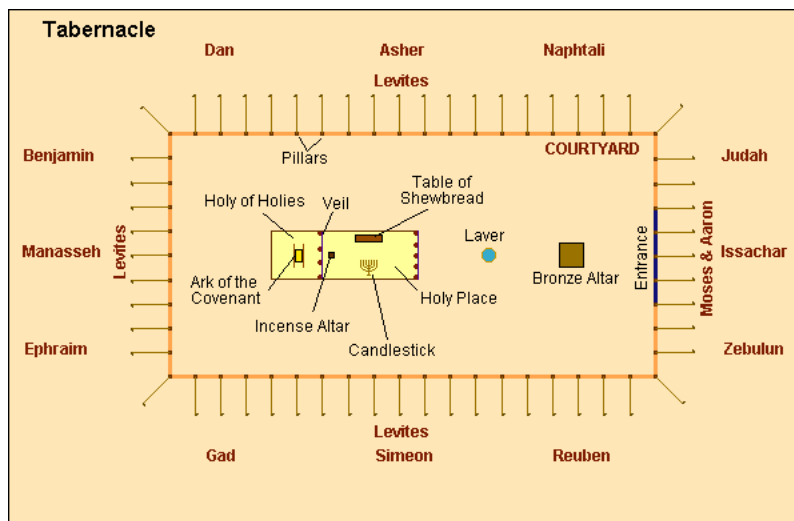
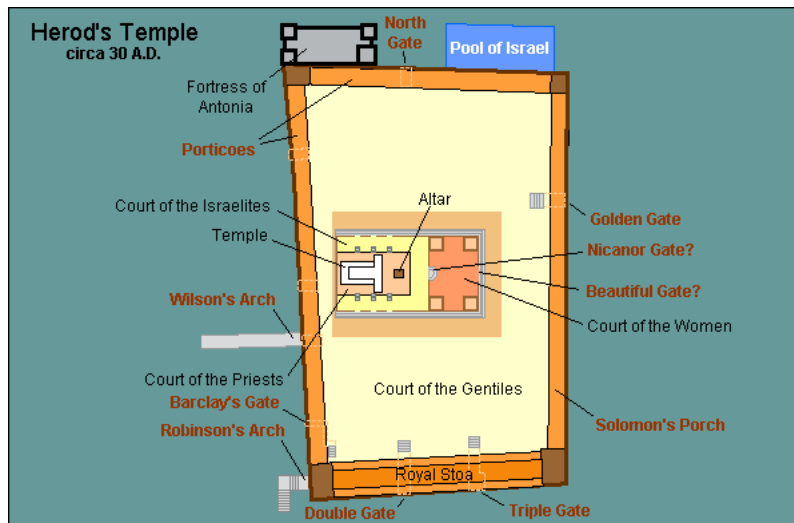
Eze 28:15 Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee...

Eze 28:16 By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire.

Eze 28:17 Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee.

Eze 28:18 Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffic; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee.

Eze 28:19 All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more.



6.5 Elect Angels

- at the time of the fall the Elect Angels were placed in various ranks
- angels are made of light but only a few have wings
- many believe the number of wings designate degree of rank

6.6 Angels are said to be of two categories: Cherubims and Seraphim.

6.7 A Cherub is a celestial being of the angelic order belonging to the spiritual realm.

6.7.1 The Semitic peoples pictured the cherubim as winged lions and bulls, having human faces, guarding temples and palaces.

6.8 The Biblical representations stress a human likeness but with both animate and inanimate characteristics.

6.9 Cherubims are seen guarding the tree of life.

Gen 3:24 So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

6.9.2 A representation of two Cherubs were fastened to the mercy seat of the ark (Exo 25:18) in the Holy of Holies (2Ch 3:7-14);

Exo 25:18 And thou shalt make two cherubims of gold, of beaten work shalt thou make them, in the two ends of the mercy seat.

2Ch 3:7 He overlaid also the house, the beams, the posts, and the walls thereof, and the doors thereof, with gold; and graved cherubims on the walls.

2Ch 3:8 And he made the most holy house, the length whereof was according to the breadth of the house, twenty cubits, and the breadth thereof twenty cubits: and he overlaid it with fine gold, amounting to six hundred talents.

2Ch 3:9 And the weight of the nails was fifty shekels of gold. And he overlaid the upper chambers with gold.

2Ch 3:10 And in the most holy house he made two cherubims of image work, and overlaid them with gold.

2Ch 3:11 And the wings of the cherubims were twenty cubits long: one wing of the one cherub was five cubits, reaching to the wall of the house: and the other wing was likewise five cubits, reaching to the wing of the other cherub.

2Ch 3:12 And one wing of the other cherub was five cubits, reaching to the wall of the house: and the other wing was five cubits also, joining to the wing of the other cherub.

2Ch 3:13 The wings of these cherubims spread themselves forth twenty cubits: and they stood on their feet, and their faces were inward.

2Ch 3:14 And he made the vail of blue, and purple, and crimson, and fine linen, and wrought cherubims thereon.

6.9.3 Cherubims are often related with the holiness of God; Ezekiel identified them as the "living creatures" which he saw by the river Chebar. They are seen pronouncing judgment for Israel's error in Eze 1:4-5 and Eze 10:20.

Eze 1:4 And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the colour of amber, out of the midst of the fire.

Eze 1:5 Also out of the midst thereof came the likeness of four living creatures. And this was their appearance; they had the likeness of a man.

Eze 10:20 This is the living creature that I saw under the God of Israel by the river of Chebar; and I knew that they were the cherubims.

6.9.4 An angel, during David's reign disciplined Israel because David numbered the people--most likely a Cherub;

2Sa 24:16 And when the angel stretched out his hand upon Jerusalem to destroy it, the LORD repented him of the evil, and said to the angel that destroyed the people, It is enough: stay now thine hand. And the angel of the LORD was by the threshing place of Araunah the Jebusite.

Psa 78:49 He cast upon them the fierceness of his anger, wrath, and indignation, and trouble, by sending angels to discipline them.

6.9.5 There are Guardian Angels and from all indications they are Cherubs.

Mat 18:10 Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.

Psa 91:11 For he shall give his angels charge over thee, to keep thee in all thy ways.

6.9.6 Angels are seen by John in his Apocalypse--these too are most likely Cherubs.

Rev 14:6 And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

Rev 14:7 Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

Rev 14:8 And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

Rev 14:9 And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand,

Rev 14:14 And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.

Rev 14:15 And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe.

Rev 14:16 And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.

Rev 14:17 And another angel came out of the temple which is in heaven, he also having a sharp sickle.

Rev 14:18 And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.

Rev 14:19 And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God.

Rev 16:1 And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth.

Rev 16:2 And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image.

Rev 16:3 And the second angel poured out his vial upon the sea; and it became as the blood of a dead man: and every living soul died in the sea.

Rev 16:4 And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood.

Rev 16:5 And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus.

Rev 16:6 For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy.

Rev 16:7 And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments.

Rev 16:8 And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire.

Rev 16:9 And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory.

Rev 16:10 And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain,

Rev 16:11 And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.

Rev 16:12 And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared.

Rev 16:13 And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

Rev 16:14 For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.

Rev 16:15 Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

Rev 16:16 And he gathered them together into a place called in the Hebrew tongue Armageddon.

Rev 16:17 And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done.

Rev 16:18 And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great.

Rev 16:19 And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.

Rev 16:20 And every island fled away, and the mountains were not found.

Rev 16:21 And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

6.10 Seraphs (in the plural Seraphim)

6.10.1 Seraphs were used in the selection of Isaiah as a prophet of God;

Isaiah's Commission

Isa 6:1 In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple.

Isa 6:2 Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.

Isa 6:3 And one cried unto another, and said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory.

Isa 6:4 And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.

Isa 6:5 Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts.

Isa 6:6 Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar:

Isa 6:7 And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.

Isa 6:8 Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me.

6.10.2 Seraphs are mentioned by name no where else in Scripture. Seraphim is the plural form of the Hebrew word Seraph which is translated "fiery serpents" in Num 21:6;

Num 21:5 And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water; and our soul loatheth this light bread.

Num 21:6 And the LORD sent "fiery serpents" among the people, and they bit the people; and much people of Israel died.

Num 21:7 Therefore the people came to Moses, and said, We have sinned, for we have spoken against the LORD, and against thee; pray unto the LORD, that he take away the serpents from us. And Moses prayed for the people.

Num 21:8 And the LORD said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live.

Num 21:9 And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.

6.10.3 The creatures seen in the vision described in Isaiah chapter six have six wings, a face, hands, and feet; they fly, speak, stand reverently in the presence of Jehovah and dramatize the Word of the Lord; they proclaim and minister effectively the holiness of God;

6.10.4 The Hebrew verb Saraph, from which Seraph is derived means "to burn;"

6.10.5 This burning was not for the purpose of making light, never the burning of a sacrifice on the altar, but usually to destroy and eradicate uncleanness and refuse;

6.10.6 So one of the seraphim touched the lips of the prophet Isaiah to burn away the uncleanness. Likewise the fiery serpents of Num 21:6 were sent to rid the Israelite camp of unwholesome attitudes, and those rebelling against God and Moses;

6.10.7 The reference in Numbers has a somewhat adjectival function modifying the word serpent, thus emphasizing the aspect of its fiery sting or the resulting inflammation and burning fever caused by their bite.

6.11 Angels are ministering spirits who serve God.

6.11.1 They are seen singing God's praises in Luk 2:13-14;

Luk 2:13 And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

Luk 2:14 Glory to God in the highest, and on earth peace, good will toward men.

6.11.2 Angels as ministering spirits also serve believers according to Heb 1:13-14 compared with Psa 91:9-16;

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

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

Psa 91:9 Because thou hast made the LORD, which is my refuge, even the most High, thy habitation;

Psa 91:10 There shall no evil befall thee, neither shall any plague come nigh thy dwelling.

Psa 91:11 For he shall give his angels charge over thee, to keep thee in all thy ways.
Psa 91:12 They shall bear thee up in their hands, lest thou dash thy foot against a stone.
Psa 91:13 Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet.
Psa 91:14 Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name.
Psa 91:15 He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honour him.
Psa 91:16 With long life will I satisfy him, and shew him my salvation.

6.11.3 Ministering spirits were seen dealing with Lot in Gen 19:1-6;

Gen 19:1 And there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing them rose up to meet them; and he bowed himself with his face toward the ground;
Gen 19:2 And he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay; but we will abide in the street all night.
Gen 19:3 And he pressed upon them greatly; and they turned in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat.
Gen 19:4 But before they lay down, the men of the city, even the men of Sodom, compassed the house round, both old and young, all the people from every quarter:
Gen 19:5 And they called unto Lot, and said unto him, Where are the men which came in to thee this night? bring them out unto us, that we may know them.
Gen 19:6 And Lot went out at the door unto them, and shut the door after him,

6.11.4 Ministering spirits were used as subordinate trumpeters in the trumpet judgments.

Rev 8:6 And the seven angels which had the seven trumpets prepared themselves to sound.
Rev 8:7 The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up.
Rev 8:8 And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood;
Rev 8:9 And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.
Rev 8:10 And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters;
Rev 8:11 And the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.

Rev 8:12 And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.

Rev 8:13 And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!

Rev 9:1 And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit.

Rev 9:2 And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.

Rev 9:3 And there came out of the smoke locusts upon the earth: and unto them was given power as the scorpions of the earth have power.

Rev 9:4 And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads.

Rev 9:5 And to them it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when he striketh a man.

Rev 9:6 And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.

Rev 9:7 And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men.

Rev 9:8 And they had hair as the hair of women, and their teeth were as the teeth of lions.

Rev 9:9 And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle.

Rev 9:10 And they had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men five months.

Rev 9:11 And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon.

Rev 9:12 One woe is past; and, behold, there come two woes more hereafter.

Rev 9:13 And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God,

Rev 9:14 Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates.

Rev 9:15 And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men.

Rev 9:16 And the number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them.

Rev 9:17 And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses were as the heads of lions; and out of their mouths issued fire and smoke and brimstone.

Rev 9:18 By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.

Rev 9:19 For their power is in their mouth, and in their tails: for their tails were like unto serpents, and had heads, and with them they do hurt.

Rev 9:20 And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk:

Rev 9:21 Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

7. So much for angelology, now let's return to our study of verse five.

End Lesson Taught 5-5-2004

Zechariah Lesson 54

1. Last week in conjunction with our analysis of Zec 6:5 we reviewed the Doctrine of Angelology.

2. I want to review some of that learned and then pick up with new material at point 14 on page 2. Let's start by reading an expanded translation of Zec 6:1-4.

Zec 6:1 And then I lifted up my eyes and there I saw four war chariots flying between Mount Moriah and the Mount of Olives. Their mission was one of judging and destroying the nations who had abused Israel.

Zec 6:2 The first chariot representing war was harnessed to several red horses and the second chariot representing famine and death was harnessed to several black horses.

Zec 6:3 Harnessed to the third chariot were white horses representing military victory and harnessed to the fourth chariot representing blood and catastrophe were spotted red horses, the latter being active, fleet and vigorous.

Zec 6:4 I then said to the angel who had earlier spoken with me. "What are these my lord?"

3. There is a hierarchy of elect angels and they all serve God. Today they are said to be ministering spirits who serve both God and man. Heb 1:13-14 and Psa 91:9-16

3.1 Their service today is unseen but effective and special; each of us has a guardian angel and though we no longer see them, their presence and activities are most important.

4. There are fallen and elect angels. One third of the angel population are fallen and two thirds are elect.

5. Angels have different endowments and ranks; they are highly organized. This includes both fallen and elect. This review will deal primarily with the elect angels.

6. We have no clue as to the total angelic population; the Bible provides us no census. Angels, according to Scripture, were said to be created by God.

7. Satan is the leader of the fallen angels and under him are numerous fallen creatures of various ranks.

7.1 The gospels teach us that certain demons are brilliant and powerful and others in varying degrees lack understanding and power. Recall there were those who could not be cast out except by fasting and prayer while others could be cast out with a "simple command."

7.2 Scriptures describing Lucifer, his brilliance, beauty and fatal flaw can be found in Isa 14:12-23 and Eze 28:1-12. His achilles heel was pride; his beauty, power and brilliance are said to be breathtaking even in comparison with all other angels.

7.3 In our review of Angelology we were forced to treat Lucifer as he was seen relating to Gabriel and Michael.

8. Two of the more important elect angels are Gabriel and Michael and they like Satan are said to be Cherubs. We can safely assume that of the two general angelic classifications, Seraphs and Cherubs, the Cherubs outrank the Seraphs.

9. Gabriel is often called the announcing or heralding angel because as we saw last week in Daniel and the Gospel of Luke he is often seen visiting and proclaiming major truths to people like Daniel, Elizabeth, Zechariah and Mary the mother of Jesus' humanity.

10. Michael the archangel is seen warring against various demons, like the prince demons of Persia and Greece; he is also the one who protects Israel and is perhaps most famous for his deposing of Satan in the middle of the Tribulation. Rev 12:7-8

11. Lucifer, like Gabriel and Michael, was called "an anointed cherub that covereth;" thus he was one of the highest and gifted of the Cherubs until he fell. Last week we noted that in the Holy of Holies there were only two covering angels hovering above the Ark.

11.1 The meaning of each has baffled scholars; many different theories developed.

12. Last week we reviewed numerous Scriptures where Cherubim were seen doing the bidding of God; mostly in the OT, Gospels and The Book of The Revelation.

13. We learned last week that Seraphim are mentioned only twice in the Bible.

13.1 Seraphs in Isa 6:1-8 are seen being used by God in the selection and commissioning of Isaiah as a prophet.

13.2 In Num 21:5-9 we find Seraphim are used in the disciplining of Israel during the Exodus.

14. So much for review, now let's return to our study of verse five.

15. Zec 6:5 in the KJV has been translated:

Zec 6:5 And the angel answered and said unto me, These are the four spirits of the heavens, which go forth from standing before the Lord of all the earth.

16. We know the angel who answers Zechariah was the interpreting angel and we know the four spirits in the four war chariots were angels doing the bidding of God in preparing the earth for the Lord Jesus' return.

17. The preparation involves military victory over the nations of the world who arrive in the Middle East at the end of the Tribulation to destroy God's people Israel.

18. That the ministering spirits came from God is made clear by the last half of verse five "which go forth from standing before the Lord of all the earth."

19. Clearly "the Lord of the earth" is none other than Jehovah God. The Spirits then come from the Third Heaven to planet earth to rid the earth of Gentile opposition.

20. Now let's take a look at an expanded translation of verse five.

Expanded Translation:

Zec 6:5 And then the angel answered saying "these four chariots are the four spirits of the heavens going out from the Third Heaven where they have been standing before the Lord of the entire earth. The Spirits have come from heaven to destroy those nations who gathered at Megiddo in opposition to Israel.

21. We are now ready for an exegesis of verse six.

KJV

Zec 6:6 The black horses which are therein go forth into the north country; and the white go forth after them; and the grizzled go forth toward the south country.

NIV

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

Hebrew

Zec 6:6

Asher Be H - which were with her

Ha Sus Ha Shachor - the black horses

Yatsa - going forth

El Arets - to the land

Tsaphon - of the north

Va Ha Laban - and on the white

Yatsa - they went forth

El Achar Hem - to after them
Va Ha Barod - the spotted ones
Yatsa El Arets - they went forth to the land
Ha Teman - towards the south

Working Translation: The black and white horses which you see are going to the land of the north and the spotted horses behind them they go to the south land.

Principles:

1. Let's review the four war chariots representing the angelic spirits doing the bidding of God.

Zec 6:1 And then I lifted up my eyes and there I saw four war chariots flying between Mount Moriah and the Mount of Olives. Their mission was one of judging and destroying the nations who had abused Israel.

Zec 6:2 The first chariot representing war was harnessed to several red horses and the second chariot representing famine and death was harnessed to several black horses.

Zec 6:3 Harnessed to the third chariot were white horses representing military victory and harnessed to the fourth chariot representing blood and catastrophe were spotted red horses, the latter being active, fleet and vigorous.

Zec 6:4 I then said to the angel who had earlier spoken with me. "What are these my lord?"

Zec 6:5 And then the angel answered saying "these four chariots are the four spirits of the heavens going out from the Third Heaven where they have been standing before the Lord of the entire earth. The Spirits have come from heaven to destroy those nations who gathered in opposition to Israel."

2. There is no denying the horses of Zechariah six appear in the same context of judgment riding forth in vengeance upon the nations of the earth as a result of the opening of the seven sealed book of Revelation chapter five and six.

3. The seven sealed book is the divine legal document of the Lamb, which He opens to dispossess wicked men from their "squattership" on the earth by virtue of His prerogatives as Creator and risen Redeemer. Rev 5:1-14.

Rev 5:1 Then I saw in the right hand of him who sat on the throne a scroll with writing on both sides and sealed with seven seals.

Rev 5:2 And I saw a mighty angel proclaiming in a loud voice, "Who is worthy to break the seals and open the scroll?"

Rev 5:3 But no one in heaven or on earth or under the earth could open the scroll or even look inside it.

Rev 5:4 I wept and wept because no one was found who was worthy to open the scroll or look inside.

Rev 5:5 Then one of the elders said to me, "Do not weep! See, the Lion of the tribe of Judah, the Root of David, has triumphed. He is able to open the scroll and its seven seals."

Rev 5:6 Then I saw a Lamb, looking as if it had been slain, standing in the center of the throne, encircled by the four living creatures and the elders. He had seven horns and seven eyes, which are the seven spirits of God sent out into all the earth.

Rev 5:7 He came and took the scroll from the right hand of him who sat on the throne.

Rev 5:8 And when he had taken it, the four living creatures and the twenty-four elders fell down before the Lamb. Each one had a harp and they were holding golden bowls full of incense, which are the prayers of the saints.

Rev 5:9 And they sang a new song: "You are worthy to take the scroll and to open its seals, because you were slain, and with your blood you purchased men for God from every tribe and language and people and nation.

Rev 5:10 You have made them to be a kingdom and priests to serve our God, and they will reign on the earth."

Rev 5:11 Then I looked and heard the voice of many angels, numbering thousands upon thousands, and ten thousand times ten thousand. They encircled the throne and the living creatures and the elders.

Rev 5:12 In a loud voice they sang: "Worthy is the Lamb, who was slain, to receive power and wealth and wisdom and strength and honor and glory and praise!"

Rev 5:13 Then I heard every creature in heaven and on earth and under the earth and on the sea, and all that is in them, singing: "To him who sits on the throne and to the Lamb be praise and honor and glory and power, for ever and ever!"

Rev 5:14 The four living creatures said, "Amen," and the elders fell down and worshiped.

4. Unger has written:

4.1 "The red horses harnessed to the first chariot symbolize war and blood-shed.

4.2 The black horses harnessed to the second chariot symbolize famine and death."

4.3 The white horses harnessed to the third chariot symbolize victory and triumph."

4.4 The dappled (hail spotted as if sprinkled with hail) horses harnessed to the fourth chariot symbolize death, evidently not alone by famine following war as in the black horse, but death by more direct divine plagues and judgments.

5. The similarity to the seal, trumpet and vial judgments cannot be denied."

5.1 The seven seals consist of: white, red, black and green horses, martyred saints and unnatural catastrophes.

5.2 The seven trumpets consisted of hail stones, mountains falling into the sea, wormwood, darkness, creatures from the abyss and armies of destruction.

5.3 The bowl judgments consist of sores, ocean becomes blood, rivers turn to blood, sun scorches men, pain intensifies and frog demons appear.

1Ki 22:19 Micaiah continued, "Therefore hear the word of the LORD: I saw the LORD sitting on his throne with all the host of heaven standing around him on his right and on his left.

1Ki 22:20 And the LORD said, 'Who will entice Ahab into attacking Ramoth Gilead and going to his death there?' "One suggested this, and another that.

1Ki 22:21 Finally, a spirit came forward, stood before the LORD and said, 'I will entice him.'

1Ki 22:22 "'By what means?' the LORD asked. "'I will go out and be a lying spirit in the mouths of all his prophets,' he said. "'You will succeed in enticing him,' said the LORD. 'Go and do it.'

1Ki 22:23 "So now the LORD has put a lying spirit in the mouths of all these prophets of yours. The LORD has decreed disaster for you."

6.2.1 Wycliffe writes of Micaiah's Vision. 1Ki 22:19-28.

"The message of doom previously spoken by the prophet Elijah was about to be fulfilled. Both the Testaments teach that evil and good spirits are under the authority of God ... The method by which Ahab was to be deceived was through the spirit of deception about to take possession of his prophets. Ahab would listen to their counsel, giving no heed to the true prophet Micaiah, that the purpose of God might be fulfilled."

6.3 Daniel saw a stream of fire issuing from before the returning Messiah and declares "a thousand thousands served Him and ten thousand stood before Him."

Dan 7:10 A river of fire was flowing, coming out from before him. Thousands upon thousands attended him; ten thousand times ten thousand stood before him. The court was seated, and the books were opened.

7. That the designation the Lord of the whole earth is millennial and describes the universal rule of the Messiah over the earth in the kingdom is clear.

8. Certainly the use of the term "Lord of the entire earth" suggests the Messiah's rule over planet earth, as set forth in the full eschatological sweep found in Rev 4:1-19:16.

KJV

Zec 6:5 And the angel answered and said unto me, These are the four spirits of the heavens, which go forth from standing before the Lord of all the earth.

9. So much for our summary, now let's return to our study of verse six.

KJV

Zec 6:6 The black horses which are therein go forth into the north country; and the white go forth after them; and the grizzled go forth toward the south country.

10. The chariots pulled by the black and white horses are said to go north. From the north came the Assyrians when they attacked and destroyed the Northern Kingdom in 721 B.C.



11. Later the Southern Kingdom was attacked by the Assyrians in which much of the land was conquered.



11.1 You may recall it was God who miraculously delivered the Southern Kingdom from total destruction by the Assyrians.

11.2 In 701 B.C. Sennacherib advanced into the maritime plain west of Jerusalem, conquering numerous cities and exacting excessive sums of tribute from Jerusalem while he besieged Lachish (2Ki 18:13-16).

2Ki 18:13 Now in the fourteenth year of king Hezekiah did Sennacherib king of Assyria come up against all the fenced cities of Judah, and took them.

2Ki 18:14 And Hezekiah king of Judah sent to the king of Assyria to Lachish, saying, I have offended; return from me: that which thou putteth on me will I bear. And the king of Assyria appointed unto Hezekiah king of Judah three hundred talents of silver and thirty talents of gold.

2Ki 18:15 And Hezekiah gave him all the silver that was found in the house of the LORD, and in the treasures of the king's house.

2Ki 18:16 At that time did Hezekiah cut off the gold from the doors of the temple of the LORD, and from the pillars which Hezekiah king of Judah had overlaid, and gave it to the king of Assyria.

11.3 Emboldened by this submission, Sennacherib sent a large army to encircle Jerusalem and demand its complete surrender, but without success.

11.3.1 Both the Bible (2Ki 18:17-19:8) and Sennacherib's cuneiform records agree in essence concerning this campaign.

Jerusalem's Deliverance Foretold

2Ki 19:1 And it came to pass, when king Hezekiah heard it, that he rent his clothes, and covered himself with sackcloth, and went into the house of the LORD.

2Ki 19:2 And he sent Eliakim, which was over the household, and Shebna the scribe, and the elders of the priests, covered with sackcloth, to Isaiah the prophet the son of Amoz ...

2Ki 19:5 So the servants of king Hezekiah came to Isaiah.

2Ki 19:6 And Isaiah said unto them, Thus shall ye say to your master, Thus saith the LORD, Be not afraid of the words which thou hast heard, with which the servants of the king of Assyria have blasphemed me.

2Ki 19:7 Behold, I will send a blast upon him, and he shall hear a rumor, and shall return to his own land; and I will cause him to fall by the sword in his own land.

11.4 By letter the Assyrian king sent an ultimatum to Hezekiah, who went to the temple to pray, confident that God would deliver him again.

11.5 Once more Isaiah sent word assuring Hezekiah that the Assyrians would return the way they came (2Ki 19:9-34).

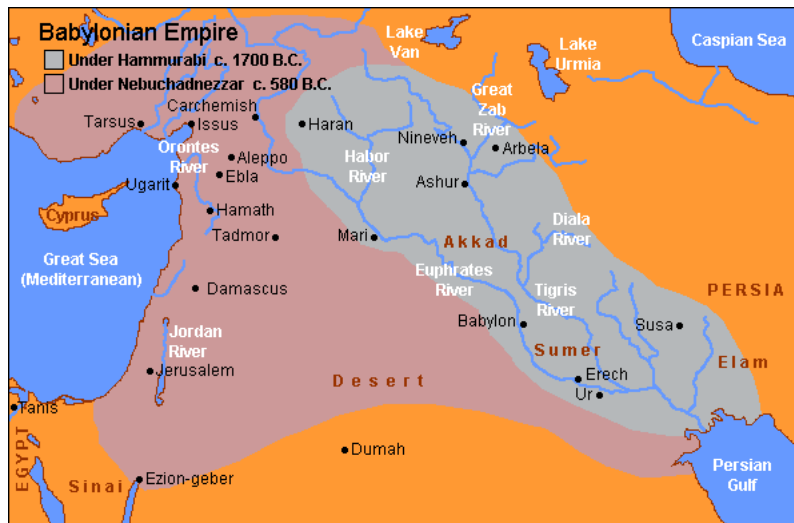
11.6 Subsequently by miraculous intervention the Assyrian army was depleted by 185,000 troops.

2Ki 19:35 That night the angel of the LORD went out and put to death a hundred and eighty-five thousand men in the Assyrian camp. When the people got up the next morning-- there were all the dead bodies!

Isa 37:36 Then the angel of the LORD went out and put to death a hundred and eighty-five thousand men in the Assyrian camp. When the people got up the next morning-- there were all the dead bodies!

11.7 Sennacherib returned to Nineveh never to threaten Hezekiah again.

11.8 It was from the north the Babylonians came in B.C. 606 just after defeating an Assyrian coalition.



2Ki 23:37 And Jehoiakim did that which was evil in the sight of the LORD, according to all that his fathers had done.

2Ki 24:1 In his days Nebuchadnezzar king of Babylon came up, and Jehoiakim became his servant three years: then he turned and rebelled against him.

11.9 It was from the north the Romans came in B.C. 60 to conquer Israel extending the hegemony of Rome to include Israel.

12. That the North land is historically significant goes without saying. Additionally there are eschatological considerations.

12.1 Jerusalem at the end of the Tribulation will be attacked from the north when The King of The North ravages first all of Israel and then comes the ultimate siege of Jerusalem itself.

End Lesson Taught 5-12-2004

Zechariah Lesson 55

1. Last week I taught Zec 6:5 and 6 and when time expired we were in the process of looking at several summary points relating to verse six.

2. I want to review some of that learned and then pick up with new material at point 10 on page 2. Let's start with an expanded translation of Zec 6:1-6.

Zec 6:1 And then I lifted up my eyes and there I saw four war chariots flying between Mount Moriah and the Mount of Olives. Their mission was one of judging and destroying the nations who had abused Israel.

Zec 6:2 The first chariot representing war was harnessed to several red horses and the second chariot representing famine and death was harnessed to several black horses.

Zec 6:3 Harnessed to the third chariot were white horses representing military victory and harnessed to the fourth chariot representing blood and catastrophe were spotted red horses, the latter being active, fleet and vigorous.

Zec 6:4 I then said to the angel who had earlier spoken with me. "What are these my lord?"

Zec 6:5 And then the angel answered saying "these four chariots are the four spirits of the heavens going out from the Third Heaven where they have been standing before the Lord of the entire earth. The Spirits have come from heaven to destroy those nations who gathered at Megiddo in opposition to Israel.

Zec 6:6 The war chariots pulled by the black and white horses are seen going north while the paint horses are seen going south toward Egypt.

3. The chariots pulled by the black and white horses are said to go north. As we saw last week, both the Southern Kingdom and the Northern Kingdom had suffered from various gentile kings who attacked from the north.

4. From the north came the Assyrians when they attacked and destroyed the Northern Kingdom in 721 B.C.

5. Later, in B.C. 701, the Southern Kingdom was attacked by the Assyrians in which much of the land was conquered. Again the attack came from the north.

5.1 We noted last week it was God who miraculously delivered the Southern Kingdom from total destruction by the Assyrians.

2Ki 19:35 That night the angel of the LORD went out and put to death a hundred and eighty-five thousand men in the Assyrian camp. When the people got up the next morning-- there were all the dead bodies!

6. It was from the north the Babylonians came in B.C. 606 just after defeating an Assyrian/Egyptian coalition.

7. It was from the north the Romans came in B.C. 60 to conquer Israel extending the hegemony of Rome to include Israel.

8. That the North land is historically significant goes without saying. Additionally there are eschatological considerations.

8.1 Jerusalem at the end of the Tribulation will be attacked from the north when the King of the North ravages first all of Israel and then comes the ultimate siege of Jerusalem itself.

9. The western advance of the chariot pulled by the white horses described erroneously in the NIV may have been the result of the future gathering of the armies of the world just north west of Israel during the Great Tribulation at Megiddo.

10. We can with some assurance understand that the victory of the black and white horses represent a coordinated military victory but the best manuscripts do not describe any westward advance.

11. The Codex Sinaiticus does not indicate the chariot pulled by the white horses moved west. The Sinaiticus is the best manuscript; from the Sinaiticus we learn the chariots pulled by the black and white horses both go north in a coordinated attack.

12. The chariot pulled by the dappled horses are said to go south in the Codex Sinaiticus. That Egypt with her Pan Arabic Block is the object of the military wrath of the war chariot pulled by the dappled horses is clear.

13. Egypt was one of Israel's earliest foes and in fact you may recall it was in battle against Egypt that the good King Josiah was killed.

14. Let me give you several points concerning the Codex Sinaiticus:

14.1 We owe much of our knowledge of the Scriptures to a brilliant nineteenth century German scholar, who spent his life piecing together the "original New Testament."

14.2 At the age of nineteen, young Count Konstantin von Tischendorf amazed his professors with his fluent knowledge of the classical languages and dialects of antiquity. Seven years later, he was appointed lecturer at the University of Leipzig. In the following year, he published a new edition of the Greek New Testament.

14.3 In the Spring of 1844, he took a trip to the Near East. In the course of his travels, he journeyed to the Sinaitic Peninsula in search of an old monastery that had been hewn from the rock on the side of Mount Sinai.

14.4 Since there were no hotels or motels in those days, travelers often spent the night in monasteries. When Tischendorf arrived at the Greek Orthodox monastery of St. Catherine's, he was welcomed warmly by the Russian monks.

14.5 After a pleasant meal, he presented his letter of introduction. He was then given a grand tour of the grounds and buildings and taken to the library. Tischendorf was disappointed by what he saw, but he kept on digging through piles of dusty parchments.

14.6 Then in a small room near the library he saw a large waste basket filled to the rim with what looked like ancient vellum. The contents of the waste basket had been consigned to the fireplace -- some of which would contribute to the warmth of his room for that night.

14.7 Tischendorf was aghast at the thought! Here, if his eyes did not deceive him, was something of real value! Quickly he started going through the papers. Was there more of this kind of material around? If so, would they bring it to him that he might examine it?

14.8 Unhappily, Tischendorf did not "play poker" well. His face lit up in such a way that the monks knew he had found something priceless in those waste baskets. So he had to tell them of his discovery of a manuscript that possibly dated back to the second century. Would they let him have it?

14.9 The answer was no! He could not take it but they did permit him to stay on to study and take notes. He did more than that, after extensive negotiations he was permitted to take 29 pages of the 129 page manuscript.

14.10 Tischendorf wrote extensively of his find and finally in 1933 the Russian Communist sold the Codex to Great Britain for 100,000 pounds sterling. The crumpled pages were restored and bound in two volumes and placed in the British Museum.

14.11 This is how Tischendorf discovered what is today known as the CODEX SINAITICUS, or the Codex Aleph.

14.12 Codex Sinaiticus turned out to be virtually all of the New Testament and over half the Old Testament. So much for our analysis of the Codex Sinaiticus, not let's return to our study of Zec 6:6.

15. The absence of a specific mission for the chariot harnessed to the red horses would seem to indicate this chariot represents headquarters where none other than the Lord Jesus Christ directs the battle.

16. Such an interpretation would correlate with the first of the eight night visions where we see Jesus sitting upon the Red Horse amidst the myrtle trees in the Kidron valley.

17. Let's look again at an expanded translation of verse six.

Expanded Translation

Zec 6:6 The war chariots pulled by the black and white horses are seen going north while the paint horses are seen going south toward Egypt.

18. In verse seven we see the ministering spirits described as full of vigor and desiring to go throughout the earth to ensure stability.

KJV

Zec 6:7 And the bay went forth, and sought to go that they might walk to and fro through the earth: and he said, Get you hence, walk to and fro through the earth. So they walked to and fro through the earth.

NIV

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

Hebrew

Zec 6:7

Va Amots - And the fleet and active horses

Yatsa - went forth

Va Biqesh - with great vigor and intensity

Le Yalakh - to walk

Le Halakh - marching

Be Arets - on the earth

Va Amar - and he (the Lord of the earth) said

Yalakh - I command you go forth

Halakh - march

Be Arets - through or in the earth

Va Halakh - and they marched

Be Arets - about the earth

Working Translation: And the high spirited horses went forth to walk all about the earth and they were commanded by the Lord of the whole earth to go forth and walk all around and about the earth.

Principles:

1. It would seem all the horsed chariots are headed for a world encircling trip after judgment is visited specifically upon the north and south country.
2. Zechariah adds "all the horses sought to go to walk to and fro in the earth."
3. He further adds "the Lord of the whole earth then commands them to move out and police the entire earth."
4. The verse communicates "a zealous striving to go in every direction in order to establish and maintain stability in the universal kingdom of the Messiah."
5. Unger writes, "However, the immediate context of the vision itself and its larger setting in the framework of the seven preceding visions make the general sense of the vision clear ... The scope is world-wide and all the horsed chariots go out in every direction after the black horses and the white horses have executed judgment in the north country and the dappled-strong have done likewise in the south country. Apparently... the black horses and the white have finished their special work in the north and the spotted strong horses have completed their task in the south. Then as symbolic of war and bloodshed these join ... in carrying out the world encircling sweep of judgment ..."
6. And so (**Va** conversive) they did as the Lord commanded executing divine judgment upon the nations in accordance with the Lord's will.
7. The vision of the war chariots is concluded in verse eight with a message of hope; but first let's get an expanded translation of Zec 6:7.

Expanded Translation:

Zec 6:7 And all of the high spirited horses were eager to continue their work of judgment; and then they were commanded by the Lord of the whole earth to go forth and walk all around and about the earth ensuring stability and peace.

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

KJV

Zec 6:8 Then cried he upon me, and spake unto me, saying, Behold, these that go toward the north country have quieted my spirit in the north country.

NIV

Zec 6:8 Then he called to me, "Look, those going toward the north country have given my Spirit rest in the land of the north."

Hebrew

Zec 6:8

Va Zaaq - and He the Lord of the earth cried out

El Eth Y - to me

Va Davar - and he said

El Y - to me

Le Amar - saying

Raah Ha Yatsa - look at those who are going out

El Arets Tsaphon - to the north part of the earth

Nuch Ruach Y - where My spirit has been caused to rest

Be Arets Tsaphon - in the land of the north

Working Translation: Then He cried out to me and spoke with me saying now look at those who have gone north; in the land of the north, they have caused my spirit to rest.

Principles:

1. Quieted my spirit in the north country is the key to the meaning of this verse.
2. God's wrath was quieted in the north country, a direction from which Israel's enemies have come.
3. God's wrath against those who had come upon Israel to destroy them is now abated.
4. God was particularly angry (anthropathism) at the Hamites and Japhethites who had attacked from the north.
5. Now we see His anger is "quieted" and His long delayed vengeance executed on behalf of Israel.

6. It is now that the King of kings and Lord of lords can be crowned; and so teaches our next several verses as Joshua, Zerubbabel's High Priest is crowned as a type of Christ.

7. Before looking at that scenario, let me give you an expanded translation of Zec 6:8.

Expanded Translation

Zec 6:8 And then the interpreting angel at the command of the Lord Jesus Christ cried out to me saying "now look at those ministering spirits who have gone north; in the land of the north they have destroyed Israel's enemies, vengeance is now Mine."

8. First we need to look at a brief introduction and outline of Zec 6:9-15.

Introduction:

1. The crowning is a postscript to the night visions, the prophet concludes with a symbolic act.
2. Three men had come as a deputation from Babylon with a gift from the exiles for the completion of the Temple which was under construction.
3. "The same day." is the same day as that of Zec 1:7; the night the prophet was given the series of visions.

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

Outline:

1. The historical event and the prophetic symbolism (Zec 6:9-15)

Zec 6:9 The word of the LORD came to me:

Zec 6:10 "Take silver and gold from the exiles Heldai, Tobijah and Jedaiah, who have arrived from Babylon. Go the same day to the house of Josiah son of Zephaniah.

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

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

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

Zec 6:14 The crown will be given to Heldai, Tobijah, Jedaiah and Hen son of Zephaniah as a memorial in the temple of the LORD.

Zec 6:15 Those who are far away will come and help to build the temple of the LORD, and you will know that the LORD Almighty has sent me to you. This will happen if you diligently obey the LORD your God."

1.1 The arrival of the deputies from Babylon with gifts for the Temple. (Zec 6:9-10a)

Zec 6:9 The word of the LORD came to me:

Zec 6:10a "Take silver and gold from the exiles Heldai, Tobijah and Jedaiah ..."

1.2 The command to Zechariah to meet the Babylonian delegation and to take them to Josiah's home (Zec 6:10b)

Zec 6:10b "... Go the same day to the house of Josiah son of Zephaniah."

1.3 The instruction of Zechariah to make a crown and crown Joshua the High Priest. (Zec 6:11)

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

2. The Messianic significance of the prophetic symbolism (Zec 6:12, 13 and 15)

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

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

Zec 6:15 Those who are far away will come and help to build the temple of the LORD, and you will know that the LORD Almighty has sent me to you. This will happen if you diligently obey the LORD your God."

2.1 The Messiah, the Branch, shall appear as Joshua's anti-type (Zec 6:12a, b)

Zec 6:12a "Tell him this is what the LORD Almighty says: "Here is the man whose name is the Branch ..."

Zec 6:12b "... and he will branch out from his place ..."

2.2 The Messiah, the Branch, shall build the Millennial Temple (Zec 6:12c, 13a)

Zec 6:12 "... and build the temple of the LORD.

Zec 6:13a It is he who will build the temple of the LORD ..."

2.3 The Messiah the Branch shall bear the glory (Zec 6:13b)

Zec 6:13b "... He will be clothed with majesty ..."

2.4 The Messiah, the Branch, shall be a King-Priest (Zec 6:13c, d)

Zec 6:13c "... and will sit and rule on his throne. And he will be a priest on his throne ..."

2.5 The Messiah, the Branch shall combine in perfect accord the two offices of King and Priest (Zec 6:13e)

Zec 6:13e "And there will be harmony between the two ..."

2.6 The Messiah, the Branch shall bind together in unity both Jew and Gentile. (Zec 6:15a)

Zec 6:15a "Those who are far away will come and help to build the temple of the LORD ..."

2.7 The Messiah, the Branch will corroborate and establish the truth of God's Word. (Zec 6:15b)

Zec 6:15b "... and you will know that the LORD Almighty has sent me to you."

2.8 The Messiah, the Branch will demand unflinching obedience (Zec 6:15c)

Zec 6:15c "This will happen if you diligently obey the LORD your God ..."

3. The provision for a permanent memorial (Zec 6:14)

Zec 6:14 "The crown will be given to Heldai, Tobijah, Jedaiah and Hen son of Zephaniah as a memorial in the temple of the LORD."

3.1 The crown was not to be given permanently to Joshua (Zec 6:14a)

Zec 6:14 "The crown will be given to Heldai, Tobijah, Jedaiah and Hen son of Zephaniah ..."

3.2 The crown was to be kept as a memorial in the Temple (Zec 6:14b)

Zec 6:14b "... as a memorial in the temple of the LORD."

4. So much for our outline now let's see what we can learn from verse nine.

KJV

Zec 6:9 And the word of the LORD came unto me, saying,

NIV

Zec 6:9 The word of the LORD came to me:

Hebrew

Zec 6:9

Va Hayah - And it came

Davar Yehovah - the word of the Lord

El Y - to me

Le Amar - saying

Working Translation: And then the Word of the Lord came to me saying.

Principles:

1. Once again, God the Holy Spirit would seem to be emphasizing Zechariah's positive volition.
2. There must always exist positive volition before God provides His Word to a believer.
3. Zechariah is being told what to do next. He has seen the visions and now the Lord orders a crowning. There is a symbolic meaning of this real crowning.
4. The crowning is a continuation, or better, a logical conclusion to the last three visions.

5. Lets' review these visions:

5.1 the vision of the flying scroll - teaches the discipline of those who practice sin and evil with emphasis on Israel's dishonest business practices, the scroll is seen personally disciplining the perpetrators of sin and evil,

5.2 the vision of the lady in the basket - teaches the removal of sin and evil from the land before Christ's millennial reign,

5.3 the vision of the four war chariots - teaches the destruction of the armies of the world who have gathered to destroy Israel and the maintenance of peace and stability during the Lord's reign.

6. Immediately following the overthrowing of gentile power by the earth judgments, symbolized by the horse chariots (Zec 6:1-8), we see the crowning of Christ in His kingdom glory (Zec 6:9-15).

End Lesson Taught 5-19-2004

Zechariah Lesson 56

1. Last week I taught Zec 6:7 and 8 and when time expired we were in the process of looking at several summary points relating to verse nine.
2. I want to review some of that learned and then pick up with new material at point 7 on page 3. Let's start with an expanded translation of Zec 6:1-8.

Zec 6:1 And then I lifted up my eyes and there I saw four war chariots flying between Mount Moriah and the Mount of Olives. Their mission was one of judging and destroying the nations who had abused Israel.

Zec 6:2 The first chariot representing war was harnessed to several red horses and the second chariot representing famine and death was harnessed to several black horses.

Zec 6:3 Harnessed to the third chariot were white horses representing military victory and harnessed to the fourth chariot representing blood and catastrophe were spotted red horses, the latter being active, fleet and vigorous.

Zec 6:4 I then said to the angel who had earlier spoken with me. "What are these my lord?"

Zec 6:5 And then the angel answered saying "these four chariots are the four spirits of the heavens going out from the Third Heaven where they have been standing before the Lord of the entire earth. The Spirits have come from heaven to destroy those nations who gathered at Megiddo in opposition to Israel.

Zec 6:6 The war chariots pulled by the black and white horses are seen going north while the paint horses are seen going south toward Egypt.

Zec 6:7 And all of the high spirited horses were eager to continue their work of judgment; and then they were commanded by the Lord of the whole earth to go forth and walk all around and about the earth ensuring stability and peace.

Zec 6:8 And then the interpreting angel at the command of the Lord Jesus Christ cried out to me saying "now look at those ministering spirits who have gone north; in the land of the north they have destroyed Israel's enemies, vengeance is now Mine."

3. I want to first review Zec 6:9-15 as translated in the NIV.

4. Zec 6:9-15 in the NIV has been translated:

Zec 6:9 The word of the LORD came to me:

Zec 6:10 "Take silver and gold from the exiles Heldai, Tobijah and Jedaiah, who have arrived from Babylon. Go the same day to the house of Josiah son of Zephaniah.

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

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

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

Zec 6:14 The crown will be given to Heldai, Tobijah, Jedaiah and Hen son of Zephaniah as a memorial in the temple of the LORD.

Zec 6:15 Those who are far away will come and help to build the temple of the LORD, and you will know that the LORD Almighty has sent me to you. This will happen if you diligently obey the LORD your God."

4.1 Now let's review again our brief introduction to Zec 6:9-15:

4.1.1 The crowning of Joshua is a postscript to the night visions, the crowning is not a vision, it is a symbolic act.

4.1.2 Three men had come as a deputation from Babylon with a gift from the exiles for the completion of the Temple which was under construction.

4.1.3 "The same day" is the same day as that of Zec 1:7; the night the prophet was given the series of visions.

4.1.4 The year is 520 B.C., four years before the completion of the Temple in B.C. 516.

4.2 Though the visions and symbolic crownings have a near term application for Israel of Zechariah's day; from hindsight we know they did not "clean up their act" and become the light of the world, in fact they became worse and not better; therefore all application moves from "the near term to the future."

Zec 6:15 Those who are far away will come and help to build the temple of the LORD, and you will know that the LORD Almighty has sent me to you. This will happen if you diligently obey the LORD your God.

4.3 Israel was expected to rid themselves of their national sin and evil and accept and embrace their coming Messiah; they did neither.

4.4 Israel was (and in fact is) proud that they no longer worship idols as before their exile but in place of idol worship they became internationally infamous for their avarice and greed and abominable business practices.

4.5 Christ characterized their new conditions in Mat 12:43-45.

Mat 12:43 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none.

Mat 12:44 Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished.

Mat 12:45 Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation.

5. When time expired last week we were reviewing several principles relating to verse nine which in the KJV has been rendered:

KJV

Zec 6:9 And the word of the LORD came unto me, saying,

Principles:

1. Once again, God the Holy Spirit would seem to be emphasizing Zechariah's positive volition.
2. There must always exist positive volition before God provides His Word to a believer.
3. Zechariah is being told what to do next. He has seen the visions and now the Lord orders a crowning. There is a symbolic meaning of this real crowning.

4. The crowning is a continuation, or better, a logical conclusion to the last three visions.

5. Let's review these visions:

5.1 the vision of the flying scroll - teaches the discipline of those who practice sin and evil with emphasis on Israel's dishonest business practices, the scroll is seen personally disciplining the perpetrators of sin and evil,

5.2 the vision of the lady in the basket - teaches the removal of sin and evil from the land before Christ's millennial reign,

5.3 the vision of the four war chariots - teaches the destruction of the armies of the world who have gathered to destroy Israel and the maintenance of peace and stability during the Lord's reign.

6. Immediately following the overthrowing of gentile powers symbolized by the horse chariots (Zec 6:1-8), we see the crowning of Christ in His kingdom glory (Zec 6:9-15).

Now for new material and point seven.

7. Unger writes, "This is the usual prophetic order: first the judgments of the day of the Lord; then full kingdom blessing (Psa 2:5 compared with Psa 2:6; Isa 3:24-26 compared with Isa 4:2-6; Isa 10:33-34 compared with Isa 11:1-10; Rev 19:19-21 compared with Rev 20:4-6).

Judgment:

Psa 2:5 Then shall he speak unto them in his wrath, and vex them in his sore displeasure.

Blessing:

Psa 2:6 Yet have I set my king upon my holy hill of Zion.

Judgment:

Isa 3:24 And it shall come to pass, that instead of sweet smell there shall be stink; and instead of a girdle a rent; and instead of well-set hair baldness; and instead of a stomacher a girding of sackcloth; and burning instead of beauty.

Isa 3:25 Thy men shall fall by the sword, and thy mighty in the war.

Isa 3:26 And her gates shall lament and mourn; and she being desolate shall sit upon the ground.

Blessing:

Isa 4:2 In that day shall the branch of the LORD be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel.

Isa 4:3 And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem:

Isa 4:4 When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning.

Isa 4:5 And the LORD will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defense.

Isa 4:6 And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain.

Judgment:

Isa 10:33 Behold, the Lord, the LORD of hosts, shall lop the bough with terror: and the high ones of stature shall be hewn down, and the haughty shall be humbled.

Isa 10:34 And he shall cut down the thickets of the forest with iron, and Lebanon shall fall by a mighty one.

Blessing:

Isa 11:1 And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots:

Isa 11:2 And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD;

Isa 11:3 And shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears:

Isa 11:4 But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth: with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

Isa 11:5 And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

Isa 11:6 The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.

Isa 11:7 And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox.

Isa 11:8 And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cobra's den.

Isa 11:9 They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea.

Isa 11:10 And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.

Judgment:

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

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

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

Blessing:

Rev 20:4 And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

Rev 20:5 But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.

Rev 20:6 Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

8. Unger goes on to write:

"The eight night visions have ended, but the coronation of Joshua is closely connected with these revelations which extend in scope from Zechariah's day to the full establishment of Israel in blessing. The crowning of King-Priest Messiah is thus set forth symbolically by the coronation of Joshua, which is not a vision but an actual historical act, which evidently took place the day following the night of visions."

9. Recall our earlier studies: the last thing Zechariah saw was the horses pulling the war chariots. They were galloping away on a mission of establishing peace and stability by means of military victory.

10. And now he sees the reality and culmination of the victory: Joshua is crowned and the crowns are stored away in the Temple, all as a symbol of the crowning of Christ at His return.

11. In usual manner the prophet establishes the source of his message by saying "the word of the Lord came to me saying." The specific mechanics of the revelation are not given. What we do know at this point is "the Lord Jehovah is communicating with the prophet."

12. Zechariah is receiving a meaningful, prophetic, symbolic revelation; a not so unusual modus operandi of Zechariah's book. Zec 4:8; 8:1 and 18.

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

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

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

The LORD Promises to Bless Jerusalem

Zec 8:1 Again the word of the LORD Almighty came to me.

Zec 8:2 This is what the LORD Almighty says: "I am very jealous for Zion; I am burning with jealousy for her."

Zec 8:3 This is what the LORD says: "I will return to Zion and dwell in Jerusalem. Then Jerusalem will be called the City of Truth, and the mountain of the LORD Almighty will be called the Holy Mountain."

Zec 8:18 Again the word of the LORD Almighty came to me.

Zec 8:19 This is what the LORD Almighty says: "The fasts of the fourth, fifth, seventh and tenth months will become joyful and glad occasions and happy festivals for Judah. Therefore love truth and peace."

Zec 8:20 This is what the LORD Almighty says: "Many peoples and the inhabitants of many cities will yet come,

Zec 8:21 and the inhabitants of one city will go to another and say, 'Let us go at once to entreat the LORD and seek the LORD Almighty. I myself am going.'

13. We now need an expanded translation of verse nine.

Expanded Translation

Zec 6:9 And then the Word of the Lord Jehovah came to me as follows:

14. Now let's take a look at the first command from the Lord.

KJV

Zec 6:10 Take of them of the captivity, even of Heldai, of Tobijah, and of Jedaiah, which are come from Babylon, and come thou the same day, and go into the house of Josiah the son of Zephaniah;

NIV

Zec 6:10 "Take silver and gold from the exiles Heldai, Tobijah and Jedaiah, who have arrived from Babylon. Go the same day to the house of Josiah son of Zephaniah.

Hebrew

Zec 6:10

Laqach - take, seize, go get

Min Eth - from

Ha Golah - the captivity

Min Heldai - from Heldai

Min Eth - from

Tobiyahu - Tobijah

Min Eth - from

Yedayah - Jedaiah

Va Bo - and go

Atah - you

Ha Hu Be Ha Yom - on this day

Va Bo Beth - and go to the house

Yoshiayah - of Josiah

Ben Tsephanyah - of Zephaniah

Asher Bo Min Babel - who came from Babylon

Working Translation: Seize and welcome back from the captivity Heldai, Tobijah and Jedaiah and you this day go to the house of Josiah the son of Zephaniah.

Principles:

1. Wycliffe in his Bible Encyclopedia writes of the returning exiles:

1.1 "Heldai: One who returned from the Exile in the time of Zerubbabel (c. 520 B.C.). His name also appears as Helem (Zec 6:14) ...

Zec 6:14 And the crowns shall be to Helem, and to Tobijah, and to Jedaiah, and to Hen the son of Zephaniah, for a memorial in the temple of the LORD.

1.2 Tobijah: One of the Jewish exiles from whom the prophet Zechariah received an offering of silver and gold to make an ornate crown (KJV "crowns") for Joshua the high priest (Zec 6:10 and 14).

1.3 Jedaiah: The name of a priest who returned from Exile with Zerubbabel and whose descendants are mentioned down to the time of Jehoiakim ... (Ezr 2:36 and Neh 7:39).

Ezr 2:36 The priests: the children of Jedaiah, of the house of Jeshua, nine hundred seventy and three.

Neh 7:39 The priests: the children of Jedaiah, of the house of Jeshua, nine hundred seventy and three.

1.4 Josiah son of Zephaniah: A son of Zephaniah who returned with other Jews from Exile (Zec 6:10)."

2. **Laqach** means here to receive as opposed to its more common meaning of taking or seizing. **Laqach** is an infinitive used as an imperative thus Zechariah is being commanded to receive the gift.

3. That which Zechariah is to receive is a monetary gift for equipping the Temple. The gift is to be used for two crowns which will be set on the head of Joshua the High Priest and then the crowns are to be placed in the Temple as a memorial.

3.1 The memorial is to commemorate the future coming of Christ to His Temple. We have here a ritual commemorating the future reality when Christ would return.

4. The three men have come from their exile in Babylon and from best information all three are priests.

5. The gift is to be received and not scorned from the returned exiles (**Golah** - means "to go forth," or "to emigrate.") There is no doubt, given the context, that our meaning describes those who are either visiting or returning to the land from Babylon/Persia.
6. The three men returning "home" were characterized by spirituality and liberality among the Jewish captives in Babylon, which explains their selection by their Babylonian brothers for the arduous task of making the difficult trip.
7. As a delegation from Babylon they have come with a gift to celebrate the completion of the Temple.
8. The urgency of the situation and their importance is emphasized by the designation **Ha Be Hu Ha Yom** -- this day you are to receive the delegation and their gift; the importance is made clear in that only Zechariah is ordered to receive them, not Zerubbabel, and not Haggai and not Joshua.
9. Zechariah you yourself are to perform the welcome and reception, because you have been divinely prepared for the momentous event to follow -- the symbolic crowning of Joshua. This would seem to be the meaning of the Hebrew as Unger points out in his book "Zechariah."
10. Zechariah's eight night visions were introductory and preparatory to what he is now enjoined to do; all as a fitting climax to the revelations he and he alone has just received.
11. Let's see how verse ten looks by way of an expanded translation.

Expanded Translation

Zec 6:10 You must welcome back from captivity Heldai, Tobijah and Jedaiah and then I want you to take them and their gifts to the home of Josiah the son of Zephaniah.

End Lesson Taught 5-26-2004

Zechariah Lesson 57

1. Last week I taught Zec 6:9 and 10 and when time expired we were in the process of looking at several summary points relating to verse eleven.
2. I want to review some of that learned and then pick up with new material at point 4 on page 2. Let's start with an expanded translation of Zec 6:1-10.

Zec 6:1 And then I lifted up my eyes and there I saw four war chariots flying between Mount Moriah and the Mount of Olives. Their mission was one of judging and destroying the nations who had abused Israel.

Zec 6:2 The first chariot representing war was harnessed to several red horses and the second chariot representing famine and death was harnessed to several black horses.

Zec 6:3 Harnessed to the third chariot were white horses representing military victory and harnessed to the fourth chariot representing blood and catastrophe were spotted red horses, the latter being active, fleet and vigorous.

Zec 6:4 I then said to the angel who had earlier spoken with me. "What are these my lord?"

Zec 6:5 And then the angel answered saying "these four chariots are the four spirits of the heavens going out from the Third Heaven where they have been standing before the Lord of the entire earth. The Spirits have come from heaven to destroy those nations who gathered at Megiddo in opposition to Israel.

Zec 6:6 The war chariots pulled by the black and white horses are seen going north while the paint horses are seen going south toward Egypt.

Zec 6:7 And all of the high spirited horses were eager to continue their work of judgment; and then they were commanded by the Lord of the whole earth to go forth and walk all around and about the earth ensuring stability and peace."

Zec 6:8 And then the interpreting angel at the command of the Lord Jesus Christ cried out to me saying "now look at those ministering spirits who have gone north; in the land of the north they have destroyed Israel's enemies, vengeance is now Mine."

Zec 6:9 And then the Word of the Lord Jehovah again came to me.

Zec 6:10 "You must welcome back from captivity Heldai, Tobijah and Jedaiah and then I want you to take them and their gifts to the home of Josiah the son of Zephaniah."

3. The crowning of Joshua is a postscript to the night visions, the crowning is not a vision, it is a symbolic act.

4. Three men had come as a deputation from Babylon with a gift from the exiles for the completion of the Temple which was under construction.

5. The command to welcome the visiting dignitaries is the same day as that of Zec 1:7; the night the prophet was given the series of visions.

6. The year is 520 B.C., four years before the completion of the Temple in B.C. 516.

7. Though the visions and symbolic crownings have a near term application for Israel of Zechariah's day; from hindsight we know they did not "clean up their act" and become the light of the world, in fact they became worse and not better; therefore all application moves from "the near term to the future."

8. Israel was expected to rid themselves of their national sin and evil and accept and embrace their coming Messiah; they did neither.

9. Israel was (and in fact is) proud they no longer worship idols as before their exile but in place of idol worship they became internationally infamous for their avarice and greed and abominable business practices.

10. Christ characterized their new conditions in Mat 12:43-45.

Mat 12:43 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none.

Mat 12:44 Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished.

Mat 12:45 Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of ũ that man is worse than the first. Even so shall it be also unto this wicked generation.

11. When time expired last week we were reviewing several principles relating to verse eleven which in the KJV has been rendered:

KJV

Zec 6:11 Then take silver and gold, and make crowns, and set them upon the head of Joshua the son of Josedech, the high priest;

Principles:

1. How encouraging must have been this delegation from Babylon in the light of Zechariah's instructions from the Lord.
2. The delegation came and then the Lord speaks to Zechariah telling him to graciously receive Heldai, Tobijah and Jedaiah and then he is to take them to the home of Josiah.
3. It is there he is to take the silver and the gold and make crowns plural for Joshua the High Priest.
4. Zechariah's countrymen may have been pleased to see them come but none understood their purpose. Zechariah at least had an inkling that something special was to be associated with the visit.
5. As to how special and how specifically Zechariah understood the nature of their symbolic visit we are not sure.
6. With the whole grand panorama of Israel's future glory portrayed so vividly in the eight night visions, the prophet surely suspected he was being symbolically taught of a future imminent kingdom approaching.
7. What we do know: the prophet was being shown the grand scope of all the prior visions when the Messiah would be crowned as King-Priest in a future kingdom.
8. Unger supposes: "Moreover, the visitors from far-off Babylon with princely gifts for the Temple were a precursor of the vast numbers of Gentiles in the Millennium who would bring their homage to the King and their wealth to build His temple in that glad future day which the prophet envisioned."
9. Unger may be correct. I would rather stick with what we know. Gentiles at the Second Advent will come and bring gifts to the Messiah in His millennial Temple but whether the gifts are used to build a Temple is problematic.

9.1 That there is a millennial Temple and that Gentiles flock to worship there is a given. Additionally, everyone will submit to the rule of The King of kings and Lord of lords.

Isa 2:2 In the last days the mountain of the LORD'S temple will be established as chief among the mountains; it will be raised above the hills, and all nations will stream to it.

Isa 49:22 This is what the Sovereign LORD says: "See, I will beckon to the Gentiles, I will lift up my banner to the peoples; they will bring your sons in their arms and carry your daughters on their shoulders.

Isa 49:23 Kings will be your foster fathers, and their queens your nursing mothers. They will bow down before you with their faces to the ground; they will lick the dust at your feet. Then you will know that I am the LORD; those who hope in me will not be disappointed."

Isa 49:24 Can plunder be taken from warriors, or captives rescued from the fierce?

Isa 49:25 But this is what the LORD says: "Yes, captives will be taken from warriors, and plunder retrieved from the fierce; I will contend with those who contend with you, and your children I will save.

Isa 49:26 I will make your oppressors eat their own flesh; they will be drunk on their own blood, as with wine. Then all mankind will know that I, the LORD, am your Savior, your Redeemer, the Mighty One of Jacob."

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

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

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

10. Additionally, it is quite possible the symbolism teaches of the many gentiles who will come to Christ and be brought into His church consequent upon the death of the Lord on the cross. (Joh 12:20-24)

Joh 12:20 Now there were some Greeks among those who went up to worship at the Feast.

Joh 12:21 They came to Philip, who was from Bethsaida in Galilee, with a request. "Sir," they said, "we would like to see Jesus."

Joh 12:22 Philip went to tell Andrew; Andrew and Philip in turn told Jesus.

Joh 12:23 Jesus replied, "The hour has come for the Son of Man to be glorified.

Joh 12:24 I tell you the truth, unless a kernel of wheat falls to the ground and dies, it remains only a single seed. But if it dies, it produces many seeds.

11. Regarding the mysterious use of Atarah, in the plural, translated crowns, Unger writes: "... the meaning ... is here singular, crown, and here and in verse 14 should be pointed "Atarah" (singular) as in the Septuagint. Even if the plural were followed, it would indicate not two crowns but one crown of two or more parts, an ornate majestic crown, like that of the returning Messiah in Rev 19:12."

NIV

Zec 6:14 The crown (crowns in the KJV) will be given to Heldai, Tobijah, Jedaiah and Hen son of Zephaniah as a memorial in the temple of the LORD.

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

12. There is always the possibility crowns in the plural was used symbolically of all the many Gentile Kingdoms rolled up into one subservient mass serving the Lord Jesus but such an explanation would not explain verse thirteen where the priesthood and the political rule are said to most superbly "get along."

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

Isa 45:20 Assemble yourselves and come; draw near together, ye that are escaped of the nations: they have no knowledge that set up the wood of their graven image, and pray unto a god that cannot save.

Isa 45:21 Tell ye, and bring them near; yea, let them take counsel together: who hath declared this from ancient time? who hath told it from that time? have not I the LORD? and there is no God else beside me; a just God and a Saviour; there is none beside me.

Isa 45:22 Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else.

Isa 45:23 I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear.

Rom 14:11 For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.

Phi 2:10 That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;

Phi 2:11 And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

13. In my view Unger's explanation of the use of crowns in the plural is problematic.

14. As we will later see Joshua will not keep the crowns but will return them to Heldai, Tobijah and Jedaiah for storing in the Temple as a memorial. The memorial is to Jesus Christ who will one day return and wear both crowns, i.e., a crown of political leadership and a crown of spiritual leadership.

15. The fact that a crown is not given to Zerubbabel is significant and perhaps explains the use of Atarah in the plural.

15.1 Earlier in our study of chapter four we learned that the Lampstand seen by Zechariah with its two olive trees provided the oil for the Lamp; the trees symbolized Jesus in His millennial role as both Priest and King.

16. Perhaps the plural of Atarah teaches not multiple crowns but two crowns, one representing the Messiah's role as King and the other as High Priest.

17. The fact that Joshua wears the crown for but a short time proves that the act of crowning is a symbolic teaching of the future Messiah, Who would for the first time rule Israel as both King and High Priest.

18. As the golden candlestick of Zechariah chapter four symbolized Israel as the light bearer to the nations, so the two olive trees represent two offices: their kingship and priesthood through which blessing would flow.

19. The two offices of king and priest, Zerubbabel and Joshua respectively, prefigure the Messiah, the Lord Jesus Christ in His millennial role as both King and Priest (Psa 110:1-6) who "will sit and rule upon his throne, and he shall be a priest upon his throne" (Zec 6:13-14).

Psa 110:1 The LORD says to my Lord: "Sit at my right hand until I make your enemies a footstool for your feet."

Psa 110:2 The LORD will extend your mighty scepter from Zion; you will rule in the midst of your enemies.

Psa 110:3 Your troops will be willing on your day of battle. Arrayed in holy majesty, from the womb of the dawn you will receive the dew of your youth.

Psa 110:4 The LORD has sworn and will not change his mind: "You are a priest forever, in the order of Melchizedek."

Psa 110:5 The Lord is at your right hand; he will crush kings on the day of his wrath.

Psa 110:6 He will judge the nations, heaping up the dead and crushing the rulers of the whole earth.

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

Zec 6:14 And the crowns shall be to Helem, and to Tobijah, and to Jedaiah, and to Hen the son of Zephaniah, for a memorial in the temple of the LORD.

20. The two crowns then describe the dual nature of the Lord's rule.

21. The office of King pertained alone to the house of David while the priestly office was confined to the Levite tribe. Uzziah's intrusion into the priestly office was warning enough of "God's" irrevocable separation between these two functions. (2Ch 26:13-21)

2Ch 26:13 Under their command was an army of 307,500 men trained for war, a powerful force to support the king against his enemies.

2Ch 26:14 Uzziah provided shields, spears, helmets, coats of armor, bows and sling stones for the entire army.

2Ch 26:15 In Jerusalem he made machines designed by skillful men for use on the towers and on the corner defenses to shoot arrows and hurl large stones. His fame spread far and wide, for he was greatly helped until he became powerful.

2Ch 26:16 But after Uzziah became powerful, his pride led to his downfall. He was unfaithful to the LORD his God, and entered the temple of the LORD to burn incense on the altar of incense.

2Ch 26:17 Azariah the priest with eighty other courageous priests of the LORD followed him in.

2Ch 26:18 They confronted him and said, "It is not right for you, Uzziah, to burn incense to the LORD. That is for the priests, the descendants of Aaron, who have been consecrated to burn incense. Leave the sanctuary, for you have been unfaithful; and you will not be honored by the LORD God."

2Ch 26:19 Uzziah, who had a censer in his hand ready to burn incense, became angry. While he was raging at the priests in their presence before the incense altar in the LORD'S temple, leprosy broke out on his forehead.

2Ch 26:20 When Azariah the chief priest and all the other priests looked at him, they saw that he had leprosy on his forehead, so they hurried him out. Indeed, he himself was eager to leave, because the LORD had afflicted him.

2Ch 26:21 King Uzziah had leprosy until the day he died. He lived in a separate house--leprosy, and excluded from the temple of the LORD. Jotham his son had charge of the palace and governed the people of the land.

21.1 Christ will be both High Priest after the order of Melchizedec because of His victory at the cross; He will be King because of his lineage through Mary's line thus He can be both King and High Priest. Heb 7:1-6; Psa 110:4 and Luk 3:23-31)

Heb 7:1 For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him;

Heb 7:2 To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace;

Heb 7:3 Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.

Heb 7:4 Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils.

Heb 7:5 And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham:

Heb 7:6 But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises.

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

The Royal Lineage of Jesus Through Nathan to Mary

Luk 3:23 And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli,

Luk 3:24 Which was the son of Matthat, which was the son of Levi, which was the son of Melchi, which was the son of Janna, which was the son of Joseph,

Luk 3:25 Which was the son of Mattathias, which was the son of Amos, which was the son of Naum, which was the son of Esli, which was the son of Nagge,

Luk 3:26 Which was the son of Maath, which was the son of Mattathias, which was the son of Semei, which was the son of Joseph, which was the son of Juda,

Luk 3:27 Which was the son of Joanna, which was the son of Rhesa, which was the son of Zorobabel, which was the son of Salathiel, which was the son of Neri,

Luk 3:28 Which was the son of Melchi, which was the son of Addi, which was the son of Cosam, which was the son of Elmodam, which was the son of Er,

Luk 3:29 Which was the son of Jose, which was the son of Eliezer, which was the son of Jorim, which was The son of Matthat, which was the son of Levi,

Luk 3:30 Which was the son of Simeon, which was the son of Juda, which was the son of Joseph, which was the son of Jonan, which was the son of Eliakim,

Luk 3:31 Which was the son of Melea, which was the son of Menan, which was the son of Mattatha, which was the son of Nathan, which was the son of David,

22. Israel will finally become a world-wide witness and blessing to all nations in that coming day of national conversion and reinstatement under the political and spiritual leadership of Jesus Who will then wear the "two crowns."

23. So much for verse eleven, now let's see how the verse looks by way of expanded translation.

Expanded Translation

Zec 6:11 "Take the silver and gold and make two crowns and then I want you to set them on the head of Joshua the son of Jehozadak, the High Priest.

End Lesson 6-2-2004

Zechariah Lesson 58

1. Last week I taught Zec 6:11 and when time expired we were about to begin a study of Zec 6:12.

2. I want to review some of that learned and then pick up with new material at point 19 on page 3. Let's start with an expanded translation of Zec 6:1-11.

Zec 6:1 And then I lifted up my eyes and there I saw four war chariots flying between Mount Moriah and the Mount of Olives. Their mission was one of judging and destroying the nations who had abused Israel.

Zec 6:2 The first chariot representing war was harnessed to several red horses and the second chariot representing famine and death was harnessed to several black horses.

Zec 6:3 Harnessed to the third chariot were white horses representing military victory and harnessed to the fourth chariot representing blood and catastrophe were spotted red horses, the latter being active, fleet and vigorous.

Zec 6:4 I then said to the angel who had earlier spoken with me. "What are these my lord?"

Zec 6:5 And then the angel answered saying "these four chariots are the four spirits of the heavens going out from the Third Heaven where they have been standing before the Lord of the entire earth. The Spirits have come from heaven to destroy those nations who gathered at Megiddo in opposition to Israel.

Zec 6:6 The war chariots pulled by the black and white horses are seen going north while the paint horses are seen going south toward Egypt.

Zec 6:7 And all of the high spirited horses were eager to continue their work of judgment; and then they were commanded by the Lord of the whole earth to go forth and walk all around and about the earth ensuring stability and peace."

Zec 6:8 And then the interpreting angel at the command of the Lord Jesus Christ cried out to me saying "now look at those ministering spirits who have gone north; in the land of the north they have destroyed Israel's enemies, vengeance is now Mine."

Zec 6:9 And then the Word of the Lord Jehovah again came to me.

Zec 6:10 "You must welcome back from captivity Heldai, Tobijah and Jedaiah and then I want you to take them and their gifts to the home of Josiah the son of Zephaniah."

Zec 6:11 "Take the silver and gold and make two crowns and then I want you to set them on the head of Joshua the son of Jehozadak, the High Priest.

3. The crowning of Joshua is a postscript to the night visions, the crowning is not a vision, it is a symbolic act.

4. Three men had come as a deputation from Babylon with a gift from the exiles for the completion of the Temple which was under construction.

5. The command to welcome the visiting dignitaries is the same day as that of the night the prophet was given the series of visions.

6. The year is 520 B.C., four years before the completion of the Temple in B.C. 516.

7. Though the visions and symbolic crownings have a near term application for Israel of Zechariah's day; from hindsight we know they did not "clean up their act" and become the light of the world, in fact they became worse and not better; therefore all application moves from "the near term to the future."

8. Israel was expected to rid themselves of their national sin and evil and accept and embrace their coming Messiah; they did neither.

9. Israel was (and in fact is) proud they no longer worship idols as before their exile but in place of idol worship they became internationally infamous for their avarice and greed and abominable business practices.

10. How encouraging must have been this delegation from Babylon in the light of Zechariah's instructions from the Lord.

11. The delegation came and then the Lord speaks to Zechariah telling him to graciously receive them.

12. It is there Zechariah is to take the silver and the gold and make two crowns for Joshua the High Priest.

13. Joshua will not keep the crowns but will return them to the Temple as a memorial. The memorial is to Jesus Christ who will one day return and wear both crowns i. e. a crown of political leadership and a crown of spiritual leadership.

14. The fact that Joshua wears the crown for but a short time proves that the act of crowning is a symbolic teaching of the future Messiah, Who would for the first time rule Israel as both King and High Priest.

15. As the golden candlestick of Zechariah chapter four symbolized Israel as the light bearer to the nations, so the two olive trees represent two offices, i.e., the office of king and priest through which blessing would flow.

16. The two offices of king and priest, held by Zerubbabel and Joshua respectively, prefigure the Messiah, the Lord Jesus Christ in His millennial role as both King and Priest.

17. The two crowns then describe the dual nature of the Lord's rule.

18. It is at this time Israel will become a world-wide witness and blessing to all nations in that coming day of national conversion and reinstatement under the political and spiritual leadership of Jesus Who will wear the "two crowns."

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

KJV

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

NIV

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

Hebrew
Zec 6:12
Va Amar - And you say
El Yn - to him
Le Amar - saying
Koh - in this way
Amar Yehovah Tsava - the Lord of the Armies
Le Amar - says
Hinneh Ish - behold a man
Tsemach - the branch
Shem Vo - his name
Va Min Tachath Yn - from under, from a low place,
Tamach - He shall spring up
Va Banah - and He shall build
Eth Hekhal - the Temple
Yehovah - of the Lord

Working Translation: And you say to him saying this The Lord of the Armies said see and behold a man whose name is the Branch and He shall spring up from under His place and He shall build the Temple of the Lord.

1. Wycliffe writes of verse twelve as follows:

2. "Whose name is The Branch:"

2.1 "The picture of the Messiah in 6:12 and 13 has been acclaimed as the most inclusive in the Old Testament.

Zec 6:12 Tell him this is what the LORD Almighty says: 'Here is the man whose name is the Branch, and he will branch out from his place and build the temple of the LORD. Zec 6:13 It is he who will build the temple of the LORD, and he will be clothed with majesty and will sit and rule on his throne. And he will be a priest on his throne. And there will be harmony between the two.'

2.2 The ideas in the Branch is one of humility and lowliness, Priest and King.

3. "Out of his place:" The phrase refers to the fact:

3.1 The Messiah will originate, as to his humanity, from his native land; he will not be of foreign extraction.

4. The temple of the Lord:

4.1 The Temple here is not the restored Temple being completed, by Zerubbabel.

4.2 It is a reference to the Millennial Temple.

5. Now let's see what principles we can glean.

6. Christ's priestly and kingly work for us on the cross and afterward at the right hand of God is the precursor of His future Kingly ministry over Israel and the nations.

7. The two crowns graphically portray the offices He is to fulfill and the mission He is to accomplish.

8. The act of the crowning and then the removal of the crowns to be held as a memorial in the Temple has far reaching ramifications.

9. As Unger writes: "... this symbolic act "points to and sums up and interprets the preceding visions."

10. The Messiah the Branch shall appear as Joshua's and Zerubbabel's anti-type; both a priest and King -- thus the two crowns. The verse begins with the command to observe the Man, the Christ--**Hinneh Ish**.

10.1 The Father declares "behold the Man." Little did Pilate know He was repeating prophecy when He uttered these words "Behold the man!" before the yelling murderous mob at Jesus' trial.

Joh 19:5 Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man!

Joh 19:6 When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him.

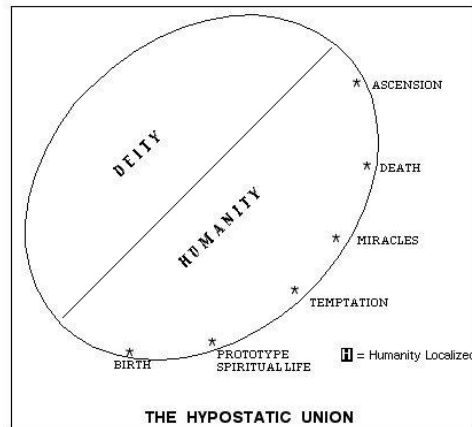
10.2 If the assembled Jews had not been blinded by their religious piety, they would have recalled the words given to Zechariah.

10.3 As a man Jesus wore the crown of thorns, it was as a man He bled and it was as a man He received the physical abuse and rejection from His own. "He came unto His own but His own received Him not."

Joh 1:10 He was in the world, and the world was made by him, and the world knew him not.

Joh 1:11 He came unto his own, and his own received him not.

Joh 1:12 But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:



10.4 Once again the cry "Behold the Man will sound forth in glory when He comes in the clouds of heaven crowned not with thorns, but with a diadem of glory (Rev 19:12). His eyes shall be like a flame of fire and on His head shall be many crowns.

Rev 19:12 His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself.

Rev 19:13 And he was clothed with a vesture dipped in blood: and his name is called The Word of God.

Rev 19:14 And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.

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

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

11. And now the phrase "Behold ... the Branch." A point or two about the Branch:

11.1 The natural meaning is evident when it is said, "the fowls of the heaven ... sing among the branches" (Psa 104:12), or that the fig tree's budding branches represent the approaching summer (Mat 24:32) a simile for the nearness of the Tribulation and Christ's Second Advent.

Psa 104:12 By them shall the fowls of the heaven have their habitation, which sing among the "branches."

Mat 24:32 Now learn a parable of the fig tree; When his "branch" is yet tender, and putteth forth leaves, ye know that summer is nigh:

Mat 24:33 So likewise ye, when ye shall see all these things, know that it is near, even at the doors.

Mat 24:34 Verily I say unto you, This generation shall not pass, till all these things be fulfilled.

End Lesson Taught 6-16-2004

Zechariah Lesson 59

1. Last week I translated Zec 6:12 and when time expired we were studying several principles developed from that verse.
2. I want to review some of that learned and then pick up with new material at point 22 on page 3. Let's start with an expanded translation of Zec 6:9-12.

Zec 6:9 And then the Word of the Lord Jehovah again came to me.

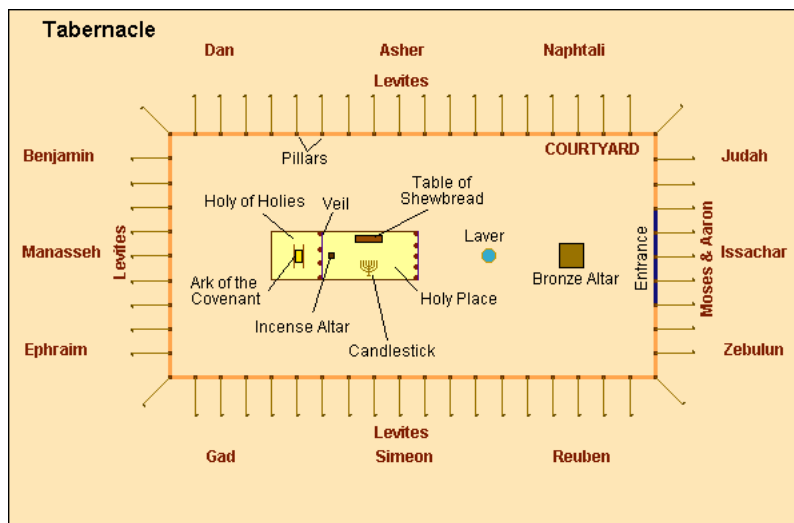
Zec 6:10 "You must welcome back from captivity Heldai, Tobijah and Jedaiah and then I want you to take them and their gifts to the home of Josiah the son of Zephaniah."

Zec 6:11 "Take the silver and gold and make two crowns and then I want you to set them on the head of Joshua the son of Jehozadak, the High Priest.

Zec 6:12 The Lord of the Armies, the Father then said to me: "Say this to Joshua; the High Priest "behold The Messiah, the Christ, Who is called the Branch; He shall grow out of poverty and obscurity to build the Temple of the Lord."

3. The crowning of Joshua is a postscript to the night visions, the crowning is not a vision, it is a symbolic act.
4. In c. 520 three men had come as a deputation from Babylon with a gift from the exiles for the completion of the Temple which was under construction.
5. Though the visions and symbolic crownings have a near term application for Israel of Zechariah's day; from hindsight we know they did not "clean up their act" and become the light of the world welcoming Christ at His First Advent but in fact they became worse and not better even crucifying the Lord when He came; therefore all application moves from "the near term to the future."
6. The delegation came and then the Lord speaks to Zechariah telling him to graciously welcome them with their gifts of silver and gold.
7. Zechariah is to take the silver and the gold and make two crowns for Joshua the High Priest.
8. Joshua will not keep the crowns but will return them to the Temple as a memorial.
9. The memorial is to Jesus Christ who will one day return and wear both crowns, i.e., a crown of political leadership and a crown of spiritual leadership.
10. The fact that Joshua wears the crown for but a short time proves that the act of crowning is a symbolic teaching of the future Messiah, Who would for the first time rule Israel as both King and High Priest.

11. As the golden candlestick of Zechariah chapter four symbolized Israel as the light bearer to the nations, so the two olive trees represented two offices, i.e., the office of king and priest through which blessing would flow.



12. The two offices of king and priest, held by Zerubbabel and Joshua respectively, prefigure the Messiah, the Lord Jesus Christ in His Millennial role as both King and Priest.

13. The two crowns then describe the dual nature of the Lord's rule.

14. It is at this time Israel will become a world-wide witness and blessing to all nations in that coming day of national conversion and reinstatement under the political and spiritual leadership of Jesus Who will wear the "two crowns."

15. The phrase "Whose name is The Branch" refers to the Lord Jesus Christ.

15.1 The ideas portrayed in the Branch are humility and lowliness.

16. The phrase "Out of his place" teaches us that The Messiah will originate from humanity out from His native land; he will not be of foreign extraction.

17. The Temple of the Lord is not the restored Temple being completed by Zerubbabel but rather it refers to Christ's Millennial Temple described in Ezekiel chapters 40-48."

18. Christ's priestly and kingly work for us on the cross and afterward at the right hand of God is the precursor of His future Kingly ministry over Israel and the nations.

19. The two crowns graphically portray the two offices He is to fulfill and the mission He is to accomplish.

20. The Messiah the Branch shall appear as Joshua's and Zerubbabel's anti-type; both a priest and King -- thus the two crowns. The verse begins with the command to observe the Man, the Christ - **Hinneh Ish**.

20.1 Little did Pilate know He was repeating prophecy when He uttered before the yelling murderous mob at Jesus' trial "Behold the man!"

Joh 19:5 Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man!

20.2 If the assembled Jews had not been blinded by their religious piety, they would have recalled the words given to Zechariah.

21. And now the phrase "Behold ... the Branch." A point or two about the Branch:

21.1 The natural meaning is evident when it is said, "the fowls of the heaven ... sing among the branches" (Psa 104:12), or that the fig tree's budding branches represent the approaching summer (Mat 24:32) a simile for the nearness of Christ's Second Advent when the signs of the Olivet Discourse appear.

Psa 104:12 By them shall the fowls of the heaven have their habitation, which sing among the "branches."

Mat 24:32 Now learn a parable of the fig tree; When his "branch" is yet tender, and putteth forth leaves, ye know that summer is nigh:

Mat 24:33 So likewise ye, when ye shall see all these things, know that it is near, even at the doors.

Mat 24:34 Verily I say unto you, This generation (the one seeing the Olivet signs) shall not pass, till all these things be fulfilled.

Now we are ready for new material and point 22.

22. The three arms on each side of the central shaft of the golden candlestick or lampstand are termed branches (Exo 25:31-36; 37:17-24). All seven depicting the perfection of the Christ to come Who would be the light of the World.

Exo 25:31 "Make a lampstand of pure gold and hammer it out, base and shaft; its flowerlike cups, buds and blossoms shall be of one piece with it.

Exo 25:32 Six branches are to extend from the sides of the lampstand--three on one side and three on the other.

Exo 25:33 Three cups shaped like almond flowers with buds and blossoms are to be on one branch, three on the next "branch," and the same for all six "branches" extending from the lampstand.

Exo 37:17 They made the lampstand of pure gold and hammered it out, base and shaft; its flower like cups, buds and blossoms were of one piece with it.

Exo 37:18 Six "branches" extended from the sides of the lampstand--three on one side and three on the other.

23. The making of booths of tree branches under which to dwell during the Feast of Tabernacles, is a ceremonial connotation (Lev 23:40; Neh 8:14).

Feast of Tabernacles

Lev 23:33 And the LORD spake unto Moses, saying,

Lev 23:34 Speak unto the children of Israel, saying, The fifteenth day of October you shall celebrate the feast of tabernacles for seven days unto the LORD ...

Lev 23:39 Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days: on the first day shall be a sabbath, and on the eighth day shall be a sabbath.

Lev 23:40 And ye shall take you on the first day the boughs of goodly trees, "branches" of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the LORD your God seven days.

Neh 8:14 And they found written in the law which the LORD had commanded by Moses, that the children of Israel should dwell in booths in the feast of the seventh month:

Neh 8:15 And that they should publish and proclaim in all their cities, and in Jerusalem, saying, Go forth unto the mount, and fetch olive branches, and pine branches, and myrtle branches, and palm "branches," and "branches" of thick trees, to make booths, as it is written.

Neh 8:16 So the people went forth, and brought them, and made themselves booths, every one upon the roof of his house, and in their courts, and in the courts of the house of God, and in the street of the water gate, and in the street of the gate of Ephraim.

Neh 8:17 And all the congregation of them that were come again out of the captivity made booths, and sat under the booths: for since the days of Jeshua the son of Nun unto that day had not the children of Israel done so. And there was very great gladness.

23.1 In the month of April the Jews were to celebrate the Passover, then the Feast of the Unleavened Bread and the Feast of the First Fruits; fifty days following the Passover (roughly in the month of May) they were to celebrate the Festival of Pentecost; thus in 50 days four feasts were celebrated.

23.2 These first four festivals represented events related to Christ's first advent. There then ensued a roughly 120 day interval before the next feast representing the extensive time lapse between Christ's first advent and His Second Advent.

23.3 Beginning on October the 1st they were to celebrate the Feast of Trumpets, on October 10th the Festival of Atonement and on October 15th the Festival of Tabernacles. These three October Feast days celebrate events relating to His Second Advent.

23.4 The ceremonial connotation to us of the Feast of Tabernacles is the future day when Christ would tabernacle with man on earth for one thousand years in perfect environment; thus Israel was to live under lean-to-sheds made of branches; many orthodox Jews still do this today.

24. Branches may be part of a figure representing some important person, as in Job 29:19; three days in Gen 40:9; Joseph in Gen 49:22 and Nebuchadnezzar's Babylonian kingdom in Dan 4:12.

Job 29:19 My root was spread out by the waters, and the dew lay all night upon my "branch."

Job 29:20 My glory was fresh in me, and my bow was renewed in my hand.

Job 29:21 Unto me men gave ear, and waited, and kept silence at my counsel.

Gen 40:9 So the chief cupbearer told Joseph his dream. He said to him, "In my dream I saw a vine in front of me,

Gen 40:10 and on the vine were three "branches." As soon as it budded, it blossomed, and its clusters ripened into grapes.

Gen 40:11 Pharaoh's cup was in my hand, and I took the grapes, squeezed them into Pharaoh's cup and put the cup in his hand."

Gen 40:12 "This is what it means," Joseph said to him. "The three "branches" are three days.

Gen 40:13 Within three days Pharaoh will lift up your head and restore you to your position, and you will put Pharaoh's cup in his hand, just as you used to do when you were his cupbearer.

Gen 40:14 But when all goes well with you, remember me and show me kindness; mention me to Pharaoh and get me out of this prison.

Gen 49:22 "Joseph is a fruitful vine, a fruitful vine near a spring, whose "branches" climb over a wall.

Gen 49:23 With bitterness archers attacked him; they shot at him with hostility.

Gen 49:24 But his bow remained steady, his strong arms stayed limber, because of the hand of the Mighty One of Jacob, because of the Shepherd, the Rock of Israel,

Gen 49:25 because of your father's God, who helps you, because of the Almighty, who blesses you with blessings of the heavens above, blessings of the deep that lies below, blessings of the breast and womb.

Gen 49:26 Your father's blessings are greater than the blessings of the ancient mountains, than the bounty of the age-old hills. Let all these rest on the head of Joseph, on the brow of the prince among his brothers.

Dan 4:12 Its leaves were beautiful, its fruit abundant, and on it was food for all. Under it the beasts of the field found shelter, and the birds of the air lived in its branches; from it every creature was fed.

Dan 4:13 "In the visions I saw while lying in my bed, I looked, and there before me was a messenger, a holy one, coming down from heaven.

Dan 4:14 He called in a loud voice: 'Cut down the tree and trim off its "branches;" strip off its leaves and scatter its fruit. Let the animals flee from under it and the birds from its "branches."

Dan 4:15 But let the stump and its roots, bound with iron and bronze, remain in the ground, in the grass of the field. "Let him be drenched with the dew of heaven, and let him live with the animals among the plants of the earth.

25. "Branch" depicts God's blessings on faithful Israel, as well as His chastisement for their disobedience.

25.1 Israel under chastisement: "The Lord will cut off from Israel ... branch and rush in one day" (Isa 9:14); Israel the "green olive tree... the branches of it are broken" (Jer 11:16).

Isa 9:14 So the LORD will cut off from Israel both head and tail, both palm "branch" and reed in a single day;

Isa 9:15 the elders and prominent men are the head, the prophets who teach lies are the tail.

Isa 9:16 Those who guide this people mislead them, and those who are guided are led astray.

Isa 9:17 Therefore the Lord will take no pleasure in the young men, nor will he pity the fatherless and widows, for everyone is ungodly and wicked, every mouth speaks vileness. Yet for all this, his anger is not turned away, his hand is still upraised.

Jer 11:16 The LORD called thy name, A green olive tree, fair, and of goodly fruit: with the noise of a great tumult he hath kindled fire upon it, and the "branches" of it are broken.

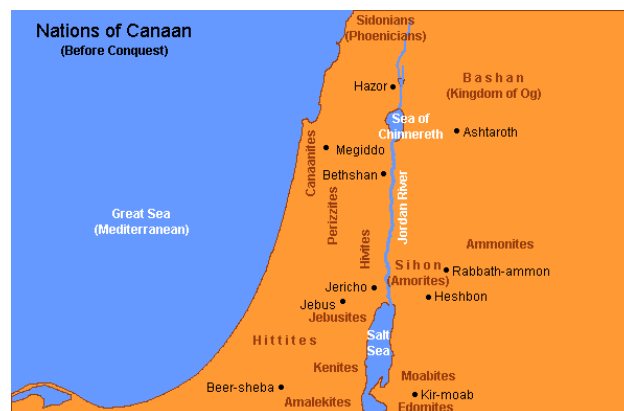
Jer 11:17 For the LORD of hosts, that planted thee, hath pronounced evil against thee, for the evil of the house of Israel and of the house of Judah, which they have done against themselves to provoke me to anger in offering incense unto Baal.

25.2 A branch is used to communicate a judgment upon certain heathen nations and rulers because of their sins such as Moab in Isa 16:6-8; Assyria and Egypt in Eze 31:2-14.

Isa 16:6 We have heard of the pride of Moab; he is very proud: even of his haughtiness, and his pride, and his wrath: but his lies shall not be so.

Isa 16:7 Therefore shall Moab howl for Moab, every one shall howl: for the foundations of Kirhareth (a key city in the south of Moab) shall ye mourn; surely they are stricken.

Isa 16:8 For the fields of Heshbon languish, and the vine of Sibmah: the lords of the heathen have broken down the principal plants thereof, they are come even unto Jazer, they wandered through the wilderness: her "branches" are stretched out, they are gone over the sea.



Eze 31:2 Son of man, speak unto Pharaoh king of Egypt, and to his multitude; Whom art thou like in thy greatness?

Eze 31:3 Behold, the Assyrian was a cedar in Lebanon with fair "branches," and with a shadowing shroud, and of an high stature; and his top was among the thick boughs ...

Eze 31:10 Therefore thus saith the Lord GOD; Because thou hast lifted up thyself in height, and he hath shot up his top among the thick boughs, and his heart is lifted up in his height;

Eze 31:11 I have therefore delivered him into the hand of the mighty one of the heathen; he shall surely deal with him: I have driven him out for his wickedness.



25.3 Paul also uses the branch as a metaphor of natural branches broken off a tree to describe the result of Israel rejecting Jesus and a warning to the Church Age believer in Rom 11:19-21.

Rom 11:19 Thou wilt say then, The "branches" were broken off, that I might be grafted in.

Rom 11:20 Well; because of unbelief they were broken off, and thou standest by faith. Be not high minded, but fear:

Rom 11:21 For if God spared not the natural branches, take heed lest he also spare not thee.

25.4 Jesus employs a similar figure to warn fruitless disciples (in this case we are included as disciples).

The Vine and the Branches

Joh 15:1 I am the true vine, and my Father is the gardener.

Joh 15:2 Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.

Joh 15:3 Now ye are clean through the word which I have spoken unto you.

Joh 15:4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

Joh 15:5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

Joh 15:6 If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.

Joh 15:7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

Joh 15:8 Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

25.4.1 Let me give you an expanded translation of Joh 15:1-8 since as part of the Upper Discourse it applies primarily to us.

"I am the Real Vine and my Father is the Farmer. He lops off every branch that doesn't bear grapes. And every branch that is grape-bearing He prunes back so it will bear even more. You are already pruned back by the message I have spoken. Live in Me. Make your home in Me just as I do in you. In the same way that a branch can't bear grapes by itself but only by being joined to the vine, you can't bear fruit unless you are joined with Me. I am the vine, you are the branches. When you're joined with Me and I with you, the relationship is intimate and organic, the harvest is sure to be abundant. Separated, you can't produce a thing. Anyone who separates from Me is deadwood, gathered up and thrown on the bonfire but if you make yourselves at home with Me and My words are at home in you, you can be sure that whatever you ask will be listened to and acted upon. This is how My Father shows Who He is--when you produce grapes, when you mature as my disciples.

End Lesson Taught 6-23-2004

Zechariah Lesson 60

1. Earlier I translated Zec 6:12 and when time expired last week we were studying several principles developed from that verse.

2. I want to review some of that learned and then pick up with new material at point 15 on page two.

3. Let's start with an expanded translation of Zec 6:9-12.

Zec 6:9 And then the Word of the Lord Jehovah again came to me.

Zec 6:10 "You must welcome back from captivity Heldai, Tobijah and Jedaiah and then I want you to take them and their gifts to the home of Josiah the son of Zephaniah."

Zec 6:11 "Take the silver and gold and make two crowns and then I want you to set them on the head of Joshua the son of Jehozadak, the High Priest.

Zec 6:12 The Lord of the Armies, the Father then said to me: "Say this to Joshua; the High Priest "behold The Messiah, the Christ, Who is called the Branch; He shall grow out of poverty and obscurity to build the Temple of the Lord."

3. The crowning of Joshua is a postscript to the night visions; the crowning is not a vision, it is a symbolic act.
4. In c. 520 three men had come as a deputation from Babylon with a gift from the exiles for the completion of the Temple which was under construction.
5. Though the visions and symbolic crownings have a near term application for Israel of Zechariah's day; from hindsight we know they did not "clean up their act" and become the light of the world welcoming Christ at His First Advent but in fact they became worse and not better even crucifying the Lord when He came; therefore all application moves from "the near term to the future."
6. The delegation came and then the Lord speaks to Zechariah telling him to graciously welcome them with their gifts of silver and gold.
7. Zechariah is to take the silver and the gold and make two crowns for Joshua the High Priest.
8. Joshua will not keep the crowns but will return them to the Temple as a memorial.
9. The memorial is to Jesus Christ who will one day return and wear both crowns, i.e., a crown of political leadership and a crown of spiritual leadership.
10. The fact that Joshua wears the crown for but a short time proves that the act of crowning is a symbolic teaching of the future Messiah, Who would for the first time rule Israel as both King and High Priest.
11. As the golden candlestick of Zechariah chapter four symbolized Israel as the light bearer to the nations, so the two olive trees represented two offices, i.e., the office of king and priest through which blessing would flow.
12. The two offices of king and priest, held by Zerubbabel and Joshua respectively, prefigure the Messiah, the Lord Jesus Christ in His millennial role as both King and Priest.
13. The two crowns then describe the dual nature of the Lord's rule.
14. It is at this time Israel will become a world-wide witness and blessing to all nations in that coming day of national conversion and reinstatement under the political and spiritual leadership of Jesus Who will wear the "two crowns."
15. As we saw last week there are numerous uses of the term Branch in the OT; a branch is also used to describe the coming Messiah: (Isa 4:2; Jer 23:5; 33:15; Zec 3:8-10; Isa 6:12 and Isa 11:1-10).

Isa 4:2 In that day shall the "branch" of the LORD be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel.

Jer 23:5 Behold, the days come, saith the LORD, that I will raise unto David a righteous "Branch," and a King shall reign and prosper, and shall execute judgment and justice in the earth.

Jer 33:15 In those days, and at that time, will I cause the "Branch" of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land.

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

Zec 3:9 For behold the stone that I have laid before Joshua; upon one stone shall be seven eyes: behold, I will engrave the graving thereof, saith the Lord of hosts;

Zec 3:10 In that day, saith the LORD of hosts, shall ye call every man his neighbour under the vine and under the fig tree.

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

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

Isa 11:1 And there shall come forth a rod out of the stem of Jesse, and a "Branch" shall grow out of his roots:

Isa 11:2 And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD;

Isa 11:3 And shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears:

Isa 11:4 But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth: with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

Isa 11:5 And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

Isa 11:6 The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.

Isa 11:7 And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox.

Isa 11:8 And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den.

Isa 11:9 They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea.

Isa 11:10 And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.

16. Behold the Branch, the Shoot! Joshua prefigures Christ Whose Kingship (Psa 2:6) and priesthood (Psa 110:4) will grow (Isa 11:1).

Psa 2:6 "I have installed my King on Zion, my holy hill."

Psa 110:4 The LORD has sworn and will not change his mind: "You are a priest forever, in the order of Melchizedek."

17. He will grow up before God as a tender plant (Isa 53:2) a branch of righteousness from the line of David (Jer 33:15), a true scion from the Tribe of Judah.

Isa 53:2 He grew up before him like a tender shoot, and like a root out of dry ground. He had no beauty or majesty to attract us to him, nothing in his appearance that we should desire him.

Jer 33:15 "In those days and at that time I will make a righteous "Branch" sprout from David's line; he will do what is just and right in the land.

Jer 33:16 In those days Judah will be saved and Jerusalem will live in safety. This is the name by which it will be called: The LORD Our Righteousness.'

18. And now for the phrase "and He shall build the Temple of the Lord."

18.1 There is no doubt, as Wycliffe so ably determines, the Temple is the millennial ONE which the Lord Jesus will build upon His return.

18.2 The millennial Temple will be the fourth of four de jure Temples:

18.2.1 Solomon's Temple was destroyed in B.C. 586 by the Babylonians;

18.2.2 Nehemiah's Temple was built by Zerubbabel and Joshua as authorized by Cyrus the Great of Persia;

18.2.3 Herod's Temple was merely a modified Nehemiah's Temple, it was destroyed in A.D. 70 by the forces of Rome;

18.2.4 and lastly the millennial Temple will be raised by the Messiah at His return.

18.3 There will be a de facto Temple erected during the Tribulation; it is in this building the image is erected, the image of the Antichrist is erected in the middle of the Tribulation.

18.3.1 There will be a new Temple constructed by the Lord as He begins His ministry. Its primary purpose is to facilitate His worship.

Isa 2:2 In the last days the mountain of the LORD'S temple will be established as chief among the mountains; it will be raised above the hills, and all nations will stream to it.

Eze 37:26 I will make a covenant of peace with them; it will be an everlasting covenant. I will establish them and increase their numbers, and I will put my sanctuary among them forever.

Eze 37:27 My dwelling place will be with them; I will be their God, and they will be my people.

Eze 37:28 Then the nations will know that I the LORD make Israel holy, when my sanctuary is among them forever."

18.3.2 It will be located in the center of Palestine, on a high mountain and not in the old Jerusalem. Micah 4:1-4.

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

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

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

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

18.3.3 The sacrifice system is re-implemented in the Millennium to commemorate the cross.

Eze 40:40 By the outside wall of the portico of the gateway, near the steps at the entrance to the north gateway were two tables, and on the other side of the steps were two tables.

Eze 40:41 So there were four tables on one side of the gateway and four on the other--eight tables in all--on which the sacrifices were slaughtered.

Eze 40:42 There were also four tables of dressed stone for the burnt offerings, each a cubit and a half long, a cubit and a half wide and a cubit high. On them were placed the utensils for slaughtering the burnt offerings and the other sacrifices.

Eze 40:43 And double-pronged hooks, each a handbreadth long, were attached to the wall all around. The tables were for the flesh of the offerings.

Eze 43:13 "These are the measurements of the altar in long cubits, that cubit being a cubit and a handbreadth: Its gutter is a cubit deep and a cubit wide, with a rim of one span around the edge. And this is the height of the altar:

Eze 43:14 From the gutter on the ground up to the lower ledge it is two cubits high and a cubit wide, and from the smaller ledge up to the larger ledge it is four cubits high and a cubit wide.

Eze 43:15 The altar hearth is four cubits high, and four horns project upward from the hearth.

Eze 43:16 The altar hearth is square, twelve cubits long and twelve cubits wide.

Eze 43:17 The upper ledge also is square, fourteen cubits long and fourteen cubits wide, with a rim of half a cubit and a gutter of a cubit all around. The steps of the altar face east."

18.3.4 Only the sons of Zadok will be permitted to serve as priests.

Eze 43:19 And thou shalt give to the priests the Levites that be of the seed of Zadok, which approach unto me, to minister unto me, saith the Lord GOD, a young bullock for a sin offering.

18.4 Notable differences between the ritual of the Millennium and the ritual of the Jewish Dispensation are as follows:

- No Ark of the covenant with the pot of manna, rod that budded and table of the Mosaic law
- No cherubs, mercy seat, candlesticks, shewbread or veil separating the Holy of Holies
- No evening sacrifices
- The entire system centers around the Day of Atonement and the national restoration of Israel which earlier was done once a year during the Jewish Age
- Living waters flow from beneath the altar
- There are wonderful trees for healing

19. Now let me again give you an expanded translation of Zec 6:12.

Expanded Translation

Zec 6:12 The Lord of the Armies, the Father then said to me: "Say this to Joshua; the High Priest "behold The Messiah, the Christ, Who is called the Branch; He shall grow out of poverty and obscurity to build the Temple of the Lord."

20. We will now look at verse thirteen where we find the prophecy that Christ as the Messiah will be both King and Priest.

KJV

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

NIV

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

Hebrew

Zec 6:13

Va Hu - And He

Banah Eth Hekal - shall build a Temple

Yehovah - of the Lord

Va Hu Nasa - and He shall raise up; carry away, be raised in

Hodh Va Yashav - beauty, glory and majesty and He shall sit

Va Masal - and He shall rule

Al Kiso Vo - upon His throne

Va Hayah - and He shall become

Kohen - a priest

Al Kiso Vo - over his throne

Va Etsah - and a plan

Shalom - of peace

Hayah - shall exist

Beyn - between

Sheney M - the two of them

Working Translation: And He shall build the Temple of the Lord and He shall be raised in glory and He shall sit and rule over His throne and shall be a Priest over His throne and He shall be a counselor of peace between them.

Principles

1. The Lord shall build the Temple when He returns.
2. The Lord Jesus shall be held in esteem by all the world when He first reigns in the Millennium.
3. In fact every knee shall bow as we have seen.
4. It is only after progenies are born that we will see unbelievers; even perfect parents in perfect environment raise unbelievers.
5. I think this should make clear to all concerned that neither heredity nor environment have anything to do with refusing to believe.
6. The Lord is making a point; the issue is volition, not genes or good/bad parenting.
7. The point is also reinforced by the declaration that even He, the lowly One shall build the Temple. The reference is not to the Nehemiah's Temple which in four years would be completed but rather the Millennial Temple.
8. The phrase **Va Yashav Hodh** -- and He shall bear the glory can also be translated and He shall sit in majesty, honor and beauty.

9. The term **Hodh** is used almost exclusively of a divine splendor. Let's look at several uses of the word **Hodh**:

Psa 8:1 O LORD, our Lord, how excellent is thy name in all the earth! who hast set thy "**glory**" above the heavens.

Psa 8:2 Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger.

Psa 8:3 When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained;

Psa 8:4 What is man, that thou art mindful of him? and the son of man, that thou visitest him?

Psa 8:5 For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.

Psa 8:6 Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet:

End Lesson Taught 6-30-2004

Zechariah Lesson 62

1. Last week I completed the exegesis of Zec 6:13 and 14 and when time expired I had just begun the exegesis of Zec 6:15.

2. Let's start with an expanded translation of Zec 6:9-14.

Zec 6:9 And then the Word of the Lord Jehovah again came to me.

Zec 6:10 "You must welcome back from captivity Heldai, Tobijah and Jedaiah and then I want you to take them and their gifts to the home of Josiah the son of Zephaniah."

Zec 6:11 "Take the silver and gold and make two crowns and then I want you to set them on the head of Joshua the son of Jehozadak, the High Priest.

Zec 6:12 The Lord of the Armies, the Father then said to me: "Say this to Joshua; the High Priest "behold The Messiah, the Christ, Who is called the Branch; He shall grow out of poverty and obscurity to build the Temple of the Lord."

Zec 6:13 At His Second Advent Christ shall build His Temple upon a high and glorious mountain; and His Shekinah glory shall be seen by all; He shall sit in His Temple and rule over both Israel and the Nations and shall be both Priest and King over the entire earth; His Kingdom will be One of prosperity and perfect environment.

Zec 6:14 The crowns given by Helem, Tobijah, Jedaiah and Hen to Joshua are to be placed in the new Temple as a memorial to the coming Messiah.

3. The crowning of Joshua is a postscript to the night visions, the crowning is not a vision, it is a symbolic act.

4. In c. 520 three men had come as a deputation from Babylon with a gift from the exiles for the completion of the Temple which was under construction.

5. Though the visions and symbolic crownings have a near term application for Israel of Zechariah's day; from hindsight we know they did not "clean up their act" and become the light of the world welcoming Christ at His First Advent but in fact they became worse and not better even crucifying the Lord when He came; therefore all application moves from "the near term to the future."

6. Zechariah is to take the silver and the gold and make two crowns for Joshua the High Priest.

7. Joshua will not keep the crowns but will return them to the Temple as a memorial.

8. The memorial is to Jesus Christ who will one day return and wear both crowns, i.e., a crown of political leadership and a crown of spiritual leadership.

9. Now let's return to our exegesis of Zec 6:15.

KJV

Zec 6:15 And they that are far off shall come and build in the temple of the LORD, and ye shall know that the LORD of hosts hath sent me unto you. And this shall come to pass, if ye will diligently obey the voice of the LORD your God.

NIV

Zec 6:15 Those who are far away will come and help to build the temple of the LORD, and you will know that the LORD Almighty has sent me to you. This will happen if you diligently obey the LORD your God."

Hebrews

Zec 6:15

Va Rachoq - And those from far away

Bo - they will come

Va Banah - even to build

Be Hekal - the Temple or in the Temple

Yehovah - of Jehovah

Va Yada - and you shall know

Kiy Yehovah - because or that Jehovah

Tsava - the Lord of the Armies

Shalak YN - has sent me

El Kem - to you

Va Hayah - and he shall be

Im Shama - if they listen

Shama - and keep on hearing

Be Qol Yehovah - the voice of the Lord

Working Translation: And they who are far away shall come and build the Temple of the Lord and you shall know that the Lord of the Armies has sent me to you. And this will all come to pass if you pay attention to paying attention to the voice of the Lord.

Principles

1. Those who shall come from far away is a reference to both Jews and gentiles who return to the land.

2. The Millennial Temple shall be for all people. Isa 2:2-3

Isa 2:2 In the last days the mountain of the LORD'S temple will be established as chief among the mountains; it will be raised above the hills, and all nations will stream to it. Isa 2:3 Many peoples will come and say, "Come, let us go up to the mountain of the LORD, to the house of the God of Jacob. He will teach us his ways, so that we may walk in his paths." The law will go out from Zion, the word of the LORD from Jerusalem.

3. People shall come in order that He can teach them His ways so they can walk in His paths. Isa 60:1-7

Isa 60:1 "Arise, shine, for your light has come, and the glory of the LORD rises upon you.

Isa 60:2 See, darkness covers the earth and thick darkness is over the peoples, but the LORD rises upon you and his glory appears over you.

Isa 60:3 Nations will come to your light, and kings to the brightness of your dawn.

Isa 60:4 "Lift up your eyes and look about you: All assemble and come to you; your sons come from afar, and your daughters are carried on the arm.

Isa 60:5 Then you will look and be radiant, your heart will throb and swell with joy; the wealth on the seas will be brought to you, to you the riches of the nations will come.

Isa 60: Herds of camels will cover your land, young camels of Midian and Ephah. And all from Sheba will come, bearing gold and incense and proclaiming the praise of the LORD.

Isa 60:7 All Kedar's flocks will be gathered to you, the rams of Nebaioth will serve you; they will be accepted as offerings on my altar, and I will adorn my glorious temple.

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

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

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

4. The Lord Himself shall build the Temple. Zec 6:12-13

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

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

5. Unger writes: "The phrase nations shall build it ... would seem to teach that the nations shall finance the new Temple."

6. The Temple shall be built under the Messiah's direction and for His glory. Psa 127:1

Psa 127:1 Unless the LORD builds the house, its builders labor in vain. Unless the LORD watches over the city, the watchmen stand guard in vain.

7. Isa 56:6-7 teaches that Gentile offerings shall be accepted in the Temple.

Isa 56:6 And foreigners who bind themselves to the LORD to serve him, to love the name of the LORD, and to worship him, all who keep the Sabbath without desecrating it and who hold fast to my covenant--

Isa 56:7 these I will bring to my holy mountain and give them joy in my house of prayer. Their burnt offerings and sacrifices will be accepted on my altar; for my house will be called a house of prayer for all nations."

8. The return of the Messiah shall once and for all corroborate God's Word. The Spirit of God seems to anticipate adamant unbelief just preceding the return of the Lord.

9. The Messiah will establish the truth of God's word by fulfilling the promises to Israel. The divine covenants and promises made to Israel in the Old Testament will be most assuredly fulfilled.

10. The Messiah shall demand and receive absolute and total obedience to His Word. Such obedience will bring great blessing, just as it does today Deu 28:1.

Deu 28:1 If you fully obey the LORD your God and carefully follow all his commands I give you today, the LORD your God will set you high above all the nations on earth.

Deu 28:2 All these blessings will come upon you and accompany you if you obey the LORD your God:

Deu 28:3 You will be blessed in the city and blessed in the country.

Deu 28:4 The fruit of your womb will be blessed, and the crops of your land and the young of your livestock-- the calves of your herds and the lambs of your flocks.

Deu 28:5 Your basket and your kneading trough will be blessed.

Deu 28:6 You will be blessed when you come in and blessed when you go out.

Deu 28:7 The LORD will grant that the enemies who rise up against you will be defeated before you. They will come at you from one direction but flee from you in seven.

11. The crowns are ordered by Zechariah to be held in the Temple as a memorial of the Messiah's return. According to Jewish tradition the crowns were hung in windows in the height of Nehemiah's Temple.

12. Moreover, writes Unger "There is no reason to doubt Jewish tradition here. Certainly the memorial was made and placed in the Temple and had a long and fruitful ministry of reminding the people of the important typical and prophetic event ... looking forward to the fruition of these visions in the eventual crowning of Messiah as millennial King-Priest ..."

13. As the Lord's supper is a memorial to show forth the Lord's death till He come, so the crown in the Temple had a similar function.

14. We have now completed our analysis of Zechariah Chapter Six. I think it fitting to conclude our study with an expanded translation of the chapter.

Zec 6:1 And then I lifted up my eyes and there I saw four war chariots flying between Mount Moriah and the Mount of Olives. Their mission was one of judging and destroying the nations who had abused Israel.

Zec 6:2 The first chariot representing war was harnessed to several red horses and the second chariot representing famine and death was harnessed to several black horses.

Zec 6:3 Harnessed to the third chariot were white horses representing military victory and harnessed to the fourth chariot representing blood and catastrophe were spotted red horses, the latter being active, fleet and vigorous.

Zec 6:4 I then said to the angel who had earlier spoken with me. "What are these my lord?"

Zec 6:5 And then the angel answered saying "these four chariots are the four spirits of the heavens going out from the Third Heaven where they have been standing before the Lord of the entire earth. The Spirits have come from heaven to destroy those nations who gathered at Megiddo in opposition to Israel.

Zec 6:6 The war chariots pulled by the black and white horses are seen going north while the paint horses are seen going south toward Egypt.

Zec 6:7 And all of the high spirited horses were eager to continue their work of judgment; and then they were commanded by the Lord of the whole earth to go forth and walk all around and about the earth ensuring stability and peace."

Zec 6:8 And then the interpreting angel at the command of the Lord Jesus Christ cried out to me saying "now look at those ministering spirits who have gone north; in the land of the north they have destroyed Israel's enemies, vengeance is now Mine."

Zec 6:9 And then the Word of the Lord Jehovah again came to me.

Zec 6:10 "You must welcome back from captivity Heldai, Tobijah and Jedaiah and then I want you to take them and their gifts to the home of Josiah the son of Zephaniah.

Zec 6:11 Take the silver and gold and make two crowns and then I want you to set them on the head of Joshua the son of Jehozadak, the High Priest.

Zec 6:12 The Lord of the Armies, the Father then said to me: "Say this to Joshua; the High Priest "behold The Messiah, the Christ, Who is called the Branch; He shall grow out of poverty and obscurity to build the Temple of the Lord.

Zec 6:13 At His Second Advent Christ shall build His Temple upon a high and glorious mountain; and His Shekinah glory shall be seen by all; He shall sit in His Temple and rule over both Israel and the Nations and shall be both Priest and King over the entire earth; His Kingdom will be One of prosperity and perfect environment.

Zec 6:14 The crowns given by Helem, Tobijah, Jedaiah and Hen to Joshua are to be placed in the soon to be completed Temple as a memorial to the coming Messiah.
Zec 6:15 Both Jew and gentile shall come from far away and aid in the building of the Lord's Millennial Temple; and by these events Israel shall know that the Father, the Lord of the Armies has sent Me the Messiah to you. And this will all come to pass in your age if you keep on paying attention and concentrate on My Word.

End Lesson Taught 7-15-2004