

ZECHARIAH CHAPTER EIGHT

Zechariah Lesson 75-83

Lesson 75

1. Last week I completed the teaching of Zechariah chapter seven, taught an introduction and outline of Zechariah chapter eight and when time expired we were about to begin an analysis of Zec 8:1.
2. Before we continue our exegesis I want to read the NIV translation of Zec 8:1-8; these eight verses should provide a painless reminder of the general context of the chapter.

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 8:4 This is what the LORD Almighty says: "Once again men and women of ripe old age will sit in the streets of Jerusalem, each with cane in hand because of his age.

Zec 8:5 The city streets will be filled with boys and girls playing there."

Zec 8:6 This is what the LORD Almighty says: "It may seem marvelous to the remnant of this people at that time, but will it seem marvelous to me?" declares the LORD Almighty.

Zec 8:7 This is what the LORD Almighty says: "I will save my people from the countries of the east and the west.

Zec 8:8 I will bring them back to live in Jerusalem; they will be my people, and I will be faithful and righteous to them as their God."

3. Now let's see what we can learn from the exegesis of verse one.

KJV

Zec 8:1 Again the word of the LORD of hosts came to me, saying,

NIV

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

Hebrew

Va Hayah - And it was or And it came to pass

Davar - the word

Yehovah Tsava - of the Lord of the Armies

Le Amar - saying

Working Translation: Then the Word of the Lord of the Armies came to me saying.

Principles

1. Chapters seven and eight in essence form a unit. Chapter seven presents a series of negatives and chapter eight presents a positive perspective.
2. Most would agree chapter eight is really a continuation of chapter seven.
3. Chapter seven is a call to repentance, reminding the people that their sorrows and calamities were the direct results of their transgressions.
4. The negatives of chapter seven actually prepare the way for the positives of chapter eight.
5. Chapter eight tells Israel their fasts will in the future Kingdom become feasts of celebration.
6. There is a catch according to Zechariah, Israel must respond positively to the overtures of God. There is also however the absolute promise of restoration, a promise from God's grace.
7. As Unger writes "Lest anyone should stagger at the promises of God through unbelief, the series of panoramic promises in this chapter are appended by, "Thus saith the Lord of armies.""
8. In fact eleven times we find this expression in chapter eight "Thus saith the Lord. Ó In ten of these times we find thus saith the Lord of the armies."

Zec 8:2 Thus saith the LORD of hosts; I was jealous for Zion with great jealousy, and I was jealous for her with great fury.

Zec 8:3 Thus saith the LORD; I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth; and the mountain of the LORD of hosts the holy mountain.

Zec 8:4 Thus saith the LORD of hosts; There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age.

Zec 8:6 Thus saith the LORD of hosts; If it be marvelous in the eyes of the remnant of this people in these days, should it also be marvelous in mine eyes? saith the LORD of hosts.

Zec 8:7 Thus saith the LORD of hosts; Behold, I will save my people from the east country, and from the west country;

Zec 8:14 For thus saith the LORD of hosts; As I thought to punish you, when your fathers provoked me to wrath, saith the LORD of hosts, and I repented not:

Zec 8:19 Thus saith the LORD of hosts; The fast of the fourth month, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the house of Judah joy and gladness, and cheerful feasts; therefore love the truth and peace.

Zec 8:20 Thus saith the LORD of hosts; It shall yet come to pass, that there shall come people, and the inhabitants of many cities:

Zec 8:23 Thus saith the LORD of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you.

9. Now let's take a look at an expanded translation of our verse.

Expanded Translation

Zec 8:1 Again the Word of the Lord of the Armies came to me saying.

10. God begins His dissertation on what the future will hold for Israel and why in verse two.

KJV

Zec 8:2 Thus saith the LORD of hosts; I was jealous for Zion with great jealousy, and I was jealous for her with great fury.

NIV

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

Hebrew

Koh Amar - Accordingly He (the Lord of the Armies) said

Yehovah Tsava - the Lord of the Armies

Qine Le Tsion - I have been repeatedly and intensely jealous of Zion

Gadol Qinah H - and I shall always have great jealousy for her

Va Ha Gadol Chemah H - and great anger for her

Qine Le Ha H - and I shall again be intensely zealous for her

Working Translation: Then the Lord of the Armies spoke to me in this manner, ÒI was repeatedly zealous for Zion; in fact I have shown great jealousy and anger for her; I will always be zealous and angry with her.

Principles

1. We have in this verse two anthropopathisms; both are ascribed to God -- jealousy and anger.

2. An anthropopathism is: "The attribution of human feelings to nonhuman beings, objects, or natural phenomena; the word comes from the Greek **Anthropopathes** meaning "with human feelings: ANTHROPO - man + PATHOS - feelings.

3. Accordingly God is said to be both jealous and angry.

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

Deu 32:21 They have moved me to "jealousy" with that which is not God; they have provoked me to "anger" with their vanities: and I will move them to "jealousy" with those which are not a people; I will provoke them to "anger" with a foolish nation.

Jdg 2:12 And they forsook the LORD God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that were round about them, and bowed themselves unto them, and provoked the LORD to "anger."

Neh 9:17 And refused to obey, neither were mindful of thy wonders that thou didst among them; but hardened their necks, and in their rebellion appointed a captain to return to their bondage: but thou art a God ready to pardon, gracious and merciful, slow to anger, and of great kindness, and forsookest them not.

Psa 27:9 Hide not thy face far from me; put not thy servant away in anger: thou hast been my help; leave me not, neither forsake me, O God of my salvation.

Psa 85:4 Turn us, O God of our salvation, and cause thine anger toward us to cease.

Jer 42:18 For thus saith the LORD of hosts, the God of Israel; As mine anger and my fury hath been poured forth upon the inhabitants of Jerusalem; so shall my fury be poured forth upon you, when ye shall enter into Egypt: and ye shall be an object of cursing, and an astonishment and a reproach; and ye shall see this place no more.

Eze 25:14 And I will lay my vengeance upon Edom by the hand of my people Israel: and they shall do in Edom according to mine "anger" and according to my "fury;" and they shall know my vengeance, saith the Lord GOD.

4. Another common anthropathism ascribed to God is "repent."

Jon 3:10 And God saw their works, that they turned from their evil way; and God "repented" of the evil, that he had said that he would do unto them; and he did it not.

Jon 4:1 But it displeased Jonah exceedingly, and he was very angry.

Jon 4:2 And he prayed unto the LORD, and said, I pray thee, O LORD, was not this my saying, when I was yet in my country? Therefore I fled before unto Tarshish: for I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil.

Jon 4:3 Therefore now, O LORD, take, I beseech thee, my life from me; for it is better for me to die than to live.

Gen 6:5 And GOD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.

Gen 6:6 And it "repented" the LORD that he had made man on the earth, and it grieved him at his heart.

5. Concerning these two anthropathisms Unger writes "This passage dramatically and cogently sets forth God's undying love for Israel ..."

6. The first two verses of chapter eight can be translated Then the Word of the Lord of the Armies came saying, The Lord of the Armies says thus: I am acutely jealous for Zion and with intense passionate heat I am jealous for her.

7. Observations:

7.1 By divine revelation and inspiration God declares His love for Israel in anthropopathic terms, love and jealousy.

7.2 The use and repetition of the divine appellation The Lord of the Armies buttresses His hand in this matter. The name itself **Yehovah Tsava**, describes God in battle array (1Sa 17:45).

1Sa 17:45 David said to the Philistine, "You come against me with sword and spear and javelin, but I come against you in the name of the LORD Almighty, the God of the armies of Israel, whom you have defied.

7.3 God is said to be He, Who, as the Grand Marshal, both of the armies of the terrestrial and celestial spheres, fights for Israel against her enemies, notably in the final deliverance (Zec 12:1-9; 14:1-7 and Rev 11, 14 and 19.)

Zec 12:1 This is the word of the LORD concerning Israel. The LORD, who stretches out the heavens, who lays the foundation of the earth, and who forms the spirit of man within him, declares:

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

Zec 12:3 On that day, when all the nations of the earth are gathered against her, I will make Jerusalem an immovable rock for all the nations. All who try to move it will injure themselves.

Zec 12:4 On that day I will strike every horse with panic and its rider with madness," declares the LORD. "I will keep a watchful eye over the house of Judah, but I will blind all the horses of the nations.

Zec 12:5 Then the leaders of Judah will say in their hearts, 'The people of Jerusalem are strong, because the LORD Almighty is their God.'

Zec 12:6 "On that day I will make the leaders of Judah like a firepot in a woodpile, like a flaming torch among sheaves. They will consume right and left all the surrounding peoples, but Jerusalem will remain intact in her place.

Zec 12:7 "The LORD will save the dwellings of Judah first, so that the honor of the house of David and of Jerusalem's inhabitants may not be greater than that of Judah.

Zec 12:8 On that day the LORD will shield those who live in Jerusalem, so that the feeblest among them will be like David, and the house of David will be like God, like the Angel of the LORD going before them.

Zec 12:9 On that day I will set out to destroy all the nations that attack Jerusalem.

Zec 14:1 A day of the LORD is coming when your plunder will be divided among you.
Zec 14:2 I will gather all the nations to Jerusalem to fight against it; the city will be captured, the houses ransacked, and the women raped. Half of the city will go into exile, but the rest of the people will not be taken from the city.
Zec 14:3 Then the LORD will go out and fight against those nations, as he fights in the day of battle.
Zec 14:4 On that day his feet will stand on the Mount of Olives, east of Jerusalem, and the Mount of Olives will be split in two from east to west, forming a great valley, with half of the mountain moving north and half moving south.
Zec 14:5 You will flee by my mountain valley, for it will extend to Azel. You will flee as you fled from the earthquake in the days of Uzziah king of Judah. Then the LORD my God will come, and all the holy ones with him.
Zec 14:6 On that day there will be no light, no cold or frost.
Zec 14:7 It will be a unique day, without daytime or nighttime-- a day known to the LORD. When evening comes, there will be light.

Rev 11:17 saying: "We give thanks to you, Lord God Almighty, the One who is and who was, because you have taken your great power and have begun to reign.
Rev 11:18 The nations were angry; and your wrath has come. The time has come for judging the dead, and for rewarding your servants the prophets and your saints and those who reverence your name, both small and great-- and for destroying those who destroy the earth."
Rev 11:19 Then God's temple in heaven was opened, and within his temple was seen the ark of his covenant. And there came flashes of lightning, rumblings, peals of thunder, an earthquake and a great hailstorm.

Rev 14:14 I looked, and there before me was a white cloud, and seated on the cloud was one "like a son of man" with a crown of gold on his head and a sharp sickle in his hand.
Rev 14:15 Then another angel came out of the temple and called in a loud voice to him who was sitting on the cloud, "Take your sickle and reap, because the time to reap has come, for the harvest of the earth is ripe."
Rev 14:16 So he who was seated on the cloud swung his sickle over the earth, and the earth was harvested.
Rev 14:17 Another angel came out of the temple in heaven, and he too had a sharp sickle.
Rev 14:18 Still another angel, who had charge of the fire, came from the altar and called in a loud voice to him who had the sharp sickle, "Take your sharp sickle and gather the clusters of grapes from the earth's vine, because its grapes are ripe."
Rev 14:19 The angel swung his sickle on the earth, gathered its grapes and threw them into the great winepress of God's wrath.
Re 14:20 They were trampled in the winepress outside the city, and blood flowed out of the press, rising as high as the horses' bridles for a distance of 1,600 stadia.

Rev 19:11 I saw heaven standing open and there before me was a white horse, whose rider is called Faithful and True. With justice he judges and makes war.
Rev 19:12 His eyes are like blazing fire, and on his head are many crowns. He has a name written on him that no one knows but he himself.
Rev 19:13 He is dressed in a robe dipped in blood, and his name is the Word of God.

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

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

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

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

Rev 19:18 so that you may eat the flesh of kings, generals, and mighty men, of horses and their riders, and the flesh of all people, free and slave, small and great."

Rev 19:19 Then I saw the beast and the kings of the earth and their armies gathered together to make war against the rider on the horse and his army.

Rev 19:20 But the beast was captured, and with him the false prophet who had performed the miraculous signs on his behalf. With these signs he had deluded those who had received the mark of the beast and worshiped his image. The two of them were thrown alive into the fiery lake of burning sulfur.

Rev 19:21 The rest of them were killed with the sword that came out of the mouth of the rider on the horse, and all the birds gorged themselves on their flesh.

8. The syntax of the Hebrew writes Unger is emphatic:

"I am jealous, a characteristic present perfect, being emphatically first in its clause, and being itself a strong word, denoting arduous, zealous passion from color produced in the face by deep emotion ... Compare the jealous God, as the One punishing those who hate Him or His people which is the thought in Zechariah 8:2."

Exo 20:5 You shall not bow down to them or worship them; for I, the LORD your God, am a jealous God, punishing the children for the sin of the fathers to the third and fourth generation of those who hate me,

Deu 5:9 You shall not bow down to them or worship them; for I, the LORD your God, am a jealous God, punishing the children for the sin of the fathers to the third and fourth generation of those who hate me,

9. Since Exo 20:5 and Deu 5:9 bring up the third and fourth generation curse, I want to review briefly The Doctrine of The Third and Fourth Generation Curse:

9.1 The curse is mentioned several places in Scripture:

Exo 20:4 "You shall not make for yourself an idol in the form of anything in heaven above or on the earth beneath or in the waters below.

Exo 20:5 You shall not bow down to them or worship them; for I, the LORD your God, am a jealous God, punishing the children for the sin of the fathers to the "third and fourth generation" of those who hate me,

Exo 34:7 Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the "third and to the fourth generation."

Num 14:18 The LORD is longsuffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty, visiting the iniquity of the fathers upon the children unto the "third and fourth generation."

Deu 5:9 Thou shalt not bow down thyself unto them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the "third and fourth generation" of them that hate me,

9.2 God has established a principle to resolve the problem of prolonged negative volition to the Word.

9.3 That principle has been called the fourth generation curse.

9.3.1 Though the principle applies to Israel directly there is no reason to believe it does not apply today at least in part i. e. application to nations, families and individuals where extended negative volition continues for more than four generations.

9.4 God protects the human race through the four generation curse. When there is no change in response to the overtures of God during the four generations, God severely disciplines the individuals, families and/or nations.

9.5 After four generations, if there is no positive change and a corrupted state is reached such as is described in Rom 1:18-32, God, in order to avoid corruption of the entire human race, decrees the fourth generation curse.

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

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

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

Rom 1:21 For although they knew God, they neither glorified him as God nor gave thanks to him, but their thinking became futile and their foolish hearts were darkened.

Rom 1:22 Although they claimed to be wise, they became fools

Rom 1:23 and exchanged the glory of the immortal God for images made to look like mortal man and birds and animals and reptiles.

Rom 1:24 Therefore God gave them over in the sinful desires of their hearts to sexual impurity for the degrading of their bodies with one another.

Rom 1:25 They exchanged the truth of God for a lie, and worshiped and served created things rather than the Creator-- who is forever praised. Amen.

Rom 1:26 Because of this, God gave them over to shameful lusts. Even their women exchanged natural relations for unnatural ones.

Rom 1:27 In the same way the men also abandoned natural relations with women and were inflamed with lust for one another. Men committed indecent acts with other men, and received in themselves the due penalty for their perversion.

Rom 1:28 Furthermore, since they did not think it worthwhile to retain the knowledge of God, he gave them over to a depraved mind, to do what ought not to be done.

Rom 1:29 They have become filled with every kind of wickedness, evil, greed and depravity. They are full of envy, murder, strife, deceit and malice. They are gossips,

Rom 1:30 slanderers, God-haters, insolent, arrogant and boastful; they invent ways of doing evil; they disobey their parents;

Rom 1:31 they are senseless, faithless, heartless, ruthless.

Rom 1:32 Although they know God's righteous decree that those who do such things deserve death, they not only continue to do these very things but also approve of those who practice them.

9.6 The fourth generation curse is closely related to the Doctrine of The Sin Unto Death and the Doctrine of The Fifth Cycle of Discipline.

10. I especially like the way Unger concludes his analysis of verses one and two:

“Thus in the warp and woof of the syntax of this verse is interwoven God’s great passion for His elect people Israel. This burning emotion is seen manifesting itself in various ways in the succeeding verses.

End Lesson Taught 10-13-2004

Zechariah Lesson 76

10-20-2004

1. Last week I taught Zec 8:1 and 2; when time expired we had just completed a study of The Doctrine of The Third and Fourth Generation Curse. I want to review some of that learned and then pick up with new material at point 4 where we will exegete Zec 8:3.

2. Before we continue that exegesis I want to read an expanded translation of Zec 8:1 and 2.

Zec 8:1 Again the Word of the Lord of the Armies came to me saying.

Zec 8:2 Then the Lord of the Armies spoke again to me in this manner, I as the Grand Marshal of both the terrestrial and heavenly armies declare I am jealous with a unique jealousy for Zion; I am full of great love and great passion for Zion in fact I will always be zealous for her and I will always turn My fury upon those who abuse her.

3. *Doctrine of the Third and Fourth Generation Curse*

3.1 The curse is mentioned several places in Scripture: Deu 5:9 Exo 20:4-5; 34:7; and Num 14:18.

3.2 God has established a principle to resolve the problem of prolonged negative volition to the Word.

3.3 That principle has been called the fourth generation curse.

3.3.1 Though the principle applies to Israel directly there is no reason to believe it does not apply today at least in part, i.e., application to families and nations where extended negative volition continues for more than three generations.

3.4 God protects the human race through the four generation curse. When there is no change in response to the overtures of God during the four generations, God destroys the offending individuals, families and/or nations.

3.5 After four generations, if there is no positive change and a corrupted state is reached such as is described in Rom 1:18-32, God, in order to avoid corruption of the entire human race, decrees the fourth generation curse.

3.6 The fourth generation curse is closely related to the Doctrine of The Sin Unto Death and the Doctrine of The Fifth Cycle of Discipline.

4. Now let, s see what we can learn from verse three.

KJV

Zec 8:3 Thus saith the LORD; I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth; and the mountain of the LORD of hosts the holy mountain.

NIV

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."

Hebrew

Koh Amar Jehovah - In this manner Jehovah said

Shuv - I shall return

El Tsion - to Zion

Va Shakan - and I shall rest and abide

Be Tok Yerushalaim - in the middle of Jerusalem

Va Qara Ir Yerushalaim - Ç and I shall cause the city of Jerusalem to be called

Ha Emeth - truth

Va Har Yehovah - and the mountain of Jehovah

Tsava - Lord of the armies

Har Ha Qodesh - the holy or set-apart mountain

Working Translation: The Lord said the following, I shall return to Zion and I shall live and abide in the middle of Jerusalem and Jerusalem shall be called the city of truth and the mountain of the Lord of the armies even a holy mountain.

Principles

1. Since the great event of Israel's restoration is assured by the Word and love of God, the following five accompanying events are outlined, with application and encouragement to those experiencing the exigencies of a partial restoration.

2. The five events are:

2.1 The Lord's return is described by the verb **Shuv** parsed as a Kal prophetic perfect; it is better translated I will most assuredly return to Zion.

2.1.1 By virtue of the context and the scope of the prediction, it must be construed as a prophetic perfect of certainty.

2.1.2 The certainty is clear given the fact we know the Shekinah glory or presence left the city when it was razed by the Babylonians in 586 B. C. and that glory has never returned. Eze 11:23.

Eze 11:23 And the glory of the LORD went up from the midst of the city, and stood upon the mountain which is on the east side of the city.

2.1.3 To this day Israel has remained the Ichabod (the glory has departed) or (no glory); the term Ichabod, as in our Ichabod Crane, means no glory, it has another very sad use in a similar but different context in 1Sa 4:21.

1Sa 4:17 The man who brought the news replied, "Israel fled before the Philistines, and the army has suffered heavy losses. Also your two sons, Hophni and Phinehas, are dead, and the ark of God has been captured."

1Sa 4:18 When he mentioned the ark of God, Eli fell backward off his chair by the side of the gate. His neck was broken and he died, for he was an old man and heavy. He had led Israel forty years.

1Sa 4:19 His daughter-in-law, the wife of Phinehas, was pregnant and near the time of delivery. When she heard the news that the ark of God had been captured and that her father-in-law and her husband were dead, she went into labor and gave birth, but was overcome by her labor pains.

1Sa 4:20 As she was dying, the women attending her said, "Don't despair; you have given birth to a son." But she did not respond or pay any attention.

1Sa 4:21 She named the boy "Ichabod," saying, "The glory has departed from Israel"-- because of the capture of the ark of God and the deaths of her father-in-law and her husband.

2.1.4 Only at the Messiah's Second Advent will these age-penetrating prophecies be fulfilled when the glory of God shall return to Israel. Eze 43:2-5; Hos 5:15; 6:3 and Mat 23:39.

Eze 43:2 And, behold, the glory of the God of Israel came from the way of the east: and his voice was like a noise of many waters: and the earth shined with his glory.

Eze 43:3 And it was according to the appearance of the vision which I saw, even according to the vision that I saw when I came to destroy the city: and the visions were like the vision that I saw by the river Chebar; and I fell upon my face.

Eze 43:4 And the glory of the LORD came into the house by the way of the gate whose prospect is toward the east.

Eze 43:5 So the spirit took me up, and brought me into the inner court; and, behold, the glory of the LORD filled the house.

Hos 5:15 I will go and return to my place, when they acknowledge their offense, and seek my face: in their affliction they will seek me early.

Hos 6:3 Then shall we know, if we follow on to know the LORD: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth.

Mat 23:39 For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

2.2 The second accompaniment of Israel's full restoration is the permanent residence of the divine presence. And I will dwell is a translation from the verb **Shakan** also parsed as a Kal prophetic perfect which could be translated I will settle down, remain or reside permanently. Gen 9:27; Exo 25:8 and Num 5:3

Gen 9:27 God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant.

Exo 25:8 And let them make me a sanctuary; that I may dwell among them.

Num 5:2 Command the children of Israel, that they put out of the camp every leper, and every one that hath an issue, and whosoever is defiled by the dead:

Num 5:3 Both male and female shall ye put out, without the camp shall ye put them; that they defile not their camps, in the midst whereof I dwell.

Num 5:4 And the children of Israel did so, and put them out without the camp: as the LORD spake unto Moses, so did the children of Israel.

2.2.1 The Messiah is said to reside permanently in the midst of Jerusalem which then will be the spiritual and political capital of the earthly Kingdom of God. Zec 8:21-23; 14:16-21; Isa 2:2-3 and Jer 50:5.

Zec 8:21 And the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the LORD, and to seek the LORD of hosts: I will go also.

Zec 8:22 Yea, many people and strong nations shall come to seek the LORD of hosts in Jerusalem, and to pray before the LORD.

Zec 8:23 Thus saith the LORD of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you.

Zec 14:16 And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles.

Zec 14:17 And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the LORD of hosts, even upon them shall be no rain.

Zec 14:18 And if the family of Egypt go not up, and come not, that have no rain; there shall be the plague, wherewith the LORD will smite the heathen that come not up to keep the feast of tabernacles.

Zec 14:19 This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles.

Zec 14:20 In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the LORD'S house shall be like the bowls before the altar.

Zec 14:21 Yea, every pot in Jerusalem and in Judah shall be holiness unto the LORD of hosts: and all they that sacrifice shall come and take of them, and seet he therein: and in that day there shall be no more the Canaanite in the house of the LORD of hosts.

Isa 2:2 And it shall come to pass in the last days, that the mountain of the LORD'S house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

Isa 2:3 And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem.

Jer 50:5 They shall ask the way to Zion with their faces thitherward, saying, Come, and let us join ourselves to the LORD in a perpetual covenant that shall not be forgotten.

2.3 The third accompanying event of Israel's full restoration will be the exaltation of Jerusalem.

2.3.1 The city's millennial importance is comprehended in her three fold Kingdom designation:

2.3.2 She will be called the city of truth, the abode of the God of truth, because the saved remnant inhabiting the city will no longer do (work) iniquity or speak lies. Zec 3:13

Zep 3:13 The remnant of Israel will do no wrong; they will speak no lies, nor will deceit be found in their mouths. They will eat and lie down and no one will make them afraid."

2.3.3 She will be called the mountain of the Lord of the armies.

2.3.4 She will be called the holy mountain because out of Zion shall go forth the law, and the word of the Lord from Jerusalem, when the cleansed nation enters her high-priestly millennial role as the light of the earth. Jer 31:23-25; Zec 14:20-21; Zec 3:1-10 and Rev 21:23-24 and 22:5

Jer 31:23 Thus saith the LORD of hosts, the God of Israel; As yet they shall use this speech in the land of Judah and in the cities thereof, when I shall bring again their captivity; The LORD bless thee, O habitation of justice, and mountain of holiness.

Jer 31:24 And there shall dwell in Judah itself, and in all the cities thereof together, husbandmen, and they that go forth with flocks.

Jer 31:25 For I have satiated the weary soul, and I have replenished every sorrowful soul.

Zec 14:20 On that day HOLY TO THE LORD will be inscribed on the bells of the horses, and the cooking pots in the LORD'S house will be like the sacred bowls in front of the altar.

Zec 14:21 Every pot in Jerusalem and Judah will be holy to the LORD Almighty, and all who come to sacrifice will take some of the pots and cook in them. And on that day there will no longer be a Canaanite in the house of the LORD Almighty.

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

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

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

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

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

Zec 3:6 The angel of the LORD gave this charge to Joshua:

Zec 3:7 "This is what the LORD Almighty says: 'If you will walk in my ways and keep my requirements, then you will govern my house and have charge of my courts, and I will give you a place among these standing here.'

Zec 3:8 "'Listen, O high priest Joshua and your associates seated before you, who are men symbolic of things to come: I am going to bring my servant, the Branch.

Zec 3:9 See, the stone I have set in front of Joshua! There are seven eyes on that one stone, and I will engrave an inscription on it,' says the LORD Almighty, 'and I will remove the sin of this land in a single day.'

Zec 3:10 "'In that day each of you will invite his neighbor to sit under his vine and fig tree,' declares the LORD Almighty."

Rev 21:23 The city does not need the sun or the moon to shine on it, for the glory of God gives it light, and the Lamb is its lamp.

Rev 21:24 The nations will walk by its light, and the kings of the earth will bring their splendor into it.

Rev 22:5 There will be no more night. They will not need the light of a lamp or the light of the sun, for the Lord God will give them light. And they will reign for ever and ever.

2.4 The fourth accompaniment of Israel's full restoration will be the great increase in the peace and security of Jerusalem which will be next revealed to Zechariah.

3. Before we look at this revelation verses four and five, I want to give you an expanded translation of Zec 8:3.

Zec 8:3 The Lord of the Armies again spoke to me saying, I shall one day return to Zion and I shall live and abide in the middle of the Holy City and Jerusalem shall be called the city of truth, the mountain of the Lord of the Armies, a Holy mountain.

4. Now let's see what we can learn from Zec 8:4.

KJV

Zec 8:4 Thus saith the LORD of hosts; There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age.

NIV

Zec 8:4 This is what the LORD Almighty says: "Once again men and women of ripe old age will sit in the streets of Jerusalem, each with cane in hand because of his age.

Hebrew

Koh Amar - In this manner He said

Yehovah Tsava - Lord of the Armies

Od Shava - yet they sat

Zaqen - old men

Va Zaqenoth - and old women

Be Rechov - in the wide open plain, streets

Yerushalaim - in Jerusalem

Va Ish - and the man

Misheneth - his staff

Be Yad Vo - in his hand

Min Rov - for a great number

Yom - of days

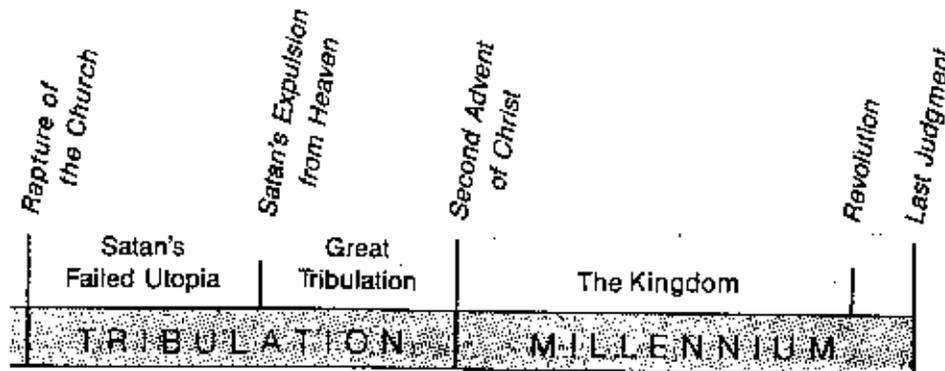
Working Translation: The Lord of the Armies spoke in this manner to me: While the old men and old ladies sat in the streets of Jerusalem and the man with the staff in his hand as the multitude of days.

Principles

1. The picture here displayed is one of peace and security.

2. When Israel is properly related to the Lord in spiritual matters, temporal blessings will follow.

3. Again the force of the communication is taught by **Yehovah Tsava**, the Lord of the Armies.
4. Think about the unconditional nature of the covenants to Abraham and his descendents. Zechariah though perhaps unaware is being taught what will occur during the Millennium.



End Lesson Taught 10-20-2004

Zechariah Lesson 77

10-27-2004

1. Last week I taught Zec 8:3; when time expired we had just started an analysis of the Doctrine of The Four Unconditional Covenants. I want to review some of that learned and then pick up with new material and our study of Israel's covenants.
2. Before we continue I want to read an expanded translation of Zec 8:1-3.

Zec 8:1 Again the Word of the Lord of the Armies came to me saying.

Zec 8:2 Then the Lord of the Armies spoke again to me in this manner, I as the Grand Marshal of both the terrestrial and heavenly armies declare I am jealous with a unique jealousy for Zion; I am full of great love and great passion for Zion in fact I will always be zealous for her and I will always turn My fury upon those who abuse her.

Zec 8:3 The Lord of the Armies again spoke to me saying, I shall one day return to Zion and I shall live and abide in the middle of the Holy City and Jerusalem shall be called the city of truth, the mountain of the Lord of the Armies, a Holy mountain.

3. Zec 8:4 has been translated in the NIV:

Zec 8:4 This is what the LORD Almighty says: "Once again men and women of ripe old age will sit in the streets of Jerusalem, each with cane in hand because of his age.

4. Working Translation: The Lord of the Armies spoke in this manner to me: while the old men and old ladies sat in the streets of Jerusalem and the man with the staff in his hand as the multitude of days.

Principles

1. The picture here displayed is one of peace and security.
2. When Israel is properly related to the Lord in spiritual matters, temporal blessings will follow.
3. Again the force of the communication is taught by **Yehovah Tsava**, the Lord of the Armies.
4. Think about the unconditional nature of the covenants to Abraham and his descendents. Zechariah though perhaps unaware is being taught what will occur during the Millennium.

5. Let me give you several points about the four unconditional covenants to Israel:

5.1 Abrahamic--Although properly distinguished between the other three covenants the Abrahamic Covenant incorporates many aspects of the other three.

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

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

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

5.1.1 He will get a land and be a great nation.

5.1.2 He will be a blessing to the world and his name shall be great.

5.1.3 Those kind to Abraham will be blessed and those who are not will be cursed.

Gen 15:1 After these things the word of the LORD came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward ...

Gen 15:4 And, behold, the word of the LORD came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir.

Gen 15:5 And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be.



5.1.4 He will get a son from his own loins when he has capacity to enjoy the boy.

5.1.5 His descendants shall be numerous.

Gen 17:4 As for me, behold, my covenant is with thee, and thou shalt be a father of many nations.

Gen 17:5 Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee.

Gen 17:6 And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee.

Gen 17:7 And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee.

Gen 17:8 And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.

5.1.6 It will be unilateral! The sign described in Gen 15:8-17 is unilateral.

Gen 15:8 And he said, Lord GOD, whereby shall I know that I shall inherit it?

Gen 15:9 And he said unto him, Take me an heifer of three years old, and a she goat of thre years old, and a ram of three years old, and a turtle dove, and a young pigeon.

Gen 15:10 And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not.

Gen 15:11 And when the fowls came down upon the carcasses, Abram drove them away.

Gen 15:12 And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him.

Gen 15:13 And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years;

Gen 15:14 And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance.

Gen 15:15 And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age.

Gen 15:16 But in the fourth generation they shall come hither again: for the iniquity of the Amorites (used for all Canaanites) is not yet full.

Gen 15:17 And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces.

5.1.7 He will have nations come from his loins.

5.1.8 He will have kings come from his loins.

5.1.9 He will get a new name.

5.1.10 He has a promise not only for himself but for his descendants after him.

5.1.11 God will be his God. Gen 22:16-18

Gen 22:16 And said, By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only son:

Gen 22:17 That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies;

Gen 22:18 And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

5.1.12 In a repeat of the promise after the temporal sanctification of Abraham when he offered Isaac, God reiterates the essence of the Covenant and adds that Abraham shall garrison the gates of his enemies.

5.1.13 The promise is confirmed repeatedly and enlarged in a number of instances and in no case is it ever made conditional on the faithfulness of Abraham or his descendants. Notice first to Abram, Isaac, Jacob and then to the nation Israel even in the midst of terrible apostasy just before being exiled to Babylon.

Gen 28:10 And Jacob went out from Beersheba, and went toward Haran.

Gen 28:11 And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep.

Gen 28:12 And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it.

Gen 28:13 And, behold, the LORD stood above it, and said, I am the LORD God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed;

Jer 31:35 Thus saith the LORD, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The LORD of hosts is his name:

Jer 31:36 If those ordinances depart from before me, saith the LORD, then the seed of Israel also shall cease from being a nation before me for ever.

5.1.14 In the New Testament there is a recognition of the Covenant as being an everlasting one and UNCONDITIONAL in nature. Heb 6:13-18, 8:10-11

Heb 6:13 For when God made promise to Abraham, because he could swear by no greater, he swore by himself,

Heb 6:14 Saying, Surely blessing I will bless thee, and multiplying I will multiply thee.

Heb 6:15 And so, after Abraham had patiently endured, he obtained the promise.

Heb 6:16 For men verily swear by the greater: and an oath for confirmation is to them an end of all strife.

Heb 6:17 Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath:

Heb 8:10 For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:

Heb 8:11 And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.

5.2 Palestinian--The Palestinian Covenant relates to God's promise of geography. God has promised Israel certain land; land which they as yet have never possessed. In the Millennium restored true Israel will live in this land and serve the Lord in a time of unprecedented prosperity.

Eze 20:33 As I live, saith the Lord GOD, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you:

Eze 20:34 And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out.

Eze 20:35 And I will bring you into the wilderness of the people, and there will I plead with you face to face.

Eze 20:36 Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord GOD.

Eze 20:37 And I will cause you to pass under the rod, and I will bring you into the bond of the covenant:

5.2.1 In Eze 20:33-37 we see a promise of the land and the regathering of Israel to inhabit the land but only after they are abused during the Tribulation period.

5.2.2 The treatment in the Tribulation is followed by a renewed and changed people who enter the land to be blessed says verses 42 and 44 following.

Eze 20:42 And ye shall know that I am the LORD, when I shall bring you into the land of Israel, into the country for the which I lifted up mine hand to give it to your fathers.

Eze 20:43 And there shall ye remember your ways, and all your doings, wherein ye have been defiled; and ye shall loath yourselves in your own sight for all your evils that ye have committed.

Eze 20:44 And ye shall know that I am the LORD when I have wrought with you for my name's sake, not according to your wicked ways, nor according to your corrupt doings, O ye house of Israel, saith the Lord GOD.

5.2.3 The land is defined in Gen 15:18-21.

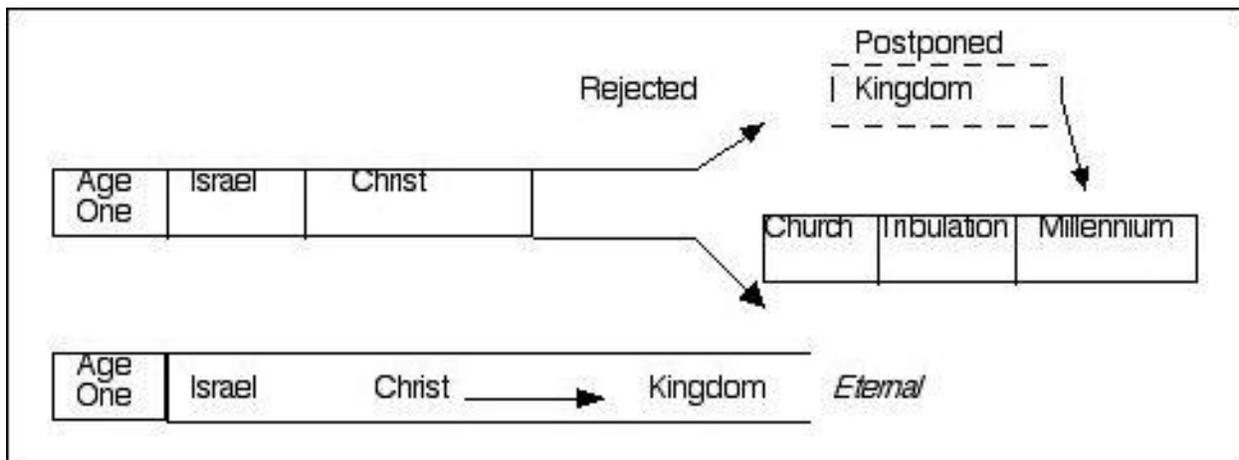
Gen 15:18 In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates:

Gen 15:19 The Kenites, and the Kenizzites, and the Kadmonites,

Gen 15:20 And the Hittites, and the Perizzites, and the Rephaims,

Gen 15:21 And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.

5.3 Davidic--The Davidic Covenant promises Israel that a King from the loins of David will always reside on the throne. In the Millennium David will serve as the Executive Officer of the Messiah King. David now serves as the Son of David in heaven awaiting Christ's return.



End Lesson Taught 10-27-2004

Zechariah Lesson 78

11-3-2004

1. Last week I taught in part Zec 8:4 when time expired we were in the process of analyzing the Doctrine of The Four Unconditional Covenants. I want to review some of that learned and then pick up with new material and our study of the third of the four covenants, the Davidic Covenant.

2. Before we continue I want to read an expanded translation of Zec 8:1-3.

Zec 8:1 Again the Word of the Lord of the Armies came to me saying.

Zec 8:2 Then the Lord of the Armies spoke again to me in this manner, I as the Grand Marshal of both the terrestrial and heavenly armies declare I am jealous with a unique jealousy for Zion; I am full of great love and great passion for Zion in fact I will always be zealous for her and I will always turn My fury upon those who abuse her.

Zec 8:3 The Lord of the Armies again spoke to me saying, I shall one day return to Zion and I shall live and abide in the middle of the Holy City and Jerusalem shall be called the city of truth, the mountain of the Lord of the Armies, a Holy mountain.

3. Zec 8:4 has been translated in the NIV:

Zec 8:4 This is what the LORD Almighty says: "Once again men and women of ripe old age will sit in the streets of Jerusalem, each with cane in hand because of his age.

4. Working Translation: The Lord of the Armies spoke in this manner to me: while the old men and old ladies sit in the streets of Jerusalem and the man with the staff in his hand as the multitude of days.

Principles

1. The picture here displayed is one of peace and security.

2. Think about the unconditional nature of the covenants to Abraham and his descendents. Zechariah though perhaps unaware is being taught what will occur during the Millennium.

3. Let's return to our analysis of the four unconditional covenants to Israel.

5.1 Abrahamic--Although properly distinguished between the other three covenants the Abrahamic Covenant incorporates many aspects of the other three.

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

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

4.1.1 He will get a land and be a great nation.

4.1.2 He will be a blessing to the world and his name shall be great.

4.1.3 Those kind to Abraham will be blessed and those who are not will be cursed.

Gen 15:1 After these things the word of the LORD came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward ...

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4.1.4 He will get a son from his own loins when he has capacity to enjoy the boy.

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Gen 17:4 As for me, behold, my covenant is with thee, and thou shalt be a father of many nations.

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Gen 17:6 And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee.

Gen 17:7 And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee.

Gen 17:8 And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.

4.1.6 It will be unilateral! The sign described in Gen 15:8-17 is unilateral.

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Gen 22:16 And said, By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only son:

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Gen 28:13 And, behold, the LORD stood above it, and said, I am the LORD God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed;

Jer 31:35 Thus saith the LORD, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The LORD of hosts is his name:

Jer 31:36 If those ordinances depart from before me, saith the LORD, then the seed of Israel also shall cease from being a nation before me for ever.

4.1.14 In the New Testament there is a recognition of the Covenant as being an everlasting one and UNCONDITIONAL in nature. Heb 6:13-18, 8:10-11

Heb 6:13 For when God made promise to Abraham, because he could swear by no greater, he swore by himself,

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Heb 8:11 And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.

4.2 Palestinian--The Palestinian Covenant relates to God's promise of geography. God has promised Israel certain land; land which they as yet have never possessed. In the Millennium restored true Israel will live in this land and serve the Lord in a time of unprecedented prosperity.

Eze 20:33 As I live, saith the Lord GOD, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you:

Eze 20:34 And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out.

Eze 20:35 And I will bring you into the wilderness of the people, and there will I plead with you face to face.

Eze 20:36 Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord GOD.

Eze 20:37 And I will cause you to pass under the rod, and I will bring you into the bond of the covenant:

4.2.1 In Eze 20:33-37 we see a promise of the land and the regathering of Israel to inhabit the land but only after they are abused during the Tribulation period.

4.2.2 The treatment in the Tribulation is followed by a renewed and changed people who enter the land to be blessed says verses 42 and 44 following.

Eze 20:42 And ye shall know that I am the LORD, when I shall bring you into the land of Israel, into the country for the which I lifted up mine hand to give it to your fathers.

Eze 20:43 And there shall ye remember your ways, and all your doings, wherein ye have been defiled; and ye shall loath yourselves in your own sight for all your evils that ye have committed.

Eze 20:44 And ye shall know that I am the LORD when I have wrought with you for my name's sake, not according to your wicked ways, nor according to your corrupt doings, O ye house of Israel, saith the Lord GOD.

4.2.3 The land is defined in Gen 15:18-21.

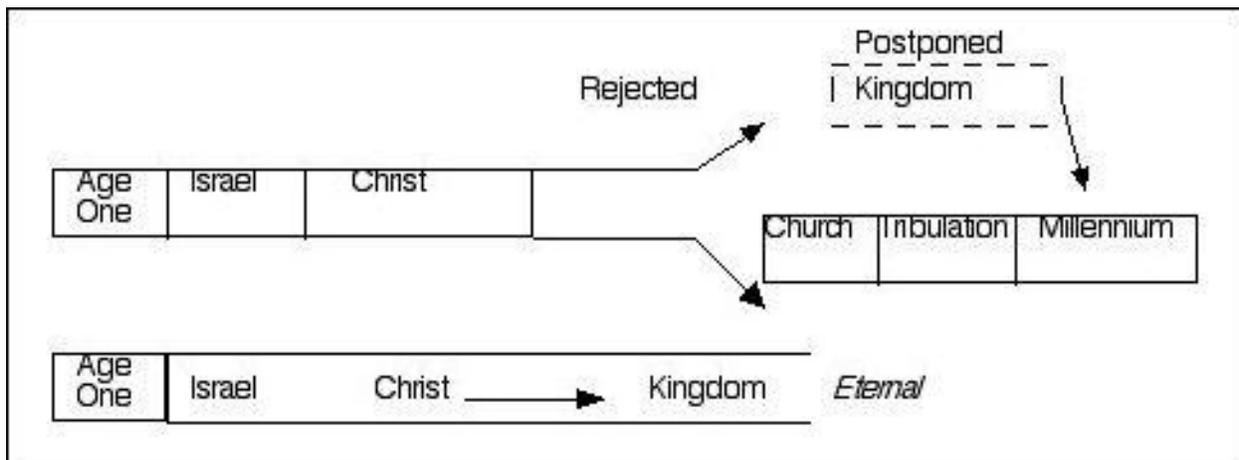
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Gen 15:20 And the Hittites, and the Perizzites, and the Rephaims,

Gen 15:21 And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.

4.3 Davidic--The Davidic Covenant promises Israel that a King from the loins of David will always reside on the throne. In the Millennium David will serve as the Executive Officer of the Messiah King. David now serves as the Son of David in heaven awaiting Christ's return.



2Sa 7:10 Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them anymore, as before time,

2Sa 7:11 And as since the time that I commanded judges to be over my people Israel, and have shall caused thee to rest from all thine enemies. Also the LORD telleth thee that he will make thee an house.

2Sa 7:12 And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom.

2Sa 7:13 He shall build an house for my name, and I will establish the throne of his kingdom forever.

4.1 The promise is in summary that God will always have a descendant on the throne of Israel from the line of David.

Jer 33:20 Thus saith the LORD; If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season;

Jer 33:21 Then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites the priests, my ministers.

Jer 33:22 As the host of heaven cannot be numbered, neither the sand of the sea measured: so will I multiply the seed of David my servant, and the Levites that minister unto me.

4.2 The Covenant is said to be certain and everlasting and therefore UNCONDITIONAL just as is the Abrahamic Covenant.

4.3 All of this everlasting promise at a time when Israel was in full scale national reversionism and about to go out under the fifth cycle of discipline to Babylon. Even in their exile the promise is reiterated:

Eze 37:24 And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them.

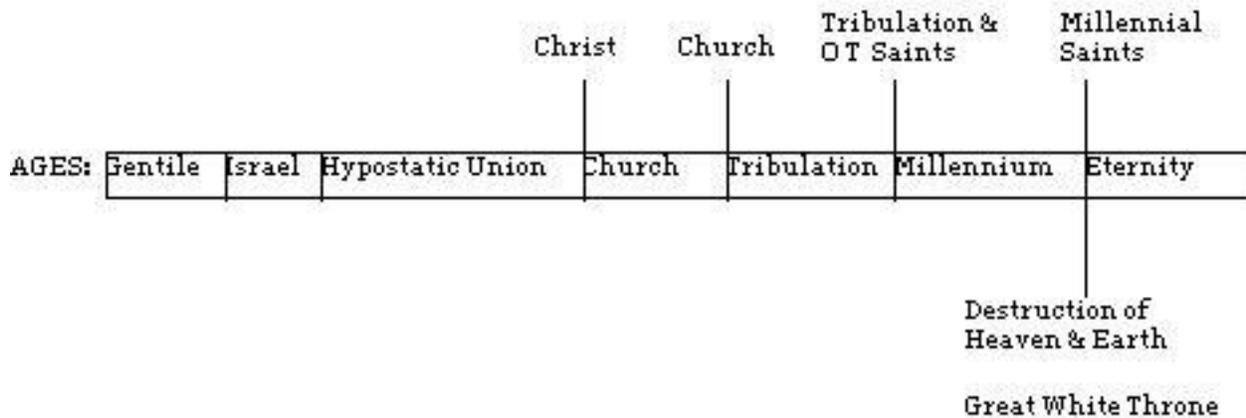
Eze 37:25 And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever: and my servant David shall be their prince for ever.

Eze 37:26 Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore.

4.4 While in Babylon they are promised an everlasting and UNCONDITIONAL Covenant of a King, land and safety under a reincarnated David who will serve as Christ's Executive Officer in the Millennium.

4.5 New Covenant--The New Covenant describes the supernatural change of the Millennial saints when God leads them into the Millennium to reign on earth with Him. Believers of the Gentile Age, Jewish Age proper, believers not surviving the Kingdom Age and believer survivors of the Tribulation will move into the Millennium to show the world how perfect people can live and prosper in perfect environment.

ORDER OF THE RESURRECTIONS



Jer 31:31 Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah:

Jer 31:32 Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD:

Jer 31:33 But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

Jer 31:34 And they shall teach no more every man his neighbor, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.

3.4.1 Israel (being the primary recipient) along with gentile believers are remade; they will no longer sin in the Millennium and the everlasting nature of the Covenant is reiterated in Jer 31:35-37.

Jer 31:35 Thus saith the LORD, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The LORD of hosts is his name:

Jer 31:36 If those ordinances depart from before me, saith the LORD, then the seed of Israel also shall cease from being a nation before me for ever.

Jer 31:37 Thus saith the LORD; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the LORD.

4. Now back to our verse. In Zec 8:4 Zechariah reminds Israel of prosperity to come when life expectancies will be long; thus the statement “Once again men and women of ripe old age will sit in the streets of Jerusalem with cane in hand.”

5. In verse five, as we are going to see, a similar metaphor of children playing in the streets of Jerusalem. This metaphor is also used to describe peace and prosperity. The aged are seen sitting and the children are seen playing undisturbed; all of this is contrasted with what Israel historically had experienced.

6. Despite the city's long history of wars and sieges, in millennial times the Holy Land will enjoy undisturbed prosperity. Isaiah also so described the millennial setting.

Isa 65:20 "Never again will there be in it an infant who lives but a few days, or an old man who does not live out his years; he who dies at a hundred will be thought a mere youth; he who fails to reach a hundred will be considered accursed.

Isa 65:21 They will build houses and dwell in them; they will plant vineyards and eat their fruit.

Isa 65:22 No longer will they build houses and others live in them, or plant and others eat. For as the days of a tree, so will be the days of my people; my chosen ones will long enjoy the works of their hands.

Isa 65:23 They will not toil in vain or bear children doomed to misfortune; for they will be a people blessed by the LORD, they and their descendants with them.

Isa 65:24 Before they call I will answer; while they are still speaking I will hear.

Isa 65:25 The wolf and the lamb will feed together, and the lion will eat straw like the ox, but dust will be the serpent's food. They will neither harm nor destroy on all my holy mountain," says the LORD.

7. Before we analyze verse five and the children playing in the street, I want to give you an expanded translation of Zec 8:4.

Zec 8:4 The Lord of the Armies then said: during the restoration the old men and old ladies will sit peacefully in the streets of Jerusalem, the old men, because of their age, will sit with cane in hand.

8. Now let's see what we can learn from Zec 8:5.

KJV

Zec 8:5 And the streets of the city shall be full of boys and girls playing in the streets thereof.

NIV

Zec 8:5 The city streets will be filled with boys and girls playing there."

Hebrew

Va Rechov - And the market place

Ha Ir - of the city of Jerusalem

Male - shall be bustling with activity and full of people shopping

Yaladim Va Yaladoth - boys and girls

Sachaq - will be seen everywhere playing and laughing

Be Rechov H - in the streets of the market place, in the squares, in the plazas

Working Translation: And the market place of the city shall be filled repeatedly with boys and girls playing in its streets.

Principles

1. There are two verbs in this sentence and both are in the Piel stem.

2. **Male** meaning to be filled and **Sachaq** meaning to play are intensive and plulative given the Piel stem.

2.1 **Male** used with **Sachaq** teaches the city squares will be full of children laughing and playing. **Sachaq** is a graphic participle which can be traced to **Sachaq** originally meaning to laugh.

3. The idiom teaches prosperity just as did the early statement concerning the aged sitting and enjoying life at the gate of the city.

4. People will live long lives given perfect environment and no war. Children will not have to fear war, suicide bombers, Muslim justice etc.

5. This because God will kill the enemy when He returns. Dead men truly tell no tales or as the early frontier soldier often declared the only good indian is a dead indian. Clearly the emphasis in Zec 8:5 is on a future eschatological deliverance.

5.1 **Sachaq** is primarily used in the OT to communicate joy, happiness and laughter. **Male** is used to communicate a fullness or satiety. Let me give you several uses elsewhere in the Old Testament.

Sachaq or **Tsachaq**

Gen 18:13 And the LORD said unto Abraham, Wherefore did Sarah "laugh," saying, Shall I of a surety bear a child, which am old?

Psa 2:1 Why do the heathen rage, and the people imagine a vain thing?

Psa 2:2 The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, saying,

Psa 2:3 Let us break their bands asunder, and cast away their cords from us.

Psa 2:4 He that sitteth in the heavens shall "laugh:" the Lord shall have them in derision.

Male

Lev 16:12 And he shall take a censer full of burning coals of fire from off the altar before the LORD, and his hands "full" of sweet incense beaten small, and bring it within the vail:

Lev 16:13 And he shall put the incense upon the fire before the LORD, that the cloud of the incense may cover the mercy seat that is upon the testimony, that he die not:

1Sa 18:27 David and his men went out and killed two hundred Philistines. He brought their foreskins and presented the "full" number to the king so that he might become the king's son-in-law. Then Saul gave him his daughter Michal in marriage.

6. **Yalad** is a verb meaning in the passive voice to be born and in the active voice to bear a child. As we have in our verse **Yalad** can also be a noun; we have it first **Yaladim** as a masculine plural and then followed by **Yaladoth** where it is declined as a feminine plural thus the translation boys and girls.

7. **Rechov** is the common word for a market place or street; it is derived from the verb **Rachav** meaning to enlarge or to make broad. **Rechov** was also used to describe a city street usually leading to the center of town where market places were located. The market place was also called **Rechov**.

7.1 Streets in the city were usually quite narrow openings into market squares; such is the case today in many of Europe's older cities. In Venice and Florence many streets still follow this general layout. Narrow ways (in the Hebrew **Bo**) lead to squares which are broad and spacious.

7.2 Let me give you several other uses of **Rechov** in the Old Testament.

Est 4:5 Then called Esther for Hatach, one of the king's chamberlains, whom he had appointed to attend upon her, and gave him a commandment to Mordecai, to know what it was, and why it was.

Est 4:6 So Hatach went forth to Mordecai unto the "street" of the "city (**Ir**)," which was before the king's gate.

Est 4:7 And Mordecai told him of all that had happened unto him, and of the sum of the money that Haman had promised to pay to the king's treasuries for the Jews, to destroy them.

Est 4:8 Also he gave him the copy of the writing of the decree that was given at **Shushan** to destroy them, to shew it unto Esther, and to declare it unto her, and to charge her that she should go in unto the king, to make supplication unto him, and to make request before him for her people.

Psa 144:1 Praise be to the LORD my Rock, who trains my hands for war, my fingers for battle.

Psa 144:2 He is my loving God and my fortress, my stronghold and my deliverer, my shield, in whom I take refuge, who subdues peoples under me.

Psa 144:3 O LORD, what is man that you care for him, the son of man that you think of him?

Psa 144:4 Man is like a breath; his days are like a fleeting shadow.

Psa 144:5 Part your heavens, O LORD, and come down; touch the mountains, so that they smoke.

Psa 144:6 Send forth lightning and scatter the enemies; shoot your arrows and rout them.

Psa 144:7 Reach down your hand from on high; deliver me and rescue me from the mighty waters, from the hands of foreigners

Psa 144:8 whose mouths are full of lies, whose right hands are deceitful.

Psa 144:9 I will sing a new song to you, O God; on the ten-stringed lyre I will make music to you,

Psa 144:10 to the One who gives victory to kings, who delivers his servant David from the deadly sword.

Psa 144:11 Deliver me and rescue me from the hands of foreigners whose mouths are full of lies, whose right hands are deceitful.

Psa 144:12 Then our sons in their youth will be like well-nurtured plants, and our daughters will be like pillars carved to adorn a palace.

Psa 144:13 Our barns will be filled with every kind of provision. Our sheep will increase by thousands, by tens of thousands in our fields;

Psa 144:14 our oxen will draw heavy loads. There will be no breaching of walls, no going into captivity, no cry of distress in our "streets".

End Lesson Taught 11-3-2004

Zechariah Lesson 79

11-10-2004

1. Last week I taught the Doctrine of The Four Unconditional Covenants and Zec 8:4. When time expired we were in the process of analyzing Zec 8:5.

2. Before we continue that exegesis I want to read an expanded translation of Zec 8:1-4.

Zec 8:1 Again the Word of the Lord of the Armies came to me saying.

Zec 8:2 Then the Lord of the Armies spoke again to me in this manner, I as the Grand Marshal of both the terrestrial and heavenly armies declare I am jealous with a unique jealousy for Zion; I am full of great love and great passion for Zion in fact I will always be zealous for her and I will always turn My fury upon those who abuse her.

Zec 8:3 The Lord of the Armies again spoke to me saying, ÒI shall one day return to Zion and I shall live and abide in the middle of the Holy City and Jerusalem shall be called the city of truth, the mountain of the Lord of the Armies, a Holy mountain.

Zec 8:4 The Lord of the Armies then said: during the restoration the old men and old ladies will sit peacefully in the streets of Jerusalem, the old men, because of their age, they will sit with cane in hand.

3. Zec 8:5 has been translated in the NIV:

NIV

Zec 8:5 The city streets will be filled with boys and girls playing there.

Principles

1. There are two verbs in this sentence and both are in the Piel stem.

2. **Male** meaning to be filled and **Sachaq** meaning to play are intensive and plulative given the Piel stem.

2.1 **Male** used with **Sachaq** teaches the city squares will be full of children laughing and playing. **Sachaq** is a graphic participle which can be traced to **Shq** originally meaning to laugh.

3. The idiom teaches prosperity just as did the early statement concerning the aged sitting and enjoying life at the gate of the city .

4. People will live long lives given perfect environment and no war. Children will not have to fear war, suicide bombers, Muslim justice etc.

5. This because God will kill the enemy when He returns. Dead men truly tell no tales or as the early frontier soldier often declared the only good indian is a dead indian. Clearly the emphasis in Zec 8:5 is on a future eschatological deliverance.

5.1 **Sachaq** is primarily used in the Old Testament to communicate joy, happiness and laughter. **Male** is used to communicate a fullness or satiety.

6. **Yalad** is a verb meaning in the passive voice to be born and in the active voice to bear a child. As we have in our verse **Yalad** can also be a noun; we have it first **Yaladim** as a masculine plural and then followed by **Yaladoth** where it is declined as a feminine plural thus the translation boys and girls.

7. **Rechov** is the common word for a market place or street; it is derived from the verb **Rachav** meaning to enlarge or to make broad. **Rechov** was also used to describe a city street usually leading to the center of town where market places were located. The market place was also called **Rechov**.

7.1 Streets in the city were usually quite narrow openings into market squares; such is the case today in many of Europe's older cities. In Venice and Florence many streets still follow this general layout. Narrow ways (in the Hebrew **Bo**) lead to squares which are broad and spacious.

8. When time expired last week we were looking at several other uses of **Rechov** in the Old Testament.

Est 4:6 So Hatach went forth to Mordecai unto the "street" of the "city (**Ir**)," which was before the king's gate.

Est 4:7 And Mordecai told him of all that had happened unto him, and of the sum of the money that Haman had promised to pay to the king's treasuries for the Jews, to destroy them.

Psa 144:13 Our barns will be filled with every kind of provision. Our sheep will increase by thousands, by tens of thousands in our fields;

Psa 144:14 our oxen will draw heavy loads. There will be no breaching of walls, no going into captivity, no cry of distress in our "streets".

Jer 9:14 Instead, they have followed the stubbornness of their hearts; they have followed the Baals, as their fathers taught them."

Jer 9:15 Therefore, this is what the LORD Almighty, the God of Israel, says: "See, I will make this people eat bitter food and drink poisoned water.

Jer 9:16 I will scatter them among nations that neither they nor their fathers have known, and I will pursue them with the sword until I have destroyed them."

Jer 9:17 This is what the LORD Almighty says: "Consider now! Call for the wailing women to come; send for the most skillful of them.

Jer 9:18 Let them come quickly and wail over us till our eyes overflow with tears and water streams from our eyelids.

Jer 9:19 The sound of wailing is heard from Zion: 'How ruined we are! How great is our shame! We must leave our land because our houses are in ruins.'"

Jer 9:20 Now, O women, hear the word of the LORD; open your ears to the words of his mouth. Teach your daughters how to wail; teach one another a lament.

Jer 9:21 Death has climbed in through our windows and has entered our fortresses; it has cut off the children from the "streets" (**Rechov**) and the young men from the public squares (**Rechov**).

Dan 9:25 Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks (49), and threescore and two weeks (434): the "street" shall be built again, and the wall, even in troublous times.

Eze 27:24 In your (Damascus) "marketplace" they traded with you beautiful garments, blue fabric, embroidered work and multicolored rugs with cords twisted and tightly knotted.

9. As Unger writes of verse five.

“The very advanced age, who will be so weak and tottering that they will require staffs or canes in order to walk, will be proof of long-standing freedom from war, as will be the children playing in the streets and public squares. Playing is a ... picture of youngsters laughingly engaged in childish sports, in complete relaxation from any sense of danger or insecurity.”

10. Now let's get an Expanded Translation of Zec 8:5.

Expanded Translation

Zec 8:5 And after the Lord returns the market place of the city will be filled with boys and girls playing in the streets totally oblivious to any potential danger, peace and prosperity will be the divinely enforced ambiance.

11. Now let's see what we can learn from Zec 8:6 where the emphasis will be not only on the restoration but the power of God in that restoration.

KJV

Zec 8:6 Thus saith the LORD of hosts; If it be marvelous in the eyes of the remnant of this people in these days, should it also be marvelous in mine eyes? saith the LORD of hosts.

NIV

Zec 8:6 This is what the LORD Almighty says: "It may seem marvelous to the remnant of this people at that time, but will it seem marvelous to me?" declares the LORD Almighty.

Hebrew

Koh Amar - In this manner He said

Tsava Yehovah - the Lord of the Armies

Kiy Pala - it shall become wonderful, marvelous, difficult or real grace

Be Ayin - in the eyes (of positive believers)

Shaar - the remnant

Ha Am - of this people

Ha Zeh Be Yom - in those days

Ha Hem - should it then so be

Gam Be Ayin Y - also in My eyes

Pala - wonderful, marvelous and/or difficult

Naam Tsava Yehovah - declared the Lord of the Armies

Working Translation: The Lord of the Armies in this manner said because it is impossible and thus wonderful in their eyes or eyes of the remnant of the people, will it not also be wonderful and marvelous and difficult in My eyes said the Lord of the Armies? The answer is no.

Principles

1. The fifth of Israel's accompaniments to their restoration is the clear manifestation and revelation of God's divine power. The first four were: the Lord's return, His permanent divine presence, the exaltation of Israel because of that divine presence and as just studied, great happiness, peace and prosperity.

2. It will seem wonderful and great to the believing remnant surviving the Tribulation and be great in their eyes. It may be too hard for the remnant but not for God.

3. Additionally in this verse six it will also be great in God's eyes, but not difficult.

3.1 Israel frets and refuses to faith rest because the task is too difficult for God, or so they think!

4. Unger writes “The ... manifestation of God’s power is significantly buttressed before and behind by the words Thus saith the Lord of hosts and by saith the Lord of hosts, thus receiving a double divine authorization. The passage is accurately rendered ÒIf it is too difficult in the sight of the remnant of this people in those days, will it also be too difficult in My sight?”

4.1 A couple of related passages are Jer 32:17 and 27.

Jer 32:17 "Ah, Sovereign LORD, you have made the heavens and the earth by your great power and outstretched arm. Nothing is too hard for you.

Jer 32:27 "I am the LORD, the God of all mankind. Is anything too hard for me?

5. The answer to the question will it be too difficult for Me? is a resounding no.

5.1 A question we might ask would it be too hard for God to destroy the United States of America? Or is it too hard for God to deliver us?

6. Remember we have a **Ha** interrogative in this verse, thus the question asked of God by God Himself. To differentiate the definite article Ha from the Ha interrogative I will and have used italics.

7. The phrase translated in the KJV in these days is misleading for it should read Òin those days, signifying not the generation of Zechariah’s day, or in any generation of Jews in the past, but the future remnant of the last days.

8. The remnant is a clear reference to those who survive the time of Jacob’s trouble i. e. the Tribulation. Jer 30:7

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

9. It will be this surviving remnant who will inherit and share with other saints from other ages the full millennial blessing and revelation of God’s awesome power.

10. The verb **Pala** translated be marvelous or difficult is a Niphal stem and means insuperably difficult and beyond the reach of human ability; so, when accomplished, it is extraordinary or marvelous. For other uses we can look at 2Sa 13:2; compared with Gen 18:14.

2Sa 13:2 Amnon became frustrated to the point of illness on account of his sister Tamar, for she was a virgin, and it seemed "impossible" for him to do anything to her.

Gen 18:14 Is anything "too hard" for the LORD? I will return to you at the appointed time next year and Sarah will have a son."

11. Though we have seen Jer 37:17 and 27, I want to show you the context and how the thinking of God would have amazed Israel of Jeremiah's day had they known; further, I wonder what God is thinking tonight concerning our nation and its refusal to implement establishment principles?

Jer 32:17 "Ah, Sovereign LORD, you have made the heavens and the earth by your great power and outstretched arm. Nothing is too hard for you.

Jer 32:18 You show love to thousands but bring the punishment for the fathers' sins into the laps of their children after them. O great and powerful God, whose name is the LORD Almighty,

Jer 32:19 great are your purposes and mighty are your deeds. Your eyes are open to all the ways of men; you reward everyone according to his conduct and as his deeds deserve.

Jer 32:20 You performed miraculous signs and wonders in Egypt and have continued them to this day, both in Israel and among all mankind, and have gained the renown that is still yours.

Jer 32:21 You brought your people Israel out of Egypt with signs and wonders, by a mighty hand and an outstretched arm and with great terror.

Jer 32:22 You gave them this land you had sworn to give their forefathers, a land flowing with milk and honey.

Jer 32:23 They came in and took possession of it, but they did not obey you or follow your law; they did not do what you commanded them to do. So you brought all this disaster upon them.

Jer 32:24 "See how the siege ramps are built up to take the city. Because of the sword, famine and plague, the city will be handed over to the Babylonians who are attacking it. What you said has happened, as you now see.

Jer 32:25 And though the city will be handed over to the Babylonians, you, O Sovereign LORD, say to me, 'Buy the field with silver and have the transaction witnessed.'"

Jer 32:26 Then the word of the LORD came to Jeremiah:

Jer 32:27 "I am the LORD, the God of all mankind. Is anything too hard for me?

Jer 32:28 Therefore, this is what the LORD says: I am about to hand this city over to the Babylonians and to Nebuchadnezzar king of Babylon, who will capture it.

Jer 32:29 The Babylonians who are attacking this city will come in and set it on fire; they will burn it down, along with the houses where the people provoked me to anger by burning incense on the roofs to Baal and by pouring out drink offerings to other gods.

Jer 32:30 "The people of Israel and Judah have done nothing but evil in my sight from their youth; indeed, the people of Israel have done nothing but provoke me with what their hands have made, declares the LORD.

Jer 32:31 From the day it was built until now, this city has so aroused my anger and wrath that I must remove it from my sight.

12. Now let's take a look at an expanded translation of Zec 8:6.

Expanded Translation

Zec 8:6 The Lord of the Armies spoke in this way just because what I did was impossible in the eyes of the pre-exilic remnant; was it impossible and difficult in My eyes? The answer said the Lord of the Armies, is of course not!

13. And now let's see what we can glean from Zec 8:7.

KJV

Zec 8:7 Thus saith the LORD of hosts; Behold, I will save my people from the east country, and from the west country;

NIV

Zec 8:7 This is what the LORD Almighty says: "I will save my people from the countries of the east and the west.

Hebrew

Koh Amar Yehovah Tsava - In this manner spoke the Lord of the Armies

Hinneh - listen, hear up, behold

Yasha Eth Am Y - I will deliver My people by causing them

Bo - to come

Min Arets Mizrach - from the land of the east

Va Arets - and from the land

Ha Shemesh - of the sun i. e. the west

Working Translation: The Lord of the Armies in this manner said, listen, pay attention I will cause the salvation of My people to come from the land of the east and from the land of the west.

Principles

1. Israel must be in the Land of Promise before she can realize God's ultimate purpose for her.
2. Restoration to the land is a basic prerequisite according to the testimony of the prophetic Scriptures. The return will be from all the corners of the earth (compare Isa 11:11 and 12 with Amos 9:1 and 2).

End Lesson Taught 11-11-2004

Zechariah Lesson 80

11-17-2004

1. Last week I taught Zec 8:5 and 6; when time expired we were in the process of exegeting Zec 8:7.
2. Before we continue that exegesis I want to read an expanded translation of Zec 8:1-6.

Zec 8:1 Again the Word of the Lord of the Armies came to me saying.

Zec 8:2 Then the Lord of the Armies spoke again to me in this manner, I as the Grand Marshal of both the terrestrial and heavenly armies declare I am jealous with a unique jealousy for Zion; I am full of great love and great passion for Zion in fact I will always be zealous for her and I will always turn My fury upon those who abuse her.

Zec 8:3 The Lord of the Armies again spoke to me saying, I shall one day return to Zion and I shall live and abide in the middle of the Holy City and Jerusalem shall be called the city of truth, the mountain of the Lord of the Armies, a Holy mountain.

Zec 8:4 The Lord of the Armies then said: during the restoration the old men and old ladies will sit peacefully in the streets of Jerusalem, the old men because of their age will sit with cane in hand.

Zec 8:5 And after the Lord returns the market place of the city will be filled with boys and girls playing in the streets totally oblivious to any potential danger, peace and prosperity will be the divinely enforced ambiance.

Zec 8:6 The Lord of the Armies spoke in this way just because what I will do seems impossible in the eyes of the eschatological remnant; will it be impossible and difficult in My eyes? The answer said the Lord of the Armies, is of course not!

3. And now let's return to our study of Zec 8:7.

KJV

Zec 8:7 Thus saith the LORD of hosts; Behold, I will save my people from the east country, and from the west country;

Working Translation: The Lord of the Armies in this manner said, listen, pay attention I will cause the salvation of My people to come from the land of the east and from the land of the west.

Principles

1. Israel must be in the Land of Promise before she can realize God's ultimate purpose for her.
2. Restoration to the land is a basic prerequisite according to the testimony of the prophetic Scriptures.
3. The return will be from all the corners of the earth (compare Isa 11:11 and 12 with Amos 9:14 and 15).

Isa 11:11 And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros (upper Egypt), and from Cush (Horn of Africa), and from Elam (Eastern Iran), and from Shinar (Babylon), and from Hamath (Syria), and from the islands of the sea (Gentile lands - elsewhere).

Isa 11:12 And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.

Amo 9:14 And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them.

Amo 9:15 And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the LORD thy God.

4. That this gathering is a reference to the total regathering at the Second Advent and not the partial restoration is clear for the following reasons:

4.1 the partial restoration was from one direction, the east from Babylon,

4.2 the prophecy is couched in language that embraces all parts of the earth,

4.3 the term from the land of the rising of the sun and from the land of the going down of the sun,

4.4 in other passages describing the regathering we can see terminology which clearly signifies the entire earth,

4.5 the context also suggests its future final application; it is on a par with the comprehensive promises of Zec 8:1-6 which have not yet been fulfilled,

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 8:4 This is what the LORD Almighty says: "Once again men and women of ripe old age will sit in the streets of Jerusalem, each with cane in hand because of his age.

Zec 8:5 The city streets will be filled with boys and girls playing there."

Zec 8:6 This is what the LORD Almighty says: "It may seem marvelous to the remnant of this people at that time, but will it seem marvelous to me?" declares the LORD Almighty.

4.6 the chief phase of the restoration from Babylon had already occurred, and this promise is obviously something entirely future,

4.7 only after the fall of Jerusalem in A. D. 70 did the Jewish dispersion really become world-wide,

4.8 Zechariah's prophecy is quite similar to Isaiah's description of the final regathering in Isa 43:5-6,

Isa 43:5 Fear not: for I am with thee: I will bring thy seed from the east, and gather thee from the west;

Isa 43:6 I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth;

4.9 and finally in verse eight we will see the regathering described as future given Israel's national regathering because it involves Israel's national conversion.

5. Before we look at that description in Zec 8:8, I want to give you an expanded translation of verse seven.

Expanded Translation

Zec 8:7 Then Lord of the Armies said to me, listen Zechariah, pay attention, in the future I am going to deliver My people and restore them to the land; I will call them to return from wherever they may have wandered, from both the farthest points east and the most distant points west.

6. Now for an analysis of verse eighth.

KJV

Zec 8:8 And I will bring them, and they shall dwell in the midst of Jerusalem: and they shall be my people, and I will be their God, in truth and in righteousness.

NIV

Zec 8:8 I will bring them back to live in Jerusalem; they will be my people, and I will be faithful and righteous to them as their God."

Hebrew

Va Bo Eth M - And I will cause them to come
Va Shakan - and they shall abide, rest in prosperity
Be Tok - in the middle
Yerushalaim - of Jerusalem
Va Hayah Le Y - and you shall be mine
Va Ani - and I myself
Hayah Le Ha M - shall become to them
Le Elohim - their plural God
Be Emeth - both in truth
Va Be Tsedeq H - and in the Messiah's righteousness

Working Translation: And I will cause them to come and they shall rest in prosperity in Jerusalem and they shall be My people and I Myself will be to them the Elohim of doctrine and the Messiah's righteousness.

Principles

1. Unger tells us in his commentary on Zechariah: "... the Hebrew verb **Hayah** can have two meanings, it can be translated: is or are or be or it can be translated become."

2. In the case of the second Hayah Unger writes: "Israel's becoming (**Hayah Le**, become, not be) My (i.e., God's) people represents the nation's passing out of the long **Lo Ammi** (not my people) period of its history, separated from God and abandoned to its enemies into the new phase of its national blessing in which the Lord shall restore them spiritually as ... my people."

3. Here the Lord declares I will become their God in reality (i.e., **Be Emeth** in truth) and in the righteousness of the Messiah (i.e., **Be Tsedeq**).

4. Israel in their rigid monotheism had neglected and rejected the fact that Jesus is the truth and the only righteous One; and by trying to establish their own righteousness they had rejected Him as the Truth and the Righteous One.

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 ..

Joh 1:14 And the Word became flesh and dwelled among us and we beheld His glory the glory as of the only begotten of the Father full of grace and truth.

4.1 Even the disciples who were all believers, except Judas Iscariot, had little idea of Christ's destiny; this because they had not the indwelling of the Spirit.

Joh 14:5 Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?

Joh 14:6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

Joh 14:7 If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

Joh 14:8 Philip saith unto him, Lord, shew us the Father, and it sufficeth us.

Joh 14:9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?

Joh 14:10 Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.

Joh 14:11 Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.

Joh 16:8 And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:

Joh 16:9 Of sin, because they believe not on me;

Joh 16:10 Of righteousness, because I go to my Father, and ye see me no more;

Joh 16:11 Of judgment, because the prince of this world is judged.

Joh 16:12 I have yet many things to say unto you, but ye cannot bear them now.

Joh 16:13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.

Joh 16:14 He shall glorify me: for he shall receive of mine, and shall shew it unto you.

Joh 16:15 All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you.

Joh 16:16 A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father.

End Lesson Taught 11-17-2004

Zechariah Lesson 81

11-24-2004

1. Last week I taught Zec 8:7; when time expired we were in the process of exegeting Zec 8:8.

2. Before we continue that exegesis I want to read an expanded translation of Zec 8:1-7.

Zec 8:1 Again the Word of the Lord of the Armies came to me saying.

Zec 8:2 Then the Lord of the Armies spoke again to me in this manner, "I as the Grand Marshal of both the terrestrial and heavenly armies declare I am jealous with a unique jealousy for Zion; I am full of great love and great passion for Zion in fact I will always be zealous for her and I will always turn My fury upon those who abuse her.

Zec 8:3 The Lord of the Armies again spoke to me saying, I shall one day return to Zion and I shall live and abide in the middle of the Holy City and Jerusalem shall be called the city of truth, the mountain of the Lord of the Armies, a Holy mountain.

Zec 8:4 The Lord of the Armies then said: during the restoration the old men and old ladies will sit peacefully in the streets of Jerusalem, the old men because of their age will sit with cane in hand.

Zec 8:5 And after the Lord returns the market place of the city will be filled with boys and girls playing in the streets totally oblivious to any potential danger, peace and prosperity will be the divinely enforced ambiance.

Zec 8:6 The Lord of the Armies spoke in this way just because what I will do seems impossible in the eyes of the eschatological remnant; will it be impossible and difficult in My eyes? The answer said the Lord of the Armies, is of course not!

Zec 8:7 Then Lord of the Armies said to me, listen Zechariah, pay attention, in the future I am going to deliver My people and restore them to the land; I will call them to return from wherever they may have wandered, from both the farthest points east and the most distant points west.

3. And now let's return to our study of Zec 8:8. The verse has been translated in the NIV:

Zec 8:8 I will bring them back to live in Jerusalem; they will be my people, and I will be faithful and righteous to them as their God."

4. Last week we developed a working translation:

Working Translation: And I will cause them to come and they shall rest in prosperity in Jerusalem and they shall be My people and I Myself will be to them the Elohim of doctrine and the Messiah's righteousness.

Principles

1. Unger tells us in his commentary on Zechariah: the Hebrew verb Hayah can have two meanings, it can be translated: “is” or “are” or “be” or it can be translated “become.”

2. In the case of the second Hayah Unger writes: “Israel”s becoming ... represents the nation’s passing out of the long **Lo Ammi** (not my people) period of its history, separated from God and abandoned to its enemies into the new phase of its national blessing in which the Lord shall restore them spiritually as ... “my people.”

3. Here the Lord declares I will become their God in truth and in the righteousness of the Messiah.

4. Israel in their rigid monotheism had neglected and rejected the fact that Jesus is the truth and the only righteous One; and by trying to establish their own righteousness they had rejected Him as the Truth and the Righteous One. Joh 1:10-14

4.1 Even the disciples who were all believers, except Judas Iscariot, had little idea of Christ’s destiny; this because they had not the indwelling of the Spirit. Joh 14:5-11

4.1.1 After our Lord’s departure the indwelling and filling of the Spirit would make possible their understanding of the Lord’s protocol. Joh 16:8-16

4.2 Paul, in his grand parenthesis dedicated to Israel (Romans chapters 9, 10 and 11), laments Israel’s reliance on works for their salvation.

Rom 10:1 Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.

Rom 10:2 For I bear them record that they have a zeal of God, but not according to knowledge.

Rom 10:3 For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.

Rom 10:4 For Christ is the end of the law for righteousness to every one that believeth.

Rom 10:5 For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them.

Rom 10:6 But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:)

Rom 10:7 Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.)

5. Jesus in His earthly ministry made clear to Israel, that righteousness acceptable to God could only come by acceptance of Him as the revealed Member of the Trinity. Even today they sadly miss this point.

6. I think I can best show this by teaching an often overlooked account of Jesus answer to the Pharisees concerning which is the most important of the commandments?

6.1 With reference to the Pharisaic lawyer's question about the greatest commandment we must consult Mark's account in Mar 12:28-34 for additional details, including an interesting conclusion.

The Greatest Commandment

Mar 12:28 One of the teachers of the law came and heard them debating. Noticing that Jesus had given them a good answer, he asked him, "Of all the commandments, which is the most important?"

Mar 12:29 "The most important one," answered Jesus, "is this: 'Hear, O Israel, the Lord our God, the Lord is one.

Mar 12:30 Love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength.'

Mar 12:31 The second is this: 'Love your neighbor as yourself.' There is no commandment greater than these."

Mar 12:32 "Well said, teacher," the man replied. "You are right in saying that God is one and there is no other but him.

Mar 12:33 To love him with all your heart, with all your understanding and with all your strength, and to love your neighbor as yourself is more important than all but Arnt offerings and sacrifices."

Mar 12:34 When Jesus saw that he had answered wisely, he said to him, "You are not far from the kingdom of God." And from then on no one dared ask him any more questions.

6.2 A lawyer was an expert expounder of the Mosaic law.

6.3 The ulterior purpose of the lawyer is not fully evident, and it must be noticed that Jesus treated the question forthrightly and then commended the astuteness of the lawyer's response (Mar 12:34).

Mar 12:34 And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.

6.4 Our Lord, as recorded by Matthew, summarized the two tables of the Law in the words of Deu 6:5 and Lev 19:18. In Mark however, Deu 6:4 is added to the list - THE SACRED SHEMA. As you might imagine Deu 6:4 is listed first; it all starts with faith alone in Christ alone, and this is where Israel missed the boat. Israel relied on their righteousness to make them acceptable to God. Most Jews today still believe in their own righteousness as their source of eternal life.

Deu 6:5 And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might.

Lev 19:18 Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the LORD.

6.5 THE SHEMA is found in Deu 6:4: Hear, O Israel, the Lord our God, the Lord is one. Let us exegete Deu 6:4 which is also called by Paul The gospel which I preach.

KJV

Deu 6:4 Hear (**Shama** - Hear up), O Israel (**Yisrael** - Israel): The LORD our God (**Yehovah Elohim Nu** - the Lord our plural God) is (**Hayah** - became) one (**Echad** - One and Unique):

Literal Translation

Deu 6:4 Listen up Israel The Lord our plural God became One and unique.

6.6 The **Shema** is still quoted each Saturday and yet Israel has no idea what it means. Because of their unbelief they have been blinded.

Rom 10:8 But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach;

Rom 10:9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

Rom 10:10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

Rom 10:11 For the scripture saith, Whosoever believeth on him shall not be ashamed.

7. Now let us see how our verse looks by way of expanded translation.

Zec 8:8 When I return in My Glory, I will cause Israel to come to Me and they shall rest in prosperity in the city of Jerusalem and they shall be My people and I will be to them their Triune God in Truth and righteousness.

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

KJV

Zec 8:9 Thus saith the LORD of hosts; Let your hands be strong, ye that hear in these days these words by the mouth of the prophets, which were in the day that the foundation of the house of the LORD of hosts was laid, that the temple might be built.

NIV

Zec 8:9 This is what the LORD Almighty says: "You who now hear these words spoken by the prophets who were there when the foundation was laid for the house of the LORD Almighty, let your hands be strong so that the temple may be built.

Hebrew

Koh - In this way or manner

Yehovah Tsava Amar - the Lord of the armies said

Yad Kem - by your hands

Chazaq - let them keep on being strong

Shama Ha Eleh Ha Davar - by listening to the words

Min Peh - from the mouth

Eth Eleh Ha Navi - of those prophets

Asher Be Yom - who in the day

Yasad - established

Beth Yehovah Tsava - the house of the Lord

Le Banah Ha Hekal - building that large splendid building

Working Translation: The Lord of the Armies spoke in this manner, let your hands be strong as you listen to the words of those prophets who earlier encouraged you to complete the house of the Lord of the Armies even as you built that splendid structure.

Principles

1. Although the preceding glorious prophecies will only find their fulfillment eschatologically in Israel's final period i. e. the Millennium, nevertheless the Lord speaking through Zechariah does make an application, as he had done in the eight night visions to the needs of his own age and generation. Not unlike his words recorded in Zec 3:8-10 and Zec 4:6-10.

Zec 3:8 "Listen, O high priest Joshua and your associates seated before you, who are men symbolic of things to come: I am going to bring my servant, the Branch.

Zec 3:9 See, the stone I have set in front of Joshua! There are seven eyes on that one stone, and I will engrave an inscription on it,' says the LORD Almighty, 'and I will remove the sin of this land in a single day.

Zec 3:10 "In that day each of you will invite his neighbor to sit under his vine and fig tree,' declares the LORD Almighty."

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

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

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

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

2. From the grand unfulfilled predictions God draws the elixir of encouragement for his impoverished and hard pressed countrymen.

3. Out of these future hopes just recited in the unconditional promises God distills inspiration for the trials and tribulations the struggling, partially restored, community was facing.

3.1 The trials and tribulations are called in our verse the mountain which will be, by the grace of God, only a mole hill or as we have in Scripture level ground.

4. This encouragement is given in the application of the prophecies to the local situation. Zec 8:9-17.

Zec 8:9 This is what the LORD Almighty says: "You who now hear these words spoken by the prophets who were there when the foundation was laid for the house of the LORD Almighty, let your hands be strong so that the temple may be built.

Zec 8:10 Before that time there were no wages for man or beast. No one could go about his business safely because of his enemy, for I had turned every man against his neighbor.

Zec 8:11 But now I will not deal with the remnant of this people as I did in the past," declares the LORD Almighty.

Zec 8:12 "The seed will grow well, the vine will yield its fruit, the ground will produce its crops, and the heavens will drop their dew. I will give all these things as an inheritance to the remnant of this people.

Zec 8:13 As you have been an object of cursing among the nations, O Judah and Israel, so will I save you, and you will be a blessing. Do not be afraid, but let your hands be strong."

Zec 8:14 This is what the LORD Almighty says: "Just as I had determined to bring disaster upon you and showed no pity when your fathers angered me," says the LORD Almighty,

Zec 8:15 "so now I have determined to do good again to Jerusalem and Judah. Do not be afraid.

Zec 8:16 These are the things you are to do: Speak the truth to each other, and render true and sound judgment in your courts;

Zec 8:17 do not plot evil against your neighbor, and do not love to swear falsely. I hate all this," declares the LORD.

5. The subjects of the encouragement are said to be those in these days, i. e. in the days of the prophet's own time, specifically Darius fourth year 518 B.C. He goes on to speak of those who have been hearing the Word of God from the mouth of the prophets. We need to ask what prophets?

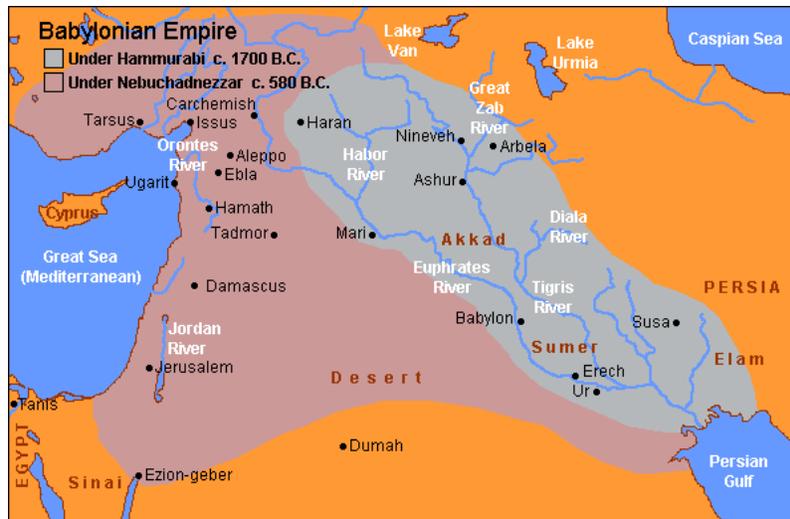
6. The prophets may have included those other than Zechariah and Haggai but certainly these two were the focus. We have mention of other prophets addressing the needs of this generation.

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

Hag 1:1 In the second year (c. 520) of Darius the king (Darius the Great c. 521 to 486), in the sixth month, in the first day of the month, came the word of the LORD by Haggai the prophet unto Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, saying,

Hag 1:2 Thus speaketh the LORD of hosts, saying, This people say, The time is not come, the time that the LORD'S house should be built.

7.1 In order to better identify this Darius we need to review the pertinent rulers of the Medes and the Persians with brief comment. I have highlighted the comments pertinent to the Bible, i.e., where an individual or his reign has Biblical significance.



7.2 Medes

7.2.1 Cyaxares I (an ally of Nabopolassar of Chaldea against the Assyrian Empire).

7.2.2 Astyages, son of Cyaxares I and grandfather of Cyrus the Great of Persia.

7.2.3 Mandane, daughter of Astyages, married Cambyses I of Anshan, mother of Cyrus the Great of Persia.

7.2.4 Cyaxares II, son of Astyages. Also known in history as Darius the Mede (began as a ruler of Babylon in c. 539 B.C. under Cyrus the Great). Dan 5:31 and 9:1).

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

Dan 9:1 In the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans;

7.3 Persians

7.3.1 Achaemenes

7.3.2 Teispes, the Great King, King of Anshan

7.3.3 Cyrus I

7.3.4 Cambyses I, married Mandane, daughter of Astyages of Media.

7.3.5 Cyrus II (549-530), known as Cyrus the Great, King of Anshan and King of Persia.

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

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

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

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

Cyrus Helps the Exiles to Return

Ezr 1:1 Now in the first year of Cyrus king of Persia, that the word of the LORD by the mouth of Jeremiah might be fulfilled, the LORD stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying,

7.3.6 Cambyses II (529-522)

7.3.7 Pseudo-Smerdis, the usurper (522-521).

7.3.8 Darius I (521-486), known as Darius the Great; great, great, grandson of Teispes through Ariaramnes, younger brother of Cyrus I. This made him the great great grandnephew of Cyrus the Great. Darius began the failed attempt to defeat the Greeks in c. 499 B.C., however, Persia was soundly defeated in 490. Esther was still a Hebrew slave and had not yet been crowned Miss Persia.

End Lesson Taught 11-24-2004

Zechariah Lesson 82

12-1-2004

1. Last week I taught Zec 8:8; when time expired we were in the process of exegeting Zec 8:9.

2. Before we continue that exegesis I want to read an expanded translation of Zec 8:1-8.

Zec 8:1 Again the Word of the Lord of the Armies came to me saying.

Zec 8:2 Then the Lord of the Armies spoke again to me in this manner, I as the Grand Marshal of both the terrestrial and heavenly armies declare I am jealous with a unique jealousy for Zion; I am full of great love and great passion for Zion in fact I will always be zealous for her and I will always turn My fury upon those who abuse her.

Zec 8:3 The Lord of the Armies again spoke to me saying, I shall one day return to Zion and I shall live and abide in the middle of the Holy City and Jerusalem shall be called the city of truth, the mountain of the Lord of the Armies, a Holy mountain.

Zec 8:4 The Lord of the Armies then said: during the restoration the old men and old ladies will sit peacefully in the streets of Jerusalem, the old men because of their age will sit with cane in hand.

Zec 8:5 And after the Lord returns the market place of the city will be filled with boys and girls playing in the streets totally oblivious to any potential danger, peace and prosperity will be the divinely enforced ambiance.

Zec 8:6 The Lord of the Armies spoke in this way just because what I will do seems impossible in the eyes of the eschatological remnant; will it be impossible and difficult in My eyes? The answer said the Lord of the Armies, is of course not!

Zec 8:7 Then Lord of the Armies said to me, listen Zechariah, pay attention, in the future I am going to deliver My people and restore them to the land; I will call them to return from wherever they may have wandered, from both the farthest points east and the most distant points west.

Zec 8:8 When I return in My Glory, I will cause Israel to come to Me and they shall rest in prosperity in the city of Jerusalem and they shall be My people and I will be to them their Triune God in Truth and righteousness.

3. And now let's return to our study of Zec 8:9. The verse has been translated in the NIV:

Zec 8:9 This is what the LORD Almighty says: "You who now hear these words spoken by the prophets who were there when the foundation was laid for the house of the LORD Almighty, let your hands be strong so that the temple may be built.

4. Last week we developed a working translation as follows: The Lord of the Armies spoke in this manner, let your hands be strong as you listen to the words of those prophets who earlier encouraged you to complete the house of the Lord of the Armies even as you built that splendid structure.

Principles

1. Although the preceding glorious prophecies will only find their fulfillment eschatologically in Israel's final period, i.e., the Millennium, nevertheless the Lord speaking through Zechariah does make an application to the Jews listening to Zechariah, i.e., Israel of c. 518 B.C.

1.1 Just as he had done in the eight night visions and not unlike his words recorded in Zec 3:8-10 and Zec 4:6-10.

2. From the grand unfulfilled predictions God draws the elixir of encouragement for his impoverished and hard pressed countrymen.

3. Out of these future hopes just recited in the unconditional promises God distills inspiration for the trials and tribulations the struggling, partially restored, community was facing.

3.1 The trials and tribulations in Zec 4:6-10 are called the mountain which will be, by the grace of God, only a mole hill or as we have in Scripture level ground.

4. This encouragement is given in the application of the prophecies to the local situation. Zec 8:9-17.

5. The subjects of the encouragement are said to be those in these days, i. e. in the days of the prophet's own time, specifically Darius fourth year 518 B.C. He goes on to speak of those who have been hearing the Word of God from the mouth of the prophets. We need to ask what prophets?

6. The prophets may have included those other than Zechariah and Haggai but certainly these two were the focus.

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

7.1 In order to better identify this Darius we need to review the pertinent rulers of the Medes and the Persians with brief comment. I have highlighted the comments pertinent to the Bible, i.e., where an individual or his reign has Biblical significance.

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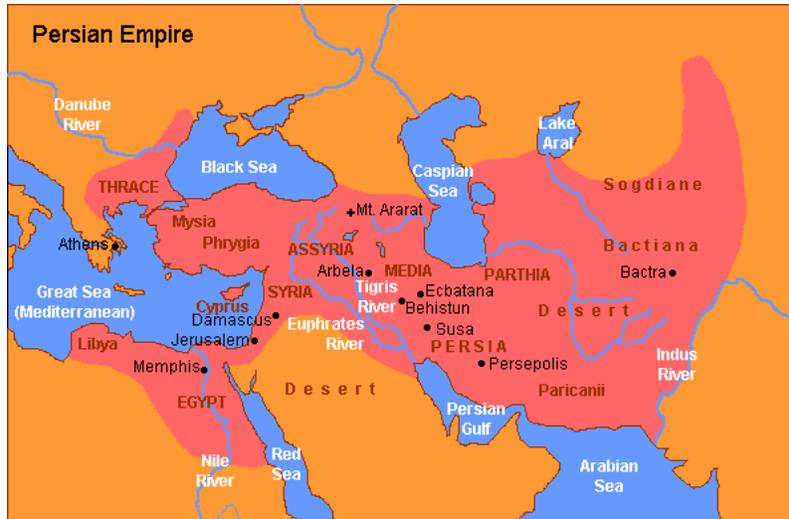
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Isa 45:1 Thus saith the LORD to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut;

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

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Ezr 1:1 Now in the first year of Cyrus king of Persia, that the word of the LORD by the mouth of Jeremiah might be fulfilled, the LORD stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying,

7.3.6 Cambyses II (529-522)

7.3.7 Pseudo-Smerdis, the usurper (522-521)

7.3.8 Darius I (521-486), known as Darius Hystaspes or Darius the Great; great, great, grandson of Teispes through Ariaramnes, was the younger brother of Cyrus I. This made him the great great grandnephew of Cyrus the Great. Darius began the failed attempt to defeat the Greeks in 499, however Persia was soundly defeated in 490.

7.3.9 Xerxes I (486-465), the Ahasuerus of the Book of Esther resumed the war against the Greeks in 480, only to be soundly defeated at Mycale near Miletus in 479. He retired to Susa where he would soon remove Vashti and replace her with Esther.

7.3.10 Artaxerxes I (465-424), also known as Artaxerxes Longimanus (Ezr 7:1-8; Neh 2:1)

Ezr 7:1 Now after these things, in the reign of Artaxerxes king of Persia, Ezra the son of Seraiah, the son of Azariah, the son of Hilkiah ...

Ezr 7:6 This Ezra went up from Babylon; and he was a ready scribe in the law of Moses, which the LORD God of Israel had given: and the king granted him all his request, according to the hand of the LORD his God upon him.

Ezr 7:7 And there went up some of the children of Israel, and of the priests, and the Levites, and the singers, and the porters, and Temple servants, unto Jerusalem, in the seventh year of Artaxerxes the king.

Neh 2:1 And it came to pass in the month Nisan, in the twentieth year of Artaxerxes the king, that wine was before him: and I took up the wine, and gave it unto the king. Now I had not been beforetime sad in his presence.

Neh 2:2 Wherefore the king said unto me, Why is thy countenance sad, seeing thou art not sick? this is nothing else but sorrow of heart. Then I was very sore afraid,

7.3.11 Xerxes II (424)

7.3.12 Darius II (423-404) was probably Darius the Persian mentioned in Neh 12:22.

Neh 12:22 The family heads of the Levites in the days of Eliashib, Joiada, Johanan and Jaddua, as well as those of the priests, were recorded in the reign of Darius the Persian.

7.3.13 Artaxerxes II (404-359)

7.3.14 Artaxerxes III (359-338)

7.3.15 Darius III (338-331), last Persian king defeated by Alexander.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Chapter One.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Hag 1:14 So the LORD stirred up the spirit of Zerubbabel son of Shealtiel, governor of Judah, and the spirit of Joshua son of Jehozadak, the high priest, and the spirit of the whole remnant of the people. They came and began to work on the house of the LORD Almighty, their God,
Hag 1:15 on the twenty-fourth day of the sixth month in the second year of King Darius.

Chapter Two.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

8. Both Zechariah and Haggai exercised their ministry because the foundation of the Altar and the foundation of the Temple had been laid some twenty years previously and the good effects of their preaching were to be seen in the present progress toward the completion of the edifice.

9. The anticipated role of Israel in the land with a Temple urged by these two great prophets in the name of the Lord of The Armies was reason enough for the priests and the people to be strong now and thereafter, for every work which God gave and would give for them to be as the light of the world.

Zec 8:9 Thus saith the LORD of hosts; Let your hands be strong, ye that hear in these days these words by the mouth of the prophets, which were in the day that the foundation of the house of the LORD of hosts was laid, that the temple might be built.

10. Let your hands be strong is a common idiom for be of good courage. Jdg 7:11 and 2Sa 16:21.

Jdg 7:11 And thou shalt hear what they say; and afterward shall thine **hands be strengthened** to go down unto the host. Then went he down with Phurah his servant unto the outside of the armed men that were in the host.

Jdg 7:12 And the Midianites and the Amalekites and all the children of the east lay along in the valley like grasshoppers for multitude; and their camels were without number, as the sand by the sea side for multitude.

Jdg 7:13 And when Gideon was come, behold, there was a man that told a dream unto his fellow, and said, Behold, I dreamed a dream, and, lo, a cake of barley bread tumbled into the host of Midian, and came unto a tent, and smote it that it fell, and overturned it, that the tent lay along.

Jdg 7:14 And his fellow answered and said, This is nothing else save the sword of Gideon the son of Joash, a man of Israel: for into his hand hath God delivered Midian, and all the host.

Jdg 7:15 And it was so, when Gideon heard the telling of the dream, and the interpretation thereof, that he worshipped, and returned into the host of Israel, and said, Arise; for the LORD hath delivered into your hand the host of Midian.

2Sa 16:20 Then said Absalom to Ahithophel, Give counsel among you what we shall do.

2Sa 16:21 And Ahithophel said unto Absalom, Go in unto thy father's concubines, which he hath left to keep the house; and all Israel shall hear that thou art abhorred of thy father: then **shall the hands of all that are with thee be strong.**

2Sa 16:22 So they spread Absalom a tent upon the top of the house; and Absalom went in unto his father's concubines in the sight of all Israel.

2Sa 16:23 And the counsel of Ahithophel, which he counseled in those days, was as if a man had enquired at the oracle of God: so was all the counsel of Ahithophel both with David and with Absalom.

2Sa 17:1 Moreover Ahithophel said unto Absalom, Let me now choose out twelve thousand men, and I will arise and pursue after David this night:

11. Those who hear the Word of God and heed it may well be encouraged as they see its results. We for example are a witness both in word and deed. Our lives says Paul as well as our mouths are a witness.

12. Zechariah urges his hearers to survey what has been accomplished and how God has blessed since they undertook to obey God's voice and proceed to complete the Temple.

13. This they will do some two years later. Work had just been resumed in 520, the year of the writing of chapters seven and eight is 518 B. C. and the Temple is completed in 516. All dates of course being circa.

14. Before studying Zec 8:10 I want to give you an expanded translation of verse nine.

Expanded Translation

Zec 8:9 The Lord of the Armies accordingly declared to Zechariah, you and those working with you must be strong; tell the people to think constantly on the Words delivered by the prophets; particularly, that taught by both you and Haggai; who, since the day the foundation of the Temple of the Lord of the Armies was constructed, have faithfully preached; tell the people to finish the work earlier begun in order that all the world will see and be encouraged.

15. Now let's see what we can glean from Zec 8:10.

KJV

Zec 8:10 For before these days there was no hire for man, nor any hire for beast; neither was there any peace to him that went out or came in because of the affliction: for I set all men every one against his neighbor.

NIV

Zec 8:10 Before that time there were no wages for man or beast. No one could go about his business safely because of his enemy, for I had turned every man against his neighbor.

End Lesson Taught 12-1-2004

1. Last week I taught Zec 8:9; when time expired we were in the process of exegeting Zec 8:10.
2. Before we continue that exegesis I want to read an expanded translation of Zec 8:1-9.

Zec 8:1 Again the Word of the Lord of the Armies came to me saying.

Zec 8:2 Then the Lord of the Armies spoke again to me in this manner, I as the Grand Marshal of both the terrestrial and heavenly armies declare I am jealous with a unique jealousy for Zion; I am full of great love and great passion for Zion in fact I will always be zealous for her and I will always turn My fury upon those who abuse her.

Zec 8:3 The Lord of the Armies again spoke to me saying, I shall one day return to Zion and I shall live and abide in the middle of the Holy City and Jerusalem shall be called the city of truth, the mountain of the Lord of the Armies, a Holy mountain.

Zec 8:4 The Lord of the Armies then said: during the restoration the old men and old ladies will sit peacefully in the streets of Jerusalem, the old men because of their age will sit with cane in hand.

Zec 8:5 And after the Lord returns the market place of the city will be filled with boys and girls playing in the streets totally oblivious to any potential danger, peace and prosperity will be the divinely enforced ambiance.

Zec 8:6 The Lord of the Armies spoke in this way just because what I will do seems impossible in the eyes of the eschatological remnant; will it be impossible and difficult in My eyes? The answer said the Lord of the Armies, is of course not!

Zec 8:7 Then Lord of the Armies said to me, listen Zechariah, pay attention, in the future I am going to deliver My people and restore them to the land; I will call them to return from wherever they may have wandered, from both the farthest points east and the most distant points west.

Zec 8:8 When I return in My Glory, I will cause Israel to come to Me and they shall rest in prosperity in the city of Jerusalem and they shall be My people and I will be to them their Triune God in Truth and righteousness.

Zec 8:9 The Lord of the Armies accordingly declared to Zechariah, you and those working with you must be strong; tell the people to think constantly on the Words delivered by the prophets; particularly, that taught by both you and Haggai; who, since the day the foundation of the Temple of the Lord of the Armies was constructed, have faithfully preached; tell the people to finish the work earlier begun in order that all the world will see and be encouraged.

3. Now let's return to our study of Zec 8:10. The verse has been translated in the NIV.

Zec 8:10 Before that time there were no wages for man or beast. No one could go about his business safely because of his enemy, for I had turned every man against his neighbor.

Principles

1. In this verse we have a contrast of what the remnant experienced during their earlier period of negative volition versus what they will now experience.

2. The returning Jews in c. 536 set about the task of rebuilding the Temple but soon found the work too difficult and thus they could not sustain their zeal.

3. As we earlier studied they finished the altar and Temple foundation and then ceased their labors.

4. Instead of concentrating on their assigned task the remnant worked instead on their own homes leaving the work on the Temple for a later time.

5. The Lord, speaking through the prophet, reminds Israel of what occurred as a result of their negative volition.

6. In the land there was no prosperity, there was no work to be had, even the animals had no work to do because the land lay desolate.

7. The enemies surrounding the city kept its inhabitants inside, there was no going out and no coming in.

8. All of this a direct result of negative volition. Israel had again rejected their divinely assigned task.

9. It was for this reason God did not bless Israel but neither did he neglect them. God raised up two prophets who in c. 520 urged the completion of the Temple.

10. The year is now c. 518 and the work is almost done. Prosperity has returned to the land along with Zechariah's encouraging words of a future total restoration when the Messiah returns.

11. Now for an expanded translation of verse ten.

Zec 8:10 When you first returned to the land there was significant activity as you rebuilt both the altar and the foundation of My house; but then you neglected My mandate and worked instead on your own homes. As a result I brought economic depression to the land; I also brought animosity upon you; even your neighbors threatened you from all sides, and that's how I got you to resume the work on the Temple. The land is now being blessed with prosperity and your neighbors are no longer a threat. Stay the course and I will bless you both now and in the future when the Messiah comes to reign with you.

12. Although Zechariah will on occasion speak with application to his generation, most of what we will study from this point forward will relate to future eschatological Israel.

13. John Walvoord in his book *Every Prophecy Of The Bible* has summarized Zechariah succinctly, especially as the book relates to forth-telling.

13.1 I will paraphrase Doctor Walvoord, selecting particular comments as they relate to Zechariah chapters 8-14, chapter fourteen being the last chapter of our book of Zechariah.

14. Walvoord introduces his dissertation as follows:

14.1 Zechariah, the prophet whose book bears his name, was an outstanding post-exilic prophet. He was both a prophet and a priest. His name, a common one shared by about thirty other individuals mentioned in the Old Testament, has the meaning, "The Lord remembers."

14.2 Zechariah had returned to Jerusalem from Babylon with the first expedition of about 50,000 Jewish exiles. He was a contemporary of Haggai the prophet, Zerubbabel the governor, and Joshua the high priest.

14.3 After the return of the Jewish captives to Jerusalem, an altar had been built to renew the burnt sacrifices, and the second year after they returned the foundation of the temple was laid.

14.4 Because of the opposition of people of the land, however, the building of the temple was halted until 520 B.C. when the returning remnant responded to the preaching of Haggai the prophet and began rebuilding.

14.5 Haggai was not mentioned after the brief period in which he prophesied, but Zechariah picked up the prophetic ministry. Portions of Zechariah's prophecy which were dated were related to the rebuilding of the temple, a task completed in 516 B.C.

14.6 Undated prophecies, such as are found in Zechariah chapters 12-14, may have been written later.

14.7 The important events, beginning with Haggai's first sermon until the Temple was dedicated in 516 B.C form a chronological background for Zechariah's time.

14.8 These dates may be summarized: August 520 Haggai preached his first sermon; September of 520 the work on the Temple was resumed; October 520 Haggai's second sermon of encouragement is given; October-November 520 Zechariah's ministry begins; February 519 Zechariah has his eight night visions.

December 518 the delegation from Bethel comes with their questions about continuing certain fasts and in March 516 the Temple is completed.

15. The Third Message Zechariah 8:1-17.

15.1 The third message from God assured Israel of her ultimate restoration in fulfillment of God's purpose. The promise of restoration went far beyond the immediate future for Israel and looks forward to the millennial kingdom following the second coming of Christ.

15.2 God revealed to them, "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 8:3).

Zec 8:3 The Lord of the Armies again spoke to me saying, "I shall one day return to Zion and I shall live and abide in the middle of the Holy City and Jerusalem shall be called the city of truth, the mountain of the Lord of the Armies, a Holy mountain."

15.3 In stating that God would return to Zion, he was referring to the name given the temple site in Jerusalem, though originally it referred to a fortress which David conquered in southwest Jerusalem.



15.3.1 Accordingly, Zion was a synonym for Jerusalem.

Psa 2:4 He that sitteth in the heavens shall laugh: the Lord shall have them in derision.

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

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

Joe 2:1 Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the LORD cometh, for it is nigh at hand;

Joe 2:2 A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall be any more after it, even to the years of many generations.

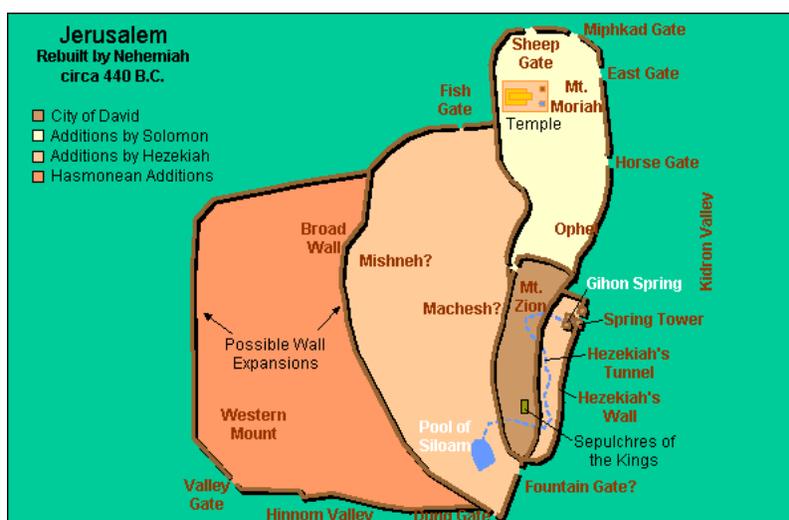
Joe 2:3 A fire devoureth before them; and behind them a flame burneth: the land is as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them.

15.4 God promised that Jerusalem would be safe for older people as well as children in the future golden age. What seemed marvelous and difficult to the people of both Zechariah's day and the Jews of the Tribulation, would be eclipsed by God's larger purpose of bringing Israel back to her land, "This is what the Lord Almighty says: ÒI will save My people from the countries of the east and the west.

Zec 8:4 The Lord of the Armies then said: during the restoration the old men and old ladies will sit peacefully in the streets of Jerusalem, the old men, because of their age, they will sit with cane in hand.

Zec 8:5 And after the Lord returns the market place of the city will be filled with boys and girls playing in the streets totally oblivious to any potential danger, peace and prosperity will be the divinely enforced ambiance.

Zec 8:6 The Lord of the Armies spoke in this way just because what I will do seems impossible in the eyes of the eschatological remnant; will it impossible and difficult in My eyes? The answer said the Lord of the Armies, is of course not!



15.5 I will bring them back to live in Jerusalem; they will be My people, and I will be faithful and righteous to them as their God.

Zec 8:7 Then Lord of the Armies said to me, listen Zechariah, pay attention, in the future I am going to deliver My people and restore them to the land; I will call them to return from wherever they may have wandered, from both the farthest points east and the most distant point west.

Zec 8:8 When I return in My Glory, I will cause Israel to come to Me and they shall rest in prosperity in the city of Jerusalem and they shall be My people and I will be to them their Triune God of both Truth and My righteousness.

15.6 In view of God's ultimate purpose to bless Israel, they were encouraged to rebuild the temple with the promise that God would bless them as they served Him.

Zec 8:9 This is what the LORD Almighty says: "You who now hear these words spoken by the prophets who were there when the foundation was laid for the house of the LORD Almighty, let your hands be strong so that the temple may be built.

Zec 8:10 Before that time there were no wages for man or beast. No one could go about his business safely because of his enemy, for I had turned every man against his neighbor.

Zec 8:11 But now I will not deal with the remnant of this people as I did in the past," declares the LORD Almighty.

15.6.1 God especially promises an end to Israel's cursing and instead they shall be prospered.

Zec 8:12 "The seed will grow well, the vine will yield its fruit, the ground will produce its crops, and the heavens will drop their dew. I will give all these things as an inheritance to the remnant of this people.

Zec 8:13 As you have been an object of cursing among the nations, O Judah and Israel, so will I save you, and you will be a blessing. Do not be afraid, but let your hands be strong."

15.7 As God had brought them into judgment earlier when they refused to rebuild the temple, now He promises to pour His blessings upon them. In order to receive blessings, however, they must He declares speak the truth and live honorably before God and man.

Zec 8:14 This is what the LORD Almighty says: "Just as I had determined to bring disaster upon you and showed no pity when your fathers angered me," says the LORD Almighty,

Zec 8:15 "so now I have determined to do good again to Jerusalem and Judah. Do not be afraid.

Zec 8:16 These are the things you are to do: Speak the truth to each other, and render true and sound judgment in your courts;

Zec 8:17 do not plot evil against your neighbor, and do not love to swear falsely. I hate all this," declares the LORD.

15.7.1 Israel was to become a light on the hill, an example to the gentiles as they wait for their Messiah to come; in hind sight we know they will fail but God being a God of grace will retool them during the Tribulation and supernaturally provide millennial perfection to His people.

16. The Fourth Message Zec 8:18-23

16.1 The fourth message gave the final answer to their question about fasts, "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.

16.2 In other words, their observance of fasts will have real meaning and be acceptable before God when Christ returns and the nations flock to worship in Jerusalem.

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.'

16.3 In further encouragement of the people of Israel, God promised that Jerusalem would be a great world city, "And many peoples and powerful nations will come to Jerusalem to seek the LORD Almighty and to entreat Him.

Zec 8:22 And many peoples and powerful nations will come to Jerusalem to seek the LORD Almighty and to entreat him."

16.4 In that day it will be evident to all that God is blessing Israel, people of other languages and nations will want to be associated with them (Zec 8:23; 16-19; Isa 2:3). This will be fulfilled in the millennial kingdom.

Zec 8:23 This is what the LORD Almighty says: "In those days ten men from all languages and nations will take firm hold of one Jew by the hem of his robe and say, 'Let us go with you, because we have heard that God is with you.'"

Zec 14:16 Then the survivors from all the nations that have attacked Jerusalem will go up year after year to worship the King, the LORD Almighty, and to celebrate the Feast of Tabernacles.

Zec 14:17 If any of the peoples of the earth do not go up to Jerusalem to worship the King, the LORD Almighty, they will have no rain.

Zec 14:18 If the Egyptian people do not go up and take part, they will have no rain. The LORD will bring on them the plague he inflicts on the nations that do not go up to celebrate the Feast of Tabernacles.

Zec 14:19 This will be the punishment of Egypt and the punishment of all the nations that do not go up to celebrate the Feast of Tabernacles.

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.

16.5 The four messages considered together were on the one hand a rebuke for ceremony without meaning and on the other hand an encouragement to finish their rebuilding of the temple; they also serve as well as their hope for an ultimate restoration and spiritual blessing during the millennial reign of Christ.

17. The Coming Judgment on the Nations Surrounding Israel Zec 9:1-8.

KJV

Zec 9:1 The burden of the word of the LORD in the land of Hadrach, and Damascus shall be the rest thereof: when the eyes of man, as of all the tribes of Israel, shall be toward the LORD.

Zec 9:2 And Hamath also shall border thereby; Tyrus, and Zidon, though it be very wise.

Zec 9:3 And Tyrus did build herself a strong hold, and heaped up silver as the dust, and fine gold as the mire of the streets.

Zec 9:4 Behold, the Lord will cast her out, and he will smite her power in the sea; and she shall be devoured with fire.

Zec 9:5 Ashkelon shall see it, and fear; Gaza also shall see it, and be very sorrowful, and Ekron; for her expectation shall be ashamed; and the king shall perish from Gaza, and Ashkelon shall not be inhabited.

Zec 9:6 And a bastard shall dwell in Ashdod, and I will cut off the pride of the Philistines.

Zec 9:7 And I will take away his blood out of his mouth, and his abominations from between his teeth: but he that remaineth, even he, shall be for our God, and he shall be as a governor in Judah, and Ekron as a Jebusite.

Zec 9:8 And I will encamp about mine house because of the army, because of him that passeth by, and because of him that returneth: and no oppressor shall pass through them any more: for now have I seen with mine eyes.

Principles

1. In contrast to the ultimate blessing of God on the people of Israel was the prediction of judgment on the nations and cities surrounding Israel. The future judgments include those on Damascus, the land of Hadrach (v. 1), Hamath, and Tyre and Sidon (v. 2).

NIV

Zec 9:1 The word of the LORD is against the land of Hadrach (God of the Syrians) and will rest upon Damascus-- for the eyes of men and all the tribes of Israel are on the LORD--

Zec 9:2 and upon Hamath (Syria) too, which borders on it, and upon Tyre and Sidon, though they are very skillful.

1.1 Though Tyre was a stronghold with great wealth, the Lord will take away her possessions and destroy her (vs. 3-4).

NIV

Zec 9:3 Tyre has built herself a stronghold; she has heaped up silver like dust, and gold like the dirt of the streets.

Zec 9:4 But the LORD will take away her possessions and destroy her power on the sea, and she will be consumed by fire.

2. Likewise He would deal with the major cities of the Philistines such as Ashkelon, Gaza, and Ekron. God declared, "Gaza will lose her king and Ashkelon will be deserted" (v. 5). Foreigners would occupy Ashdod and conquer the Philistines (vs. 6-7).

NIV

Zec 9:5 Ashkelon will see it and fear; Gaza will writhe in agony, and Ekron too, for her hope will wither. Gaza will lose her king and Ashkelon will be deserted.

Zec 9:6 Foreigners will occupy Ashdod, and I will cut off the pride of the Philistines.

Zec 9:7 I will take the blood from their mouths, the forbidden food from between their teeth. Those who are left will belong to our God and become leaders in Judah, and Ekron will be like the Jebusites.

3. Many of these prophecies were literally fulfilled when the Holy Land was invaded by Alexander the Great, after winning the Battle of Issus in 333 B.C.

3.1 Though Alexander was the instrument, the result would be destruction on the cities that had oppressed Israel. Tyre, in particular, was subdued in a five-month siege and destroyed.

4. In the same period the armies of Alexander bypassed the city of Jerusalem without destroying it, a fulfillment of God's protection of the city. These judgments and the protection of Jerusalem in this situation in the fourth century B.C. foreshadow the ultimate protection of Israel and Jerusalem in the millennial kingdom.

5. Alexander's coming and work was the near term application, the far term coming at the return of Christ to begin the Millennium.

6. Israel's protection under the mighty hand of God is again restated in verse eight.

NIV

Zec 9:8 But I will defend my house against marauding forces. Never again will an oppressor overrun my people, for now I am keeping watch.

7. The Coming Deliverance by the Messiah Zec 9:9-17.

KJV

Zec 9:9 Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.

Zec 9:10 And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off: and he shall speak peace unto the heathen: and his dominion shall be from sea even to sea, and from the river even to the ends of the earth.

Zec 9:11 As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water.

Zec 9:12 Turn you to the strong hold, ye prisoners of hope: even today do I declare that I will render double unto thee;

Zec 9:13 When I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man.

Zec 9:14 And the LORD shall be seen over them, and his arrow shall go forth as the lightning: and the Lord GOD shall blow the trumpet, and shall go with whirlwinds of the south.

Zec 9:15 The LORD of hosts shall defend them; and they shall devour, and subdue with sling stones; and they shall drink, and make a noise as through wine; and they shall be filled like bowls, and as the corners of the altar.

Zec 9:16 And the LORD their God shall save them in that day as the flock of his people: for they shall be as the stones of a crown, lifted up as an ensign upon his land.

Zec 9:17 For how great is his goodness, and how great is his beauty! corn shall make the young men cheerful, and new wine the maids.

End Lesson Taught 12-8-2004