

Grace Bible Institute Mini-Course

STUDIES IN ZECHARIAH

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WESTWOOD UNION CHURCH
Coatesville, PA. 19320

Tom V. Taylor
Biblical Seminary
Hatfield, PA. 19440

I. SOME INTRODUCTORY NOTES

A. Our Course:

1. Purpose
2. Plan of attack
3. Method of presentation
4. Student participation

B. Background materials

1. Chronology of the times

a. The Babylonian period

- | | |
|--|-------------|
| (1) Death of Josiah, reign of Jehoahaz | 609 |
| (2) Reign of Jehoiakim | 609 --597 |
| (3) Battle of Carchemish. Nebuchadnezzar comes to Jerusalem..1st captivity | 605 |
| (4) Jehoiakim realigns with Egypt | 601 |
| (5) Jehoiakim dies..Neb takes Jerusalem
Jehoiachin rules for three months, taken captive to Babylon (2 Kings 24:12) | 597 |
| (6) Zedekiah rules | 597 --586 |
| (7) Zedekiah betrays Neuchadnezzar | 589 |
| (8) Nebuchadnezzar captures Jerusalem, Zedekiah taken prisoner, Gedaliah made provisional ruler. 3rd phase captivity | 586 |
| (9) Jews revolt, Gedaliah slain, Jews flee to Egypt | 582 |
| (10) Jehoiachin promoted in prison | 561 |
| (11) Babylon falls to Medo-Persia | 539 |
| (12) Cyrus permits return | 537 (about) |

b. The remnant period

- | | |
|---|-----------|
| (1) Temple rebuilding underway | 535 |
| (2) Work halted (Ezra 4:17-23) | 530 |
| (3) Revolt in Persian Empire | 522 |
| (4) Darius I (Hystaspes) rules Persia | 521 --486 |
| (5) Haggai and Zechariah called to work | 520 |

c. The temple rebuilding progress

- | | | | |
|-----------------|-----------|---------------------|-----------------------|
| (1) Haggai 1:1 | 2nd year, | 6th month 1st day | 520 |
| (2) | 1:15 | 2nd year, | 6th month 24th day |
| (3) | 2:1 | 7th month 20th day | |
| (4) Zech. 1:1 | 2nd year | 8th month | |
| (5) Haggai 2:10 | 2nd year | 9th month 24th day | |
| (6) Zech. 1:7 | 2nd year | 11th month 24th day | |
| (7) | 7:1 | 4th year | 9th month 4th day 518 |
| (8) Ezra 6:15 | 6th year | 12th month 3rd day | 516 |

Search Ezra 5:17
Found 6:2

2. The Prophet Zechariah

- a. His Name...hence the Prophet of Hope
- b. Connexion with others in the Old Testament
- c. The possibility of the book being named on a typical basis?
We think not.
- d. His colleagues:
 - (1) Haggai the prophet
 - (2) Zerubbabel, the princely representative
(probably called Shesh bazaar in Ezra)
 - (3) Joshua the son of Jozadek (Ezra 3:1)
- e. The people about Him: Returned Hebrews, resident Samaritans

3. An outline of the book:

- I. Prolegomena 1:1-6
- II. The Visions 1:7-6:15
- III. Historical Interlude 7-8
- IV. The Burdens 9-14:15
- V. Epilogue 14:16-21

This can be better structured and it is, of course, a very simplified outline. Arranged like this the prophetic symmetry shows:

- Prologue 1:1-6
- Prophetic Visions 1:7-6:15
- Historical Interlude 7-8
- Prophetic Burdens 9:1 -14:15
- Epilogue 14:16-21

- 4. The challenge of the Prologue 1:1-6
- 5. The promise of the Epilogue 14:16-21

You will need to see how these answer one another in that the first emphasizes the Word of God as the normative necessary item in life and the second stresses the work of God as the finality for all which is promised and expected.

II. THE PROPHETIC VISIONS: Zechariah 1:7-6:15A. On the use and study of visions:

1. The use:

- a. The vision dramatically portrays some aspect of God's will (dealing). The pictorial form makes it more graphic.
- b. The vision is not limited to items of normal experience
- c. The vision challenges the viewer to commit to the work (will) of God.
- d. The vision is chiefly used where no other normative expression of the will of God is available...or viable...or something.

2. The study of visions:

- a. Visions, like parables, usually have one point that is being emphasized and all parts of the vision must be geared to understanding that point.
- b. Persons and symbols in visions must be identified as to meaning and/or function
- c. The point of the vision must be in keeping with the great redemptive theological truths
- d. And it must be remembered that the vision will give us something to act on...if we do not act we might as well not have the vision.

3. And a quick note on the reality, etc., of visions in our day.

4. And the collective point of the singular visions in Zechariah: God has something to be done. He has prepared all things for its accomplishment. Let the people of God get on with it.

B. The Particular Visions

1. The Man in the Bottom Land among the Myrtle Trees 1:7-17

- a. A quick synopsis: The prophet sees a horseman standing among some myrtle trees in a valley with other horses walking about that report to the Angel of the Lord who is identified as the first horseman. After the report is given gives a cry of victory and announces God's plan for Zion.
 - b. The symbols and figures:
 - (1) the red horse v. 8
 - (2) the other horses v. 8
 - (3) the myrtle trees (see Esther 2:7) v. 8, 10-11
 - (4) the "bottom" v. 8
 - (5) the "threescore and ten years" v.12
 - c. The message: The Babylonian Captivity is over. God has accomplished all of his judgment purposes. He has restored His people. His house is to be built
 - d. Lesson: God has made everything ready for the doing of His will. There is no point in delaying. He has indicated a great future (v. 17). The people should get on with the job.
 - e. But a logical question arises: What is God going to do with this city? Perhaps the people will go to all the required work and another destruction will come. Why not wait and see how things will fare?
2. The horns and the smiths (craftsmen). 1:18-21. (Some have seen this as part of the first vision but the characters and action are unique so I have treated it separately....always).
- a. A quick synopsis: A group of horns are seen and a group of craftsmen in opposition. The workers will destroy the horns.

b. The symbols:

- (1) the horns:
- (2) the carpenters:
- (3) the suggested symbolic actions

- c. The message: Every foe that has come up against Judah has been dealt with by God. He will continue to do so.
- d. The lesson: Don't worry about enemies...God will deal with them. His people should be faithful to Him but wherever foes arise, God will meet their challenge. Get busy and build the Temple.
- e. And you will observe that this elicits another question... Why does God want the temple built at all...why does he want it built now?

3. The Man with the Measuring Line 2:1-5

- a. A quick synopsis: A man with a measuring line is asked by the prophet concerning the object of his measurement. The response is that Jerusalem is going to be blessed by God beyond measure.
- b. The symbols:
 - (1) the measuring line
 - (2) the symbolic action
- c. The Message: Jerusalem is going to be inhabited beyond anything previously seen. Its future is sure. The Lord himself will protect her and be her glory.
- d. The Lesson: The temple is the worship and teaching center. How can the purposes of God be achieved without it? It must be built.
- e. But this will raise a further question: Are we sure God will accept us? We have failed often and perhaps now we are so stained with failure that God will not honor us.
- f. At this point I note that 2:6-13 is a great song of deliverance and I will comment on it after we have finished the visions. Notice also the eschatological picture that is building in vss 4-5. It would seem that the present Jerusalem is used as a model for a Jerusalem to come.

Note on
content of
Material

4. The Cleansing of Joshua: 3:1-10

- a. A quick synopsis: To answer the previous question this vision shows the best man of his time in filthy garments and being accused of being unworthy before God. But God acts in grace towards him, accepts him, cleanses him, and commissions him to do His work.
- b. The symbols:
 - (1) a brand from the fire v. 2
 - (2) filthy garments v. 3

Rev. 12:10

- (3) change of raiment v. 4 (symbolic action)
- (4) mitre and garments v. 5
- (5) the Branch, v. 8
- (6) the stone, v. 9
- (7) the eyes, v. 9
- (8) symbolic action 9-11
- c. The Message: It is true that no person is good enough for God but God chooses by His grace and outfits that party so they may do His will. The person so chosen must give himself to God and God's terms but if one does so...one will be given victory and accomplishment.
- d. The Lesson: Israel will be accepted of God as it allows Him to prepare the nation for blessing. No party can defeat God's intended purposes although His people may frustrate some ends of them.
- e. And this will raise a further question (are you tired of these? You must realize that this is how people keep from getting the work of God done! They raise endless questions and small points as alibis for non-accomplishment.): The nation is weak and feeble, only recently returned. How can it have the strength to do these things?
- f. In passing, notice how this chapter is divided and how the challenge is given to a third party. Note the eschatological touch at the end of it. Try to keep these together...they form a nice picture but we may not get to it in this class.

5. The Great Lampstand 4:1-14

- a. A quick synopsis: The vision is of a great lampstand with all the pipes and bowls in place. As it is viewed a voice announces that Zerubbabel will be able to finish the work for he will be empowered by the Holy Spirit.
- b. The symbols:
 - (1) the Lampstand v. 2
 - (2) the olive trees v. 3
 - (3) the mountain v. 7
 - (4) small things v. 10
 - (5) note symbolical actions
- c. The Message: The holy Spirit will supply the power and energy needed for the job. The people of God do not need to wonder about this. By the power of the Spirit there will be plenty of ability to complete the temple.
- d. The Lesson: God is really undertaking the work and if one looks to see how He has blessed and supplied through the history of the world one will not doubt that He can continue to do it.
- e. So another point of non-performance is raised...God will do it but we do not have the stuff with which he wants to work... like money, for instance.

6. The Flying Roll 5:1-4

- a. A quick synopsis: A flying roll (more like a carpet) in the dimension of 15 by thirty feet passes by and on one side condemns thieves and on the other those who lie about life situations.
- b. The symbols:
 - (1) the roll v.1
 - (2) its dimensions
 - (3) the symbolic action.
- c. The Message: Don't pretend not to have things when you do have them for God will scourge the nation with truth, truth that will prove a curse to those who have acted falsely.
- d. The Lesson: You will remember that in Haggai we are told of people seeking to have much for themselves while not giving God what was His. That is the lesson here. God knows what His people have and they are accountable as stewards. If they cheat on God they will suffer for it.
- e. So another fine point comes up. Much of what the nation had was Babylonian and Persian in background. Could this sort of thing be consecrated to God? Does the nation need more of an extended period of cleansing and restrengthening?

7. The Ephah 5:5-11

- a. A quick synopsis: in some ways the most complicated of all the visions, a basket travels abroad with a leaden image of a woman in it...or an image of a woman in it with a leaden seal to be put on it...but at anyrate, it is carried away by two flying women and the destination is the land of Shinar.
- b. The symbols:
 - (1) the ephah 5:6
 - (2) the lead 5:7
 - (3) the woman 5:7
 - (4) the flying women 5:9
 - (5) Shinar
 - (6) and note some symbolic actions as well.
There may be other symbols and some of these may not be symbols. I said it was a hard vision!
- c. The Message: Things that are Babylonian or belong to Babylonia should be sent back there. Let the Lord's people honor Him.
- d. The Lesson: There is no excuse for not getting on with the work. Being held up by theoretical or minor points is wrong. Keep the emphasis on the right thing and build the Lord's house?
- e. And then the question comes back: Is it the right time? Really? Can we feel assured about that?

8. The Horses 6:1-8

- a. A quick synopsis: We are back where we started with a vision of horses travelling through the country and reporting on conditions. The report of the horses is that the pestilence, the war, and the enemy are all over. A time for domestic action has come.
- b. The symbols:
 - (1) the horses and their colors vs. 1-3
 - (2) a mountain of brass v. 1
 - (3) the countries vs. 6-7
 - (4) the symbolic actions
- c. The message: Everything is settled.
- d. The Lesson: God has accomplished His purpose(s) and brought things to a point of fulfillment. Build the Temple!

C. Two Dramatic sequences

- 1. The song of Deliverance 2:6-13
- 2. A dramatic coronation 6:9-15

I will need to offer some notes on these, particularly how each ends. The first emphasizes what God has done for His people in delivering them, the second what He will do for His people in establishing them.

D. Conclusion on the Prophetic Visions

- 1. The spiritual emphasis is on the favor Jerusalem and Judah have with the Lord as well as the love and grace he has bestowed upon them.
- 2. The practical emphasis is that they should get on with what God has told them..He has prepared for the temple building and wills it done; He has a beautiful future for it including the enlargement of Israel and the moving of other nations to come to Zion to worship Him. To prove the practicality of this time and this assignment, God has punished the heathen whom He used as a tool of correction and rebuke and wants only that the eternal purpose of doing His will be important now.

III. THE HISTORICAL INTERLUDE Zechariah 7-8A. The setting

It is a critical time in the history of the returnees. They have begun the work but some of the same old problems are showing up again-- lethargy, reluctance, etc. And now a "theological" problem has arisen and the question is if the work must wait until all of the hairs are split before the Temple can be finished?

B. The Problem

Should the children of Israel continue the fasts that they had been honoring in Babylon the last several years...several of them. It was an emotive thing, as you can see. Should they discontinue these or should they honor the traditional past that made them successful? The question is just the sort that stops a good work while the workers fight it out.

1. Some notes on the fasts:

- a. they were not Mosaic in origin (not of the law of God)
- b. there is no evidence they were newly revealed to the prophets
- c. there is no proof they were needed for the present
- d. it seems most likely that they represented spiritual exercises adopted in Babylon to keep the community together and unite it in worship and repentance. It was probably a practice of 70 to 100 years vintage.

2. Some comments on the requirement of God.

C. The Solution

1. In Time past:

- a. Honor God in all you do 7:4-5
- b. Obey His word 7:8-9
- c. Profit by the example of the fathers 7:10-14

2. In Time present:

- a. Believe God 8:1-8
- b. Hear His Word 8:9-15
- c. Practice the Truth 8:16-17

3. In Time to come: 8:18-23...love what God does and do not be hung up on our own devices.

D. Conclusion: Actually the fasting question is never answered. It is put before the conscience and heart of the worshipper and that party is to put it into perspective in accord with the will of God. Many things of our making need to be put in that order...whole churches rise and fall while worrying about things like the fast of the 5th month.

IV. THE PROPHETIC BURDENSA. Some general notes coming to this portion

1. Zechariah presents us with a panorama of material in which the first section stresses the importance of doing God's work, the second the vital reality of keeping on with the key issues and not being distracted and the third aspects of God's care and plan for the future. In a sense we learn about commitment, past, present, and yet to come.

2. The material in this section is divided like this:

The Burden of the Oppressor 9-11

Enemies without 9:1-8

Defense 9:9-10:12

Enemies within 11:1-17

The Burden of the Oppressed 12-14

Enemies without 12:1-8

Enemies within 12:9-13:9

Defense 14:1-15

and, as mentioned earlier, there is the epilogue in 14:16-21

3. The overall theme is the hope of the future. This is, along with Isaiah 24-27, one of the most important eschatological parts of the Old Testament. We will likely have to hurry with it here but it needs a lot of consideration on your part for the better understanding of prophecy and the prophetic Scriptures.

In terms of prediction and events to come, the following are touched on in these chapters:

- the coming of Israel's king and his rule -9:9 ff
- the regathering of the nation 10
- the relationship of the nation and her shepherd 11
- the great deliverance of Judah 12
- the national repentance of the Israelites 12:9 ff
- the great attack on Jerusalem 14:1-3
- the miraculous deliverance of God's people 14:4 ff
- the establishment of peace 14:16 ff

These are portrayed throughout the section, I have merely listed the introductory or chief Scriptures as I understand them. Our discussion will run along the lines of Scripture analysis.

4. A few comments on the term "Burden"

B. The Burden of the Oppressor 9-11

1. General concept: God will undertake for those who suffer. How He has helped in the past is indicative of what He will do in the future. The great issue is one of trust. And the oppressors, incidentally, are not always external foes...sometimes the worst of all are betrayers within.
2. Analysis of 9:1-8

The passage demonstrates a judgment on the nations about Judah as the local governments are overthrown. Judah will be spared (vs. 8)

and this deliverance may be typical of further deliverance. The prophesied military action is fulfilled by Alexander the Great and out of it what is shown is the continual involvement by the Lord in the lives and interests of His people. This portion is something of a foundation of assurance to indicate to the reader the intention of God to deliver.

2. Analysis of 9:9-17

This is a message of hope. It is based in:

- the coming king (9:9, cited in Matthew 21:5) and His character (v. 9) and rule (v. 10). The previous deliverance (v. 11) is seen as evidence for a further deliverance (v. 12). The promise of national salvation is strong in vs. 13-17.
- the character and action of God
- the relationship Judah bears to Him.

There is a period of time between vss 9 and 10 similar to that seen in Isaiah 9:6 and 7.

The picture overall is one of the joy of victory..the oppressor is overturned, the victim is strengthened. This is part of what we call the burden of the oppressor: that he shall be overturned and punished.

3. Analysis of 10:1-4

This is the promise of strength. The shepherds have failed but the Lord will raise up one superior shepherd from the family of Judah. Note the powerful declaration of him and his character in vs. 4. Those who read in belief will learn the joy of depending on the Lord (v. 1) for even the most simple things. But God will set up a foundation that is certain.

4. Analysis of 10:5-12

This is a promise of victory and triumph. It shows how the oppressors will be victimized by the people of God. I think none of it has been fulfilled yet as it is dependent on the rule of the supreme lord promised in 10:4. The unseen factor in these sections is the rejection of the Messiah and the unwillingness of Israel to be ruled by God. A good historic understanding of this sort of thing can be seen in Judges 2...with regard to how God pushed out some enemies and left others remain. The Israelites could only have the blessings He offered as they were obedient in executing His will. For the moment, in our historical perspective, the King came but the nation said.."We will not have this man to rule over us." Hence we wait the fulfillment of these verses until such a reign is established. But the knowledge of what God plans to do should be the challenging factor that moves the people to love, obedience, and...acceptance of the King. It has not yet worked out that way..

If we put these together we have something like this: a message of judgment on the foes, one of hope for God's people, an assurance of strength and a promise of victory and triumph. Bad news for the enemy..good news for the friends.

5. Analysis of 11:1-9

Generally chapter 11 is of a different metal than chapter 10. The overall thrust is that of an oppression within the community that is coupled with an external oppression. (See our original analysis of content on page 9.)

In this particular segment the Lord sees Israel ruined from the work of false shepherds and poor overlords (v.5). He, himself, will feed them and bind them together (v. 7) although the leaders and responsible people hate Him and He must deal with them in great severity (v. 8). With the attitudes of resentment and unbelief rampant, the Lord allows them to fend for themselves. (v. 9)

A judgment is apparently coming or, if not a judgment, a very severe test. Those who care for the flock, or should care, will not do it so the Lord seeks to minister only to find that His ministry is not received and he allows nature to take its course.

6. Analysis of 11:10-17

In this portion the Lord breaks the shepherd's tools with which He ministered to the flock. "Beauty" the staff that bound him in a covenantal relationship to the people is broken that the land promise might not be binding. When the Lord is evaluated as being virtually worthless (v. 13) he breaks the staff "Bands" that held together the people. Thus the people are separated from their God and the fraternal union that held them together as a national entity.

Vs. 13 is cited in Matthew 27:9 and 10 as being predictive of Christ's ministry. It is attributed to Matthew in that it is a compound prophecy and only one author is cited...another example of this may be seen in Mark 1:2 in many of the Greek manuscripts.. the compounded prophecy is assigned to Isaiah although much of it is from Malachi. But this rejection of Christ was the "last straw" so to speak in the alienation of God and His people and the internal unity that had bound them.

7. Summary:

In a quick sense, in 9 the king is coming, in 10 the defenses are readied, but in 11 unbelief sabotages the whole project...as we would say it. The oppressor is under the judgment of God but with God's people unwilling to act in belief, the oppressor has his day as the people of the Lord defeat themselves. They reject the promised deliverer and the assurance of blessing immediately all at the same time.

C. The Burden of the Oppressed

1. General concept:

This section of material takes up the burden God has for those who are oppressed and how their deliverance will be secured. It is not a burden to cause oppression but a burden to ease oppression. It is in behalf of and that is an important distinction. It goes into detail as to how God's people will be a trial to those who have oppressed them and will end with their full vindication.

2. Analysis of 12:1-8

This section envisions Jerusalem surrounded by armies and in a state of siege. The Lord identifies himself in a creatorial role and produces a dramatic deliverance. The fact is that Jerusalem itself becomes a burden to the foes.

3. Analysis of 12:9-14

Key to some understanding is the sequence "in that day" connecting the events to the earlier part of chapter 12. A great national repentance is produced in Israel and there is a weeping for the Messiah. It sweeps through the houses of the kings, the prophets, and the priests and includes the whole of the community. It is produced, by the grace of God, of course, through the agency of the threatening oppression and results in the oppressed being delivered spiritually and then physically.

4. Analysis of 13:1-6

Verse 1 belongs to the context of chapter 12 and reaffirms the spiritual cleansing and health. Vss 2-6 are hotly disputed among Bible students and prophetic preachers. I interpret them to mean that the presence of the Lord and the opening of the fountain have made further revelation unnecessary and that anyone who claims to give such is not telling the truth. I do not see verse 6 as being Messianic...for a bunch of reasons. But I do not split churches over it either. The thrust of the passage, in my mind, is to certify the reality of the repentance and restoration of the community to the favor of God.

5. Analysis of 13:7-9

A description of the tribulation judgments, I think, and the way in which Israel will be led to the Lord.

Just in capsule form, it seems to me these passages go beyond anything historically known and require the end times for fulfillment. They teach us of God's ways and they give a clue as to how the historic people will be saved.

6. Analysis of 14:1-15

This is the great final battle for Jerusalem...a fuller picture of the ideas of 12:1-8. I associate it with the action of Revelation 12 and Isaiah 24. The return of the Lord is not that of the calling of the saints but of the militant victory (v. 4) and the method of deliverance is by protection (v. 5) and conquest. (v. 12) Jerusalem will be established and made firm and safety and peace will be the rule of the land.

7. Analysis of 14:16-21

This is our epilogue that shows the centrality of God's blessing and the way in which He will keep the peace. Verse 20 gives us the great picture of the state of the land when the Lord rules...holiness is witnessed everywhere.

8. Summary:

The oppressed are delivered, peace is established, the opponents are dealt with in the justice of God.

V. CONCLUSION TO OUR STUDY

For our part the book of Zechariah gives three vital lessons:

1. The importance of executing the Lord's will
2. The necessity of keeping proper priorities
3. The reality of God's program and our trust in Him.

It helps explain the action of the tribulation age (Jacob's trouble) and the fact as well as the method of God's deliverance.

It shows us the concern and care of God in a way that should fill our own lives with confidence and peace.

And, when all else is said, it reminds us that God remembers and we should have hope.

If time allows...and it is doubtful...I will make a few more notes on Zechariah in the New Testament in addition to those I have made on page 10.

Lectionary,

Getting on with the Book of Job

I. Introduction

A. In any age - every dispensation, God has ~~an appointed~~ a particular aspect of the will - the basic truths are always there but particular and special revelation challenge His people to specific obedience.

B. The Minor Prophets

C. The work of Zechariah's time, build the House of God and resume the Political order.

II Some basic data

- the author

A/ - the setting & historical situation (p. 3)

- the problem

- the instructions: get on with the work of God

B/ What holds back the work (p. 2)

C/ An overview of the Book

1-6 the visions the journey

1:7-11

1:18 - the computer

2:1 - man with measure line

3:1 - the high priest (John anointed)

4:1 - the candle stick

5:1 - the wall

5:5 - the epiphany

6:1 - the church

6:9 - the crown

The visions are given to inspire and direct the people, to get on with the work. Each tells a specific point.

II - The vision

A The significance and use of vision

B. Understanding vision

1. The study of vision

2. Brief list selected quotations.

~~The Vision 1-5~~

- ① The Vision 1-5 8 in number...
- 1-5 deal with the circumstances in which God's people are urged to move ahead on the basis of what He has done!
- 6-7 interest in particulars of holiness
- 8 God's judgment on the nation as He prepares the world for the kingdom of the Messiah

list
various
general
classification

② Particular Vision... in brief.

2. The Man in the myrtle trees in the bottom land 1: 7-17

- the horse
- the myrtle tree (Hadamah)
- in the bottom
- all 3 still

- the word 13
- the claim 14
- the invitation 15
- the destination 16-17

- the days of captivity are over -
Get to work.

- b. the horns and the caryatids 1:18-21
- the horns: instruments of power
 - the "caryatids": these will support the horns,
 - the Lord's will: God will preserve the testimony. Build the temple! Don't worry, see you

c. the measuring line 2:1-5
 Jerusalem is to be rebuilt - it will be too great to measure. The Lord will carry

d. the cleansing of Joshua 3:1-10

- the covenant with Satan 1
- Joshua's clothes 3
- his cleansing 4-5
- his charge 7-10

(We have the Lord, the Lord's presence, the ordained priest - What now is needed)

e. the Great King's return 4:1-14

- the lamp (symbolism = light = Spirit)
- the charge to Zerubbabel
- and a message that should inspire confidence, shut...

f. The fly's roll 5:1-4

- the laughter (the two sides: why: because there are the deprecations most harmful - condemnation of the deprecations)

g. The Eph 5:5-11

- the symbolic elements
- let the things of Babylon be sent to Babylon

h. the four chariots: The time for dramatic action has come... Build the Temple!

of
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 and
 the
 the

L. ~~the~~ 6:40 PM Not a word but
an enactment that says "Get on with it"

5

FOUR THURSDAY EVENINGS AT BELMAR
Studies in Zechariah **June, 2009** **Tom V. Taylor**
ZECHARIAH
Message #1
Theme: Getting on with the Job

- I. The plan of our Study is fairly simple as the discussion will come in four parts: Introductory Material
The visions
The Industry challenges
The prophetic messages related to the future

I will probably be talking too fast but will be glad for questions at any time. No immediate debates, please. After our time of study anything goes (almost). In a broader sense, questions, observations, or matters of common interest are always welcome but are not always dealt with in a totally agreeable way....patience is required of all parties. There are some debatable points and these are handled with charity or at the least with attempted charity! I will be rigid about the time designations even if the closing time comes in the middle of a word, a sentence, or a paragraph.

I am almost always open to study suggestions and interpretative ideas that one may have. Sometimes a listener will give me such a good suggestion that I will incorporate it in my next series on the subject and usually claim the material was (is) my own idea! But on with the study,

II. General Introduction

- A. The Point of this Book: In every age or dispensation God reveals a particular aspect of His will based on the broad knowledge with regard to the inspired truth of the Word of God. Built on what we know of His Person and the revealed truth we are challenged to some note of obedience of some application of serving our Lord. This results in virtually every book in the Bible having an emphasis that, while agreeing with the whole, places specific attention on a matter of great interest or concern for the immediate concern for those to whom it is sent and then for future notice for folks such as ourselves. (Confused, well maybe it will get better.) The point of this book is simply *God's people should stop making excuses and get on with what He has told them to do!* It was a very important matter in that day and, in principle remains a positive thrust to those who know the Lord today.

B. Some basic data:

1. The Minor Prophets in the Hebrew Canon
2. Zechariah...a prophetic name "God remembers" (?)
3. After Babylon: the historic setting
 - a. governmental: civil
 - b. governmental: religious
4. The Divine instruction: Get to Work! Build the house!
Restore the Levitical order
5. What held back the work? In theory and observation----
 - lethargy
 - uncertainty
 - societal problems
 - circumstances: arbitrary and/or comfortable
 - but mostly: lacking of determination or understanding
and occasionally just plain old laziness
6. The chief persons
 - Zechariah (naturally)
 - Joshua: the high priest
 - King Darius (but not the Darius of Daniel 5)
 - Satan
 - The Divine economy
 - the participants in the visions: generally not named
7. A quick survey of the Book
 - 1-6...the visions and very short explanation
 - 7-9...the persuasive arguments of the Lord
 - 10-14. Promises "kingdom and Messianic"

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Zechariah
Shush Babylon (Ezra)

III. Conclusion: What may we expect from this book?

- A. A careful demonstration of how God ministers to His people!
- B. An emphasis of commitment to the work of God
- C. A realization of the importance of every believer to God's call.
- D. The necessity of not allowing worldly things to dominate us. .

And you may see several other things of interest. Study it well. It is enormously demonstrative to those concerned for the work of God realizing that every believer has a role in this age of "priests".

The relevance is simple: we have been here!

ZECHARIAH: Message #2

- I. Quick review where we have been and where we are going
- II. The eight visions dramatizing the need for getting on with the work!
 chapters 1-6
 - A. Why visions?
 - B. Understanding visions
 1. Be informed about the historic setting and the problems or challenges currently under study; identify persons who may be involved in the visionary complex, determine what actions are implied or are in progress.
 2. Take note of these things:
 - see the broad picture before looking at details
 - watch for correspondence between an action or an object in the vision and in the historic setting
 - and if more help is needed consult the notes on visions in my book..."Your Old Testament Toolbox". It is not a mysterious study but one that may become fanciful rather than practical.
 - C. The visions proper:

1. the horse and rider in the "bottom"	1:7-17
2. the horns and the carpenters (KJV)	1:18-21
3. the measuring line	2:1-5
4. the cleansing of Joshua	3:1-10
5. the lampstand	4:1-14
6. the flying roll	5:1-4
7. the ephah	5:5-11
8. the four chariots	6:1-8

The grouping of these visions is in this order:
 1-5 deal with circumstances
 6-7-work with sin and holiness
 8-looking for the Messianic Kingdom
 - D. The more detailed study of the visions, while not exhaustive, enables us to see more clearly the importance of getting on with the job"
 1. The horseman riding among the myrtle trees "in the bottom"
 1:7-17
 - a. the horse and color: warfare,, and the horses following express military activity among the Jews (the

the new "temple"

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myrtle trees) in the bottom: Babylonia.

- b. The stress of war is over...things are still or quiet in the land
 - c. Responding to the query of Zechariah the angel tells him that God has returned to his people and is displeased with a lack of progress, but he has chosen Jerusalem and His house is to be built there so...get on with the work. The days of captivity are over.
2. The horns and the carpenters: 18-21
The horns represent the powers that have decimated Judah while the "carpenters" are the forces used by God to overthrow those who menaced Jerusalem. The point is that there is no need to be fearful of the Gentile powers. Build the temple...do not worry about the enemies.
3. The measuring line 2:1-5..
Jerusalem will be restored in a more glorious way...it is beyond a measurable size. Jerusalem has a great future.
4. The cleansing of Joshua 3:1-10
 - a. Note the presence of Satan and the condition of Joshua's clothes.
 - b. He is cleansed (4-5) and given a charge (7-8) and given a quick view of the Messianic age. (the Branch) In a short statement Judah has the land, the Divine presence, an ordained priest...What more is needed?
5. The Great Lampstand 4:1-14
 - a. The correspondence is with the tabernacle and the temple. The Spirit of God is present!
 - b. Zerubbabel is charged with the completion of the work and a stiff warning is given to those who do not see the importance of the work.
 - c. A question on the "anointed ones".
6. The flying roll 5:1-4
The roll reveals the two great drawbacks hindering the work of the Lord
7. The Ephah 5:5-11
 - a. The symbolism is enormous...I will ramble a bit on it.
 - b. Let the things of Babylon be sent to Babylon (The thrust is that the Lord's people should reject the sinful things attached to Babylon)

8.. The four chariots 5:1-8...The time for Divine action has come:
Build the Temple!
(The centrality of worship and instruction is basic)

III. Conclusion on the visions

The visions stimulate action The people perish where there is no vision but if there is no subsequent action.....the vision has been given in vain.

ZECHARIAH

Message # 3 Chapters 7-12

The "Industry" Challenges: Get to Work now for today and tomorrow!

I. Introduction

The Judaic remnant is reminded that when it has the majority of things in its favor it is not a time of ease but a time for a determined attempt to honor the call of God. The Lord is the Master and He has brought about the situation and He has given His people a challenge to renew its spiritual status in building His house and implementing His teaching. They have, however, been slow about getting on with it. and this is part of the relevance of this message: the people who have been favored of the Lord should be diligent and active at His direction.

The prophetic visions of chapters 1-6 have demonstrated both God's care and desire for His people. Nothing has been overlooked but the response has been slow...need I say it again.

II. An emergent problem and the resolution: chapters 7-8

- A. The hold of tradition, 7:1-14, a developed "fast" in the pattern of Levitical ideas ---not Levitical commands,
 - 1. The question: Should we? or....
 - 2. The answer...notice the ." fast" discussion in 7:5. The worship and will of God is the key in all aspects of life. The thrust is that one should be active in the will of God, not a servant to "tradition".
- B. The Burdens (I will try to define this more specifically in this context: The term is set as a text divider at this point and it is drawn from the verb meaning to "lift up" It is not so much a weight but more like a sign or a placard announcing an event. It does not increase our labor but does call for attention.) Zechariah 9-11
 - 1. The burden of the Oppressor 9-11
 - a. Enemies without 9:1-8
 - b. Divine Defense: 9:9-10:12
 - c. Enemies within 11:1-17 (poor shepherds, etc)

2. The Burden of the Oppressed: It is a sign that releases from tension and "defeatism" chapter 12...some students continue it to 13:6)
The theme is deliverance...for Jerusalem and for its people. The Providence of God is the key factor and it both protects and motivates./

III. Conclusion:

There is nothing to fear in being obedient to the voice of the Lord. Dependence on Him, however, is not simply passive but very active. Believe and enjoy the blessings and...get on with the Work!

THE LOGICAL DEVELOPMENT OF ZECHARIAH'S EIGHT NIGHT VISIONS - Zech. 1-6

- I. The first five visions are prophecies of Hope and Glory for God's people. They speak of restoration and enlargement of the physical and spiritual aspects. These promises are yet to be fulfilled in their exhaustive sense when Jehovah once again will have mercy on Zion and "choose" Israel.
 1. The first three of these visions are meant to convey the "good and comfortable word" (1:13) which assure Israel that God has not forsaken nor cast off His people Israel.
 - a. THE MAN AMONG THE MYRTLES (1:7-17) - This vision was meant to show by contrast that political peace and rest will soon come to Israel as it had with the surrounding nations (encouragement to build the Temple).
 - b. THE FOUR HORNS AND FOUR CARPENTERS (1:18-21) - Fulfilling the promise to Abraham (Gen. 12:3) this vision showed that those nations who opposed God's people will be destroyed. (No opposition to building)
 - c. THE MEASURING LINE (2:1-13) - Jerusalem will multiply and become a great city. (When the Temple is built)
 2. However there remains the moral problem. It was because of sin that Israel was exiled in the first place. If sin was not dealt with, this situation would inevitably be repeated and God could not dwell among His people. The next two visions present the solution to this moral problem.
 - a. THE HIGH PRIEST (3:1-10) - Joshua, the High Priest, stands before the angel of the Lord to represent the sinful nation as on the Day of Atonement. God promised to remove iniquity in "one day," at Calvary. Sin will be dealt with by God's servant The Branch who is the Messiah, Jesus Christ.
 - b. THE CANDLESTICK AND THE OLIVE TREES (4:1-14) - This vision represents Israel as the light (Candlestick) of God's revelation to the world and the work of the Lord set before them (to build the Temple as a witness to that light) is to be done through the power of God's Spirit (4:6).
- II. God has two methods of dealing with sin. Grace, as seen in chapter three, in which Jesus Christ, The Branch of the Lord, will give his life a ransom for many but for those who resist God's grace, God will deal with severe judgment. This is the subject of the next two visions.
 - * 1. THE FLYING ROLL (5:1-4) - This vision represents the swift judgment and curse that will be upon those who trespass God's law.
 2. THE WOMAN AND THE EPHAH (a unit of measure like a bushel) (5:5-11) - Israel had been contaminated by her captivity in Babylon, the source of idolatry and other foul sins against God. Babylon has become symbolic of all that is evil. Thus the transfer of the ephah and the woman (representing wickedness - 8) represents that Palestine will be purged of her iniquity. (See Revelation 17-18)
- III THE FOUR CHARIOTS (6:1-8) - The final vision is a dramatic display of God's divine vengeance on the gentile world power preparing the way for the Kingdom of the Messiah (the Millennium) which will never be destroyed.
 - * The design of this is to show that a curse will fall upon the people if they continue in sin, and two representative sins are named: theft, or sin against one another; and swearing, or sin against the name of God, - Scroggie

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End-Times Prophecy 8

June 14, 2009

Introduction. God has planned the history of the universe. He is sovereign over all events, assuring that all things will happen according to His Plan (review Isaiah 46:9-11; 48:3. Cf Rom 8:28-30). He chose Abraham and blessed him and made covenants with him regarding his offspring and the land that they would possess. The promises were expanded through King David as to a kingdom to his descendants who would retain the right to be King of the kingdom located in the Holy Land. The nation under the human kings in David's line was corrupted, leading to judgment with the believers being taken to Babylon and saved from slaughter.

While the remnant of Israel was in Babylon, Daniel was given a very important prophecy regarding God's plan for 6 things to be accomplished by Daniel's people (Israel) and the Holy City (Jerusalem) during 70 "weeks" of years (490 years, of 360 days in a year). The exact starting date is known, and 69 consecutive weeks leads up to the arrival and death of the Messiah (Daniel 9:24-26). Today we will look at two things within the "70th week of Daniel, the "great tribulation" (Matt 24:21; Rev 7:14), the "time of Jacob's trouble" (Jer 30:7). The two things are the "Abomination of Desolations" and the 2 witnesses.

1. When is the 70th week? (Daniel 9:26-27)

- a. The city is destroyed and rebuilt – by the people who are ancestors of the prince
- b. The covenant is between the "prince" and the Israelites for "one week"
- c. In the middle of the "week" the sacrifices will stop
- d. The abominations that brings desolation – (cf Matt 24: 14, 15)

2. The "Abomination of Desolations"

- a. Daniel 11:29-35
 - i. Antiochus IV Epiphanes – 175-163 BC (Dan 11:21-25)
 - ii. The Abomination of Desolations in Dan 9:31 was _____
 - iii. The Maccabean revolt resulted in the cleansing of the temple & Haanukkah.
- b. Daniel 12: 7-13
 - i. Time, time and half a time is 3.5 years (half of a week)
 - ii. The regular sacrifice is established, then ended and the Abomination of Desolations is set up – cf 2 Thes 2:3-4, Rev 13:14-15
 - iii. This is the Abomination of Desolation spoken of by our Lord (Matt 24:15-22, 29).
- c. *Then* "the woman with a male child". Rev 12:3-9; 13-17.
 - i. The woman is:
 - ii. The response is:
 - iii. Timing is:

3. The next step - Elijah!

- a. Malachi 4:5-6 (not that same as 3:1, see Matt 11:10; 17:3, 10-13)
- b. Rev 11:1-6; 7-12
 - i. Two witnesses – Moses and Elijah? (cf Matt 17:2-3)
 - ii. Witnesses killed – *then* the abomination of desolation?

The 70 Weeks of Daniel

