



Zechariah 1-3

7367 Zechariah 1-3 CHAPTER 1

Last Sunday night we were studying the prophecies of Haggai, and he was a prophet to the remnant who has returned from the Babylonian captivity, and his prophecy was basically that of encouraging them in the work of the rebuilding of the temple. Getting started again with the work that had been forsaken. Rebuking them for paying attention and giving their energies to their own houses while leaving the house of the Lord lie desolate.

Now at the same time that God raised up Haggai to prophecy, so the Lord raised up Zechariah. And the first prophecy of Zechariah actually took place during the time that Haggai was prophesying. Now we made note of the fact that Haggai began his prophecies in the second year that Darius was the king in Persia. And he began it in the sixth month, the first day of the month. In his last prophecy was the twenty four day of the ninth month. So one month before Haggai's last prophecy is Zechariah's first prophecy. This must have been a time of intense dealings of the Lord with His people. They were discouraged, they were demoralized. The task of the rebuilding of the temple seemed more than what they could really do in their own energies and they were going through hard times. Haggai explained that part of their reason for their hard times was that they had put God second and the work of the Lord second. They had put their own interest first above that of their interest for God and thus they had been allowed by God to experience these hard times.

Now Zechariah in the eight month in the second year, that would about the month of November of Darius, the word of the Lord came unto Zechariah, the son of Berechiah, the son of Iddo the prophet, saying the Lord hath been so displeased with your fathers

Now the nation of Israel was prone to revere their fathers. Of course they had the illustrious leaders, the patriarchs. There was Abraham, the friend of God his son Isaac, and his son Jacob, the fathers. There was Moses, there was Joshua. There were the Gideons and the other men that did follow God and serve God, but for the most part, the people were a rebellious people against God and though they were constantly referring to their fathers, the days of their fathers, yet when Steven was addressing the Sanhedrein, talking to them about their fathers, he showed them how many times their fathers missed the will of God. So here the prophet declares the Lord has been so displeased with your fathers.

Therefore, say thou unto them, and his command to Zechariah to say unto them, thus saith the Lord of hosts, turn unto Me saith the Lord of hosts and I will turn unto you, saith the Lord of hosts.

God has given the invitation. It is your move. God is saying turn unto Me. He has made the invitation. He has made the ovation towards you. If you will turn unto Me the Lord said, I will respond, I will turn unto you.

Don't be as your fathers, unto whom the former prophets have cried saying, thus saith the Lord of hosts, turn ye now from your evil ways and your evil doings. But they did hear nor harken unto Me, saith the Lord.

So the Lord is so displeased with their fathers. Why? Because they did not turn to God, they wouldn't listen to God. God had sent the prophets: Isaiah, Jeremiah, the others, who warned them that the path that they had taken was a path of destruction. That it was going to bring them to an end. It would lead them into captivity. And God had warned them over and over again, but they would not heed the warnings of God and therefore God was displeased with them. So don't be as your fathers who wouldn't listen to the prophets of God, who continued their own ways.

Your fathers, He asked, where are they? And the fact was, they were in captivity, or they were dead. And the prophets, do they live forever? One passes on, but God's message comes through another. But My words and My statutes, which I commanded My servants the prophets, Did they not take hold of your fathers? And they returned and said: Like as the Lord of hosts thought to do unto us, according to our ways and according to our doings, so He hath dealt with us.

So take a look. The very things that the prophets warned that would happen, did happen. Your fathers wouldn't listen. They were warned that if they did not turn to God, they would be taken into captivity. Where are they? they're captives. So God warned them, they did not listen, and so God did exactly what He told them He was going to do.

Now the second prophecy of Zechariah, came in the eleventh month, so it's some three months later, and this would be equivalent to our month of February. The Jewish calendar begins with the month of April. And thus this would be in the month of February, the twentieth day of the eleventh month. Now it is interesting to me that they date these prophecies. Chuck Missler could probably give you some suggestions why they date them. There is probably some significance in the numbers if you search deep enough, but we'll leave that to Chuck.

In the twenty-fourth day of the eleventh month, the month of Shebat, in the second year of Darius, so it's the same year still, came the word of the Lord unto Zechariah, the son of Berechiah, the son of Iddo, the prophet: I saw by night

And so these are sort of night visions. Like a dream and yet not a dream. It is interesting that God did speak and has spoken to man through dreams. And many instances in the Bible we find God speaking to men through dreams. The prophecy of Joel was in the last days God would pour out His spirit upon all flesh. Your sons and daughters would prophecy, your old men would dream dreams, and your young men would see visions. A dream and a vision are quite similar. The dream comes when a person is in a state of sleep, where as a vision comes when a person is in a state of being awake, but suddenly he begins to see a vision. He begins to see these things that are taking place or are going to take place and God has spoken both through visions and through dreams throughout the scriptures. God who at sundry times and in various ways, different times, different ways, spoke to our fathers and some of the ways by which God spoke was by dreams and other times by visions. Now when a dream has spiritual significance, or when a person has a vision, it is actually God giving to them at that time the capacity of seeing into the spirit realm. We live in a physical realm. Three dimensional realm. And we are very locked in our minds to the three dimensional realm in which we live, but there are many other dimensions, and there is that spiritual dimension. It is outside of our physical realm of atoms and molecules, and yet it is a very real dimension. And a vision is the capacity of seeing the spirit realm. Now when you move into the realm of the spirit, you move out of time. And you move into that timeless dimension of eternity. Thus when a person has a vision, because you are moving into the timeless realm, what you are seeing in your vision often can be events that have not yet happened in our time continuum but will happen in the future, but you are able to see it as though it was happening.

As John wrote the book of Revelation, he declares I was in the spirit unto the Day of the Lord. And so the book of Revelation is actually a vision that John had, God allowed him to see into the spirit realm, and seeing into the spirit realm, he was able to see events that have not yet taken place. We haven't yet caught up with what John saw while in this trance or in receiving these visions, of the Day of the Lord, the awesome day of God's judgment, and the glorious day of the Lord when He comes to establish His kingdom upon the earth. But John saw it, and he records it for us. So a person can have a vision and in the vision they can see things that are happening in other places because there is no, actually space obstacles and you can see things happening in different areas through visions, or of course if you have a dream that is inspired by God then it is much the same. It is moving into the spirit realm and beholding things and understanding things that you

could not understand by just the natural senses of man. So Zechariah had a series of about ten of these night dreams or visions. He describes them as, I saw by night.

And behold, there was a man riding upon a red horse.

Now he begins by describing him as the man. And then he speaks of him as my Lord, this one riding on the red horse. And then he refers to him as the angel that talked with me, and he ultimately identifies him as the Angel of the Lord. Now in the Old Testament, the Angel of the Lord is often appearances of the pre-incarnate Jesus Christ. He is often times referred to in the Old Testament as the Angel of the Lord. So He had appeared many times throughout the Old Testament, and known then as the Angel of the Lord. So by night he beheld this man who turns out to be the Angel of the Lord, riding upon a red horse. And he stood among the myrtle trees that wherein the bottom and behind him there were three red horses that were speckled and white. So catch the vision; here's the man standing there under the myrtle trees and there are three other horses that are speckled red and white.

And then I said, Oh my Lord, what are these? And the angel that talked with me said unto me, I will show you what these are. And the man that stood among the myrtle trees answered and said, These are they whom the Lord hath sent to walk to and fro through the earth. And they answered the Angel of the Lord that stood among the myrtle trees here he is identified now as the Angel of the Lord and said, We have walked to and fro through the earth and behold all the earth sitteth still and is at rest.

When Satan in the book of Job, the sons of God were presenting themselves to God. And Satan also presented himself and God said to Satan, "where have you been?" And he said, "I have been walking to and fro throughout the earth, up and down in it." Here are angels who have been going throughout the earth observing. And their report to the angel of the Lord is that

We have walked to and fro throughout the earth and behold, the earth sitteth still and is at rest. Then the Angel of the Lord answered and said, Oh Lord of hosts, how long will you not have mercy on Jerusalem and on the cities of Judah?

So we find the Angel of the Lord now in an intercessory capacity, asking, how long will it be before the Lord has mercy upon Jerusalem and upon the cities of Judah of which God had poured out His indignation for these seventy years.

And the Lord answered the Angel that talked with me with good words and comfortable words. so the angel that communed with me said unto me cry thou saying thus saith the Lord of hosts saying I am jealous for Jerusalem and for Zion with a great jealousy. And I am very sore displeased with the heathen that are at ease. living in comfort and ease. For I was but a little displeased and they helped forward the affliction.

God used them as His instrument of judgment but they actually went beyond what was intended as far as the destruction and the judgment against the people.

Therefore, thus saith the Lord, I am returned to Jerusalem with mercies, My house shall be built in it.

Remember Haggai had been encouraging at this point. They had just again started the work on the temple. But now the affirmation.

My house will be built in Jerusalem saith the Lord of hosts. And a line shall be stretched fourth

upon Jerusalem. Cry yet saying, thus saith the Lord of hosts, My cities through prosperity shall yet be spread abroad. The Lord shall yet comfort Zion and shall yet choose Jerusalem.

There is a future for Jerusalem. There is a purpose of God yet to be accomplished there. Now it has not yet been fully accomplished. It will be accomplished in the kingdom age when Jesus comes and establishes God's kingdom upon the earth. His soul will be on Mount Zion. And Jerusalem will be the capital of the earth during the reign of the Lord. He will yet choose Jerusalem and He will comfort Zion.

Then I lifted up my eyes and I saw behold there were four horses. And I said to the angel that talked with me, What are these? And he answered me, These are the horns.

Horns are always used as symbols of power in the Bible. So these are the powers which have scattered Judah, Israel, and Jerusalem. They probably coincide with the four beasts of the book of Daniel. The Babylonian Kingdom, the Medo-Persian Kingdom, the Grecian Kingdom, and finally the Roman kingdom, through which the nation of Israel was conquered and scattered. There is of course the possibility that one of these horns was As Syria because they are the ones that captured the northern kingdom. Greece did not do much as far as scattering Israel. They did a lot of damage during the time of the Grecian empire as far as just the Wars between the Ptolomies and the Salucids, empires of Syria and Egypt, and they were constantly meeting in battle on Israel's territory. But it could be that the Assyria is one of the powers of Syria and Babylonian, and then the Persian or the it could be the Grecian and Rome. of course under Rome they were finally scattered and have only recently returned to the land. So these are the powers that scattered Judah, Israel, and Jerusalem.

And the Lord showed me four carpenters or carvers, or smiths, then I said what come these to do? And He spake saying these are the powers that have scattered Judah so that no man could lift up his head. But these are come to fray them to cast out the powers of the gentiles, which lifted up their horn or their power over the land of Judah to scatter it. So these are the ones that are coming to rebuild.

CHAPTER 2

So I lifted my eyes again and I looked and behold there was a man which a measuring line in his hand. He had a ruler. And I said, Where do you? Now Zechariah's own questions. He sees these and then he' not embarrassed to ask about, "Where are you going fellow?" And he said unto me, to measure Jerusalem to see what is the breadth thereof and what is the length thereof. And behold the angel that talked with me went forth and another angel went out to meet him. And said unto him, Run and speak to this young man, referring to Zechariah, a young man, saying Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein.

Saying Jerusalem is going to be expanded. Limits of the city of Jerusalem are going to be expanded. It is interesting to go over today and visit the Holy Land. And to see how far the city limits of Jerusalem extended today. The old walled city of Jerusalem is just a small infinitesimal part. It's just a little mile, square, walled in area but from that an in every direction, Jerusalem has spread out much like Los Angeles city limits. It's just really spread out far, far beyond the walls. So the Lord declares that it will be inhabited as towns without walls for the multitude of men and cattle therein. And there are close to a half a million people in Jerusalem now.

For I saith the Lord will be unto her, a wall of fire round about and will be the glory in the midst of her. So God's declaration and promise. They don't need walls, I will be as a wall of fire about them. And will be glory in the midst of them. this of course is when the Lord comes again. And when He begins to accomplish His purposes once more with Israel. Then I love this:

Ho, ho. Come forth and flee from the land of the north.

Now this is something that has happened in the last three years. Hundreds of thousands of Jews were being held more or less as hostages in the Soviet Union. But one of the fascinating things with the breakup of the Soviet Union has been the allowing of the Jews to leave the Soviet Union. And hundreds of thousands of them have left the Soviet Union and have returned to Israel and so this particular prophecy of Zechariah has been fulfilled in the last three years. That's just how current the word of God is.

Flee from the land of the north saith the LORD, for I have spread you abroad as the four winds of the heaven saith the LORD.

The Jews have been spread abroad through the world through every part of the world. There are pockets of Jews practically everywhere throughout the world. Here in the United States, many Jews are living. In South America, Central America, China, Japan. Now here he speaks about having spread them abroad as the four winds of the heaven. When He returns to the earth, the Jews will be gathered from the four winds of heaven where they have been scattered and will be brought back into the land. Turn to Matthew's gospel Chapter 24 and read the prophecy there of Jesus concerning the event when He returns after the great tribulation in power and great glory verse 30, they will see the Son of man coming in clouds of heaven with power and great glory. And He shall send His angels with a great sound of a trumpet and they shall gather together his elect from the four winds from one end of heaven to another. So Zechariah, the Lord speaks to him about their being scattered to the four winds. Jesus makes reference to His return how they will be gathered together from the four winds. In Isaiah Chapter 11 verse 12 he also makes reference to this.

And He shall set up an banner for the nations and shall assemble the outcast of Israel and gather together the dispersed of Judah from the four corners of the earth.

I make mention of that because those who advocate a post-tribulation rapture, usually use this passage of scripture as one of their proof texts. And they would make elect here the church. So when Jesus then come again with power and glory, then He will gather together his elect or as they interpret the elect to be the church from the four corners of the earth. But from the four winds, from one end of heaven to the other. But that's a reference to the Jews and it is a reference to the prophecy of Zechariah and the prophecy of Isaiah. It is not, the elect here are not the church but the Jews who will be gathered together again in the land fully when Jesus returns. There was to be a gathering of the Jews in unbelief which we have seen. But when Jesus returns, there will be a gathering again and this not in unbelief, but in receiving of Jesus and Zechariah will talk about this more fully as we continue in his prophecy. So the Lord calls him to come forth from the land of the north and from the four winds of the heaven.

Deliver thyself oh Zion that dwellest with the daughter of Babylon. For thus saith the Lord of hosts. after the glory hath He sent me unto the nations which spoiled you. For he that toucheth you toucheth the apple of His eye.

Now whether, and it really doesn't make much difference what your personal opinion may be concerning the Jewish people. If you touch them, you are touching the apple of His eye, or the pupil of His eye. God has declared to Abraham that He would bless those that blessed him and He would curse those that cursed him. There should not be within the church especially, any kind of anti-Semitism. And yet unfortunately historically, the church has led in much of the persecution of the Jews. And this indeed is tragic. And it has caused great difficulty in winning the Jews to Jesus Christ. The guide that we have used for several years in Israel is about as hard a person to the gospel of Jesus Christ, as anybody I have ever

known. He has had the best personal evangelist in the world witnessing to him. And he can put them off. but he opened up to us and was sharing with us, that his first memory of Christians, was when he was a small boy going to school. And he said every afternoon he would run home from school as fast as he could run. He said for the boys would through rocks at him and they would call him a Christ killer. He said, "I didn't even know who Jesus was", but he said "they would through rocks at me and I would have to run home from school everyday with rocks being thrown at me being called a Christ killer." Well how can you tell such a person that Jesus loves them and that He died for them? That Jesus taught us love, when these supposed representatives of Jesus are guilty of hatred and persecution. And so the Lord here declares His being for them and He is going to deal with those nations that have touched them.

When Jesus comes again in Matthew 25, He's gonna gather together the nations of the world for judgment. And as He consigns them to judgment, the basis of the judgment will be their treatment of the Jews. Inasmuch as you have done it unto the least of these My brethren, you have done it unto Me. And He identifies Himself with them as His brethren. So here is Zechariah speaking of God's day of judgment coming against the nations for the way they treated His people who though reprobate, though rebellious, yet God reserves the right to deal with them and He doesn't want you touching them. It's much like a parent with a child. If your child has done something wrong you may be upset with your child and you may be planning to punish your child for what they have done. But don't let the neighbors step in and punish your child. You don't want him spanking your child. He is then got problems with you. Because you will discipline your child yourself and you don't want someone else stepping in and administering some kind of punishment to your child. So God will deal with Israel. He doesn't want the other nations to mistreat them. They are still the apple of His eye, though they have rebelled against Him.

For behold said, I will shake my hand upon them I'll do it. I'll shake them. And they shall be a spoil to their servants and ye shall know that the Lord of hosts sent me.

Now in reference to the coming again of Jesus Christ. The Lord coming to dwell in the midst of His people. John in his gospel declares,

In the beginning was the Word, the Word was with God and the Word was God. The same was in the beginning with God, and all things were made by Him and without Him was not anything made that was made. And in it was light and the light was the life of men.

And then He went on to say, and the Word was made flesh and He dwelt among us. And we beheld His glory as the only begotten of the Father, full of grace and truth. But John records that He came to His own, but His own received Him not.

He came into the world, the world was made by Him, but the world knew Him not. He came to His own, His own received Him not, but as many as did receive Him, to them He gave the power to become the sons of God. Even to those who believed upon His name.

So the Word became flesh and dwelt among us. God tabernacled among men for some thirty years, but the world didn't know Him and His own didn't receive Him. But He's coming again to dwell in the midst of the people, then they will receive Him and the world will know Him. So this particular prophecy is of the second coming of Jesus. Zechariah will speak further of the first coming of His rejection, of His being pierced, but this is His second coming

Sing and rejoice oh daughter of Zion, for lo I come and I will dwell in the midst of thee saith the Lord.

I'm coming. I will dwell in the midst of you. And Zechariah tells us that in that day, He will set His foot upon the Mount of Olives. Jesus will come with His saints. And the kingdom of God shall be established here on this earth. Verse 11

Many nations shall be joined then to the Lord.

He will rule over the world. Psalm 2 ask of Me and I will give you the heathen for thine inheritance and the uttermost parts of the earth for thy possession.

So many nations shall be joined to the Lord in that day and shall be My people and I will dwell in the midst of thee and thou shalt know that the Lord of hosts hath sent Me unto thee.

They'll know Him. They'll know that the Lord of hosts has sent Him. And they will be His people.

And the Lord shall inherit Judah, that is the southern part of Israel for His portion. So Palestinians aren't gonna have it for long. He'll inherit Judah His portion in the Holy Land and shall choose Jerusalem again.

Be silent, oh all flesh before the Lord for He is raised up out of His holy habitation.

It seems that God had been silent for a long time. He's allowed men to rebel and to go their own way. And man has brought us to the brink of destruction and despair. But the Lord will soon rise up, and when He does to accomplish His purposes than men are commanded to be silent. All flesh before the Lord. For He has raised up out of His holy habitation to again intervene directly in the affairs of man.

CHAPTER 3

In a further vision, the Lord showed me Joshua, the high priest.

We met Joshua back in the book of Ezra, and we met him again in the prophecies of Haggai. The high priest at this time. Standing before the Angel of the Lord. And Satan standing at his right hand to resist him. Here we have these spirit forces, these spirit powers. We wrestle not against flesh and blood but against principalities and powers and the spirit entities in high places. And so here is

The high priest of God standing before the Angel of the Lord, but beside him is standing Satan to resist him. And the Lord said unto Satan, the Lord rebuke thee oh Satan. Even the Lord that hath chosen Jerusalem, rebuke thee.

I have a little problem, no, I have a big problem with those people today who get into to prolonged conversations with demons and who are trying to command the demons and to say "I rebuke you Satan" or "I rebuke you devil" or "I rebuke you legion" or whatever. Jude tells us concerning the false teachers, that they speak evil of dignitaries. And there are those who rail against men that God is using. There are those who speak against Billy Graham. And yet what a servant of God and how mightily God has used him. And as Jude speaks of the false prophets and teachers that speak evil of the men that God is using, the dignitaries, he said but even Michael, the archangel, when he was disputing with Satan over the body of Moses, didn't dare to bring a railing accusation against Satan. Now surely you'd think that you'd be free in making some railing accusation against Satan. But Michael the archangel didn't dare to bring a railing accusation but said unto him "The Lord rebuke you." There was a book written on dealing with the devil. Personally, I don't want to have any dealings with the devil. I always want to keep a distance from him. And to me, the safe distance from the devil, is having the Lord between him and me. And thus rather than dealing directly and saying, "I

rebuke you Satan," I would say, "the Lord rebuke the works of Satan, the works of darkness. Lord you do it." If I said I rebuke you Satan, he would probably say, "who are you? Jesus I know. Who are you?"