

## **Studies on Zechariah**

Van Parunak

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Zech. 1:1-7  
3 January 1984  
H. Van Dyke Parunak

## INTRODUCTION

We have seen how

- \* The work on the temple in Jerusalem stopped under opposition both
  - internal and
  - external.
- \* Haggai prophesied, and the people resumed work.
- \* Haggai carried through with messages of encouragement even after they signed their pledge cards.

Ezra 5:1-2 indicates that another prophet was also involved in putting the people back on track--Zechariah. We have none of his messages from before the work resumed. But the book which bears his name has three messages dated after the work recommenced. We will spend a few months on this book:

- \* Shows us something of the problems faced by the restoration community, even after the temple work began again;
- \* Lots of messianic prophecies, quoted > 50 times in the NT;
- \* Some far eschatology, which some people have asked for.

## I. BACKGROUND 1:1

## A. DATE:

1. 1:1 8th month, 2nd year. Cf. Hag. 1:15, people responded two months before this.
2. 1:7, 24 xi 2Darius.
3. 7:1, 4 ix 4Darius.

## B. AUTHORSHIP: Grandson of Iddo, who was a prophet.

1. Neh. 12:4,16 They came up with Zerubbabel, and were priests.
2. Iddo's work quoted by Ezra in 2 Chr. 12:15; 13:22.

## C. SUBJECT: distinguish from Haggai.

1. Restoration of city (not just temple). Note 2:1-5; 8:1-8.
2. Defeat of pagan enemies. Note 1:4-21; 14:16-19.
3. Leaders, current and future. Note Joshua (3), Zerubbabel (4), Messiah (9:9; 11:12-13; 12:10; 13:7).

## II. INAUGERAL ADDRESS 1:2-6

## A. THEME, 1:2: Sin.

1. Here: "The Lord was angry with your fathers." No sweet opening words. He gets right to the point. "Look at the ruins around you. Remember the bondage from which you have so recently returned. This all ought to show you the reality of sin, and the folly of angering God."

2. For us: Fear of God. Look at the devastation wrought by sin all around us, and recall from Rom. 1 that this perversion is itself the first wave of the wrath of God poured out against sinners. If we take the wrath of God seriously, we will be less likely to shrug off his commands.

B. COMMAND, 1:3-4: Turn.

1. Surprise that this is still needed here. The people have just recently been stirred up to resume work on the temple. But consider Mal. 3:7ff, some years later. The correction of one fault does not mean that they are truly converted, turned around. The Spirit shows Zechariah that in spite of their good response, there is still a problem. We need to beware lest, in obeying one detail of the Scriptures, we start to think that everything else is OK.
2. Two kinds of turning needed, v. 4: Cf. Ps. 145:17.
  - a. From ways--general course of life.
  - b. From doings--specific irresponsible actions.Must go together. If we turn from doings without changing ways, we are no better than those who responded to Haggai. If we turn from ways, it must show in our doings. This is really Faith vs. Works--the book of James in the NT. Faith without works is dead, and works without faith is counterfeit.

## C. MOTIVE, 1:5-6: Power of God's Word.

1. Where are your fathers? You have seen the result of their sin. It does not pay to disobey God.
2. Where are the prophets? If they were so great, why are they gone too? Recall that Ezekiel went into captivity with the sinners, and though Jeremiah did not, he was an exile from the land of promise. The fulfillment of the prophecies was NOT due to the greatness of the prophets.
3. v. 6: It is God's WORD that has this effect. The prophet is only the delivery system.
  - a. "take hold" Like avenger of blood, Deut. 19:6, or enemy with sword, 1 Chr. 21:12. Heb. 4:12, "living and powerful."
  - b. The fathers acknowledged this. Cf. Lam. 1:12-22. Phil. 2:9-11, every knee will bow and every tongue confess.

CONCLUSION Zechariah's message to us is pointed, but relevant. We, like the Jewish reformers, have made some right decisions. We have heard God speaking on some issues, and have obeyed him. Let us not grow content with our spiritual "triumphs." We still wear Adam's body, and we are still prone to sin, until that body is redeemed. We need to examine ourselves daily, to be sure that both our ways and our doings are aligned with those of our perfect Lord.

Zech. 1:7-11; 6:1-8  
22 January 1984  
H. Van Dyke Parunak

## INTRODUCTION

Does it ever bother you that good guys often get the short end of the stick? It bothered the psalmist in Israel. [Read Ps. 73:1-15.] It must have bothered the Jewish reformers, too. They had left the comfort and culture of Mesopotamia to come out to the sticks. Just think of it--not a decent symphony orchestra for 500 miles! All around them were pagans who called themselves believers, mingling snippets of Yahwism with raw idolatry. Those pagans lived in comfort and security while the reformers suffered, often under their persecution.

The psalmist found an answer to his question: [73:16-20,27]. Today, we will see a similar answer to problems of the reformers. On the way, we will also pick up some technical insights about

- the structure of Zech's visions and
- the angel of the Lord who speaks with him.

[Read 1:7-11; 6:1-8]

## I. THE STRUCTURE OF ZECHARIAH'S NIGHT VISIONS

## A. Macro Structure

The next date after 1:7 is 7:1. In between, a series of highly symbolic visions, mostly following the same pattern.

## B. Micro Structure

Feature	1:7-11	:18-21	2:1-5	4:1-14	5:1-4	:5-8	:9-11	6:1-8
Angel directs				1,2		5,6		
Turn					1			1
Lift up eyes		18	1		1		9	1
see/look	8	18	1	2	1		9	1
behold	8	18	1	2	1	7	9	1
angel that								
talked w/me	9	19	3	1,4,5		5	10	4
asks question	9	19,21	2	4,11f		6	10	4
answer/explan.	9f	19,21	2	5f,13f	2	6	11	5f

We will later see patterns among these, and also among portions (1:12-17; 2:6-12; 3:1-10; 6:9-15) that are not among these.

## II. THE "ANGEL OF THE LORD" IN THE OT

Who is this "angel that talked with me"?

## A. Evidence from chap. 1

1. Standing among the myrtle trees:
  - a. "man", vv.8,10.
  - b. "angel of the Lord," v. 11.
2. Conversing with Zechariah:
  - a. "angel," v.9.
  - b. "man," v.10 (answers question of v.9)
3. Conversing with other riders

a. "angel of the Lord" v.11.

b. Note that the "man" seems to be distinct from them in 8 and 10.

Suggest that the "man," the "angel," and the "angel of the Lord" are one and the same.

B. Other passages.

1. chapter 3

a. v.1, cast of characters = Joshua, Satan, and angel of Lord.

b. v.2, LORD speaks

c. v.6,7 angel of Lord speaks for the Lord, as though the Lord were not there. ==> suggests that angel of Lord is the Lord.

2. Gen. 16:7-14

The "angel of the Lord" speaks with Hagar; v. 13 says it is the Lord.

3. Gen. 22:11,12

"Angel of the Lord" says that Abraham has not withheld Isaac "from me," i.e. from Yahweh.

4. Exod. 3:1-6

"Angel of Lord" appears to Moses "in a flame of fire out of the midst of a bush" (2); in v. 4, "God called to him out of the midst of the bush."

5. Judges 13

The "angel of the Lord" appears to Manoah and his wife, announcing the coming birth of Samson. In v.22, Manoah says, "we have seen God." (N.b. v.21, "an" is spurious. The phrase is always definite.)



The "angel of the Lord" is thus frequently identified with the Lord himself. In general, compare:

-Micah 5:2, "whose goings forth have been from of old".

-John 1:18, the work of the Son--to manifest the Father.

So Zechariah receives his revelation from one no less than the Lord Jesus himself, in pre-incarnate form.

### III. THE FOUR HORSEMEN OF ZECHARIAH

#### A. Note similarities between the two visions:

-Both in a valley. Some think the Kidron between the temple mount and the Mount of Olives. Zech. may have been out surveying the recently resumed work when he had the visions.

-Similar colors of horses, including red, white, and speckled.

-1:10-11; 6:7 "walk to and fro through the earth." Cf. Satan in Job 1; Abram surveying the land in Gen. 18:17; surveyors in Josh. 18:4. This seems to be an intelligence team sent out by the Lord. Cf. 4:10, the eyes of the Lord running to and fro through the whole earth--his omniscience.

Major difference: horses in ch. 6 draw chariots. 6:8, "quieted my spirit," is a pun:

1. give me peace;
2. lay or put down my spirit, as the passenger in the chariots.

B. The Initial Report

All the earth is at rest.

C. God's reaction.

-1:14,15, angry with the nations that are at rest after abusing Israel more than the Lord intended.

-2:8-9, he will judge them.

D. The second horse vision.

1. Compare Rev. 6:1-8. Zech's horses reappear, as the agents of judgment. Note same colors.

2. Consider pun in 6:8. How do the chariots give God peace from the disturbance of 1:14f? By dropping off their terrible passenger, the spirit of the Lord bringing judgment. This is not usually thought of as a ministry of the HS, but cf.

-Isa. 4:4;

-Isa. 30:28, "breath" = "spirit"

-Jb. 4:9, "breath of his nostrils" = "spirit of his anger"

E. Summary

The horses, as the fastest means of transportation known at the time, indicate God's interest in far-reaching areas.

-As messengers, they report to him the selfish ease of the nations who have abused Israel.

-They then convey his spirit to bring judgment to these nations, thus righting the accounts.

-Note similarity with Ps. 73! God will repay the wicked in his time. Cf. Rom. 12:19; 2 Thes. 1:6-10.

CONCLUSION

The horsemen convey two messages to us:

1. A historical prophecy. The nations that have abused Israel will suffer. Gen. 12, "I will curse him who curses you."
2. A spiritual encouragement to the believer. We can turn the other cheek, because our avenger knows all the injustices we suffer, and will even the score for us in his time.

Sing Ps. 2.

ZECHARIAH 1:12-2:13  
7 February 1984  
H. Van Dyke Parunak

INTRODUCTION

Last week:

\*God's equine spies report the nations at rest.

\*God is unhappy with this news,

\*And sends the horses back, this time with chariots, to punish the heathen.

This week we learn more about God's dealings with the heathen, and also begin to see what he will do with Israel.

[READ TEXT]

I. STRUCTURE OF THE WHOLE SECTION

A. TWO VISIONS

1:18-21; 2:1-5 follow the pattern of the "visions" we outlined last week (8 in all)

1. The horns and artificers, 1:18-21

a. Horns-- symbolic throughout scripture of power in conflict, cf. Deut. 33:17.

b. Artificers-- Lit. "engravers." Probably here an echo of Ezek. 21:31 [Heb. v. 36], where the nations that abused Israel are called "skillful to destroy", lit. "artificers of destruction." Now they receive tit for tat.

## 2. The measuring line, 2:1-5

Jerusalem will expand. Two reasons:

- a. 2:4, she will need the space;
- b. 2:5, she won't need the protection of a fortress.

## B. TWO ORACLES

- 1. 1:12-17. A report of a conversation between the Lord and the Angel of the Lord, about
  - a. the disturbing peace of the heathen, and
  - b. the Lord's mercy on Jerusalem.
- 2. 2:6-13. Someone sent forth by the Lord to
  - a. subdue the nations, and
  - b. dwell among God's people.

NOTE, not in sermon: the section has lovely complex structure. Refs. here in Hebrew chapter 2--for English, subtract 4.

A	10-11	Flee the land of captivity.
a	12-13	"Lord sent me" to subdue
b	14-15	"Lord sent me" to bless
B	16	Judah/Jerusalem/holy land

\* Case distinctions form chiasm:

- A,B are PLACES--where Israelites should and should not be.
- a,b concern the PERSON the Lord has "sent".

\* A vs. B concerns the objects of this activity:

- A and a concern the heathen and their land;
- B and b concern Israel and her land.

- C. TWO THEMES-- Separated in the visions, blended together in the oracles.

1:12-17	<--	1:18-21 Horns&Art. God & Heathen	-->	2:6-13
		<--	-->	
		2:1-5 Measuring Line God & Israel		

[NOTE how tightly Isa. 14 is tied in with this whole section, and especially 14:1,2 with the oracles.]

## II. GOD AND THE HEATHEN

### A. WHAT THE HEATHEN DID

-They were God's rod in chastising Israel.

-But they went too far.

Compare 1:15; Isa. 10:5-15. The latter especially shows their wrong motive. God causes the wrath of man to praise him, but that does not excuse the wrath.

### B. WHAT GOD DOES

1. Conquers them. First vision: "terrify them," "cast them out." Deals with them as they dealt with Israel. Note 2:8-9, seeking glory in battle; subjugating them as slaves.

2. Joins them to his people. 2:11 shows this.

3. God's motive here:

-Faithfulness to Abrahamic covenant in Gen. 12, cursing those who curse Israel.

-That covenant in turn based on his love for them, 2:8.

### III. GOD AND ISRAEL

#### A. WHAT GOD DOES

1. His motives. Note the balance here between attributes of God that are sometimes thought to be in conflict with one another.

a. "Mercy," 1:12,16. This is not covenant faithfulness, but pity, compassion for their miserable condition. The longing of God's heart after his own.

b. "Choose," 1:17; 2:12. Here is his elective purpose. He remains in complete control. Not a weak father swayed by the cooings of his child.

2. His actions

a. Prosperity. 1:16; 2:<sup>4</sup>~~8~~. The city will grow.

b. Protection. 2:5a, and compare his actions towards the heathen.

c. Fellowship. <sup>Presence</sup> 2:5b; 1:16 (God's house); 2:10-11 (dwelling in their midst).

-In the wilderness wanderings, Israel's new king took up his glorious residence in the tabernacle.

-Ezekiel records the departure of the glory of the Lord from the temple at the time of the Babylonian captivity.

-Ezekiel in chapters 40-48 sees the glory return, and this is the privilege promised here.

## B. WHAT ISRAEL DOES

1. Return. Recall that by no means all of them had obeyed this duty. Very many remained in Mesopotamia. Esther is an example of these--protected by God, but no mention of him in the book.
  - a. From. 2:6,7. Like Lot from Sodom. Get out before judgment strikes.
  - b. To. 2:12, note geographic emphasis. Not just "Judah," which could refer to the people of the tribe, and not "Israel," which has the same problem, but "Jerusalem," the city, in "the holy land" (only ref. in the Bible).
2. Worship.
  - a. 2:10, "sing and rejoice."
  - b. 2:13, "be silent."

## IV. MESSIANIC HINTS

- A. THE SENDER AND THE SENT. 2:8, 9, 11 Lord says, "He [Lord] sent me." How can Yahweh be both sender and sent? We will see many more instances of this confusion of persons--cf. 12:10. Anticipates the deity of the Lord Jesus.
- B. FROM HIS HOLY HABITATION. 2:13. Usually the Lord speaks, answers, from his holy habitation. Here he actually leaves it for his people. A pointer to the incarnation.

## CONCLUSION

Eschatological

Relation of Israel and nations in the last time.



Lord Jesus conquering his adversaries and dwelling among his people, cf. Rev. 19,20.

Theological

God's motives--BOTH compassion AND election.

Practical

Separation--we must leave the worldly ways as Israel had to leave Mesopotamia.

Worship--give God his due.

ZECHARIAH 3  
17 February 1984  
H. Van Dyke Parunak

INTRODUCTION

Haggai and Zechariah encouraged the Jewish reformers in their work of restoration. Compare them:

HAGGAI	ZECHARIAH
Temple	Temple and City
Zerubbabel	Zerubbabel and Joshua
Near future	Far future; Messiah.

We have often heard Joshua's name mentioned, but up to now we have known little about him. In Zech. 3 we have a surprising picture of his standing before God--a picture much like our own.

We will learn how God

- DEFENDS him from Satan;
- DELIVERS him from his own sin;
- DIRECTS him in his life and ministry, and
- DESCRIBES to him the coming Messiah.

[READ TEXT]

I. THE LORD DEFENDS JOSHUA FROM SATAN, 1-2.

When we think of spiritual problems, we often think of the enemy without, Satan. Here we see how the Lord defends us against him.

- A. THE HEAVENLY COURT. Note references not only to Joshua, the Lord, and Satan, but also to "them that stand by," 4, 5, 7 (end). Compare

-1 Kings 22:19-23;

-Ps. 82;

-Rev. 4; 24 elders.

This is "court" in the royal sense, not just a legal court. But the king's court is also a legal court, since he judges his people, and the text shows us the prosecuting attorney.

- B. THE PROSECUTING ATTORNEY. Satan, the devil. The OT views him as a necessary fixture in the court--the one responsible for pointing out traitors against heaven's rule.

1. His names:

-"hasatan," "the accuser." 3:1b is literally "the accuser standing at his right hand to accuse him."

-"devil" < Gk. "diabolos," slanderer. Cf. 1 Tim. 3:11, "not devils."

2. His actions:

-Job 1,2, accusing Job before God.

-Rev. 12:7-11, he accuses the brethren day and night before God.

-Here: accusing Joshua, pointing out his sin, thus rendering his priesthood ineffectual.

- C. THE DEFENSE RESTS. What are the grounds on which the Lord rejects his accusation?

1. Here: his elective purpose.

- "The Lord who has chosen Jerusalem." This is one of my chosen ones. "But he is filthy," Satan replies.

- "Is not this a brand plucked from the fire?" I know he is filthy, the Lord answers. That's because of his past, from which I have saved him.

2. In the NT, expanded to include the blood of Christ.

Rev. 12, "the blood of the Lamb." This is not missing here, but implicit in the covenant promises by which Jerusalem is chosen. From the very beginning, God has promised a deliverer for his people.

II. THE LORD DELIVERS JOSHUA FROM HIS SIN, 3-5.

The Lord defends us from the enemy without. But how about the enemy within, our own sin? NB During the millennium, though Satan is locked up and cannot influence people, they still long to rebel, and when he is released, he finds a great multitude ready to follow him.

A. THE PROBLEM, 3. "Filthy garments." "Filthy" is specific here--reference to sewage. [Compare Isa. 64:6, menstruous cloths.] The imagery is too vivid for modern propriety--but not too vivid to reflect how serious sin and disobedience is in the eyes of a holy God. Do we recoil at this kind of language? That's how God recoils from our sin. Would we shun a person on the street, whose clothes reeked of his own excrement? That is how

we appear to God, in our own puny attempts at righteousness.

- B. THE SOLUTION. The filthy garments are replaced with "change of raiment." Only used elsewhere for elegant gowns of women of Jerusalem, Isa. 3:22. Compare the clothing metaphor in Col. 3:8, 9 (put off), 10, 12 (put on). Paul may have Zech. 3 in mind in Phil. 3:8,9--note reference to "dung."
- C. DON'T STOP AT SALVATION,5. Zech. realizes that Joshua's justification is not just for his personal gain, but to make him a fit priest for the people. He asks the Lord to equip him for this ministry, symbolized in the priestly mitre. So we are not saved for ourselves. With our new life we have spiritual gifts, to use for the benefit of the entire body of Christ.

### III. THE LORD DIRECTS JOSHUA IN HIS MINISTRY, 6-7

Our salvation is not just eternal fire insurance.

- A. CONDITION, 7a. Obey God. Live according to his standards ("my ways"), to accomplish his tasks ("my charge").
- B. Two-Fold PROMISE, 7b.
  - 1. Continued ruling responsibility as priest. Disobedience can make us useless to God. Note how Noah goes on the shelf after his drunkenness, or how David's life becomes one of defeat after his sin with Bathsheba.

2. Heavenly promise. Joshua will gain a place in the presence of the heavenly council. Works salvation? The works are the EVIDENCE of his regeneration, which is itself the real cause.

#### IV. THE LORD DESCRIBES THE COMING MESSIAH, 8-10

##### A. THE SIGN, 8a.

- "Thy fellows" are the other priests.
- "wonder" as in "signs and wonders"--a kind of sign. "Men wondered at" = men with special significance. What do they signify? The Messiah, who will replace the whole group of them. The Melchizedekian priest, replacing the entire Levitical system. Remember,
  - The OT priests correspond to the Lord Jesus;
  - Israel as "a kingdom of priests and a holy nation" (Exod. 19:6) corresponds to us as "a royal priesthood, a holy nation" (1 Pet. 2:9).

##### B. THE MESSIAH, 8b-9a. Two images of the coming redeemer:

###### 1. The Branch.

- From Jer. 23:5; 33:15. The one who judges the people righteously (cf. the role of the priest in judgment, 3:7 "judge my house").
- Originally Isa. 11, David's descendent.
- Emphasizes his ROYAL work.

###### 2. The Stone.

- Associated with Joshua in his priestly work;
- Engraved: cf. Exod. 28:9,11,24,,36. Either the epaulettes, the stones of the breastplate, or the

crown.

-But this stone is different: engraved by the Lord; watched over by his seven eyes (cf. 4:10). Here is the promised messiah in his priestly ministry.

C. HIS TWO-FOLD WORK, 9b-10.

1. 9b: Forgiveness of sin. Must start with this, or we miss the point.
2. 10: blessedness of his people. "vine and fig tree" is OT equivalent of "a chicken in every pot and two cars in every garage." 1 Kings 4:25; Isa. 36:16; Mic. 4:4.

CONCLUSION

1. REJOICE that our adversary has met his match. Just as the Lord denounced Satan here, so our Savior is able to save us to the uttermost, seeing he ever lives to make intercession for us, Heb. 7:25.

2. RECOGNIZE the sinfulness of our past, and the responsibility for ministry that lies before us.

3. RESOLVE to serve God faithfully, not taking our salvation for granted.

4. REFLECT Jesus Christ in our daily life. Just as Joshua was a wonder, looking forward to Jesus Christ, so we should be images of him afterwards.

*Jesus, Thy Blood: Return*

ZECHARIAH 4  
25 February 1984  
H. Van Dyke Parunak

INTRODUCTION

Last week, in Zech. 3, we saw a description of JUSTIFICATION that is amazingly close to the NT teaching.

This week, in Zech. 4, we have a corresponding picture of SANCTIFICATION. Like the other, it is very close to the NT teaching.

Cf. Gal. 3:2,3. There are two ways to live the Christian life:

-in the strength and wisdom of the flesh,

-in the power and direction of the Holy Spirit.

These give rise to the two kinds of Christian acc. to to 1 Cor. 3,

-the carnal man and

-the Spiritual man.

In this chapter, the Lord encourages Zerubbabel to rely on God's Holy Spirit in his work of rebuilding the temple. We will examine the vision, and in particular two details which catch Zechariah's eye and invite the angel's interpretation.

[READ TEXT]

I. THE LAMPSTAND, 4:2,3,12



- A. Standard furniture in both temple and tabernacle. Not "candlestick" in our sense, but a stand on which seven oil lamps were supported.
- B. Distinguishing features:
  - Bowl on top;
  - Seven pipes to each lamp from the bowl, thus 49 in all;
  - Two olive trees, one on each side,
  - and from each a funnel to feed the oil into the bowl.

This unusual construction invites two questions from Zechariah. Each brings a spiritual lesson with its answer.

## II. THE NEED FOR THE SPIRIT 4:4-10

- A. THE QUESTION, 4:4. Zech. is a priest, and would be well acquainted with the lampstand. The other apparatus, though, perplexes him.

- B. EXPLANATION, 4:6.

1. The image: The lampstand in the tabernacle and temple required diligence on the part of the priests and people alike to provide it with oil and trim it each day. Exod. 27:20-21; 30:7-8.

This one, though, cared for itself. No need to replenish the oil.

2. The oracle: The work of restoring the temple will succeed

-not by skill or strength (words used in 1 Chr. 26:8 to describe the temple porters)

-but by God's Spirit, supplying their need auto-

matically.

C. APPLICATION, 7-10. Recognition of this guards against three errors:

1. PRIDE, 7.

-The mountain: Zerubbabel will overcome great obstacles in completing this work.

-The shout: When the final stone is laid in place, all will acknowledge that this is the work of grace, God's unmerited favor. Zerubbabel seeks no credit for it, for the work has been done by God's Spirit through him.

2. UNCERTAINTY, 9. The work WILL be finished, and that by Zerubbabel.

3. DISCOURAGEMENT, 10.

-Recall the weeping when the PEOPLE looked on the puny, insignificant hovel they were building for God's house, Ezra 3:12. That discouragement was in large measure responsible for the interruption in building.

-Here we learn that GOD is looking on the work of Zerubbabel. We are discouraged only because we desire the praise of men more than that of God. God knows what we are doing. By his Spirit, he is doing it through us. Not just watching, but involved. We should be content to know he is pleased.

## D. NT PARALLEL

There is an important difference between the work of the HS in the OT and in the NT. Summarized in Christ's words, Jn. 14:17, "is with you/ shall be in you." Cf. Jn. 7:39; Mark 1:8; 1 Cor. 12:13. This is a provision of the New Covenant, Ezek, 36:25-27, which 2 Cor. 3:6 contrasts with the Old Covenant of the letter.

Note:

- the same HS;
- different modes of operation.

E. SUMMARY: God is showing Zechariah that the success of the restoration depends, not on human ingenuity or administration, but on God's Spirit.

## III. THE SOURCE OF THE SPIRIT 4:11-14

A. THE QUESTION Now Zech. focuses on the olive trees, the ultimate source of the oil for the lamp. What or who are they?

## B. THE EXPLANATION 14

1. STAND BY THE LORD. Two members of the heavenly council. They are distinguished from the other members:

2. ANOINTED ONES, "sons of oil" or "sons of fatness."  
They are dripping with God's unction.

## a. ANOINTED PEOPLE IN OT:

-High Priest, Exod. 29:7; Ps. 133.

-King, David 1 Sam. 16:1,12,13; Saul 1 Sam. 10:1.

-Prophet (less often) 1 Kings 19:16. Only case I know of.

b. Why just two?

RECALL emphasis in this book in Zerubbabel and Joshua, the governor (parallel to the king) and the high priest. Probably these two "sons of oil" correspond to the offices of king and priest.

NOTE that there are lots of prophet-kings (Hezekiah, Solomon, David, Saul) and prophet-priests (Zechariah, Samuel, Ezekiel). But a king-priest is rare. Saul (1 Sam. 13:10-14) and Uzziah (2 Chron. 26:18-21) were punished for assuming both roles. The only exx are Melchizedek, David, and the Lord Jesus. These two offices form a balance of power, which can only be safely united in the Messiah (and those who symbolize him in a special way).

C. ANTICIPATES CHRIST.

1. He is anointed with HS. Isa. 61:1; Acts 10:38; John 3:34 (Spirit without measure).
2. He is the source of the Spirit for his people.
  - John 7:37-39 (Spirit as living water)
  - John 14:16-17, 26; 16:7-15 (Spirit as helper)
  - Eph. 4:7-13 (Spirit as source of spiritual gifts)
3. In all three cases, linked with his ascension. Points up again the difference between NT and OT: The same HS ministers to us, but in a fuller and

more intimate way.

D. SUMMARY: God is showing Zechariah that it is from the heavenly priest-king that God's people receive the Spirit.

#### CONCLUSION

We often describe the Christian life in two stages:

- JUSTIFICATION, entering into the life;
- SANCTIFICATION, working out our salvation.

The key to justification, as we saw last week, is the notion of a trade--our sin for Christ's righteousness.

\*We need something we cannot supply (righteousness);

\*It comes from Christ.

This week we have seen the key to living the Christian life. It is God's Spirit. Gal. 3:2,3. Our own cleverness is futile. Our own strength is perfect frailty in comparison with God's power. Again,

\*We need something (the Spirit);

\*It comes from Christ.

The bottom line is Jesus Christ. We are nothing; he is everything. We have nothing; he supplies all our need. That was God's message of encouragement to the Jewish reformers. Let us rejoice in it, today.

Zechariah 5  
6 March 1984  
H. Van Dyke Parunak

## INTRODUCTION

There is a great danger in the Christian life that we may become cocky, and self-confident, and fall into sin. When we consider how much God has done for us, and how complete a salvation he has provided, we may begin to presume on his favor. "God has forgiven my sin, and empowered me with his Holy Spirit," we feel. "Whatever I do now is right, by definition."

The reformers faced this temptation. After the great truths of justification in chapter 3 and sanctification in chapter 4, it would be easy for them to boast themselves in their spiritual position, rather than in the one who gave it to them.

We know that such pride is short-lived. Paul warns in 1 Cor. 10, "Let him that thinketh he standeth, take heed lest he fall." We will see over and over in Ezra and Nehemiah just how sinful the people could be. In Zech. 5, God gives a special warning that sin is sin, no matter who does it. We learn

- the INSTRUMENT of judgment,
- the REASON for judgment, and
- the RESULT of judgment.

[READ TEXT]

The text has three parts, marked by "then I lifted up mine eyes," vv. 1, 5, 9.

## I. THE INSTRUMENT OF JUDGMENT, 5:1-4

## A. THE ID OF THE FLYING ROLL

## 1. Compare other two-sided writings:

Exodus 32:15 the tables of the law;

Ezek. 2:9,10, Ezekiel's prophecies of woe;

Rev. 5, the book of judgment on the world. All these are documents of judgment--even the tables of the law, Gal. 3:10.

## 2. This roll is particularly close to the Torah. The Lord taught that the law had two parts: love God, and love neighbor. Note the offenses which each side condemns--

using God's name falsely (violates love of God);  
theft (violates love of neighbor).

## 3. Conclude that the roll is the word of God, and in particular his law. NOTE that our concern is with Israel here. A pagan would not swear falsely by Israel's God, but by his own.

## B. THE WORK OF THE FLYING ROLL

-Not just to reveal sin;

-Not just the standard for sentencing;

-But the AGENT of judgment. It actually enters into the sinner's house and destroys it. This emphasizes an important doctrine.

## C. GOD'S WORD IS THE AGENT OF JUDGMENT.

## 1. It is active.

-Gen 1, at creation;

-Isa. 55:10,11, like rain which causes growth.

2. It is active in judgment.
  - Heb. 4:12-13
  - John 12:48, Christ's word
3. Ultimately, the Lord Jesus is the judging word.
  - John 5, all judgment committed unto him.
  - Rev. 19, bears the name "the Word of God" as he returns from heaven on a white horse.
4. Use: When you talk to people about the Lord, GIVE THEM VERSES. Don't argue theology or evolution. Expose them to the text. It is alive, active, and as incorruptible seed will remain working within them long after you leave.

## II. THE REASON FOR JUDGMENT, 5:5-8

Why is there need for the judging word of God in the restoration society?

### A. WHAT IS THE EPHAH?

1. Literally: An ephah is a measure of quantity, 22 liters, about a cubic foot, and then a container holding that amount. Cf. "bushel." Since Zech. sees this, it is the container, not the abstract measure. See box for size.
2. Figuratively: 5:6 says that the ephah is "their resemblance." "Their" can only refer to the thief and false swearer in the previous paragraph. These sinners in the midst of the reformation community are compared to containers.



## B. WHAT IS THE WOMAN?

1. The Picture: She will fill the ephah to overflowing. Seeks to rise up, for the Lord must cast her back in before putting the lid on.

2. The interpretation: Again, the text tells us, 5:8: "This is wickedness." The sinners are filled to the brim with wickedness, and it forces out of them and begins to spill over to others.

C. WHY DO PEOPLE SIN? Because there is sin in them. The corrupt NATURE comes before, and causes, the wicked ACTS. People are not basically good. They are basically evil. Even believers, when they sin, do so because of the flesh (Rom. 7), the last Adamic element left in us.

D. THE FACT OF APOSTASY. We are SAD to find such blatant sin within the restoration community--but we should not be SURPRISED to find it there. Even in the NT, with the intensified ministry of the HS, it happens.

-Sometimes the apostates leave of their own accord, 1 John 2:18,19.

-Other times, the church must put them out, 1 Cor. 5; 1 Tim. 1:19,20.

E. THE DEFENSE AGAINST SIN WITHIN.

1. People as containers: 2 Tim. 2:20,21.

2. 2 Tim gives one safeguard: avoid the garbage cans. Don't tolerate them in your midst. Less chance that someone will pour the overflow into you.

3. Another: consider the metaphor of "filling" in the NT.
  - a. The HS, Eph. 5:18,19.
  - b. Phil. 1:11, the fruits of righteousness.
  - c. Acts 13:52, joy.
  - d. Acts 6:8, faith and power.
  - e. Acts 9:36 good works and almsdeeds.
  - f. Compare a small boy who eats a big snack just before dinner. There's no room left for anything else. Just as the woman of wickedness filled the ephah, leaving no room for any good, so we, by God's grace and in the power of the Spirit, can become so stuffed with righteousness that there's no room for any wickedness.

### III. THE RESULT OF JUDGMENT, 5:9-11

The sinners are cast back into the very judgment from which they thought they had escaped.

#### A. WHERE IS SHINAR?

1. Gen. 11, where Tower of Babel was built. Emblematic of man's early pride and sin.
2. Dan. 1:1,2, the land of Nebuchadnezzar, the land from which the captives have returned.

#### B. COMPARE CHAPTER 2.

1. There the people joyfully return from the land of the north. Here, they are sent back.
2. Cf. also the destruction of the house in vv. 1-4 to the rebuilding of Jerusalem in chapter 2.

C. NT PARALLELS:

1. Matt. 7:21-23, they thought they were believers, yet cast out.
2. Paul's fear in 1 Cor. 9:end.
3. 2 Pet. 2:20-22 Back to the very pollution from which they thought they were delivered.

CONCLUSION

1. FEAR GOD. Do not presume on your salvation. Here is the error of "eternal security." We do believe that God's true saints persevere in faith. But that perseverance is marked by OBEDIENCE. Sin in the believer's life may show that he is not a believer, and has not really come out of captivity.

2. WATCH OUT for besetting sin. Keep your vessel clean, and filled with good things.

3. RESPECT THE POWER of God's word. It is active, not passive. Use it thus in your witness, and heed it in your own life.

Sing Heb. 4:12-13.

Zech. 6:9-15  
22 March 1984  
H. Van Dyke Parunak

## INTRODUCTION

The OT prophets are full of pictures. Most of these pictures are one of two kinds:

- A VISION which the prophet sees;
- A SYMBOLIC ACT which the prophet does.

Thus far Zech. has seen lots of visions dealing with the rebuilding of Jerusalem and God's vengeance on the heathen. These visions center around the work of the two leaders of the reformation,

Zerubbabel the descendant of David the civil leader,

Joshua the descendent of Levi the religious leader.

We have seen in both of these glimmers of Messianic hope.

Now Zech. is told to perform a symbolic action. This is the most explicitly messianic of his prophecies to this point, and shows that the coming Messiah will combine in one person the roles both of Joshua and of Zerubbabel.

Every text should inspire our response. The response suitable to this text is one of worship and thanksgiving to God for the completeness of our Lord's ministry to us.

[READ TEXT; PRAY]

## I. THE PICTURE, 6:9-11

A. THE <sup>WITNESSES</sup> ~~PEOPLE~~ 10

## 1. THEIR IDENTITY

a. Heldai, Tobijah, and Jedaiah have recently come from Babylon. Heldai ("robust") and Helem ("strong", v.14) are synonymous names of the same person.

b. Josiah is their host--one of the reformers to whose house they come.

2. THEIR ROLE. "Take of them" = "Take from them." What is taken is described in 11a, "gold and silver." They come bringing an offering, part of which the prophet is to use to make the crowns.

B. THE CROWNS 11a. In the OT, always the ornament of the king. Yet note who wears them here:

C. JOSHUA 11b, the high priest! This must have occasioned some surprise among the observers.

1. Previously, kings who tried to be priests were severely punished.

a. Saul (1 Sam. 13:12-14) lost the kingdom.

b. Uzziah (2 Chr. 26:16-21) became a leper.

2. Only Melchizedek (Gen. 14:18) shares the two offices, and he is a messianic types in the strictest sense (interpreted thus by Scripture). David (2 Sam. 24:25) and Solomon (1 Kings 3:4) probably offered in the sense of sponsoring the sacrifice.

## II. THE INTERPRETATION, 6:12-15

- First we see that this is indeed messianic.
- Then we learn of the merger of his roles.
- Finally we hear of the gentiles and their place.

A. THE BRANCH, 12. A common Messianic title. Cf. the synonymous description in Isa. 11:1. Emphasizes his humanity, as one who springs from Jesse. "He shall grow up out of his place," from roots. As man, he has three roles, seen in the synoptic gospels, and all are associated with the title of BRANCH:

Zech. 6:12	Behold the MAN	Luke
Zech. 3:8	Behold my SERVANT	Mark
Jer. 23:5,6	Behold...a KING	Matthew

(Contrast his deity, in John.) SO, this prophecy is about the Messiah

B. TWO ROLES, 13

1. THE TASKS OF A KING

a. BUILD THE TEMPLE. Cf. 2 Sam. 7, the work assigned to David's heir, who would be God's son. Note that this is the work of Solomon, Zerubbabel, Herod--all kings.

What temple will the Lord Jesus build?

- Resurrection of his body, John 2:18-22.
- Us as his house, Heb. 3:6; Eph. 2:21,22; 1 Pet. 2:5.
- Physical? Ezekiel 40-48.

- b. BEAR GLORY; SIT AND RULE ON THRONE. This is what we usually associate with a king. 1 Kings 10:4-9, Queen of Sheba commenting on Solomon's glory.
  - 2. YET HE IS A PRIEST, TOO. *f. Humans.*
  - 3. COUNSEL OF PEACE. These two roles coexist in one person. Originally a balance of power, and often in conflict because of sin, in the Lord Jesus the two can peacefully coexist. (*f. Uzziah conflict (priests)*)
- C. TRIBUTE OF THE NATIONS, 14-15.
- 1. The visitors from Babylon are symbolic of the gentiles who will "come and build." There are two stages of this.
    - a. Now, in the church. Paul, Eph. 3, says that the equal status of Jew and Gentile was not foreseen. We can see, though, that they would come.
    - b. In the coming kingdom. Isa. 61.
  - 2. Note also the emphasis on the "son of Zephaniah" and his "grace" (v.14). The reception accorded by the Jews to the Gentiles? This certainly did not occur in Acts. Prophetic of redeemed Israel during the kingdom?

#### CONCLUSION

- 1. Our Lord ministers to us both as king and as priest. He provides every function we need.
- 2. We as gentiles have a part in him. Not excluded because of

our race.

3. Remember that the gold and silver for the crowns came from the visitors from afar. How marvelous that we are called upon to serve him, and to offer of ourselves to glorify him!

Ps. 110



CHARTS FOR ZECHARIAH 1-6  
 3 April 1984  
 H. Van Dyke Parunak

I: STRUCTURE OF ZECH. 1-6

Horses	Judgment	Anointed Ones	Messiah
1:7-11			
	1:12-2:12 (Angry with nations; rebuild Jerusalem)	3:1-10 (Joshua)	6:9-15
		4:1-14 (Zerub.)	
	5:1-11 (Israel's sin; cause; result)		
6:1-8			

II: STRUCTURE OF ZECH. 1:12-2:12

1:12-17 Oracle	1:18-21 Vision	2:1-5 Vision	2:6-12 Oracle
Disturbing   peace of   heathen	Horns:  terrify   heathen	< - - - - -	Subdue the   heathen
Mercy on   Jerusalem	- - - - -	Line:  rebuild   Jerusalem	Dwell amng   God's   people

Zechariah 7  
12 April 1984  
H. Van Dyke Parunak

## INTRODUCTION

We must be careful to avoid two extreme pictures of God.

At one extreme is the "Santa Claus God," who exists only to make his people happy. He serves them, rather than the other way around. If we are good and write him nice letters, he brings presents.

At the other extreme is the philosophical God of Aristotle, the unmoved mover, causing but not caused, "having neither body, parts, nor passions," a cold, logical, fatalistic machine.

God is absolutely sovereign. When we read Paul, we saw this clearly. He also responds to his people, and we see this clearly in the chapters we enter now. These characteristics are in tension with one another. There is a natural temptation to take one as more basic than the other, and explain away one side or the other. Let us avoid this.

\*We do not try to RECONCILE scriptures.

\*Instead, BEHOLD God as he depicts himself in his complexity, and worship before him.

There is beautiful structure in chapters 7-8. Rather than confuse you with it at first, I will go through the chapters serially, then summarize the structure by way of review.

[READ TEXT AND PRAY]

## I. THE AMBASSADORS FROM BETHEL, 7:1-3

A. TIME: Halfway through construction of temple.

1. STARTED Ezra 3:8, 2nd yr of return = 3rd year of Cyrus (cf. Ezra 1:1), ca. 536.
2. FINISHED Ezra 6:15, 6th year of Darius, ca. 515.
3. THIS is 4th of Darius, ca. 517.

B. PLACE: men from Bethel. This was one of the centers of false Israelite worship during the divided kingdom. These people are symbolic of the gentiles coming to Jerusalem, as in 8:22,23; Isa. 60.

C. PURPOSE: Pray and Ask.

1. PRAY, literally "sweeten the face of" the Lord.
  - a. MEANING: Caressing, flattering entreaty. Cf. Prov. 19:6. Shows real effort, attention on the part of these men.
  - b. PROBLEM: We do not think of this as the way to deal with a sovereign God. "He does acc. to his will," as Nebuchadnezzar confesses in Dan. 4. Our prayers, we think, are formalities. Yet here are men pleading with him and trying to win his favor as they would a prince. Cf. 8:22--will happen more and more.
  - c. YET this is good here. We must "trust as though it all depended on God, and pray as though it all depended on us," as though it

were up to us to beseige the gates of heaven. This is the example of godly men of all ages (Paul included). Let the theologians argue over whether it changes God or not. It will certainly change US and our attitude toward the Lord.

2. ASK of the priests. Note how God's servants meet the need of his people here. It is through the priests and prophets that God speaks. We live in an age when people seek miracles, voices from heaven, visions. Need to be thankful for the channels which God has ordained--scripture and gifted men.

## II. THE FAST QUESTION, 7:3-7

- A. THE FASTS: note 7th in 7:5; 4th and 10th month in 8:19. These all commemorate events associated with the fall of Jerusalem: Trace them in 2 Kings 25.
  1. 10th MONTH, start of siege of Jerusalem, Jer. 39:1; 2 Kings 25:1.
  2. 4th MONTH, Babylonians breach the walls, Jer. 39:2; 2 Kings 25:3.
  3. 5th MONTH, burning of the temple, Jer. 52:12-14; 2 Kings 25:8.

4. 7th MONTH, murder of Gedaliah, Jer. 41:1-3; 2 Kings 25:25.

B. BASIS FOR THE QUESTION: The temple is almost finished. Is it still appropriate to mourn its fall? (Note their particular question was about the 5th month, the fall of the temple.)

>

C. ANSWER: 4-7, the fasts were NEVER appropriate.

1. 4-6, you didn't fast for the Lord, but for yourselves.

a. GOD'S FAST: only one ordained in Scripture: Day of Atonement.

EMPHASIS: not on outward abstention from food, but on "afflicting one's soul," Lev. 16:29-34.

SUBJECT MATTER: the grief we have caused God by our sin.

b. THEIR FASTS:

EMPHASIS: abstain from food. Visible, outward.

SUBJECT MATTER: You were grieved over what YOU lost. The temple, the city, right to live in the land.

c. Two points for today:

BEWARE outward piety that exists for the sake of men rather than God. Compare the Lord Jesus' teaching, Matt. 6:16-18.

BEWARE false repentance, over what we have lost, rather than over the wickedness of our sin before God. 2 Cor. 7:9-11.

2. 7, you didn't do what the former prophets told you to do. Compare Isa. 58; Isa. 1; Micah 6:6-8. God wants you to fast FROM SIN.

D. FASTS TODAY:

1. Don't rest on OT, for there God ordained no fasts.
2. Rather, example of the LJC (Matt. 17:21; Matt. 4:2) and the early church (Acts 13:2; 14:23). Always associated with prayer, ministry, etc.
3. Probably represents people devoting themselves so wholeheartedly to prayer and the Lord that food is no longer of importance, John 4:31-34; Job 23:12.

CONCLUSION

1. Don't let Theology turn you from Prayer.
2. Listen for God's word through his people.
3. Focus your repentance.
4. Fast for service, not for show.

Zechariah 7  
27 April 1984  
H. Van Dyke Parunak

## INTRODUCTION

Have you heard of the Great Circle method of taking exams? On a sphere, a Great Circle is the shortest distance between two points. Well, in an exam, often what the professor wants is at one point, and what you know is at another. The Great Circle method says don't despair, just make a beeline from the question whatever you happen to know, and let it snow.

Example: standard question in OTI class was chronological list of kings of Israel. One year the prof. surprised the students by asking for major and minor prophets. All students gave up, except one who wrote, "Far be it from me to distinguish among these honored gentlemen. But it occurred to me you might like a chronological list of the kings of Israel."

Sadly, many people try the Great Circle method in dealing with God. They don't give him what he wants. Instead, they give him what they think would be nice. That's what the Israelites had been doing. For seventy years they have been keeping four fasts, in memory of the destruction of Jerusalem. Now that the temple is almost finished, they send messengers to ask, "Should we continue to fast?" The Lord's answer is, "Fasting never was my idea. It was yours. What I wanted was different, all along."

[READ TEXT AND PRAY]

I. THE FASTS: WHAT GOD DOESN'T WANT, 7:4-7

A. 4-6, you didn't fast for the Lord, but for yourselves.

1. GOD'S FAST: only one ordained in Scripture: Day of Atonement.

EMPHASIS: not on outward abstention from food, but on "afflicting one's soul," Lev. 16:29-34. Never called "tsum" in the OT.

SUBJECT MATTER: the grief we have caused God by our sin.

2. THEIR FASTS:

EMPHASIS: abstain from food. Visible, outward.

SUBJECT MATTER: You were grieved over what YOU lost. The temple, the city, right to live in the land.

3. Two points for today:

BEWARE outward piety that exists for the sake of men rather than God. Compare the Lord Jesus' teaching, Matt. 6:16-18.

BEWARE false repentance, over what we have lost, rather than over the wickedness of our sin before God. 2 Cor. 7:9-11.

B. FASTS TODAY:

1. Don't rest on OT, for there God ordained no fasts.
2. Rather, example of the LJC (Matt. 17:21; Matt. 4:2) and the early church (Acts 13:2; 14:23). Always associated with prayer, ministry, etc.



- 3. Probably represents people devoting themselves so wholeheartedly to prayer and the Lord that food is no longer of importance, John 4:31-34; Job 23:12.

II. 7-10, HOW DID THEY FAIL? Compare Isa. 58; Isa. 1; Micah 6:6-8. God wants you to fast FROM SIN. He had been asking for this since before the captivity! Even under his chastening hand, they still had not got the point. Note two categories, chiastically arranged in 7:9-10:



*→ I Cor 11, the 3 judgments*

A. JUDGMENT. Of all biblical responsibilities that we have toward one another, perhaps the least popular is this. They had fallen into sin because they did not watch out for one another as they should have. We ARE to judge one another, but note the instructions:

*both help to  
summarize thought.*

- 1. (+) TRUE judgment. Must be founded on facts.
- 2. (-) Don't IMAGINE evil against your brother. Avoid conclusions based on malice. *now see BDS Don't plot his downfall.*

B. CARE. We are to provide for one another. Again, two dimensions.

- 1. (+) MERCY (covenant faithfulness) and COMPASSION (our heartfelt response to the misery of another human being).
- 2. (-) OPPRESS NOT. Beware the selfish temptation to take advantage of those less fortunate than ourselves.

III. WHY DID THEY FAIL? 11-12a. Israel had not heard those prophetic admonitions in the last days before Jerusalem fell.

A. REFUSED TO HEARKEN. Would not pay attention, but allowed themselves to be distracted by other things.

B. PULLED AWAY THE SHOULDER. "Shoulder" is the part of the body that bears the yoke. They "gave a rebellious shoulder," like a small child hunching up his shoulders so he won't have to put his coat on. This is symbolic of <sup>dis</sup>obedience. They refuse to obey even before they hear what is required of them.

C. STOPPED THEIR EARS. Not only refused to pay attention, but stuffed cotton in their ears so they couldn't hear anything by accident.

D. MADE THEIR HEARTS HARD LIKE A DIAMOND. Resolved not to let themselves be swayed by the Lord. Their minds are made up; don't confuse them with the facts.

IV. 7:12b-14, WHAT RESULTED FROM THEIR FAILURE? Note the justice with which he deals with them. They would not listen to him, so he does not listen to them. The scattering refers to the two captivities, of the north in 722 and the south in 586.

CONCLUSION

We need to listen carefully to the Lord, and give him what he wants, not what pleases us.

-Israel before the captivity failed to give him obedience, but turned their back on him.

-Even during the captivity they did not get the point, but persisted in their man-made piety, the fasts.

All the while, what God really wanted was commitment to one another, reflected in

-true judgment and

-compassionate care for one another.

May God help us to avoid "Great Circle" piety, and instead to listen attentively for his will.

ZECHARIAH 8:1-13  
19 May 1984  
H. Van Dyke Parunak

## INTRODUCTION

Zech. 7-8 form a unit, discussing the fasts of the Jews. Up to this point, everything has been negative. The people fast for themselves, not for the Lord. He desires obedience, not self-abuse. Because of disobedience, Israel has been scattered these seventy years, in spite of all their fasting.

Chapter 8 turns the corner. Now we hear God's promises of restoration. In the first thirteen verses, we learn

- \* What God's attitude is about the restoration;
- \* What he will do;
- \* What the people's attitude is to be.

[READ TEXT; PRAY]

## I. STRUCTURAL OVERVIEW

## STRUCTURAL NOTE:

God's Attitude, 2  
Action, 3-5, return  
God's Attitude, 6  
Action, 7-8, return

People's Attitude, 9  
Action, 10-13a,  
restoration  
People's Attitude, 13b

## II. GOD'S ATTITUDE, 2, 6

- A. HE IS JEALOUS, 8:2. There are three kinds of jealousy in the OT, marked by different Hebrew prepositions with the verb.
1. With *be* (Gen. 30:1), "envy." Someone else has something that I want, but it is not mine by right.
  2. With *et* (Numb. 5:14), the jealousy of a man against his wife. She is his possession, but she has taken herself away from him.
  3. With *l* (here), zealous for someone's interests. Compare Numb. 11:29, where Joshua wants Moses to stop others from prophesying. He is concerned that Moses will lose his position of eminence. Here it is not the deprived person who is jealous, but a friend. This is the Lord's attitude. He is zealous for Israel's good, in the face of her suffering, and shows "great fury" against those who abused her (recall 1:15).
- B. HE IS EXCITED, 8:6
1. Usually, this verse is translated as a question. "Do you think this is impossible? Well, I don't."
  2. But probably isn't.
    - a. Hebrew has some question words which mark sentences as questions. This verse lacks these words.
    - b. The idiom used here nowhere else is used with a question. Examples: Eccl. 2:23; 2 Sam. 12:14.

- c. "Marvelous" is a word used commonly to describe the works of the Lord. Cf. Isa. 29:14 (three times!). It is not at all inappropriate for them to have this attitude.
3. In that case, the Lord is saying, "If this is exciting to you, it's really exciting to me!"
- a. Like parents getting presents for their children at Christmas--they have as much fun as the kids.
  - b. Picture God preparing bushels of blessing for his people, and then saying to them, "Boy, have I got a surprise for you!" He DELIGHTS to do good to his children.
- C. THE PROBLEM OF GOD'S EMOTIONS.

1. THE WESTMINSTER CONFESSION II.1: "There is but one only, living and true God, who is infinite in being and perfection, a most pure spirit, invisible, WITHOUT body, parts, or PASSIONS; immutable, immense, eternal, incomprehensible, almighty, most wise, most holy, most free, most absolute; working all things according to the counsel of His own immutable and most righteous will, for His own glory; most loving, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin; the rewarder of them that diligently seek Him; and withal, most just, and terrible in His judgments, hating all sin, and who will by no means clear the guilty." The exclusion of passions is based on Acts 14:11,15. References to God's emotions are usually explained away as "anthropopathisms," attributing to God the emotions of man, viewing God in human terms.

2. ANOTHER VIEW: God made man in his image. Part of that image is emotion. So "Anthropopathism" doesn't really explain anything. Why does man have emotion in the first place? As for Acts 14, it is not the existence of passions, but the similarity of them, that is in question.

\* Man's passions are fallen, corrupt. We let the sun go down on our wrath, and hate without cause.

\* God's are pure.

III. GOD'S ACTIONS. Note Millennial implications. It is very difficult, if not impossible, to spiritualize away such descriptions as these. These OT prophecies, not Rev. 20, are the real basis of the millennial faith. In each case, note that the promise has not yet been fulfilled.

A. REGATHER ISRAEL

Zech. 8:7,8

Ezek. 20:33-44

Ezek. 28:25-26

Amos 9:14-15

Note that this is to be the same people that was scattered. Hardly true of Ezra-Neh, when only a few returned.

B. RESTORE WORSHIP OF GOD

Zech. 8:8 and others.

Thus not fulfilled in any earlier restoration, including 1947.

## C. PROSPERITY

vv. 10,12. See also the next category:

## D. INTERNATIONAL PRESTIGE

v. 13; Isa. 60 (nations bringing their homage to Jerusalem).

## IV. MAN'S ATTITUDE

God urges them to let their hands be strong. Does this mean they are to go around squeezing foam rubber balls to develop hand muscles?

## A. Meaning

The expression refers, not first of all to physical strength, but to courage and good spirits. "Weak hands" is like "butterflies in the stomach" or "sweaty palms"--says more about the person's psychology than his physiology.

1. Often used in parallel with expressions about fear, sadness, courage. This is often the use of "be strong" by itself: Josh. 1:8,9; Isa. 35:4; and it is frequent with "hand" verses too. 2 Sam. 2:7; Ezek 22:14; Ezek. 13:22.

B. Purpose--to DO something. This is where the "hand" comes in. Cf. Judg. 7:11, "to go down to the host." In Neh. 2:18, people getting ready to build the wall. Here, the task is to complete the building of the temple. NB: the need for good attitude if we are to accomplish anything.



C. Agents--how can we help others to have "strong hands"? A holistic ministry--both verbal and material encouragement.

1. By words.

Here (God's promises through Zechariah):

Job 4:3,4 (// "instruct");

Ezek. 13:22, Jer. 23:14 (role of false prophet to sinner);

2 Sam. 16:21 (Absalom's followers will hear and thus be encouraged);

1 Sam. 23:16-18 (Jonathan encouraging David in the wood);

Neh. 6:9 (threats can weaken hands).

2. By gifts. Judg. 9:24 (gift of verse 4); Ezra 1:6;

6:22 (cf. Darius' gift earlier in the chapter).

D. NT parallels

1. Heb. 12:12 < Isa. 35:4, we are to do this to one another.

2. James 2:15,16 shows the futility of offering just verbal encouragement where material aid is needed as well.

#### CONCLUSION

There are three main themes woven together in this portion:

1. God's attitude toward his people. He is not carved in crystal. Unlike the Force in Star Wars, he is not impersonal. He feels, loves, hates. In particular, he is jealous for our interests, and excited over what he has planned for us.

2. God's actions for his people. Let us not let them evaporate into spiritual vapor. They are real, concrete. We have seen that in the definite answers to prayer--the Mayhew's move; the Fleming's job. He does not say to us, "be warmed and fed."

3. Our attitude--"strong hands." Glad hearts that issue in sodly works.

301

ZECHARIAH 8:14-23  
15 June 1984  
H. Van Dyke Parunak

## INTRODUCTION

In the first thirteen verses of Zech. 8, we have traced

- the Lord's attitude toward Israel;
- what he plans to do with them;
- what their attitude is to be.

Now, in the last ten verses of the chapter, we trace what their experience will be as the restored people of God. NB: we are still talking about Israel, about the Jew (v.23), and about blessings that have not ~~yet~~ been given. Yet there are strong parallels with our experience today. Our INTERPRETATION is of Israel's future restoration; our APPLICATION is to our life as the people of God today. For Israel, as for us,

- We learn of the Lord's plans;
- Our lives change as a RESULT of our relationship to God, not in order to be right with him;
- Then we rejoice before him,
- And finally reach out to others.

[READ TEXT; PRAY]

I. THE LORD'S PLANS FOR HIS PEOPLE, 14-15 He has two thoughts for them. Note the CAUSE for each.

- A. THOUGHTS OF PUNISHMENT, v. 14 (lit. "do ill," contrast "do well" in v. 15). This is a recapitulation of 7:13-14, punishment. CAUSE: "when your fathers provoked me to wrath." We deserve all the ill we receive, and more.
- B. THOUGHTS OF BLESSING, v. 15. We expect to read, "when you shall obey me." But we do not. God's blessing and cursing are not symmetrical. The ill results from our sin, but the good does NOT result from our obedience. Rather,
- NT, Jn. 3:16, God's LOVE.
  - OT, Deut. 7:6-8.

II. GOD'S PEOPLE RESPOND IN OBEDIENCE, 16-17 AFTER the promise of blessing, he reminds them of how they should live. "We love him, because he FIRST loved us." 1 John 4:19. "IF you love me, keep my commandments." John 14:15.

Compare 7:9-10. Similar commands, same +/- pairings. Note especially the continued emphasis on our responsibility to JUDGE one another. There are two differences.

- A. Ch. 8 leaves out compassion, replaces it with two more statements about veracity. Compare:

7	8
Execute true judgment	Speak the truth
Show mercy & compass.	Execute judgment of truth
Oppress not widow...	
Do not plot evil	Do not plot evil
	Love no false oath

Probably because, in this time of restoration, there are not poor people. God's hand of blessing is on them.

- B. Ch. 7 speaks of "brother," ch. 8 speaks of "neighbor."  
Consider their sin in ch. 7, in dishonoring even those closest to them. But the righteousness God requires of us goes beyond our brethren. We are responsible as well for our neighbors, those not in our immediate family.

### III. SALVATION + OBEDIENCE = JOY, 18-19

- A. This is the answer to the question originally raised by the men from Bethel. Don't keep ANY of the facts. First, God never asked for them. Second, this is a time of joy, not of fasting.
- B. Note position in the argument. Salvation in 15 alone does not lead to joy, but salvation plus the obedience commanded in 16-17. What brings joy is not just being saved, but being saved AND serving the Lord in that new life.

### IV. GOOD NEWS TRAVELS FAST, 20-23 As salvation issues in obedience, and obedience in joy, so our joy abounds in reaching out to others. In these verses, note how others are attracted to the Lord through them.

- A. MANY CITIES, 20-21. Exemplified by the men of Bethel, 7:2. In the restoration, things were pretty much in the hands of a small community at Jerusalem. The half-breeds in the surrounding villages were more a hindrance than a help, as we will see in Nehemiah. But the time will come when the cities round about will

recognize the Lord who dwells in Jerusalem.

- B. STRONG NATIONS, 22. The interest goes beyond the cities around about, who after all have a hereditary interest in the God of Israel. Even strong nations, those with great armies and mighty populations, stream to Jerusalem.
- C. ALL LANGUAGES, 23. Now everybody wants in. The Jew, once despised and hated, is courted of all, as others recognize God's presence with him.
- D. Two methods of evangelism. This is passive evangelism. Cf. 1 Peter 3:15, be ready to give an answer. We also have a mission to stir up people's interest actively. "Go ye therefore and teach all nations."

#### CONCLUSION

These are simple truths, but it is well for us to remember them. God's blessing flows through a series of stages, each leading to the next.

-In our original state, we are enemies of God because of our sin, and justly deserve his wrath.

-First, he saves us, not for any good of our own, but of his own free love toward us.

-As a result of his loving salvation, we yearn to obey him and to do his will.

-The combination of salvation AND obedience yields joy in our lives, where before there was sorrow.

-As others see the blessing of the Lord upon us, they too will want to share in his salvation.

These are the stages in the spiritual restoration of Israel.  
They are true of us, as well.

CHARTS ON ZECHARIAH 7-8  
18 June 1984  
H. Van Dyke Parunak

I. THE MAIN CHIASM

"Word of Lord" divisions marked with 'W'; "Thus Saith the Lord" with 'S'.

Chapter 7: Judgment

W 1-3  
Ambassadors from Bethel  
"seek face of Lord"

W 4-7  
Fasts were never required

WS 8-12  
Law and disobedience;  
"execute true judgment,  
don't plan evil"

13-14  
Punishment: scattering.

Chapter 8: Restoration

S 20-23  
Worshippers from many lands  
"seek face of Lord"

WS 19  
Fasts will become feasts

S 14-17  
Law and obedience;  
"execute true judgment;  
don't plan evil"

WS 1-13  
Restoration: gathering.

Message: Every detail of sin and punishment is corrected in restoration and obedience.

II. FOLDED AND DOUBLED CHIASM

Folding: ABAB -> ABA

WS 2  
A: God's Attitude (Jealous)

S 3-5  
B: Blessing

S 6  
A: God's Attitude (Excited)

S 7-8  
B: Blessing

S 9a  
A: Man's Attitude (Strong Hands)

9b-13a  
B: Blessing

13b  
A: Man's Attitude (Strong Hands,  
fear not)

Message: We should respond to God's blessings, not just study them. The structure highlights the two main categories, Attitude and Blessing.



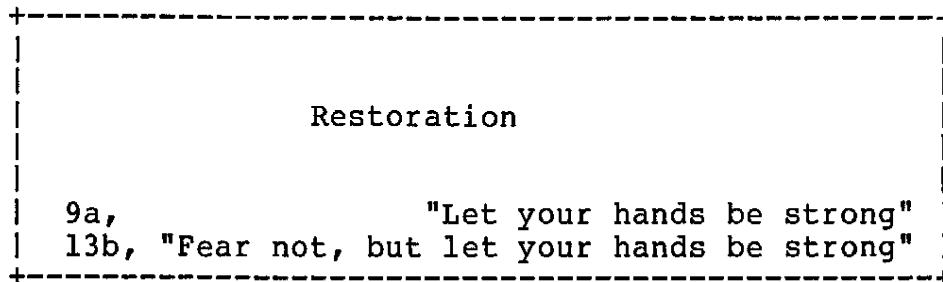
## III. A TRANSITION USING ROTATION, 8:1-17

Rotation: A -> AB -> B.

Balanced linked transition: .....+ +,,,,,, ( "Fear not, let your hands be strong" )

Linked keyword transition: ++++++++ +,,,,,, (Restoration)

## 8:1-13 The Restoration of Israel



## 8:14-17 Obeying the Law



Message: Emphasize connection between salvation and obedience.

ZECHARIAH 9a  
5 July 1984  
H. Van Dyke Parunak

## INTRODUCTION

We have completed two major portions of Zech:

- chapters 1-6, the night visions, dealing mainly with problems of rebuilding the society;
- chapters 7-8, reviewing the history of God's judgment that lead to the destruction of the temple, and looking forward to the coming restoration.

Now, in chapters 9-14, the focus on the future increases even more. These are chapters rich in Messianic prophecy. Consider, for instance,

- 9:9, the prophecy of Christ entering Jerusalem on a donkey;
  - 11:12,13, the 30 pieces of silver;
  - 12:10, the identity of Jehovah with the pierced one.
- Yet they go far beyond the first century:
- conversion of Israel (12:10)
  - 14:4-11, geographical changes; security of Jerusalem.

Today, we begin these six chapters. Like the two sections before them, they have intricate inner structure. As with the previous two sections, I defer discussion of structure until we have gone through the chapters. Please take advantage of the months ahead to try your hand at figuring it out. If you succeed, you can explain some details of it to me. Even if you don't, you will retain our studies better.

Let's begin, then, with 9:1-8. [READ TEXT; PRAY]

## I. SETTING

Zech. lists ten proper names:

- A. 9:1-4, cities of Syria, to the north of Israel: Hadrach (only here); Damascus (then, as now, constantly Israel's enemy); Hamath; Tyre and Sidon (seaport towns, great emphasis on wealth and trade--very worldly).
- B. 9:5-8, Philistine cities, on the coastal plane of Israel itself. David is always fighting these. Originally there were five, including Gath (the city of Goliath), but by this time only four remain.

## II. A PARADOX, 9:1a

- A. "Burden"--indicates a prophecy of gloom, a heavy load that the prophet would rather not carry, and which will crush those to whom he delivers it. This is really a heading to chapters 9-11. Note that 12:1 introduces another of these, this time focussed on Israel.
- B. "resting place"--positive and peaceful.
  - 1. KJV has subject the "burden." The translators see the prophecy as alighting on Damascus as a great cloud of suffering.
  - 2. Probably, that is not the sense here.

- a. This is always a peaceful word. Cf. Deut. 12:9,10. Implies security and psychological rest, not fighting and suffering.
  - b. The antecedent of the pronoun is probably "The Lord." "His resting place," not "its resting place." The Bible has a good deal to say about God's resting place:
    - i. Isa. 66:1; Ps. 132:8,14, the temple is God's resting place.
    - ii. Isa. 11:10, God's abode among his people in the coming kingdom will be glorious.
3. Thus we see that this is just the opposite of a "burden." The prophet expects that Damascus, hereditary capital of Israel's foes, will one day be the resting place of Jehovah!

[There is burden in this prophecy.]

### III. JUDGMENT, 9:3-6

- A. Tyre--the island city. Alexander the Great built a causeway out to it to conquer it.
- B. Philistia. Cretan settlers--they had their own language and culture, their own gods. But they will be so decimated that they can't find a pure Philistine to sit on the throne.

[This is certainly a "burden," a prophecy of doom. Israelite listeners would be very eager to hear of the fall of their former enemies and rivals. But remember the paradox. There is more here than judgment.]

#### IV. SALVATION, 9:7-8

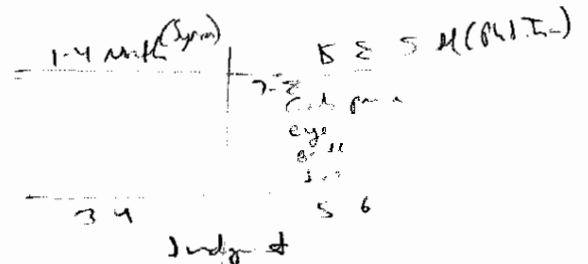
- A. 9:7, conversion of Gentiles, specifically the Philistines. Note three parts of the verse.
1. 7b, "he shall remain, even he, for our God." Anticipates that some will survive the judgments of 3-6, and those who survive will belong to the Lord.
  2. 7a, "I will take away...blood...abominations." Highlights the dietary law of Israel, which outlawed eating blood and certain types of meat. Cf. Isa. 65:2-4 for strength of these prohibitions. God will clean out the mouth of the gentile remnant--they will no longer violate his law by eating blood and pork.
  3. 7c, social integration. Will become a tribal chief-tan, leader of God's people. The city of Ekron will become like the Jebusite--not a person, but the Jebusite city (cf. Josh. 18:16,28). Formerly the stronghold of Israel's enemy, it became her capital under David, symbolic of the entire nation. Just so, the Philistine city which once held

the ark of God captive (1 Sam. 5:10) now becomes one of Israel's own.

B. 9:8, God protects his people from any further attack.

1. "Encamps about his house," the temple which they are so eager to build. Once, Israel circled about the tabernacle. Now God himself fortifies the house. No more Nebuchadnezzars.

2. "I have seen thee with mine eyes." God's watchful care for them. When I take Gene to the store, Anita reminds me, "Don't let him out of your sight." God will not let them out of his sight. Ps. 33:18,19.



V. Structural note:

A. Two halves, North (1-4) and South (5-8)

B. Middle four verses (3-6) are judgment.

C. Last two (7-8) involve:

- ① 1. salvation of Gentiles;
- ② 2. preservation of Israel;
- ③ 3. God encamping about his people;
- ④ 4. protecting them with his eye.

D. To these correspond the first two verses:

1. We have already seen God dwelling in Damascus, a territory which includes Hamath, Tyre, and Sidon (v. 2).
  2. Latter part of v.1 is difficult. Best is probably, "The Lord has an eye for man, and for all the tribes of Israel." That is, he watches over the Gentiles just as he does Israel. Thus all four details of 7-8 recur in 1-2, and the paragraph is a nice chiasm.
- E. Note # of proper names in each section: 5/1/5/1.

#### CONCLUSION

We should draw more from this passage than just a pretty outline, though.

1. God does send "burdens" on those who sin. He is not a Santa Claus who does no ill and maybe even some good. Rather, he is a righteous judge. "It is a fearful thing to fall into the hands of the living God."
2. At the same time, he is a gracious savior, even of those who were once estranged from him. He is able to take those who feast on abominations, purge them of their offense, and make them one with his people.
3. Further, he is able to preserve his own. He himself encamps about his house, to preserve it. Remember

Rev 3:26

that we are God's house in the NT. He keeps his eye on us, watching out for us every moment--and who can possibly harm us under his watchful care?

Ps 67 - explain.



ZACHARIAH 9:9-10  
29 July 1984  
H. Van Dyke Parunak

### INTRODUCTION

In our last study, we learned that the NT quotes several passages in Zech. 9-14 with respect to the Lord Jesus. Today we study one of these, 9:9-10. Let's read it in all three places where it occurs--twice in the NT, and once in Zech. 9:9, 10:12:14, 15. As we study this text, we will learn of the character and actions of the Lord Jesus toward two groups of peoples:

- the nation Israel;
- the gentiles.

Finally, we will compare the OT and NT teachings about gentile salvation.

### [READ TEXT; PRAY]

In the original, there are only two verbs describing the Messiah. Both are modified by prepositional phrases with "to".

"Your king will come to you!"

"Your king ... will speak peace to the Gentiles."

These lead us to a two-fold analysis of the passage. In each section, we learn of

- his character, and
- his rule.

	Israel	Gentiles
Character		
Rule		

### 1. THE KING AND HIS PEOPLE

A. His Character: "He is righteous and saved; afflicted and

riding on an ass, and on a colt, an asses' foal." Start with the last of these.

1. Riding on an ass: the common farm animal. Not a horse, which is a war animal. <sup>(See v 11)</sup> Most kings delight to wear military uniforms and project a macho image. The Lord Jesus comes very unassertively.  
*of 2<sup>d</sup> coming on white horse.*
2. Afflicted. Emphasizes, not (psychological) humility, but impoverishment and oppression. In our affluence, we must remember that "God has chosen the poor of this world rich in faith." James 2:5. "Not many wise, not many mighty, not many noble," 1 Cor. 1:26. Consider the beatitudes, especially those in Luke 6:20-26. The world prizes the independent, masterful person. Christ came as one of the downtrodden, one of the oppressed.
3. "Having salvation." Not BRINGING it, but RECEIVING it. He can be afflicted and not defeated because God delivers him. Heb.  $\int$  7-9 shows how our salvation results from his. "Being made perfect" (by his own experience of salvation), "he became the author of eternal salvation." Think about it-- would you buy hair tonic from a bald man? The salvation which Christ offers us is not an untried product, but something which he has tested and proven himself.
4. Righteous: conformed to God's law. Thus he deserves

the salvation which God gives him.

#### B. His rule.

1. "I will cut off..." Note the strange shift from "he" to "I." Cf. 2:8,9 (how can Jehovah say that Jehovah has sent him?); 12:10 (me/him). Hints about the deity of the Lord Jesus.
2. He destroys the instruments of war: chariot, horse (contrast ass), bow. These do not merely become obsolete; they are "cut off," removed forcefully. Compare <sup>Mich 5 better</sup> Isa. 31. He takes away from his people whatever they might trust in themselves, so that he can show his power.
3. This is not advocating passivism. Compare Neh. 4:7,8,13-18, some 80 years after the prophecies of Zechariah. It DOES show that what we consider a loss, God intends for our blessing and profit.

<sup>Mich 5</sup>  
[In Isa. 31, God goes on to destroy the Gentile forces. We saw in Zech. 9:1-8 that the Gentiles will be judged--yet they will also be saved. Today's text goes on to emphasize this.]



## II. THE KING AND THE GENTILES

- A. His Character: He does not deal with them in vengeance, but speaks peace to them. In the NT, we learn that this

peace is more than just political, but extends to peace with God. *Gn 2:11-22, J 17, Isa 57:19*

B. His rule: universal.

1. The description here is very like the prophecies about the extent of Israel's territory, between the Mediterranean and Dead seas, and from the river Euphrates to the Nile. It is meant to echo such passages as Dt. 11:24.
2. Yet it goes beyond them. "Sea to sea" is indefinite. Not specifically these seas, but from one extremity of the dry land to another. "Ends of the earth" is similarly unbounded. Ps. 72:8-11 shows that this refers to "all nations."

III. EPH. 3 AND THE MYSTERY OF THE GOSPEL

a. Eph. 3:3-6 says that the mystery revealed to Paul, and not before, involves the salvation of the Gentiles. Yet we see that salvation outlined in Zechariah, 600 years before! *J Rev. 11:25-blindness.*

B. The big difference is the EQUAL standing of Jew and Gentile in the church. "Fellowheirs," "of the same body." Not subordinate. Cf. Acts 15 controversy over becoming Jew before being Christian. Gentiles young do not come subservient to Israel, but on an equal footing.

CONCLUSION

1. Worship. Here are glories of our Lord Jesus for which we may praise God: His righteousness, dependence on the Father, and graciousness.
2. Joy. Note how v. 9 begins. WE are the RECIPIENTS of these blessings. In a world of anarchy, we have a King. In a world of war, we have one who brings peace.

Sing Ps. 72.

*470-Jesus Shall Reign.*

ZECHARIAH 9:11-10:1  
9 August 1984  
H. Van Dyke Parunak

INTRODUCTION

Our last study (9:9-10) took us far beyond the time of Zechariah, to

- the Messiah's entry into Jerusalem,
- his death and resurrection, and
- his coming kingdom.

Now Zech's focus comes closer to his own time. The contrast of 9:10 and 13 alone shows us that we are in very different circumstances.

- In the kingdom, God will take away weapons from Israel.
- In 9:13, he sets his people in battle array.

Just as 9:1-8 reflected the campaign of Alexander the Great in 332 BC, these verses reflect the Maccabean rebellion against Alexander's successors, 168-165 BC. As usual, our task is twofold:

- understand the prophecy in its historical setting;
- trace applications for our lives as God's people today.

[READ TEXT; PRAY]

Note here three paragraphs:

1. God delivers his people from captivity, 9:11-12.
2. He defeats their enemies, 9:13-16.
3. He gives them prosperity, 9:17-10:1.

I. GOD DELIVERS HIS PEOPLE FROM CAPTIVITY, 9:11-12.

## A. BASIS: Covenant blood.

1. OT: Exod. 24:8, the blood of the covenant sacrifice ratifying the covenant between God and Israel at Sinai.
2. NT: "This is my blood of the new covenant." Cf. Hebrews 9.
3. Point: God's blessings to his people are on the basis of his covenant commitment to them, NOT their worthiness. Cf. Deut. 7--because he LOVED you, and because he would KEEP the promise which HE made.

## B. PROBLEM: Captivity.

1. Pits often used for prisons. Actually, a cistern.
2. "wherein is no water"--allusion to earlier Bible stories.
  - a. Gen. 37:24, story of Joseph. His brothers hold him captive in such a pit as this.
  - b. Jer. 38:6, Jeremiah was placed here by other citizens of Jerusalem who did not like him advocating surrender to Nebuchadnezzar.
  - c. Common point to these two stories: both involve imprisonment of a GODLY Israelite by a FAITHLESS Israelite. This is particularly

apt for the restoration community.

- Recall the syncretists in Ezra 4:1-3 who wanted to share in the worship.

- Also apt for us, in the midst of nominal but largely apostate "Christianity." How often do unsaved religious leaders deceive their people? The Lord Jesus called them "blind leaders of the blind," Matt. 18:14.

C. PURPOSE: "Return to the fortress." He has a battle for them to fight, detailed in 13-16. He summons his true people, abused and deprived by false brethren, to come to his side. Yet he does not deliver them because they are faithful, but because of the covenant which he has with them. Keep the BASIS and the PURPOSE separate, as in Eph. 2:8-10; Tit. 3:4-6.

D. BLESSING: "I will render double unto thee." That is, a double portion of blessing after the suffering is over. Anticipates 9:17-10:1.

[Could sing Titus here.]

>

## II. HE DEFEATS THEIR ENEMIES, 9:13-16.

NB: Translate 13, "For I will [prophetic perfect] ..."

This section describes divine warfare. It offers valuable lessons for Christian soldiers. Before we can consider these



lessons, though, we need to review the historical background. Our clue is the reference to "Greece" in v. 13.

A. Historical background.

1. Alexander the Great conquered Greece, Egypt, Syria, Mesopotamia, all the way to India, then died 323 BC.
2. Four of his generals took over his kingdom: one each in Greece, Thrace (north of Greece), Egypt, and Syria. We are concerned with the Syrian branch, under Seleucus.
3. 175 BC, a descendent of Seleucus, Antiochus IV, took the Syrian throne. Tried to force Greek culture on Jews--offered a sow on the altar; forbade circumcision or possession of the law.
4. His efforts were resisted by godly Jews, notably Mattathias and his five sons. One of them, Judas Maccabaeus, took the lead, routed the Greeks, and restored the temple worship.
5. This restoration is celebrated each year by the Jews in the feast of Hanukkah, about Christmas time. Jn. 10:22-23, Christ at ended this feast. These were OT believers, our spiritual kin.
6. Zechariah, like Daniel before him, prophesies the rebellion under Judas Maccabaeus.

- B. Modes of Warfare. Three sections here. Summarize with three prepositions: THROUGH, WITH, FOR.
1. God fights THROUGH his people, 9:13. They are his armory--bow, arrows, sword.
    - a. Judah and Ephraim united, no longer a divided kingdom.
    - b. Zion stands against Greece, our clue to the time of this conflict.
    - c. Compare the NT metaphor of the church as the body of Christ, the instrument through which he gets his job done. This is not "let go and let God," but the realization that God works THROUGH us.
  2. God fights WITH his people, 9:14. Note pairing of sight and sound; double meteorological metaphors. Gene asked why there were thunderstorms. Here's one answer--to illustrate God's power. Here the people are more spectators than participants. When we realize the power of the one who fights for us, we have no need to be afraid. Cf. Ps. 21:1. Most kings glory in their own strength--David gloried in the Lord's.
  3. God fights FOR his people, 9:15-16. He prizes them as his jewels, cf. Mal. 3:16,17. (Contrast his armor in 9:13. Now we are not the means of the

battle, but the ones for whose sake it is waged.)

a. What God does: defends (15); saves (16).

b. What we do: exult over the enemy.

- gobble them up;
- trample their missiles underfoot;
- drink their blood (cf. the altar). The emphasis here is not on our conflict--there is no conflict, no opposition here. The enemy is subdued, and we enjoy the victory. Beware a false humility which boasts of our weakness and sinfulness. We are a triumphant people. Our adversary is defeated, and our God has delivered us.

### III. HE GIVES THEM PROSPERITY, 9:17-10:1.

In our society, we trace prosperity by the rise and fall of the stock market. In the Bible, the economy was agricultural, and the rains were all important:

- the early rain to soften the ground for planting;
- the latter rain to fill out the crop for harvest. God gives these showers, producing
  - grain;
  - new wine from the grapes;
  - grass of the field for the grazing animals. He provides everything his people need.

### CONCLUSION

This prophecy invites us to look three ways:

-To the PAST, when we were captives, slaves of sin--held by those who claimed to be our friends. In spite of our state, God saved us.

-To the PRESENT, and our responsibility in Christian warfare. We see God fighting THROUGH us, WITH us, and FOR us.

-To the FUTURE, and the promise of God's blessing of eternal prosperity upon us.

Sound the Battle Cry

ZECHARIAH 10:2-3a  
25 August 1984  
H. Van Dyke Parunak

INTRODUCTION

The next paragraph in Zech. is only 1.5 verses long. But let us not despise the day of small things. It is full of important instruction concerning our personal lives. [READ TEXT; PRAY]

I. SETTING

- A. Chapters 9-11 and 12-14 are parallel. Note similar openings. Two burdens, one focusing on God's dealings with the gentile nations, the other on his work with Israel.
- B. Two main themes in 9-11. Consider the paragraphs we have studied:
  - 1. 9:1-8 Conquest of Philistia and Syria
  - 2. 9:9-10 The messianic ruler
  - 3. 9:11-10:1 Conquest of the Greeks
  - 4. 10:2-3a False rulers.  
This alternation of conquest and rulers continues once more:
  - 5. 10:3b-11:3 Israel united and victorious

## 6. 11:4-17 Good and Bad Leaders.

## II. FALSE TEACHERS, 10:2a

## A. CHARACTERISTICS

This is the focus of this passage:

1. "Idols." This is associated with false religion and wickedness. In fact, "vanity" is s.t. rendered "trouble." They lead people into sin.
2. "They comfort." They encourage people to sin by assuring them that God won't mind. First example: Satan in the garden, "you shall not surely die." Cf. Ezek. 13, esp. v.22. It is the wicked who receive comfort from such false prophets.
3. "In vain." Lit. "They comfort with the wind." There is no substance to what they say, because it is not founded on the only basis of true knowledge, the Word of God.

## B. EXAMPLES Two of many exx. In both cases, we also see the true prophet.

1. 1 Kings 22:6 The court prophets who tell Ahab how wonderful he is. Contrast Micaiah ben Imlah, who ends up imprisoned for his pains.
2. Jer. 28 Hananiah, who tells the people that Neb. will be defeated. Contrast Jeremiah, who spends

time in the cistern.

### C. MOTIVES

1. People Pleasers. Note Isa. 30:10; Jn. 12:43 of the Pharisees. We all love to be popular, and this can lead us astray.
2. Personal Profit. Ezek. 34; Matt. 7:15. Pleasing people is a first step to getting them to serve and enrich you. Conversely, if you prosper from an arrangement, you will not want to change it. This is one strong reason that we do not believe in a salaried leadership. The temptation to tell people what they want to hear, rather than what they need, is already too strong, and that would only make it worse. Compare rebuke in 2 Tim. 4:2.

III. THEIR EFFECT, 2b. The people wander for lack of leadership. Isa. 53 tells us what sheep do when left to themselves--"All we like sheep have GONE ASTRAY." This does not make them guiltless. Ezek. 34:5, the wild beasts of the field ("Satan, as a roaring lion") devour them. The tragedy, though, is that it could have been avoided.

### IV. THEIR JUDGMENT, 3a.

- A. The shepherds. These leaders who have abused their trust will be punished.

1. The he-goats. This is the animal that tends to lead the whole flock. They are held guilty along with the shepherds! Thus the people cannot cast all the blame on the leaders. They should have spotted the problem. (Ezek. 34 also makes a big point of this.)

#### CONCLUSION

1. We must be on the lookout for this in other people. The Lord sent the disciples out "as sheep among wolves," telling them to be "wise as serpents and gentle as doves." It is no sign of love to be tolerant of such people--just evidence of naivete.
2. Whenever we have leadership responsibility over others, we must beware the temptation to lead them astray.
  - Parents to children;
  - Husbands to wives;
  - Men to the church.

It is easy to let the standards of God's word slip under the pressure of other's desires or our own selfishness. For that very reason, let us be diligent in our leadership.



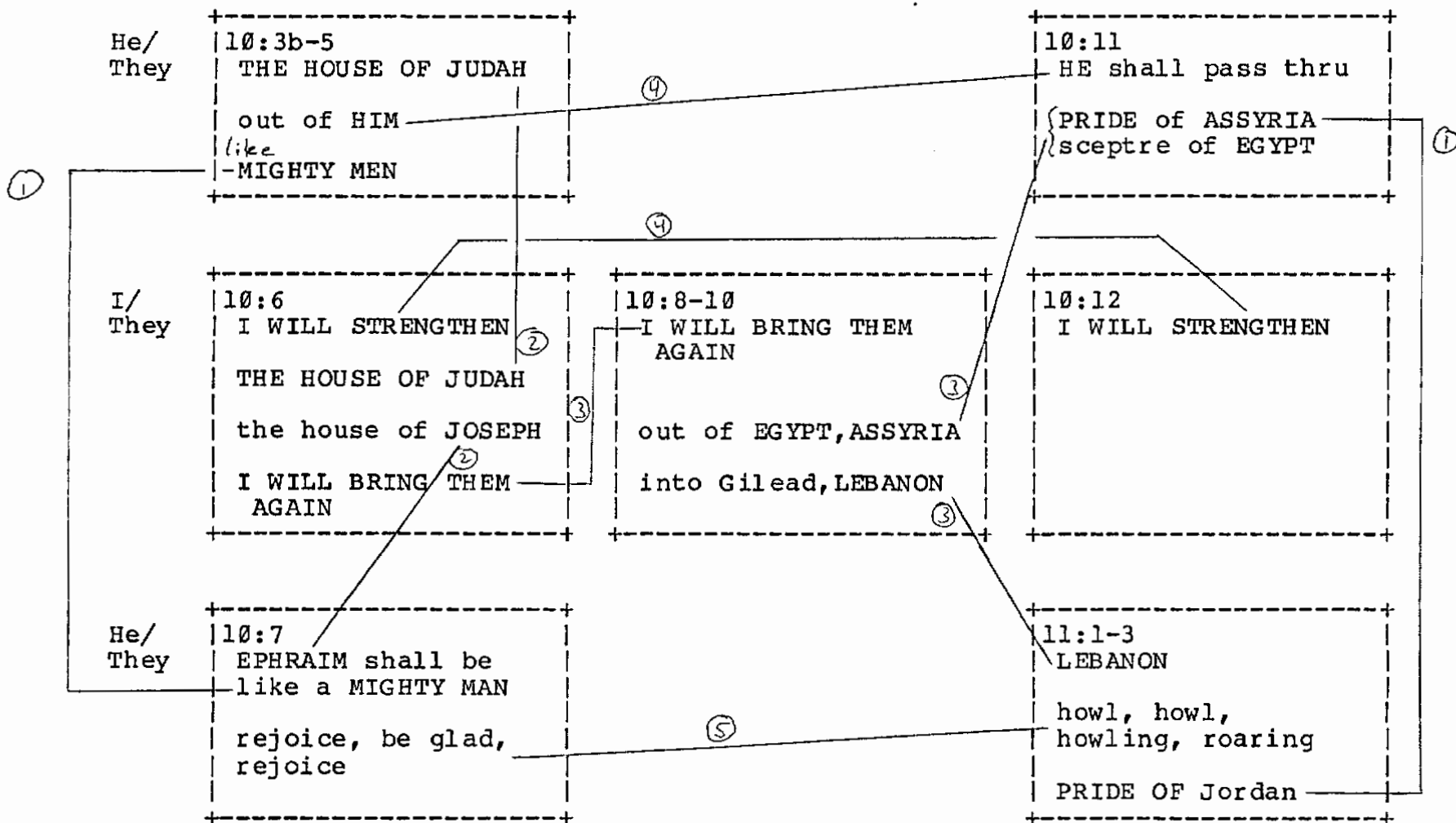
THE STRUCTURE OF ZECH. 10:3b-11:3

9 Sept. 1984

H. Van Dyke Parunak

Israel Restored

Enemies Frustrated



ZECHARIAH 10:3b-11:3  
8 September 1984  
H. Van Dyke Parunak

INTRODUCTION

The basic rhythm in Zech. 9-11 is an alternation between  
-Conquest (9:1-8; 9:11-10:1; 10:3b-11:3) and  
-Rulers (Good 9:9-10; Bad 10:2-3b; Both 11:4-17).

We look alternately at Israel from without and from within--her relation to other nations, and her inner order. As we read, let us keep in mind continually how this applies to us.

-We, like Israel, are the people of God.

-Like Israel, we have relations with unbelievers around us, and with our adversary the Devil. We can learn lessons for spiritual conflict from Israel's example.

-Like Israel, we are a society, a community of people with an internal structure. We need to recognize our true leader, and watch out for bad leaders.

Today, we study the third conflict section. It has complex structure and presents a mosaic of themes, which I shall try to untangle and lay clearly before you. [READ TEXT; PRAY]

See handout. Comment on each correspondence as we work through.

I. FRAMEWORK

A. PERSONS OF PRONOUNS. The basic paragraphing device is

whether God is "he" or "I." Israel is always "they."  
 Observing these shifts gives us the boxes on the chart.  
 We have seen this vacillation before, Zech. 2:8

B. Grouping of 1st three and last 3.

"Mighty men/man" in 10:5,7.

"Pride of [place name]" in 10:11; 11:3.

II. REUNION OF JUDAH AND EPHRAIM.

A. Then.

10:6 describes the two houses--Judah in the south, Joseph in the north. God restores them both. The previous paragraph pictures Judah as God's battle steed, while the following describes the joy in Ephraim.

B. Now.

Israel was one nation, divided by unfortunate historical circumstances. The church is the same today. I am not suggesting that we are one with apostate groups. But there are groups of true believers who yet have nothing to do with one another, because of social and historical events. God

-DESIRES the unity of his people, John 17:21;

-WILL PRODUCE that unity, Eph. 4:13, as the result of the work of his Spirit among us.

III. DEFEAT OF OUR ENEMIES

## A. Then.

10:8-10 describes the regathering, mainly of Ephraim, and names two groups of enemies--

- Egypt and Assyria, who held them captive;
- Lebanon and Gilead, places to which they came, whose inhabitants resisted their return.

10:11 describes their victory over enemies who would hold them back, while 11:1-3 looks at enemies who would stand in front of them. Both groups are frustrated in their evil intent.

- B. Now. God will bless his people, and he will deal with anyone who stands in his way. Like Israel, we have a promised inheritance, everlasting life. We have foes that try to frustrate our pilgrimage. Our God is greater than they.

In particular, we have been frustrated over the years in outreach. Lately, the men have been discussing some ideas for taking more of the initiative in this. Our adversary will stand in our way, but let us draw courage from God's faithfulness to Israel, and press on to claim the inheritance he has for us.

## IV. GOD'S AGENCY

## A. Then

Note the 3rd singular pronouns in 10:4,11.

- In 4, this person is the source of strength and armament for the people.

-In 11, he opens a way through the sea. Recalls the two crossings of Israel on leaving Egypt--if something stands in their way, it yields.

Who is this? Not Judah or Ephraim--they are denoted as "them" in the preceding verses. It is God who fights for his people and opens their way before them. Compare "I will strengthen them" in 10:6,12.

B. Now

How easy it is to trust in our own strength. Jer. 17:5-8. That way lies death. We must learn to trust in the Lord.

V. THE GRIEF AND JOY OF GOD'S WORK

A. Then

11:1-3 depicts the howling of the present inhabitants of Canaan as they are displaced by the returning Israelites. They deserve it for their sin. Recall Gen. 15:16. Yet it is a time of sorrow and deprivation for them.

10:7 depicts the joy of the Israelites as the Lord restores them to fellowship with one another and with himself.

B. Now

We need to recognize that the Lord purposes to bless us. Prov. 10:22. Sometimes we fall into the trap of thinking that "if it's fun, it can't be right." In

fact, the only true joy in the world is the Lord's. If it's REALLY joyful, it can't be wrong! Artificial sweeteners leave a bitter taste. So does the world's "happiness." But our God is the one from whom comes every good and every perfect gift, James 1:17.

#### CONCLUSION:

1. God desires unity among his people. Let us strive to cultivate that same desire.
2. God will bless his people and defeat their enemies. We need to have a spirit of victory about us in the projects we undertake for him.
3. God is the one who works for us. He is the source of our strength. He is the one who dries up the waters before us. We sin if we look at our own weakness and despair. Let us rather look to his strength and rejoice.
4. God gives joy to his people and sorrow to the wicked. We should not envy the world's happiness, for it is bittersweet. Nor should we hesitate to enjoy the blessings which God offers us.

ZECHARIAH 11  
26 November 1984  
H. Van Dyke Parunak

INTRODUCTION

Our text for today is Zech. 11. This chapter is most famous among Christians because Matthew alludes to it in 27:3-10. Cf. Zech. 11:12,13.

Christians are tempted to try to study the passage from Matthew's perspective:

--Matthew talks about a field, so we must find a field in Zech. 11.

--In Zech. the 30 pieces of silver are wages paid to the shepherd, while in Matt. they are given to his betrayer.

--Why does Matthew attribute this to Jeremiah?

All these questions are interesting--IF we are studying Matthew. But we are not, and they are the wrong questions for Zechariah. Our task is to understand the chapter in its context in Zechariah. When we do, we will see that a messianic interpretation is \*entirely appropriate, and we will be in a better position at some later time to look at it from Matthew's perspective. Key: Zech. knows the preceding prophets (Daniel; Jeremiah) and draws from them.

Recall the alteration in Zech. 9-11:

War and Conquest	9:1-8 (7 vv)	9:11-10:1 (8 vv)	10:3b-11:3 (13 vv)
Leaders	9:9-10 (2 vv)	10:2-3b (2 vv)	11:4-17 (14 vv)

After discussing the good leader in 9:9-10 and the bad leaders in

10:2-3, the prophet now gives us an extended description of both kinds.

[READ TEXT; PRAY]

## I. OVERALL STRUCTURE

- A. Two instructions from the Lord for Zechariah: 4-6, 15-16. In both cases, imperative followed by "for" and explanation of what the Lord is doing.
- B. The prophet's response. In 17, utters an oracle of condemnation to the bad shepherd. In 7-14, acts out the history of the good shepherd.

## II. THE GOOD SHEPHERD, 4-14

### A. Instruction, 4-6.

- 1. The state of the flock, v. 5. The metaphor of sheep is two faced.

- On the one hand, it portrays tender, detailed care of helpless beings.

- On the other, it reminds us of animals raised for slaughter, whose only purpose is to gratify the appetites of their owners.

The Lord sees Israel here as treated in this second way, bought and sold for the profit of others, with their rulers (shepherds) having no



pity on them.

NB: "shepherd" is a metaphor for government leaders, not only in Israel, but throughout the ANE.

-1 Kings 22:17, king dies, people have no shepherd;

-Ps. 80:1; Ps. 23, Lord is the shepherd of his people;

-Cf. code of Hammurabi. "Anum and Enlil named me to promote the welfare of the people, me Hammurabi, the devout, god-fearing prince. Hammurabi, the shepherd, called by Enlil, am I." Israel under Gentile rule is like this, governed by people who care only for their own profit.

2. Zech's duty, v. 4: FEED the flock. Zech is to take the role of a shepherd and care properly for them. But how can he do this, with the heathen in such control?
3. The reason, v. 6: God will destroy the "inhabitants of the land." Not Israel, but the gentiles. Compare use of the phrase in Pent: Gen. 34:30; 50:11; Ex. 34:12,15; 23:31.

#### B. Zech's obedience, 7-14.

1. His Ministry, 7. "So I fed the flock of slaughter." Two staves, one for each subflock: "beauty," caring for the Gentiles; "bands," the unity of

Israel. Recall Matt. 25:31-33, sheep and goats.  
NB: God is caring for all of his creation, Matt.  
5:43-48. He sustains the life of every living  
thing, and without his care it must surely perish.

2. "Beauty" Broken, 8-11.

- a. Who are "three of the shepherds"? (Note:  
definite)

Recall from our discussion of v. 5 that  
"shepherd" was a title for a king throughout  
the ancient world. Of 40 some explanations  
that have been proposed, I prefer that which  
associates these with the Gentile powers over  
Israel.

Recall Daniel 2:31-45 (four metals = four  
kingdoms); 7:1-8, 15ff (four beasts = four  
kingdoms). Babylon, Medo-Persian, Greek,  
Roman. At the time of which Zech. prophesies,  
three of these have been done away. The  
fourth, the Roman, remains in power. As in  
Daniel 2 the stone cut out without hands  
destroys the statue, and as in Daniel 7 the  
Ancient of Days delivers the kingdom into the  
hands of the Son of Man, so the shepherd  
brings an end to these pagan kingdoms.

- b. Why do they receive this treatment? 8b. The

shepherd grows impatient with them ("short of soul"), and they despise him.

- c. How are they cut off? v. 9. God abandons them to the natural exercise of their own carnality toward one another. Cf. Romans 1.
- d. The symbolic act, 10-11. God has a covenant with all the peoples (Plural--the gentile nations), but he breaks it. No longer sustains them, so they fall.

- 3. "Bands" broken, 12-14. The poor of the flock, the Israelites, see the dissolution of one Gentile kingdom after another. How do they respond?

- a. The request for wages, 12.

How ironic it is that the sheep presume to give wages to the shepherd. "Them" is "the poor of the flock." The shepherd wants to see whether they know their place. There are two insults here.

- 1. The offer of wages.

We need to understand that the worker only asks for wages when the job is done. Compare Jacob in Gen. 29:15-21; 30:25-26. So here the shepherd asks Israel, "Am I done? Will there be

---

anything else?" They should have asked him to continue to care for them, to deliver them from the fourth evil shepherd. Instead, they dismiss him. "We have no king but Caesar." We rather like the fourth kingdom, so will stay with it.

ii. The amount of wages.

Ex. 21:32, the price of a slave.

They do not recognize that Jehovah himself is caring for them (v. 13).

b. The use of the wages.

I think Zech. is alluding to Jer. 19. There Jeremiah procures a pottery vessel and breaks it to show (v. 11) how God will break the people. God says to Zech., "They didn't get the message the first time. You'd better go shopping for another pot."

c. The symbolic act with the rod, 14. Destroys the unity of the nation. Cf. the animosity among Pharisee, Sadducee, Essene in the time of Christ; the different parties. To this day, Judaism is marked by faction and schism.

III. THE EVIL SHEPHERD, 15-17

## A. Who is this shepherd?

1. "Foolish," perhaps in sense of Proverbs, the absence of the fear of the Lord. This is a moral statement, not a psychological one. Measures wickedness, not IQ.
2. Conduct, in v. 16, like the false shepherds of Ezek. 34. Cares for the sheep, not out of desire for their well-being, but only to enrich himself.
3. Probably appropriate to see here the antichrist, already anticipated by Daniel, and arising out of the fourth kingdom, the one which was not yet done away.

## B. Why doesn't Zech. act this one out?

No action described. But "instrument" in 15 is same word as "weapon." Could genitive be objective? "The weapon destined for use on evil shepherds"? Then this is a divine oracle, the "sword of the spirit," against those shepherds.

## CONCLUSION

How are we, as sheep and as shepherds? We are sheep (under the Lord); we are shepherds (in our families).

1. As sheep, we need to recognize the shepherd's right to do with the sheep as he will. 8-10, our Savior does away with his enemies. The actions are very like v. 16, but

what is wicked for men is God's sovereign prerogative.

2. As sheep, we must be careful not to consider the Lord our servant. We do not salary him to care for us. It is of his grace that he blesses us--a bounty that should call forth thanks, not presumption.
  3. As shepherds, beware of tending the flock for our own gain. This is the way of Gentile kings. Our part should be to see our flocks as entrusted to us by the Lord.
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ZECHARIAH 12-14, Intro.  
20 October 1984  
H. Van Dyke Parunak

INTRODUCTION

Nobody likes bad news. But if you must get it, let it be from a friend, one who loves you and can help you with it. We have just finished "the burden of the word of the Lord on the land of Hadrach" (9:1), and we saw lots of gloom but also a good deal of hope. Now we begin another burden, this one on Israel, in 12-14. This burden has two parts, each beginning with "behold," 12:2; 14:1.

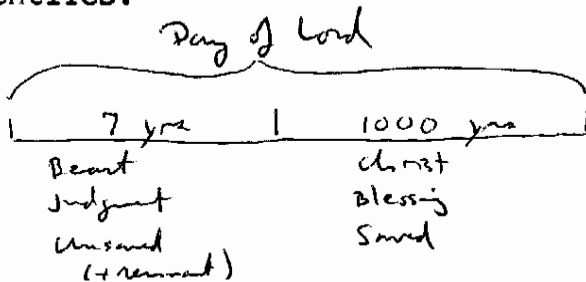
-Both deal with the last times, the day of the Lord.

-Both describe a war against Jerusalem and Israel, and the Lord's deliverance of his people.

-The first focuses on the effects of this war on Israel; the second, on its effect on the Gentiles.

[READ 12:1-8; PRAY]

Under  
Nature  
Israel



I. ESCHATOLOGICAL BACKGROUND

A. The Political Rise of Israel.

God's purposes with Israel are very much political. Compare the blessing on Abraham in Gen. 12. He is to possess a land, become a great nation, and have God urge the other nations to bless him. These blessings reach their OT peak in Solomon.

B. Times of Gentile Dominion.

The Assyrian conquest of the northern Kingdom in 722 BC foreshadowed the end of Israel's independence. When Nebuchadnezzar destroyed the temple in 586, the last semblance of independence disappeared. Biblical consciousness of this era: (note that all expect restoration)

1. The shepherds of Zech. 12, reflecting the four kingdoms anticipated by Daniel;
2. Luke 21:24, speaking of political domination by Gentiles;
3. Rom. 11:25, spiritual domination.

C. Israel Restored

The prophets look past this time of Gentile dominion to the restoration of Israel's political fortunes.

1. Terminology. Two common ways to refer to it:
  - a. "The day of the Lord." The NT takes over this phrase.
  - b. "In that day." In normal usage, this phrase refers to some period of time mentioned in the context, e.g. Gen. 15:18. But frequently in the prophets, the antecedent of "that" here is not specified in the context. Rather, the phrase is used absolutely, as a reference to the eschaton. Used 2x in 9-11; many times



in 12-14. Recall historical references in 9-11 (Alexander the Great; the Maccabean wars; the three shepherds). 12-14 concentrate more on the last days.

2. Events. Two main kinds. All summarized in Revelation.

a. Time of blessing, Christ's rule on earth.

Zech. 14:9; Rev. 20:1-6. Isa. 60; the Millennium. Israel is a saved nation during this time.

b. Also time of judgment. Zech. 14:1-2. Amos

5:18, this is earliest use (760 BC). Earlier part of Revelation, note the ref. to beast in 20:4. In dispensational circles, called "the great tribulation." There is reason to think it will last seven years, Dan. 9, Rev. 11:2-3. Except for a remnant, Israel is unsaved in this period. Zech. 12-14 falls toward the end of this period.

## II. THE OPENING VERSE

Three characteristic actions of God, each described with a metaphor of a human creative activity.

A. Stretches out the heavens (as a Bedouin would a tent).

B. Lays the foundation of the earth (as though it were a

house he were building).

- C. Forms man's spirit within him. Verb here is that used of a potter forming a pot.
- D. The point: the absolute sovereignty and freedom of God. In the Day of the Lord, God deals boldly. His intervention in the affairs of man is direct and sometimes harsh. In our time, as often in the Bible, we see him working through the events of ordinary history. But there have been seasons of miracle before--Moses in Egypt; Elisha and Elijah; our Lord Jesus on earth. When those times come again, we need to remember that God is not unfair in dealing thus, but that this is only to be expected.



### III. THE BATTLE OF JERUSALEM, 12:2-8

- A. 12:2-4, An Unexpected Reversal. These verses take us back to the curse of Gen. 12. Those who curse Israel, God will curse. Note the metaphors:
  - 1. A cup of trembling. The person who drinks never thinks he will become an alcoholic with delerium tremens, yet this is what happens. What begins as a pleasant beverage at the end turns against him.
  - 2. A burdensome stone. Builder seeks some nice stones for his house, picks one up, perhaps from a ruin nearby. But as he carries it, its sharp edges cut

and scratch his arms, leaving him sore and bloody.

3. Application: so Jerusalem seems to the gentiles to be an easy plum to pick. But they find themselves damaged by the experience. God intervenes to destroy them.

B. 12:5-6, The Defenders. The "governors of Judah." Who are they? This is not a standard term for Israel's rulers. It is used elsewhere (Gen. 36; 1 Chron. 1:51) to describe tribal chieftans, translated "dukes." Probably we should understand it here as family heads. The resistance in Israel comes not from the civil rulers, but from family leaders who trust in the Lord.

C. 12:7-8, The Others. Verse 7 contrasts the "tents of Judah" both with the house of David and with the other inhabitants of Jerusalem. These are the country people, dwelling in tents. I suspect this is the quarter from which the "chieftans of Judah" come. The first of Israel to turn to the Lord are not the rich and noble, or even the descendents of David, but the poor country folk. God has chosen the poor of this world rich in faith. Next week we will see how he brings them to himself.

#### CONCLUSION

1. God keeps his promises. The hope of Gen. 12 is not lost forever. God will carry out that blessing, as the

prophets foretold.

2. Zech. 12:1, the Lord has every right to do whatever he pleases to bring about his purposes. He stands so far above creation as the Bedouin above the tent, the mason above the house, the potter above the jug.
  
3. Beware nobility. God works first and most directly with the poor and simple. It is the tribal chieftans of Judah, the fathers of the poor families, whom he uses to deliver the holy city in this great war.

ZECHARIAH 12:2-8; 13:8-9  
23 October 1984  
H. Van Dyke Parunak

INTRODUCTION

To understand this week's section, we must "zoom" in on it and see it in its context.

The larger context is Zech. 9-14, the two "burdens." These are prophecies involving God's judgment. Both begin with the same formula, "The burden of the word of the Lord." There are important differences, though, between them.

--9-11 is a burden on the Gentile nations, while 12-14 is on Israel.

--9-11 is set in history (Alexander the Great, Maccabean wars, the four kingdoms of Daniel), while 12-14 is eschatological, dealing with "the day of the LORD" (14:1); "that day" (12:3 and passim).

Today we begin our study of this burden that is yet to fall on Israel, a devastating war by the Gentiles against Jerusalem, the culmination of the campaign of Armageddon.

Zooming in further, the burden on Israel has two parts, marked by "behold" (12:1; 14:1).

--The first (12-13) describes how the war produces Israel's salvation.

--The second (14) anticipates that it will lead to Gentile salvation, too.

Today we study the first section. Yet we must zoom in one step further. This section is a chiasm, ABBA, with description of the war on the outside (A), and description of Israel's salvation

inside (B). We focus on the war.

[READ 12:1-8; 13:8-9; PRAY]

We notice four things in this description of the war:

--Israel suffers terribly.

--So do the Gentiles.

--During the war, only a small remnant believe,

--But the outcome of the conflict is the salvation of Israel.

#### I. STRUCTURAL CLUES [NOT IN SERMON]

An important clue to the analysis of prophetic texts is the use of introductory formulae. These function much as paragraph markers do in modern texts. Four are important in these chapters: "Behold," "in that day," "it shall come to pass," and "saith the Lord."

In a modern book, divisions are of differing weight. A chapter division is stronger than is a paragraph division. In prophetic literature, we sometimes have clues to the relative strength of divisions, also:

(1) A rare formula may mark stronger divisions than a more common ones. Thus here, "behold" occurs only twice, at the head of the two major sections (12-13; 14).

(2) Sentence-initial formulae are typically stronger than those that come in the middle of the sentence. Thus "saith the Lord," though uncommon, is not very strong.

(3) Formulae may pile up at stronger divisions. To see

this, consider this table:

Ref.	"Behold"	"Come to pass"	"In that day"	"Saith the LORD"	
12:2	X				War against Jerusalem
3			X		
4			X	X	
6			X		
8			X		
-----					
9		X	X		Salvation of Israel
11			X		
13:1			X		
=====					
2		X	X	X	Salvation of Israel
3		X			
4		X	X		
7				X	
-----					
8		X		X	War
+++++					
14:1	X		X		War against Jerusalem (chiasm) <i>w3:12 are found links.</i>
6 <sup>-y</sup>		X	X		
8 <sup>-q</sup>		X	X		
13		X	X		
=====					
16		X			Salvation of Gentiles
17		X			
20			X		

Key: +++++ Primary division  
 ===== Secondary division  
 ----- Tertiary division

Note

--The major break marked by "behold";

--All other breaks just before multiple formulae, except at 14:16;

--14:1-15 is a chiasm, so other factors come into play.

II. ISRAELITE LOSSES, 13:8 Compare 14:2. This is why this is a "burden." For all that she has suffered in war, Israel has yet to suffer once more. Why? NB: If I am correct in

identifying this period as the Great Tribulation, we will not be there. Israel is because she refuses to recognize her Messiah. This is God's chastening hand on her.

III. OVERTHROW OF THE GENTILES, 12:2-4 As great as Israel's losses are, her adversaries fare even worse. These verses take us back to the curse of Gen. 12. Those who curse Israel, God will curse--even when they curse her as part of God's chastening. Recall 1:15. Note the metaphors:

- A. A cup of trembling. The person who drinks never thinks he will become an alcoholic with delerium tremens, yet this is what happens. What begins as a pleasant beverage at the end turns against him.
- B. A burdensome stone. Builder seeks some nice stones for his house, picks one up, perhaps from a ruin nearby. But as he carries it, its sharp edges cut and scratch his arms, leaving him sore and bloody.
- C. Application: so Jerusalem seems to the gentiles to be an easy plum to pick. But they find themselves damaged by the experience. God intervenes to destroy them.

IV. ALLIES IN THE CITY, 12:4-8

From what we have seen so far, the war is a total loss on both sides. Israel is heavily smitten, and the Gentiles are turned back. Nobody wins. Yet Zechariah's words make clear



that God has his remnant in Jerusalem, and that he uses them in delivering the city.

- A. First identified in 12:4 as "the house of Judah," upon whom he looks with favor even as he blinds the enemy. But we will see that this is not all of the tribe of Judah.
- B. Governors of Judah, 12:5,6. Who are they? This is not a standard term for Israel's rulers. It is used elsewhere (Gen. 36; 1 Chron. 1:51) to describe tribal chieftans, translated "dukes." Probably we should understand it here as family heads. The resistance in Israel comes not from the civil rulers, but from family leaders who trust in the Lord.
- C. Tents of Judah, 12:7. Contrasted with "the house of David" and "the inhabitants of Jerusalem." These are the country people, dwelling in tents. I suspect this is the quarter from which the "chieftans of Judah" come. The first of Israel to turn to the Lord are not the rich and noble, or even the descendents of David, but the poor country folk.

In the light of parallels between Zech. and Jer., we may speculate that this is an allusion to the Rechabites, Jer. 35. Their spiritual discipline included living in tents rather than houses, 35:7, to avoid the carnality and materialism of the city dwellers. [1 Chron. 2:55 lists Rechab's line among the

descendants of Judah, though strictly he is a Kenite. Even more weight to Zech's phrase.] These are the ones who respond first to God's grace. God has chosen the poor of this world rich in faith.

#### V. THE COMING REVIVAL, 13:9

- A. The Need. The contrast of 12:7 suggests that "the house of David" and "the inhabitants of Jerusalem," by and large, are NOT trusting in the Lord at this time.
- B. The Effect. 13:9 shows that as a result of the suffering Israel endures, she will look to the Lord and be saved. This is described in more detail in 12:9-13:7, which we will study next time, Lord Willing. The effect here is that anticipated in Heb. 12:11.

#### CONCLUSION

1. Israel has much yet to endure, because of her sin. Just because we are the people of God, we must not assume we can sin with impunity. God does chastise his people when they err.
2. Yet he also does not pardon those who oppress them. The Gentiles may be God's rod to chasten Israel, but they themselves must taste his wrath.
3. Beware nobility. God works first and most directly with

the poor and simple. It is the tribal chieftans of Judah, the fathers of the poor families, whom he uses to deliver the holy city in this great war.

4. In all chastisement, look for "the peacable fruit of righteousness" which it brings.

INTRODUCTION Zech. 12-14 depicts the burden of the Lord on Israel--a great war waged against Jerusalem in the last days by the gentile nations. The burden has two parts, describing the effect of this war first on Israel (chapters 12-13), then on the gentiles (14). Today, we consider the effects on Israel. [READ TEXT; PRAY]

1. First, Israel turns to the Lord for salvation. Think of this as JUSTIFICATION.
2. Then, she changes her conduct--SANCTIFICATION.
3. In each case, the sufferings of our Savior come into focus.

I. ISRAEL'S JUSTIFICATION, 12:9-13:1

There are three parts to this paragraph, each marked by "in that day." Each part draws our attention to an aspect of true salvation.

- A. 13:1, FORGIVENESS. We begin with the last. This is what the prophet is working toward--the assurance of forgiveness of sin. And it is wonderful--but too often today it is all that we see. We need to realize that it is the last step in a process that has some very painful stages.

- B. 12:9,10 GOD'S INITIATIVE. All of Scripture emphasizes to

us over and over that it is GOD who saves sinners. Men cannot save themselves. Here, the prophet points out two things God does to bring Israel to himself.

1. Circumstances, 12:9. In spite of the heavy toll inflicted on Israel (13:8,9), the attacking nations perish. Israel must conclude that this is God's hand. Compare Ezek. 39:21,22, which probably describes the same conflict.
2. Revelation, 12:10. God gives them the insight to recognize the solution to their problem. The twofold spirit:
  - a. GRACE. God's unmerited favor. People can never understand this in their own wisdom. Just consider how prevalent the idea is that we must work to please God. God works in their hearts to show them that he is gracious.
  - b. SUPPLICATION. People not only deny God's unmerited favor, they also deny that they are unmeriting. We like to think that we have some value, some ability to help ourselves. Only through God's revelation can we cast ourselves on God in recognition of our own helplessness.
  - c. This revelation takes the form of recognizing Jesus Christ, whom they have pierced, as

their God ("me whom they have pierced"). Cf. John 19:37, quoting this as fulfilled in Christ.

C. 12:11-14, MOURNING. *It is 7:10 - used for signature.*

1. Its PATTERN. The prophet recalls a previous occasion of mourning, 12:11. Though the verse is obscure, the reference seems to be to the death of Josiah, Judah's last great king. 2 Chron. 35:20-25. Note

- a. Righteous king;
- b. Unmerited death;
- c. Death by piercing;
- d. Special emphasis on the degree of mourning.

2. Its PARTICIPANTS

- a. David and Levi. Heads of the royal and priestly families, respectively. Recall Zechariah's fascination with these two branches of leadership in the nation--the early oracles about Zerubbabel and Joshua; the twin crown of chapter 6.
- b. Nathan and Shimei. These were the son of David and grandson of Levi, respectively. The repentance is not limited to the family

heads, but extends to the entire family.

- c. Others. "The land," 12:12; "all the families," 12:14. The entire nation is seized with sadness for their sin. Family life is disrupted as the people are overcome with mourning and repentance.

- D. THEN Forgiveness. Only after God reveals himself to us and we repent can we enjoy the fountain of forgiveness mentioned in 13:2.

*11/11/11* > God's chastening yields the "peacable fruit of righteousness." The terrible war which decimates the nation in the last times ultimately brings her to salvation. Yet that salvation is worthless if it does not produce a change in conduct. The next paragraph, 13:2-7, traces the effect of Israel's reform on the sins of idolatry and false prophecy which plagued her in the days of the divided kingdom.

II. ISRAEL'S SANCTIFICATION, 13:2-7 Four sections here. The first three depict false prophecy and its destruction; the last contrasts the experience of the true prophet, the Lord Jesus.

- A. 13:2, The Goal. Remove idolatry and prophets. The prophets here and throughout this section must be

understood as false prophets, either the prophets of the idols or the lying prophets who claimed to come from Jehovah. (NB: Paul in 1 Cor. 13 anticipates a time when [true] prophecy will cease, so perhaps the only prophets who can be around are the false ones.)

- B. 13:3, The People's Commitment. Even the prophet's own parents do not spare him. This was required all along by the law: Deut. 13:6-10. But we can imagine how often family affection led to sparing those who led the nation astray.
- C. 13:4-6 The Prophet's Shame. Those who have inclinations to prophecy will hide them.
1. "Rough garment:" the traditional garb of the prophet, like the backwards collar of the clergy today. Then as now, many put on the garb to impress people. But in the coming day, they will try to hide their "gift."
  2. "Husbandman." Claim to belong to another profession, and not to be a prophet. Recall 1 Kings 22, the court prophets, supported by their work; or Balaam, who took a reward for prophesying. No more.
  3. "Wounds." Much pagan prophecy depended on self-mutilation. Cf. Elijah and the prophets of Baal, 1 Kings 18:28, and the prohibition in Deut. 14:1. In



another time, these scars would have been proudly displayed as signs of piety. Now, though, the prophet tries to give another explanation: "My lovers gave them to me." He claims that they arise from a fight with his girlfriend.

D. 13:7 The True Prophet. This messianic prophecy is quoted in Matt. 26:31,32. Note two contrasts with the false prophets.

1. Person. The false prophets claim to be in touch with God. This person, though a "man," yet is God's "fellow," a word from the Pent. denoting the closest and most intimate relationship.
2. Wounds. The false prophets wound themselves in a vain search for salvation, contrary to God's instruction. The true prophet is wounded for us, and at God's command.

#### CONCLUSION

1. True salvation comes from God's hand. He maneuvers the circumstances that bring men to himself. He gives them the spirit of supplication to turn to him. He is himself gracious and receptive to their prayers.
2. True salvation brings mourning and repentance for sin. The good news of sins forgiven demands first of all that we

accept the bad news that we have sinned.

3. True salvation leads to changed conduct. In Israel, this means forsaking the false idols and their prophets. For us it may mean different changes, but changes none the less.
4. True salvation rests on the vicarious suffering of the Lord Jesus: 12:10; 13:7.

ZECHARIAH 14:1-15  
20 November 1984  
H. Van Dyke Parunak

INTRODUCTION We consider now the second "behold," the second half of the burden against Israel. The first half outlined the effect of the eschatological war on Israel. This half emphasizes its effect on the Gentile nations. In 1-15, we have the war; in 16-21, its effect.

1-15 is chiasmatic. We begin by outlining the chiasm, and identifying the units which it defines. Then we can see that this war is really a demonstration of Yahweh's sovereignty, beginning with people, and extending to the earth, then to the cosmic elements. The great overriding theme of this chiasm is that GOD IS IN CONTROL.

[READ TEXT; PRAY]

*Relate each level to diff. part of Gen 1*

I. STRUCTURE. The chiasm has three major levels. In each case, the first panel is negative, the second positive.

A. SOCIAL IMPACT: 1-2, 12-15.

[NOTE: The formal dividers are at 4 and 13, but vv. 3 and 12 are forward links, and their subject matter strictly belongs to the following sections.]

These sections describe the war and its effect on people. Note references to

-spoil (1,14)

-nations against Jerusalem (2,12,14)

-human suffering (2,12).

In the first panel, Jerusalem is nearly defeated, though the survivors are not led into captivity. In the second panel, God visits the Gentiles with far worse suffering than the Israelites endured. Even their beasts (15) are afflicted!

B. GEOGRAPHICAL IMPACT: 3-5, 9-11.

These sections describe geographical changes which will occur when the Lord intervenes in the battle for Israel's help. Correspondences include:

- Geography changes (4,10)
- The Lord as king (5b,9)
- Men's reactions: fear, confidence (5a,11)

Again, note the change between halves. In the first, Israel flees from the disruption, not recognizing that God is coming to her aid. In the second, she dwells in confidence, secure in the citadel that Jerusalem has become.

C. COSMIC IMPACT: 6-7,8.

Each of these begins with "And it shall come to pass in that day." Otherwise, no direct correspondences. We will see, though, that both deal with cosmic forces.

Now we can consider the meaning of each of these three levels. Through them all, the recurring theme is of God's sovereignty. This is the thing people need most to keep in mind when everything goes haywire: God is in control.

For each, consider

- the literal description;
- symbolic background (Zech. draws heavily from earlier Bible books);
- meaning for us.

## II. GOD IS SOVEREIGN OVER PEOPLE.

- A. LITERAL: Describes the normal ravages of war.
- B. BACKGROUND: Nothing particularly symbolic here. Israel is almost destroyed, when the Lord comes in at the last minute and saves her.
- C. MEANING: Important antidote to a Pollyanna view of God which makes him impotent in the affairs of men. He is not morally obliged to handle his creation with kid gloves. ILLUS: When I was in HS, was interviewed in newspaper as outstanding science student. Told them I was a believer. Got a letter explaining that there couldn't be a God, for a loving God would never make bees, snakes, and mosquitoes. Here God pours out far worse than bees, snakes, and mosquitoes. There is no moral problem with God. The moral problem is with man. We are all so sinful that the very worst suffering doesn't come close to doing justice to the heinousness of our treason against heaven's high king. Lam. 3:38,39. We must make up our minds very clearly that the God revealed in the Bible is a God of wrath as well

as of love, as quick to pour out suffering on unbelievers as blessing on his children. "Vessels of wrath fitted for destruction" Rom. 9; "some to dishonor" 1 Tim. 2.

### III. GOD IS SOVEREIGN OVER THE EARTH.

#### A. LITERAL:

1. Topographic changes. Two great changes in the topography around Jerusalem.

-Mount of Olives: splits along a line EW, opening a valley through which the inhabitants of Jerusalem flee.

-Jerusalem: becomes a high mesa over a flat plain (now, a relatively low hill in a valley, overshadowed by higher hills).

2. Lord comes as king.

-Explicit in 9.

-In 5b, the "saints" or "holy ones" are probably not believers, but angels, his retinue: the king and his court.

#### B. BACKGROUND:

-Micah 4:1 expects Jerusalem to be exalted.

-Ezek. 40-48 describes a temple to be built in Jerusalem, but the dimensions given could never fit in the present geography.

-Recall Isa. 40:4. We described these last week as metaphorical for removing sin. May have a literal sense in the eschaton.

- C. MEANING: Such changes as these seem fantastic to us. Yet we are dealing with the creator of the universe. Everything, even the dumb stones, is sentient and obedient before him. Recall Christ's triumphant entry. When the rulers urged him to silence his disciples, he replied, "If these should hold their peace, the stones would immediately cry out," Luke 19:40.

We are sometimes tempted to worry about circumstances which seem to us particularly intractable. But our God is the one who will level mountains and fill valleys. Recall in this context Matt. 17:20, faith that can "move mountains."

#### IV. GOD IS SOVEREIGN OVER THE COSMOS.

##### A. LITERAL:

1. Vv. 6-7 describe astronomical changes. Retranslate 6: "It shall come to pass in that day, there shall not be light. Precious things shall congeal." The "precious things" are probably the heavenly bodies which grow dim, leading to the gloom described, which in the next verse changes into a universal light just as unexpected. In 6 it is dark even in the day; in 7, light even at night. (There should

be no question that the heavenly bodies can be described as "cosmic.")

2. Verse 8 describes the living water. The contrast of fresh and salt water is central to the myths of the ANE. Salt water is death; fresh water, life. The Babylonians saw these as two ancient gods-- Apsu (male, fresh water) and Tiamat (female, salt water)--who beget all the others. The Jews, just back from Babylon, would surely see cosmic overtones in Jerusalem sending forth fresh water to the salt seas to the east and west.

#### B. BACKGROUND:

1. Astronomical:

-Joel 2:30,31.

-Jer. 8:2. These were deities worshipped by the Israelites in their apostasy.

2. Water: Ezek. 47. Heals the salt water and lets it live, Ezekiel focuses only on the "former" sea, that to the E of Jerusalem, the Dead Sea.

#### C. MEANING: Both of these can be traced from the first to the second creation.

Element	Gen. 1:1,2	First Creation	Second Creation
Darkns	Everywhere	Night/Day	Rv. 21:23-25
Sea	Everywhere	Sea/Dry land	Rv. 21:1

These are symbolic of evil. The Lord abolishes them, asserting his sovereignty over the cosmic issues of



right and wrong, good and evil. He is sovereign over the ancient gods of the ANE, the heavenly bodies and the sea.

#### CONCLUSION

Our God is in control. Even in a cataclysm such as the great war at the end of time--indeed, ESPECIALLY in such a situation. Our world today feels that God is out of control. We need to catch a vision of his sovereignty, and carry it to people without hope.

1. He is sovereign over people. Suffering does not mean he is powerless or evil. It only means that we are sinful.
2. He is sovereign over creation. We must never feel that a circumstance is too big for him. He can split mountains and fill valleys.
3. He is sovereign over the cosmic forces. We do not wait with baited breath to see who will win, God or Satan. Our adversary is slain already, and we only wait for the burial.

"I Sing the Mighty Power of God"

ZECHARIAH 14:16-21  
24 November 1984  
H. Van Dyke Parunak

INTRODUCTION

In Zech. 12-14, we have been studying the great war of the nations against Jerusalem at the end of the age. In 12-13 we saw the effect of this war on Israel, leading her to

- repent of her sin,
- turn to the Messiah for salvation, and
- live a godly life, rejecting idolatry and false

prophets.

We have seen another account of that war in chapter 14. Today, in 14:16-21, we learn of the effect of that war on the Gentiles.

- They come to Jerusalem to worship the Lord, and
- Jerusalem receives them without distinction.

[READ TEXT; PRAY]

Like all of Zechariah, these verses rely heavily on allusions to other OT passages. For each allusion,

- we first EXPLAIN it, and then
- show its IMPLICATIONS for the Gentiles.

I. 14:16-19, FEAST OF TABERNACLES.

A. EXPLANATION

Israel had three great feasts. Compare Exod. 23:14-17. These have dual significance.

1. Agricultural. This is how they are described in Exod. 23: unleavened bread, firstfruits,

ingathering. They correspond to the barley harvest, wheat harvest, and fruit harvests, respectively. Ingathering is the most elaborate, the culmination of the entire harvest. Note magnitude of the sacrifices in Num. 29, compared with the other feasts.

2. Exodus history. Recall that the Israelites

-Left Egypt in the exodus;

-Received the law at Sinai;

-Were seduced by the spies at Kadesh

Barnea;

-As a result, had to wander in the

wilderness for 40 years.

Each of these feasts commemorates a different episode in this history.

a. Unleavened bread is the feast associated with Passover, Exod. 12, when they left Egypt.

b. Firstfruits is Pentecost, the feast of weeks, in the third month, the same month in which God gave Moses the law on Mt. Sinai, Exod. 19.

c. Ingathering is Booths, recalling God's care for them as they wandered in the wilderness, in spite of their disobedience, Lev. 23:43.

B. MEANING FOR GENTILES

Ezekiel 45 knows of two of these feasts being commemorated in the Millennium--Passover and Booths. [No Pentecost--because the Law has been replaced with the Spirit?] Of these, Zechariah selects Booths to represent Gentiles worshipping at Jerusalem.

#### 1. CELEBRATION OF GOD'S PRESERVATION

This particular feast is probably selected because of the parallel between the Gentiles in the war, and Israel in the desert.

- Both have been disobedient to God.
- Both suffer under his hand for their sin.
- In both cases, he preserves a remnant.

Note 14:16, "every one THAT IS LEFT," recalling the many who did not survive.

#### 2. THANKSGIVING FOR HARVEST

Booths is also a harvest feast, a time of thanksgiving to God for the yield of the earth. Thus (17-19) God disciplines those who do not come up by withholding the rain, the cause of fruitfulness, from them.

#### C. APPLICATION.

God is able to turn his enemies, and the enemies of his people, to himself. If the ancient spectre of antisemitism can be thus reversed, we should not "give up" on the unbelievers to whom we have a testimony.

## II. 14:20, HOLINESS TO THE LORD.

## A. EXPLANATION

This phrase is engraved on the plate worn by the high priest on his mitre, Exod. 28:36-38. God's people are called to holiness. In the OT one tribe, Levi, singled out, and one family, the sons of Kohath, to be priests, and one priest above all else, the high priest, to represent them before the Lord. He, the holiest of the holy, bears this motto upon his forehead, to remind him and the others of their calling.

## B. MEANING FOR GENTILES

Zech. sees this motto engraven on the ornaments of the HORSES! The motto has not become profane. Rather, everything in Jerusalem has become holy. Not only horses like priests, but all vessels are holy, so that any kitchen can furnish the utensils for the temple service. Suggests the acceptance of the Gentiles before God. No longer on the "wrong side" of holiness.

## C. APPLICATION.

Our need to receive one another in Christ. Christ desires his church to be one. Ever since the first century, Satan has tried to split it. Just recall Jews vs. Gentiles in Rom. 14-15. We need to remember that all God's children are "holy unto the Lord."

## III. 14:21, CANAANITE IN THE TEMPLE

### A. EXPLANATION

Recalls how Joshua made a league with the inhabitants of Gibeon rather than slaying them, Josh. 9. They were strictly Hivites, 9:7, but dwelt in the land of Canaan and so could be called "Canaanites" more generally.

When he discovered their ruse, Joshua made them "hewers of wood and drawers of water for the house of my God," 9:23. Consider how this class of gentile slaves must have fostered racial prejudice in ancient Israel. If the priests were the epitome of holiness, these Canaanite slaves were its very nadir.

### B. MEANING FOR GENTILES

Again, an abolition of "second class" status for them. The emphasis seems not to be that the Canaanites are removed, but rather that the stigma of their race no longer follows them.

### C. APPLICATION.

As in the last section. We must beware of subtle prejudices of which we are barely conscious, but which threaten our unity in Christ. Eph. 2.

## CONCLUSION

1. The eschatological conclusion. The Gentiles oppose Israel, but at the end turn to worship Israel's God, and are accepted into her society.

2. Application for us: God is able to turn our enemies to himself.
3. Application #2: We should welcome them--no more Canaanite in the house of the Lord.

"Behold How Pleasant And How Good"

SUMMARY OF ZECHARIAH  
 24 November 1984  
 H. Van Dyke Parunak

I: ZECH. 9-14--THE TWO BURDENS

A. 9-11: HISTORY AND ISRAEL'S SAVIOR

War	9:1-8 (Alexander)	9:11-10:1 (Maccabean War)	10:3b-11:3 (2nd Exodus)
Rulers	9:9-10 (Good)	10:2-3a (Bad)	11:4-17 (Good vs. Bad)

B. 12-14: THE ESCHATON AND ISRAEL'S SALVATION

Ref.	"Behold"	"Come to pass"	"In that day"	"Saith the LORD"	
12:2	X				War against Jerusalem
3			X		
4			X	X	
6			X		
8			X		
-----					
9		X	X		Salvation of Israel
11			X		
13:1			X		
=====					
2		X	X	X	Salvation of Israel
3		X			
4		X	X		
7				X	
-----					
8		X		X	War
#####					
14:1	X				War against Jerusalem (chiasm)
4			X		
6		X	X		
8		X			
9			X		
13		X	X		
=====					
16		X			Salvation of Gentiles
17		X			
20			X		

Key: ##### Primary division  
 ===== Secondary division  
 ----- Tertiary division

Note:

- The major break marked by "behold".
- All other breaks just before multiple formulae, except at 14:16, reflecting chiasm in 14:1-15.
- Chiasm in 12-13 is folded in 14.



## II: ZECH. 1-6--AN ODD CHIASM, FOCUSED ON THE SAVIOR

Horses	Judgment	Anointed Ones	Messiah
1:7-11	1:12-2:12 (Angry w/ nations; rebuild Jerusalem)	3:1-10 (Joshua)	6:9-15
	5:1-11 (Israel's sin; cause; result)	4:1-14 (Zerubbabel)	
6:1-8			

## III. ZECH. 7-8--AN EVEN CHIASM, EMPHASIZING SALVATION

Chapter 7: Judgment

Chapter 8: Restoration

1-3: Ambassadors from Bethel  
Bethel "seek face of Lord"20-23: Worshippers from many  
lands "seek face of Lord"

4-7: Fasts never required

19: Fasts will become feasts

8-12: Law and disobedience;  
"execute true judgment,  
don't plan evil"14-17: Law and obedience;  
"execute true judgment;  
don't plan evil"

13-14: Punishment: scattering. 1-13: Restoration: gathering.

## IV. THE VISIONS OF ZECHARIAH

- A. Darius 2.8, INTRODUCTION, 1:1-6  
Remember the past and repent.
- B. Darius 2.11, THE NIGHT VISIONS, 1:7-6:15  
The coming King-Priest.
- C. Darius 4.9, THANKSGIVING SERMONS, 7-14
  - 1. THE FAST QUESTION, 7-8  
God will regather Jerusalem.
  - 2. THE BURDENS, 9-14
    - a. AGAINST GENTILES, 9-11  
Historical wars and a coming Shepherd.
    - b. AGAINST ISRAEL, 12-14  
Final war; Israel and Gentiles saved.