

1. Last week I completed an introduction to the book of Zechariah, taught Zec 1:1 and was in the process of providing an overview of the Book of Haggai when time expired.

2. I want to review some of that learned and then continue with our summary of the contents of the Book of Haggai but first an expanded translation of Zec 1:1.

Zec 1:1 In November of 520 B.C., during the second year of Darius the Great, a great great grandnephew of Cyrus the Great, the word of the LORD came to the prophet Zechariah son of Berekiah and grandson of Iddo:

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

4. Both men speak also of the glory of the presence of the Lord Jesus Christ. They both speak of the future establishment of God's earthly kingdom and the judgment of God on ungodly world powers, and the blessing awaiting the nations that will return to God.

5. As you might expect both Haggai and Zechariah abound in similarities. We noted several of these similarities last week by reviewing a partial outline of the Book of Haggai. Let's continue our study.

6. God's future blessing for Zerubbabel. Hag 2:20-23.

Hag 2:21 "Tell Zerubbabel governor of Judah that I will shake the heavens and the earth.
Hag 2:22 I will overturn royal thrones and shatter the power of the foreign kingdoms. I will overthrow chariots and their drivers; horses and their riders will fall, each by the sword of his brother.

Hag 2:23 "On that day, declares the LORD Almighty, I will take you, my servant Zerubbabel ... and I will make you like my signet ring, for I have chosen you, declares the LORD Almighty."

7. Zec 1:2-6 represent a synopsis of a sermon in which Zechariah warns the people of God's wrath upon the disobedient. He warns "if you want to enjoy God's national blessing, there must be a sincere national repentance."

8. Such a repentance sounds appropriate for the USA does it not?

2Ch 7:14 If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.

9. Before we continue our study of verses two and three, I am going to give you a bonus at no extra charge:

A Summary of The Pertinent rulers of the Medes and the Persians with brief

comment:

1. Medes

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

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

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

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

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

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

2. Persians

2.1 Achaemenes

2.2 Teispes, the Great King, King of Anshan

2.3 Cyrus I

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

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

2.6 Cambyses II (529-522)

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

2.8 **Darius I** (521-486), known as Darius Hystaspes or Darius the Great; great, great, grandson of Teispes through Ariaramnes, younger brother of Cyrus I. This made him the great great grandnephew of Cyrus the Great.

2.8.1 Darius began the failed attempt to defeat the Greeks in 499, however Persia was soundly defeated in 490. **Esther** was still a Hebrew slave and had not yet been crowned Miss Persia.

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

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

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

Seraiah, the son of Azariah, the son of Hilkiah ...

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

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

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

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

2.11 Xerxes II (424)

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

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

2.13 Artaxerxes II (404-359)

2.14 Artaxerxes III (359-338)

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

Helpful Chronologies

539 B.C. **Cyrus conquers Babylon** (end of the Chaldean Empire).

538 B.C. **Edict of Cyrus** permitting Jewish repatriation of Judah is made.

536 B.C. **Return of 49,897 Jews** to Jerusalem.

535 B.C. **Altar and foundation rebuilt** and sacrifices offered (seventh month Oct. - Nov.).

535 B.C. **Work on the temple is stopped.**

535-520 B.C. Hardships and economic depression prevailed in Jerusalem; **people forgot the Temple** and concentrated on their own needs.

530 B.C. Death of Cyrus occurs.

530-522 B.C. Cyrus' son, Cambyses II, who conquered Egypt reigned.

522-486 B.C. **Darius I, the Great**, saved the empire from civil war, erected the Behistun Inscription, and was friendly to the Jews.

520 B.C. **Darius confirms the decree of Cyrus** and aids in the construction of the Jewish temple in Jerusalem.

520 B.C. Sixth month (Sept. or Oct.) first day of the month, **Haggai's first sermon is preached** (Hag 1:3-11).

520 B.C. On the first day of the eighth month (Nov.- Dec.), **Zechariah's opening sermon is preached** (Zec 1:1-6).

520 B.C. In the eleventh month (Feb.- Mar.), on the twenty-fourth day, **Zechariah's eight night visions** occur (Zec 1:7-6:8).

516 B.C. In the twelfth month (Mar - Apr.), the third day, the **completion and dedication of the Temple** occurs (Ezr 6:15).

490 B.C. The campaign begun by Darius against Greece proves "unsuccessful."

486 B.C. Xerxes I or **Ahasuerus the husband of Esther** begins his reign; he will reign until 465 B.C.

480 B.C. Ahasuerus resumes the Persian campaign; they are defeated by the Greeks at Thermopylae and Salamis and then finally at Mycale in c. B.C. 479.

465 B.C. Artaxerxes I begins his reign; he will reign until 424 B.C.

445 B.C. **Artaxerxes I authorizes Nehemiah to restore Jerusalem and its confines.**

Darius the Persian is mentioned once in the OT in Neh 12:22. He was either Nothus, Darius II (423-404 B.C.) or Codomannus, **Darius III (336-331 B.C.)**. Darius II authorized the keeping of the Passover by the Jews at Elephantine in Egypt. **Darius III** was the king whose empire Alexander the Great conquered.

3. Now let's see what we can learn from verses two and three.

KJV

Zec 1:2 The LORD hath been sore displeased with your fathers.

Zec 1:3 Therefore say thou unto them, Thus saith the LORD of hosts; Turn ye unto me, saith the LORD of hosts, and I will turn unto you, saith the LORD of hosts.

NIV

Zec 1:2 "The LORD was very angry with your forefathers.

Zec 1:3 Therefore tell the people: This is what the LORD Almighty says: 'Return to me,' declares the LORD Almighty, 'and I will return to you,' says the LORD Almighty.

1. "The Lord hath been sore displeased" is stated in the most emphatic of language.

1.1 "He was angry" comes first in the sentence in what the Hebrew grammars call "a cognitive accusative" and is therefore very strong.

1.2 The syntax emphasizes anger, wrath and impending discipline.

1.3 God has on numerous occasions expressed His displeasure using anger as an anthropopathism.

Deu 1:26 But you were unwilling to go up; you rebelled against the command of the LORD your God.

Deu 1:27 You grumbled in your tents and said, "The LORD hates us; so he brought us out of Egypt to deliver us into the hands of the Amorites to destroy us.

Deu 1:28 Where can we go? Our brothers have made us lose heart. They say, "The people are stronger and taller than we are; the cities are large, with walls up to the sky. We even saw the Anakites there."

Deu 1:29 Then I said to you, "Do not be terrified; do not be afraid of them.

Deu 1:30 The LORD your God, who is going before you, will fight for you, as he did for you in Egypt, before your very eyes,

Deu 1:31 and in the desert. There you saw how the LORD your God carried you, as a father carries his son, all the way you went until you reached this place."

Deu 1:32 In spite of this, you did not trust in the LORD your God,

Deu 1:33 who went ahead of you on your journey, in fire by night and in a cloud by day, to search out places for you to camp and to show you the way you should go.

Deu 1:34 When the LORD heard what you said, **he was angry** and solemnly swore:

Deu 1:35 "Not a man of this evil generation shall see the good land I swore to give your forefathers,

Isa 57:16 For I will not contend forever, **neither will I be always wroth**: for the spirit should fail before me, and the souls which I have made.

Isa 57:17 I was enraged by his sinful greed; I punished him, and hid my face in anger, yet he kept on in his willful ways.

1.4 Isaiah speaks of man's "hopeless condition" and God's anger.

Isa 64:5 You come to the help of those who gladly do right, who remember your ways. But when we continued to sin against them, **you were angry**. How then can we be saved?

Isa 64:6 **All of us have become like one who is unclean, and all our righteous acts are like filthy rags; we all shrivel up like a leaf, and like the wind our sins sweep us away.**

Isa 64:7 No one calls on your name or strives to lay hold of you; for you have hidden your face from us and made us waste away because of our sins.

Isa 64:8 Yet, O LORD, you are our Father. We are the clay, you are the potter; we are all the work of your hand.

Isa 64:9 Do not be angry beyond measure, O LORD; do not remember our sins forever. Oh, look upon us, we pray, for we are all your people.

1.5 On occasion man becomes angry with God; sometimes for silly and even comical reasons.

2Ki 5:10 Elisha sent a messenger to say to him, "Go, wash yourself seven times in the Jordan, and your flesh will be restored and you will be cleansed."

2Ki 5:11 But **Naaman went away angry** and said, "I thought that he would surely come out to me and stand and call on the name of the LORD his God, wave his hand over the spot and cure me of my leprosy.

1.6 Sometimes even a King can't control his bride ergo he becomes angry.

Est 1:12 But when the attendants delivered the king's command, Queen Vashti refused to come. Then **the king became furious and burned with anger.**

1.7 Paul in speaking of man's rejection of God's grace is said to make God angry.

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

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

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

2. Zechariah declares God's displeasure with his countrymen.

3. It was more than their neglect of the building of the Temple that distressed Him; it was their general spiritual outlook.

4. A return from their exile alone was not enough to please the Lord; they needed to get right with God. What of American today? A recent survey showed one-third of Americans do not know Genesis is the first book of the Bible.

5. In verse three we find the statement "I will return unto you." Their repentance would find God ready and willing to receive and bless them if they would "get back to the basics."

6. Let me give you an expanded translation of Zec 1:2-3.

Expanded Translation

Zec 1:2 The Lord has at numerous times in the past been angry with your forefathers because they rejected His grace.

Zec 1:3 Zechariah, the Lord of the Armies commands you to say to Israel: "You must return to Me; for if you do then I will return to you."

Summary Points:

1. As an act of grace God raised up both Haggai and Zechariah.

2. The Hebrew word **Shuv** translated "return" is the equivalent of **Metanoieo** translated in the New Testament "repent;" technically it means to change your mind.

3. The Lord in these verses is called "the Lord of the Armies." God controls angelic and national armies to both protect and to discipline His people Israel.

4. Emphasized in these verses is the importance of obeying.
5. The result of obedience is blessing and the result of disobedience is discipline because the Lord knows the heart of man.

Jer 17:9 The heart is deceitful above all things, and desperately wicked: who can know it?

Jer 17:10 I the LORD search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings.

6. The prophet is crying out to post-exilic Israel not to follow the error of their forefathers but rather they should follow God's protocol plan.

7. Now let's see what we can learn from verse four.

KJV

Zec 1:4 Be ye not as your fathers, unto whom the former prophets have cried, saying, Thus saith the LORD of hosts; Turn ye now from your evil ways, and from your evil doings: but they did not hear, nor hearken unto me, saith the LORD.

NIV

Zec 1:4 Do not be like your forefathers, to whom the earlier prophets proclaimed: This is what the LORD Almighty says: "Turn from your evil ways and your evil practices. But they would not listen or pay attention to me," declares the LORD.

Principles:

1. Their forefathers did not listen to their prophets, just as today people do not listen to a more sure prophesy of the Word of God taught by God ordained pastor- teachers.
2. Zechariah warns: "Don't be like your ancestors. We have returned to the land, let's not blow our opportunity like our progenitors did by blatant disobedience; "spiritual opportunity neglected is opportunity lost."
3. The message of both Zechariah and Haggai is to "get the Temple built and then get on with worship in the land."
4. Worship is the ultimate goal of the post exilic remnant; it leans heavily on the liturgy of the Temple.
5. Without the Temple as a training aid this generation has little upon which to base their worship.
6. It would be much like our not having the Bible upon which to center our worship.
7. Remember we have a more sure Word of prophesy than any Old Testament generation. The more sure word is the Bible and it must be the center of worship.

2Pe 1:19 We have also a more sure word of prophesy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:

Heb 1:1 In the past God spoke to our forefathers through the prophets at many times and in various ways,

Heb 1:2 but in these last days he has spoken to us by his Son, whom he appointed heir of all things, and through whom he made the universe.

Heb 1:3 The Son is the radiance of God's glory and the exact representation of his being, sustaining all things by his powerful word. After he had provided purification for sins, he sat down at the right hand of the Majesty in heaven.

8. Let me give you an expanded translation of verse four:

Expanded Translation

Zec 1:4 You must not be like your forefathers unto whom their prophets cried out saying "The Lord of the armies declares, "Turn from your evil ways and from your facade of religion!" But they would not listen to the Lord Jehovah.

Zechariah Lesson 6

5-28-2003

1. Last week I taught an overview of Assyrian, Babylonian and Persian history as such related to Zechariah and Haggai; I then exegeted Zec 1:2-4. When time expired we were about to start an exegesis of verses five and six.

2. I want to review some of that learned and then continue with our analysis of Zec 1:5-6 but first an expanded translation of Zec 1:1-4.

Zec 1:1 In November of 520 B.C., during the second year of Darius the Great, a great great grandnephew of Cyrus the Great, the word of the LORD came to the prophet Zechariah son of Berekiah and grandson of Iddo:

Zec 1:2 The Lord has at numerous times in the past been angry with your forefathers because they rejected His grace.

Zec 1:3 Zechariah, the Lord of the Armies commands you to say to Israel: "You must return to Me; for if you do then I will return to you."

Zec 1:4 You must not be like your forefathers unto whom their prophets cried out saying "Turn from your evil ways and from your facade of religion!" But they would not listen to the Lord Jehovah.

3. It is unfair to both Zechariah and Haggai to consider their messages are solely concerned with matters of building a Temple.

4. Both men speak also of the glory of the presence of the Lord Jesus Christ. They both speak of the future establishment of God's earthly kingdom and the judgment of God on

ungodly world powers, and the blessing awaiting the nations that will return to God.

5. As we learned last week both Haggai and Zechariah abound in similarities.
6. To best see these similarities, we looked at an outline and summarized the contents of the book of Haggai comparing it with the book of Zechariah.
7. As an act of grace God raised up both Haggai and Zechariah.
8. Emphasized by both of these prophets was the importance of obeying.
9. The result of obedience is blessing and the result of disobedience is discipline.
10. The two prophets cried out to post-exilic Israel not to follow the error of their forefathers but rather they were urged to follow God's protocol plan.
11. Their forefathers did not listen to their prophets, just as today people do not listen to the more sure prophecy of the Word of God taught by God ordained pastor-teachers.
12. Zechariah and Haggai warned: Don't be like your ancestors. We have returned to the land, let's not blow this opportunity; spiritual opportunity neglected is opportunity lost.
13. The message of both these great post-exilic prophets is first and foremost, to "get the Temple built and then get on with worship in the land."
14. Now let's see what we can learn from Zec 1:5-6.

KJV

Zec 1:5 Your fathers (**Av Kem**), where (**Hem Asher - where they**) are they? and the prophets (**Navi**), do they live (**Chaya - they shall live**) forever (**Le Alam - unto the ages**)?

Zec 1:6 But (**Ake - Surely or For sure**) my words (**Davar Y**) and my statutes (**Chuqa Y - statutes and/or laws**), which I commanded (**Tsavah**) my servants (**Ebed Y**) the prophets (**Navi**), did they not take hold (**Halo Nasag - did these words of mine not overtake**) of your fathers (**Av Kem**)? and they returned (**Shuv**) and said (**Va Amar**), Like as (**Ke - according as**) the LORD of hosts (**Jehovah Tsava - Lord of the Armies**) thought to do (**Zamam - that intended**) unto us, according to our ways (**Derek**), and according to our doings (**Va Ke Maalal - even as our works**), so hath he dealt (**Asah**) with us.

NIV

Zec 1:5 Where are your forefathers now? And the prophets, do they live forever?

Zec 1:6 But did not my words and my decrees, which I commanded my servants the prophets, overtake your forefathers? "Then they repented and said, "The LORD Almighty has done to us what our ways and practices deserve, just as he determined to do."

Principles:

1. The Hebrew in verse five is difficult.

2. The translation "Where are your forefathers now? And the prophets, do they live forever?" is correct as far as it goes.

3. The verse is better translated **"Where are the prophets and your forefathers now? Are they alive and the answer is yes. They are now asleep awaiting the resurrection unto life even though in time they demonstrated arrogant negative volition!"**

4. Verse six is a statement of conversion, not of Zechariah's generation but of the exilic generation. The earlier generation serves as a warning to Zechariah's peers.

4.1 God often used failed past generations to warn future generations. For example:

Heb 4:1 Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it.

Heb 4:2 For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it.

Heb 4:3 For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world.

Heb 4:4 For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works.

Heb 4:5 And in this place again, If they shall enter into my rest.

Heb 4:6 Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief:

5. The forefathers exiled to Babylon heard the Words of Jeremiah and rejected them, instead they listened to the words of many false prophets. For their indiscretion they received severe discipline.

6. The good news is they learned from their error. This is evident from their attitude expressed in Psa 119. Let me give you several selected passages from the "Death March Psalm."

Psa 119:1 Blessed are they whose ways are blameless, who walk according to the law of the LORD.

Psa 119:2 Blessed are they who keep his statutes and seek him with all their heart.

Psa 119:3 They do nothing wrong; they walk in his ways.

Psa 119:4 You have laid down precepts that are to be fully obeyed.

Psa 119:5 Oh, that my ways were steadfast in obeying your decrees!

Psa 119:6 Then I would not be put to shame when I consider all your commands.

Psa 119:7 I will praise you with an upright heart as I learn your righteous laws.

Psa 119:8 I will obey your decrees; do not utterly forsake me ...

Psa 119:11 Thy word have I hid in my heart, that I might not sin against thee ...
Psa 119:15 I will meditate in thy precepts, and have respect unto thy ways.
Psa 119:16 I will delight myself in thy statutes: I will not forget thy word ...
Psa 119:53 Horror hath taken hold upon me because of the wicked that forsake thy law ...
Psa 119:71 It is good for me that I have been afflicted; that I might learn thy statutes.
Psa 119:72 The law of thy mouth is better unto me than thousands of gold and silver.
Psa 119:73 Thy hands have made me and fashioned me: give me understanding, that I may learn thy commandments.

7. Their error (no doctrine) is made clear in Hos 4:6-7.

Hos 4:6 My people are destroyed **for lack of knowledge**: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children.
Hos 4:7 As they were increased, so they sinned against me: therefore will I change their glory into shame.

8. Let me give you an expanded translation of Zec 1:5-6.

Expanded Translation

Zec 1:5 Where are the prophets and your forefathers now? Are they alive and the answer is yes. They are now asleep awaiting the resurrection unto life even though in time they demonstrated arrogant negative volition!
Zec 1:6 Think! I overtook your forefathers and made clear My warnings. Did not My warnings of pending discipline come true? It was only after their exile and traumatic suffering that they decided to take seriously my commands; in fact your ancestors concluded "the Lord Jehovah has done unto us as He determined appropriate, we deserved the discipline ordered from above.

9. Now let's see what we can learn from Zec 1:7-8.

KJV

Zec 1:7 Upon the four and twentieth day of the eleventh (Jan.) month, which is the month Sebat, in the second year of Darius, came the word of the LORD unto Zechariah, the son of Berechiah, the son of Iddo the prophet, saying,
Zec 1:8 I saw (**Raah**) by night (**Laylah**), and behold (**Hinneh**) a man (**Ish**) riding (**Rakav - a rider**) upon (**Al**) a red (**Adam**) horse (**Sus**), and he (**Hu**) stood (**Amad**) among (**Beyn**) the myrtle trees (**Hadas**) that were in the bottom (**Metsulah**); and behind (**Achar**) him were there red horses (**Adam Sus**), speckled (**Saraq - to intertwine**), and white (**Laban**).

NIV

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

Zec 1:8 During the night I had a vision-- and there before me was a man riding a red horse! He was standing among the myrtle trees in a ravine. Behind him were red, brown and white horses.

Principles:

1. After the introduction of the verse found in Zec 1:1-6, we find a series of eight night visions. (Zec 1:7-6:8)
2. All of these visions have the same scope and thrust, they provide near term application to those in the land but, of far greater gravity, the visions speak to the time of the Second Advent.
3. The visions therefore bridge the centuries and extend to the period of the restoration of the Kingdom to Israel; something that was anticipated by Israel. Acts 1:6

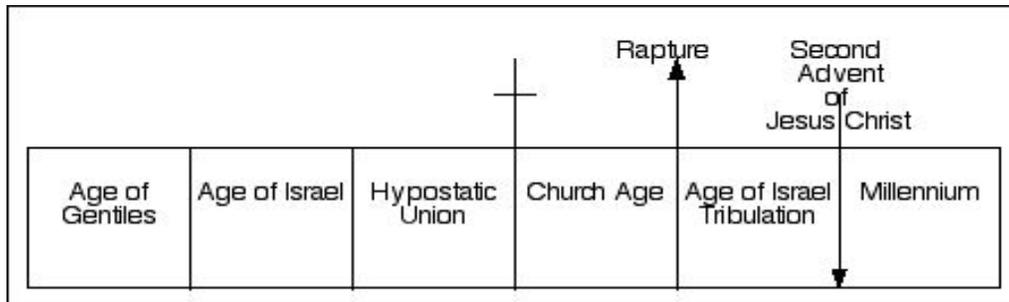
Written c. A.D. 33

Acts 1:4 On one occasion, while he was eating with them, he gave them this command: "Do not leave Jerusalem, but wait for the gift my Father promised, which you have heard me speak about.

Acts 1:5 For John baptized with water, but in a few days you will be baptized with the Holy Spirit."

Acts 1:6 So when they met together, they asked him, "Lord, are you at this time going to restore the kingdom to Israel?"

Acts 1:7 He said to them: "It is not for you to know the times or dates the Father has set by his own authority.



Written c. AD 50

1Th 4:16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

1Th 4:17 Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

1Th 4:18 Wherefore comfort one another with these words.

1Th 5:1 But of the times and the seasons, brethren, ye have no need that I write unto you.

1Th 5:2 For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.

4. The eight visions, all of which appeared in one night, point to the ultimate in Jewish hope and Jewish eschatology although the visions also have an immediate and significant ministry of consolation and encouragement to the poor and feeble remnant of Zechariah's day.

5. For those struggling to establish themselves in a ruined city under a gentile King, these visions promise a minor fulfillment in the prophet's day.

6. The major fulfillment, however, is future and awaits the end of the times of the gentiles and the Second Advent when Christ will return, destroy the Satanic world system and establish His Kingdom.

7. The time of Zechariah's vision is established in verse seven.

Zec 1:7 Upon the four and twentieth day (24th day) of the eleventh month (Jan.), which is the month Sebat, in the second year of Darius (c. B.C 520), came the word of the LORD unto Zechariah, the son of Berechiah, the son (grandson) of Iddo the prophet, saying,

8. The Key person and imagery of the vision are set forth and identified in the first half of verse eight.

Zec 1:8 During the night I had a vision-- and there before me was a man riding a red horse! He was standing among the myrtle trees in a ravine. Behind him were red, brown and white horses.

9. The place of what is seen and the supporting cast is set forth in the last half of verse eight.

Zec 1:8 During the night I had a vision-- and there before me was a man riding a red horse! He was standing among the myrtle trees in a ravine. Behind him were red, brown and white horses.

10. In contrast to the notation of time found in Zec 1:1 where we had a year and month specified, in verse seven we have even the day of the month provided.

Zec 1:1 In the eighth month, in the second year of Darius, came the word of the LORD unto Zechariah, the son of Berechiah, the son of Iddo the prophet, saying,

11. Thus the visions were given approximately three months after Zechariah's opening sermon in which he urged repentance.

Zec 1:7 Upon the four and twentieth day of the eleventh month, which is the month Sebat, in the second year of Darius, came the word of the LORD unto Zechariah, the son of Berechiah, the son of Iddo the prophet, saying,

12. The 24th day was significant for several reasons, on that day five months before, work on "the house of the Lord was resumed" (Hag 1:14, 15; and 2:18).

Hag 1:14 So the LORD stirred up the spirit of Zerubbabel son of Shealtiel, governor of Judah, and the spirit of Joshua son of Jehozadak, the high priest, and the spirit of the whole remnant of the people. They came and began to work on the house of the LORD Almighty, their God,

Hag 1:15 on the twenty-fourth day of the sixth month in the second year of King Darius.

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

13. Also on that day two months previously Haggai had delivered a stern rebuke to the priests and the people for their conduct (Hag 2:10-17).

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

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

Hag 2:12 If a person carries consecrated meat in the fold of his garment, and that fold touches some bread or stew, some wine, oil or other food, does it become consecrated?"

The priests answered, "No."

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

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

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

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

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

14. Further, on that day, Haggai had received the far-reaching revelation of the destruction of the Gentile world power just before the establishment of the millennial rule of the greater Zerubbabel - The Messiah (Hag 2:20-23).

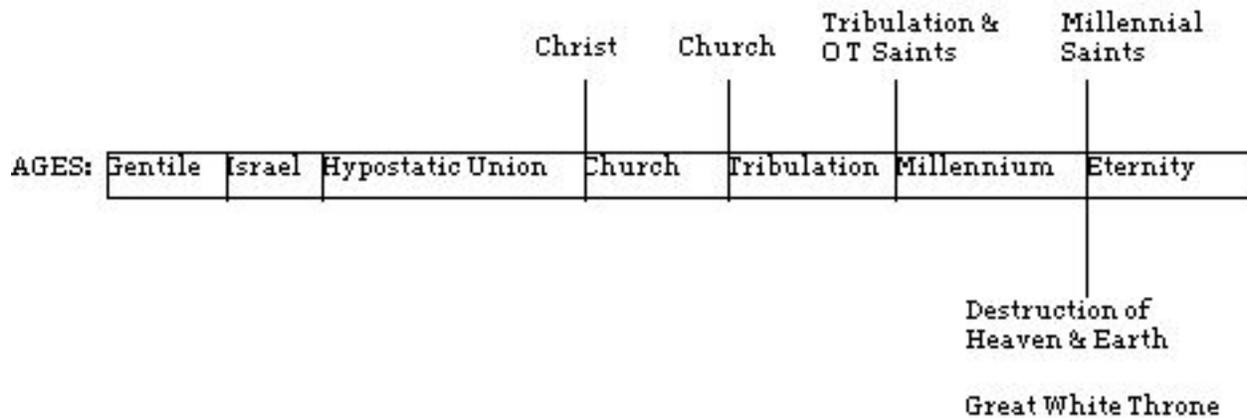
Hag 2:20 The word of the LORD came to Haggai a second time on the twenty-fourth day of the month:

Hag 2:21 "Tell Zerubbabel governor of Judah that I will shake the heavens and the earth.

Hag 2:22 I will overturn royal thrones and shatter the power of the foreign kingdoms. I will overthrow chariots and their drivers; horses and their riders will fall, each by the sword of his brother.

Hag 2:23 "'On that day,' declares the LORD Almighty, 'I will take you, my servant Zerubbabel son of Shealtiel,' declares the LORD, 'and I will make you like my signet ring, for I have chosen you,' declares the LORD Almighty."

ORDER OF THE RESURRECTIONS



15. The day therefore was important because it was specially selected for the important prophetic disclosures contained in the eight visions.

16. The vehicle of the revelation was not a dream but a night vision. Zechariah is awake when he sees and hears the prophecy.

17. He understands the spiritual communications through the medium of his alerted and awakened physical senses.

18. I saw is the Kal perfect of **Raah**; Zechariah saw, he did not dream. The importance of what is seen is clear given the use of **Hinneh**, an interjective particle, translated "behold."

End Lesson Taught 5-28-2003