

ZECHARIAH – CHAPS 1-3 – A Call to Repentance; Vision of the Horses; The LORD Will Comfort Zion; Vision of the Horns; Vision of the Measuring Line; Future Joy of Zion and Many Nations; Vision of the High Priest; The Coming BRANCH

Monday 7:00pm, H 105 (1st floor, High School--foot of stairs, behind the gym, by the vending machine area), Tuesday 7:00am, Family, Room, CCCM – Phil Twente, cell #714 425 9221; email – ptwente@gmail.com For past studies, audio plus notes, go to: <http://www.missioncalvary.com/> Click on “Bible Studies” on the left column. References include commentaries by numerous pastor/teachers.

OBSERVATION

INTERPRETATION

APPLICATION

A Call to Repentance (vs. 1-6)

Zec 1:1 In the eighth month of the second year of Darius, the word of the LORD came to Zechariah the son of Berechiah, the son of Iddo the prophet, saying,
Zec 1:2 "The LORD has been very angry with your fathers.
Zec 1:3 Therefore say to them, 'Thus says the LORD of hosts: "Return to Me," says the LORD of hosts, "and I will return to you," says the LORD of hosts.
Zec 1:4 "Do not be like your fathers, to whom the former prophets preached, saying, 'Thus says the LORD of hosts: "Turn now from your evil ways and your evil deeds." ' But they did not hear nor heed Me," says the LORD.
Zec 1:5 "Your fathers, where are they? And the prophets, do they live forever?
Zec 1:6 Yet surely My words and My statutes, Which I commanded My servants the prophets, Did they not overtake your fathers? "So they returned and said: 'Just as the LORD of hosts determined to do to us, According to our ways and according to our deeds, So He has dealt with us.' ' ' ' "

Vision of the Horses (vs. 7-11)

Zec 1:7 On the twenty-fourth day of the eleventh month, which is the month Shebat, in the second year of Darius, the word of the LORD came to Zechariah the son of Berechiah, the son of Iddo the prophet:
Zec 1:8 I saw by night, and behold, a man riding on a red horse, and it stood among the myrtle trees in the hollow; and behind him were horses: red, sorrel, and white.
Zec 1:9 Then I said, "My lord, what are these?" So the angel who talked with me said to me, "I will show you what they are."
Zec 1:10 And the man who stood among the myrtle trees answered and said, "These are the ones whom the LORD has sent to walk to and fro throughout the earth."
Zec 1:11 So they answered the Angel of the LORD, who stood among the myrtle trees, and said, "We have walked to and fro throughout the earth, and behold, all the earth is resting quietly."

v. 1 Zechariah means “Jehovah remembers.” Berechiah means “Jehovah will bless.” Iddo means “At the appointed time.” Thus, in this very first verse, we see the prophecy that sets the stage for the entire book: **Jehovah remembers and will bless at the appointed time.** “God has not forgotten you,” Zechariah will say. “He remembers the plans and promises He made to you. He will bless you at the appointed time—so don’t give up.”
vs. 2-3 Turn to Me and I’ll turn to you,” the Lord says through Zechariah. James said essentially the same thing when he wrote, “Draw nigh to God and He will draw nigh to you” (4:8). That’s a promise. If we will make the effort and expend the energy to draw near to the Lord, He promises He’ll respond to us. Therefore, when people say that they’ve sought the Lord but that He didn’t answer, either God is lying or we’re not being totally truthful about seeking Him because He has promised that if we draw near to Him, if we even turn to Him, He will do the same to us. **Cf. Jer. 29:12; 33:3 Lord of Hosts – 235 times in Bible – the Lord of hosts over all the armies in heaven and earth – “implies the boundless resources at His command for His people’s good”!**
vs. 4-6 Look at your history,” Zechariah says, “Don’t be like your fathers who, although the prophets were among them, didn’t respond to them. Act upon what the Lord is telling you.”
v. 7 Sebat is the Chaldee name of the eleventh month of the ecclesiastical year, but the fifth of the civil year, answering to part of January and February.
v. 8 “I saw by night”—he doesn’t say, “I dreamed by night.” You may get the impression that because Zechariah had these visions at night that they were dreams, but he makes it clear that they were visions, not dreams. **The myrtle tree is a symbol, a picture of the nation of Israel.** Unlike the mighty cedars of Lebanon, myrtle trees only grow to a height of eight feet. So, Israel is seemingly insignificant both in population and geography. Yet, just as the myrtle tree is an evergreen, Israel has a remarkable tendency to continue on even though men like **Pharaoh, Haman, Herod, and Hitler throughout history have tried to destroy her completely.** The blossom of the myrtle tree releases a wonderful fragrance when crushed. —and here in this first vision, what an encouragement it must have been to the people to realize that the Lord Himself was standing among the myrtle trees, that **He was in their very midst.**
v. 9 “Then said I, O my lord, what are these?” That is the same question we have; so let’s listen. He says that he will show us what these things are—
v. 10 “To walk to and fro” means that they were **patrolling the earth.**
v. 11 “All the earth is resting quietly” means that there was peace on the earth at this time. That sounds good because during five thousand years of recorded history, there have been only about two hundred years of peace. Man is a fierce, warlike creature—there is war in his heart. So a period of peace sounds wonderful. But what kind of peace was it? Well, it was the kind of peace that does not last very long.

There will be no classes during the following two weeks in May: Mon/Tues – May 4, 5; Mon/Tues – May 11, 12

- ZECHARIAH Background to Zechariah The year was 520 B.C. The Jews had just returned from a seventy-year captivity where they were held hostage in Babylon. Zerubbabel, their political leader, and Joshua, their spiritual overseer, had led the first contingent of approximately 42,000 back from Babylon to Jerusalem. Upon their arrival, they set out to rebuild the temple. Yet, although they began well, after a year, they had given up on the project. Facing intimidation by their enemies and division within their own ranks, they opted to build their own houses instead.
- So the Lord sent two prophets to spark their passion, to reignite their devotion, to jump-start their conviction. “What do you mean it’s not time to do the Lord’s work?” Haggai asked. Haggai was a very pointed and practical kind of prophet whose message consisted of only thirty-eight verses.
- Zechariah, however, was of a much different flavor and personality. Speaking with visionary imagery, he goes on not for thirty-eight verses but for fourteen chapters as he calls the people to consider the vastness of God’s program.
- The Lord used both of these men in tandem to get His people going again. And in this we see once again the Lord’s tendency to put different kinds of people together to do His work.
- Zechariah means “Jehovah remembers.” Berechiah means “Jehovah will bless.” Iddo means “At the appointed time.” Thus, in this very first verse, we see the prophecy that sets the stage for the entire book: **Jehovah remembers and will bless at the appointed time.** “God has not forgotten you,” Zechariah will say. “He remembers the plans and promises He made to you. He will bless you at the appointed time—so don’t give up.”

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OBSERVATION

INTERPRETATION

APPLICATION

The LORD Will Comfort Zion (vs. 12-17)

Zec 1:12 Then the Angel of the LORD answered and said, "O LORD of hosts, how long will You not have mercy on Jerusalem and on the cities of Judah, against which You were angry these seventy years?"

Zec 1:13 And the LORD answered the angel who talked to me, with good and comforting words.

Zec 1:14 So the angel who spoke with me said to me, "Proclaim, saying, 'Thus says the LORD of hosts: "I am zealous for Jerusalem And for Zion with great zeal.

Zec 1:15 I am exceedingly angry with the nations at ease; For I was a little angry, And they helped—but with evil intent."

Zec 1:16 Therefore thus says the LORD: "I am returning to Jerusalem with mercy; My house shall be built in it," says the LORD of hosts, "And a surveyor's line shall be stretched out over Jerusalem."

Zec 1:17 "Again proclaim, saying, 'Thus says the LORD of hosts: "My cities shall again spread out through prosperity; The LORD will again comfort Zion, And will again choose Jerusalem."

Vision of the Horns (vs. 18-21)

Zec 1:18 Then I raised my eyes and looked, and there were four horns.

Zec 1:19 And I said to the angel who talked with me, "What are these?" So he answered me, "These are the horns that have scattered Judah, Israel, and Jerusalem."

Zec 1:20 Then the LORD showed me four craftsmen.

Zec 1:21 And I said, "What are these coming to do?" So he said, "These are the horns that scattered Judah, so that no one could lift up his head; but the craftsmen are coming to terrify them, to cast out the horns of the nations that lifted up their horn against the land of Judah to scatter it."

v. 12 *Angel of the Lord* - The angel, the Lord Christ.

v. 13 *Good words* - As God had promised, “after seventy years shall be accomplished at Babylon, I will visit you and perform My good word unto you, causing you to return to this place” Jer 29:10; and Joshua says, “There failed not ought of any good word which the Lord spake unto the house of Israel”

v. 14 *Proclaim* - Now publish what thou hearest, and assure my poor captive church, that God will do good for her.

v. 15 *A little angry* - With mine own people, that is, in comparison of the anger I bear against the Heathen. Helped forward - Attempted to destroy whom I would but correct

v. 16 Remember Haggai had been encouraging at this point. They had just again started the work on the temple. But now the affirmation.

vs. 12-17 The Lord says, “Although these nations were instruments in My hand to discipline My people, they have gone far beyond what I intended. They exceeded the boundaries I placed on them. Therefore, I am returning to Jerusalem not to judge my people but to show mercy to them.”

vs. 18- 21 Zechariah’s second vision refers to the powers and nations that had come against God’s people. Whether these four horns refer to the four powers that had already caused them to scatter—the Assyrians, Medo-Persians, Babylonians, and Egyptians—or whether it speaks both historically and prophetically of the Babylonians and Medo-Persians as well as the coming Greeks and Romans, the Lord will “nail” those who come against His people. The Lord likens His Word to a hammer (Jeremiah 23:29). Therefore, **the weapon you and I need to use** when the horns of the enemy, the powers of hell, come against us **is the Word of God. It’s our primary weapon, our key source of victory over the powers and forces of Satan.** When Jesus was tempted in the wilderness, each time He said, “It is written....” And Satan was rendered powerless (Matthew 4).

His ministry, like that of Haggai, was to encourage the returned remnant to rebuild the Temple, and to nourish hope in the coming time of victory over every enemy.

Zechariah’s ministry extends in scope far beyond that of Haggai. The prophetic horizon of Zechariah is far broader than that of the other minor prophets. His book has been called an apocalypse because of the presence of a number of visions. **He dwells on the Person and work of Christ more fully than all the other minor prophets together.**

Complaints have been made both by Jewish and Christian interpreters of the difficulty in interpreting the prophecies of Zechariah. It is admitted by them that his visions and oracles are the most Messianic and yet the most difficult of exposition. **This difficulty can be overcome in large measure if we keep in mind that Zechariah is a postexilic prophet (so promises of future glory cannot refer to the return from Babylon), and that he draws heavily upon the former prophets, as similarities in style will reveal. Apart from the visions, the language of Zechariah is simple and direct.**

The book can be divided into two large divisions: chapters 1-8 and 9-14. **In the first section we have a series of eight prophetic visions with the prophet’s contemporaries particularly in view; the second portion deals with the events of the end of Israel’s age and the Millennium.** The Prophet foresaw the completion of the Temple in 516 BC (Ezra 6:15), but went far beyond that in the last chapters of his prophecy.

A simple threefold outline of the prophecy is: (1) **visions**, chapters 1-6;

(2) **questions**, chapters 7-8;

(3) **burdens**, chapters 9-14.

The prophet gives a **complete spiritual history of Israel and of the relations of the Gentiles to her from the return from captivity to the end time.**

Messiah and Jerusalem are the centers about which all the prophetic messages revolve.

Zechariah has in view three empires:

Persia (with Darius in chaps. 1 and 7);

Greece (with Alexander in chap. 9);

and Rome (by implication in chaps. 12 and 14).

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OBSERVATION

INTERPRETATION

APPLICATION

Vision of the Measuring Line (vs. 1-5)

Zec 2:1 Then I raised my eyes and looked, and behold, a man with a measuring line in his hand.
Zec 2:2 So I said, "Where are you going?" And he said to me, "To measure Jerusalem, to see what is its width and what is its length."
Zec 2:3 And there was the angel who talked with me, going out; and another angel was coming out to meet him,
Zec 2:4 who said to him, "Run, speak to this young man, saying: 'Jerusalem shall be inhabited as towns without walls, because of the multitude of men and livestock in it.
Zec 2:5 For I,' says the LORD, 'will be a wall of fire all around her, and I will be the glory in her midst.' "

Future Joy of Zion and Many Nations (vs. 6-13)

Zec 2:6 "Up, up! Flee from the land of the north," says the LORD; "for I have spread you abroad like the four winds of heaven," says the LORD.
Zec 2:7 "Up, Zion! Escape, you who dwell with the daughter of Babylon."
Zec 2:8 For thus says the LORD of hosts: "He sent Me after glory, to the nations which plunder you; for he who touches you touches the apple of His eye.
Zec 2:9 For surely I will shake My hand against them, and they shall become spoil for their servants. Then you will know that the LORD of hosts has sent Me.
Zec 2:10 "Sing and rejoice, O daughter of Zion! For behold, I am coming and I will dwell in your midst," says the LORD.
Zec 2:11 "Many nations shall be joined to the LORD in that day, and they shall become My people. And I will dwell in your midst. Then you will know that the LORD of hosts has sent Me to you.
Zec 2:12 And the LORD will take possession of Judah as His inheritance in the Holy Land, and will again choose Jerusalem.
Zec 2:13 Be silent, all flesh, before the LORD, for He is aroused from His holy habitation!"

vs. 1-2 In the third part of this vision, Zechariah sees a man with a tape measure in his hand, measuring Jerusalem, taking stock of the situation. – cf. *Jeremiah 31:38-39*

v. 3 *The angel* - Christ, who had so long talked with Zechariah. Going out - From the midst of the myrtle - trees.

v. 4 And he said - Christ to that angel who came to meet him. Run - Hasten and tell Zechariah. As towns - The suburbs of it shall be as towns unwallled, for extent and for safety.

vs. 4-5 Although Jerusalem will be built again and prominent once more, we see in verse 4 that it will be as a city without walls. In Ezekiel 38, we read that it is at the time when Jerusalem is without walls that Gog, or Russia, will attack. That is, the Russian invasion of Israel will happen at a time when Jerusalem is without walls, or, seemingly, experiencing a time of peace.

v. 6 *Up, up* - You sleepy Jews. Come forth - Come out from your prisons. Flee - Make all the haste you can. From the land - Babylon, which lay north of Canaan. For I have spread you abroad - As I executed my threats in scattering you, so I will perform my promise, and gather you.

v. 7 *Escape* - Accept of thy deliverance.

v. 8 Any nation—be it Babylon historically or Russia prophetically—that touches Israel touches the apple of God’s eye. **Physiologists tell us the quickest reflex in our entire body is the reflex to cover the eye** when something is coming. **That’s how quick the Lord is to protect His own.**

v. 9 *against them* - Against the nation that doth violence to my people. Unto their servants - Unto the Jews, who were first spoiled by, and then made servants to them. Hath sent me - To inform them of my father's will.

v. 10 *I am coming* - To execute judgments on thine adversaries, and to complete thy deliverance and salvation. I will dwell - This was fulfilled in part to the Jews, but more fully to the gospel church.

v. 11 *Shall be joined* - Shall worship the God of Israel. In that day - When Christ shall come in the flesh, and take down the partition wall. Sent me - The Messiah.

v. 12 *will take possession* - Claim, recover, possess, and delight in, as a man doth in his paternal inheritance.

v. 9-13 What a day it will be when Jesus Christ dwells and reigns in Jerusalem, when all things will be right. “Sing and rejoice,” the Lord says in verse 10. “Be silent, O all flesh,” He says in verse 13. Worship covers the broadest spectrum of emotions and expressions. There’s a time to sing and rejoice and another time to bow silently in awe and humility.

3:3 Now Joshua was clothed with filthy garments, and stood before the angel. The people didn’t think Joshua’s garments were filthy. On the contrary, they thought his robes were beautiful, ornate, significant. But in the presence of the Lord, even his priestly robes became as filthy rags. Why? Isaiah gives us the answer... But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away. Isaiah 64:6 All of our efforts at religiosity or generosity might make us seem like good people. But in the presence of the Lord—as our motives are suddenly exposed—all of our righteousness takes on the appearance of filthy rags. The picture painted here is very important because Jesus, a Greater than Joshua, would come on the scene and tell the people that unless their righteousness exceeded that of the Pharisees, they couldn’t enter the kingdom (Matthew 5:20). “Be ye therefore perfect,” He said, “even as your Father in heaven is perfect” (Matthew 5:48). In other words, if you’re going to try and make it into heaven on your own religious merit, good luck. You’ve got to be perfect. **But once you see you are a sinner, clothed in filthiness, the door is opened for you to see your need for a Savior, a Redeemer. That’s what salvation is all about—knowing we can’t make it on our own.** The entire purpose of the Sermon on the Mount was to drive us to Jesus not as a wise teacher or an astute philosopher but as our Redeemer, our Savior, our only hope.

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OBSERVATION

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APPLICATION

Vision of the High Priest (vs. 1-5)

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

Zec 3:2 And the LORD said to Satan, "The LORD rebuke you, Satan! The LORD who has chosen Jerusalem rebuke you! Is this not a brand plucked from the fire?"

Zec 3:3 Now Joshua was clothed with filthy garments, and was standing before the Angel.

Zec 3:4 Then He answered and spoke to those who stood before Him, saying, "Take away the filthy garments from him." And to him He said, "See, I have removed your iniquity from you, and I will clothe you with rich robes."

The Coming Branch (vs. 6-10)

Zec 3:5 And I said, "Let them put a clean turban on his head." So they put a clean turban on his head, and they put the clothes on him. And the Angel of the LORD stood by.

Zec 3:6 Then the Angel of the LORD admonished Joshua, saying,

Zec 3:7 "Thus says the LORD of hosts: 'If you will walk in My ways, And if you will keep My command, Then you shall also judge My house, And likewise have charge of My courts; I will give you places to walk Among these who stand here.

Zec 3:8 'Hear, O Joshua, the high priest, You and your companions who sit before you, For they are a wondrous sign; For behold, I am bringing forth My Servant the BRANCH.

Zec 3:9 For behold, the stone That I have laid before Joshua: Upon the stone are seven eyes. Behold, I will engrave its inscription,' Says the LORD of hosts, 'And I will remove the iniquity of that land in one day.

Zec 3:10 In that day,' says the LORD of hosts, 'Everyone will invite his neighbor Under his vine and under his fig tree.' "

v. 1 Here, we see Joshua standing before Jesus with Satan ready to resist, or accuse, him. According to Revelation 12:10, one of Satan's main occupations is accusing believers. In fact, the word, devil, actually means "slanderer." When Satan talks to you about God, he lies. He tries to get you to think that God is some kind of cosmic killjoy who wants you to be miserable. He whispers in your ear that God is mad at you, disappointed in you, through with you. But when he talks to God about you, he speaks truth. "Look at a particular person," he says. "He's supposed to be Your child. But did You hear what he said? Do You know what he thought? Did You see what he did?"

v. 2 The LORD - Christ, as a mediator, rather chooses to rebuke him in his father's name, than in his own. Is this not - Joshua.

v. 3 With filthy garments - The emblem of a poor or sinful state. The angel - Christ.

vs. 4-5 Notice that the Lord didn't tell Joshua to go to his room and clean up. That's what we think the Lord says to us. When we hear the accusation of the slanderer, **we think we have to somehow cleanse ourselves before we can ever pray, worship, or serve.** Not so. As Joshua just stood passively, realizing his robes of religiosity were filthy, he heard the Lord say, "I will clothe him with robes that are righteous." **I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels. Isaiah 61:10** Salvation is not a matter of trying to clean up my act or ironing out my problems and wrinkles. **It's a matter of realizing I'm a sinner and letting Jesus robe me with the garments of His righteousness.**

v. 6 admonished - Solemnly declared.

v. 7 My command - The special charge and office of the high - priest. Judge - Be ruler in the temple, and in the things that pertain to the worship of God there. Keep - Not as a servant, but as the chief, on whom others wait, and at last thou shalt have place among my angels.

v. 8 your companions - Thy associates in the priestly office. That sit - As assessors in a council. Wondered at - The unbelieving Jews wonder at them; at their labor and expense in attempting to build such a house. Bring forth - God the Father will bring forth a much more wonderful work. The Branch - The Messiah.

v. 9 Behold - Behold (pointing to a particular stone) that stone which I have laid in the sight of Joshua. Upon one stone - On that stone are seven eyes, probably so placed, that they may look many ways; so it was a more exact emblem of Christ, and of his perfect knowledge and wisdom. I have removed - I have pardoned the iniquity of this land at once. The temple, founded on such a corner - stone, guarded and watched over by all - seeing Providence, is the blessing and honor of that people, whose sins are all forgiven.

v. 10 In that day - Of removing the sins of my people. Shall ye call - Ye shall invite one another to refresh yourselves with the sweet fruit of the vine and fig

AT YOUR NAME! (YAHWEH YAHWEH)

At Your name the mountains shake and crumble

At Your name the oceans roar and tumble

At Your name angels will bow. The earth will rejoice

Your people cry out

[Chorus:]

Lord of all the earth, we shout Your name, shout Your name. Filling up the skies with endless praise, endless praise. Yahweh, Yahweh! We love to shout Your name, oh Lord

At Your name the morning breaks in Glory

At Your name Creation sings Your story

At Your name angels will bow

The earth will rejoice Your people cry out

[Chorus]

**There is no one like our God
We will praise You, praise You
There is no one like our God
We will sing, we will sing [x3]**

[Chorus x2]