

Introduction to Zechariah
Zechariah 1

Introduction

This morning we will begin a short sermon series in the book of Zechariah. It will not be my purpose to give a detailed exposition of the whole book. For those interested in such a study, I recommend Charles L. Feinberg's commentary, *God Remembers: A Study of the Book of Zechariah* and the first book in *The MacArthur Old Testament Commentary: Zechariah*. Feinberg seeks to explain the text according to a pre-millennial dispensational position giving arguments and counter-arguments about the proper interpretation of the text. John MacArthur's commentary also explains the text according to a pre-millennial dispensational position but instead of interacting so much with the writings of other commentators, his focus is on interpreting the text in light of parallel prophecies and giving practical application of the principles presented in the present time. Feinberg is more academic and MacArthur is more pastoral.

My purpose and focus in these sermons will be on presenting Zechariah's relationship to understanding the prophetic future so that there will be a foundation for our future study of the book of Revelation. There must be at least a cursory understanding of what was revealed to the Hebrew prophets in order to properly interpret the revelation of the future given to the apostle John since they provide the prophetic context. The prophecies of Zechariah give important detail concerning the future millennial reign of Messiah and the events that will precede it. That makes it a parallel prophecy to the book of Revelation which gives even greater detail about the events that precede Messiah's millennial reign on David's throne.

In order to have even a basic understanding of Zechariah we will need to understand its historical context. I will begin with that this morning as well as give an overview of the book and explain as many of the initial visions Zechariah had as time will allow.

Historical Context

The book of Zechariah begins with a time reference, "*In the eighth month of the second year of Darius.*" That immediately brings up the questions of what is the importance of this time reference that it would be put in the emphatic position and where does it fit within the sequence of events in the Old Testament?

In my sermon a few weeks ago I pointed out the blessings and curses of the Mosaic Covenant especially from Deuteronomy 27-30. If the Israelites would walk with God and obey Him they would be blessed. If they did not, they would experience increasing levels of curses culminating in being conquered by foreign nations and being deported. Yet, God also promised that He would remember His covenant with Abraham and would eventually restore a remnant back to the land. The history of Israel demonstrates the faithfulness of God to these promises.

Joshua entered the promised land in 1405 B.C. resulting in a quick succession of conquests except for the initial defeat at Ai due to Achan's coveting. The theocratic nation began well with the people serving Yahweh all to days of Joshua and the elders that survived Joshua, but the generations that followed did not and a cycle of disobedience, oppression, repentance and deliverance by a God appointed judge began (Judges 2:7-23). This same cycle continued after the judges were replaced with kings except blessing or curses became more related to the character of the king.

The zenith of blessing for the nation was under King David (1011-971 B.C) and the early years of Solomon's reign (970-930 B.C.) in which the temple was built (966-959 B.C.) and the nation's borders

reached their maximum extent. However, because Solomon's heart was turned away from God by his many foreign wives, the kingdom split after his death in 930 B.C. The ten tribes that made up the northern kingdom of Israel never had a good king and God's curses on them reached their culmination when Assyria conquered Israel and deported the people in 722 B.C. God had been faithful to His promises and warnings which included His mercy in sending prophet after prophet to warn them - Elijah, Elisha, Hosea - but they did not listen.

Judah, the southern kingdom, had a mixture of good and evil kings, but their rebellion against God eventually resulted in being conquered by Babylon in 605 B.C. and the first deportation. The rebellion of king Jehoiakim resulted in being conquered again in 598 with additional deportations. Twelve years later king Zedekiah rebelled against king Nebuchadnezzar and Babylon returned again this time destroying Jerusalem and the temple and deporting all but a small remnant of Jews who were left under the authority of governor Gedaliah. Even more prophets had warned about what was coming well in advance - Isaiah, Amos, Micah, Jeremiah, Zephaniah, Ezekiel - but they were also ignored in the long term and God's promised judgment was executed.

Jeremiah 25:11-13 (LSB) records the revelation given to the prophet concerning the future of Babylon. ¹¹ *"This whole land will be a waste place and an object of horror, and these nations will serve the king of Babylon seventy years. ¹² 'Then it will be when seventy years are fulfilled, that I will punish the king of Babylon and that nation,' declares Yahweh, 'for their iniquity, even the land of the Chaldeans; and I will make it an everlasting desolation. ¹³ 'I will bring upon that land all My words which I have spoken against it, all that is written in this book which Jeremiah has prophesied against all the nations."* Jeremiah 29:10-12 (LSB) adds the related prophecy concerning the Jews. ¹⁰ *"For thus says Yahweh, 'When seventy years have been fulfilled for Babylon, I will visit you and establish My good word to you, to return you to this place. ¹¹ 'For I know the plans that I have for you,' declares Yahweh, 'plans for peace and not for calamity, to give you a future and a hope. ¹² 'Then you will call upon Me and come and pray to Me, and I will listen to you."* It was this prophecy that prompted the prayer in Daniel 9.

As prophesied in Isaiah 44:28 & 45:1, Cyrus the Great, the king of Medo-Persia that conquered Babylon in 538 B.C., issued a decree which is recorded in Ezra 1 that allowed the Jews that desired to do so to return to Jerusalem and rebuild the Temple to Yahweh. (Note: There is variation among commentators whether the first return was in 538, 537 or 536 B.C.). In addition to the 42,360 that returned there of free will, there was also 7,337 slaves and 200 singers for a total of 49,897. Worship began that Fall (seventh month) and work on the foundation began the next Spring (second month, 535 B.C.). Work did not progress past repairs to the foundation before adversaries from among the people living in the land, (the Samaritans), arose to hinder the work to discourage and dismay the people of Judah from building and also hired counselors to frustrate the work all the days of Cyrus the King (Ezra 4). It also continued through the reign of Cambyses (530-522 B.C.) for it was not until the reign of Darius 1 Hystaspes (521-486 B.C.) some fourteen years later that work on the temple resumed under the encouragement of the prophets Haggai and Zechariah. The time reference in Zechariah 1:1 - *the eighth month of the second year of Darius* - would be November, 520 B.C.

Haggai's message was given two months prior which rebuked the people for having become complacent with a focus on their own homes and efforts to be prosperous instead of rebuilding the temple as commanded. Haggai points out that they were in fact not prosperous because Yahweh was opposing them. Yahweh then stirred up the spirit of Zerubbabel the governor and Joshua the high priest so that the work resumed just twenty-three days later (Haggai 1:1-15). A month later Haggai gave a second message from Yahweh to Zerubbabel and Joshua that He would be with them so they were not to fear and that He would fill the temple with the desirable things of the nations (Haggai 2:1-9). It is the next month, that Zechariah gives his first message which is a call for them to return to Yahweh. Haggai then gave a third messages the next month reminding the people again that they have not prospered

because God was against them because they had neglected working on the temple, but now that they had started, He would bless them (Haggai 2:10-19). Haggai's last message came three days later telling Zerubbabel that Yahweh was going to shake the nations overthrowing their kingdoms and strength, but that He had chosen Zerubbabel and would make him like a signet ring (Haggai 2:20-23). It would be two months after this that Zechariah would receive eight visions one night that would encourage Zerubbabel and Joshua about what Yahweh was going to do for He remembered His promises and them.

In short, Zechariah is a series of prophecies set in the immediate context of encouraging Zerubbabel the governor and Joshua the high priest in the resuming of the work of rebuilding the temple after a hiatus of fourteen years or more.

It should also be noted that the date referencing in both Haggai and Zechariah is specifically to the reigns of the Persian kings instead of to anything related to the Jewish nation. This signifies that though the context of their messages are focused on the Jewish nation and rebuilding the temple, they are in the times of the Gentiles as prophesied in Daniel 9.

The Author

As stated in the first verse of this book, the author is *Zechariah the prophet, the son of Berechiah, the son of Iddo.* He is of priestly lineage with his grandfather listed in Nehemiah 12:4 as one of those that returned with Zerubbabel in the initial return from Babylon to Jerusalem. In Nehemiah 12:16 he is listed as the successor to his grandfather, Iddo, during the days of Joiakim, so apparently his dad, Berechiah, had died.

Themes & Outline

Names in ancient times were usually significant in their meaning and that is true here as well. The name Zechariah means "*he whom Yahweh remembers*" or "*Yahweh remembers,*" and the theme of the book follows the meaning of Zechariah's name. Yahweh remembers. It is a book that prophecies restoration of the nation and the temple both in the near future under Zerubbabel and Joshua but also looks to the distant future of the coming of Messiah and the eventual establishment of His kingdom after God's judgment of the nations. God remembers His covenants with His people. His grandfather's name, Iddo, comes from a word that means "timely," which reflects another theme in the book that Yahweh keeps His promises in His time. Zechariah's father's name, Berechiah, means "Yah blesses," and that reflects another theme in the book that Yahweh would ultimately bless the nation of Israel in the future. Other themes are related to God remembering and include Yahweh Himself, repentance, the temple, Messiah and Messiah's Future kingdom.

The book can be outlined simply as:

- I An Exhortation to Repentance 1:1-6
- II Eight Night-Visions 1:7-6:15
 - a. The Horses 1:7-17
 - b. The Horns & Smiths 1:18-21
 - c. The Surveyor 2:1-13
 - d. Joshua & the Angel 3:1-10
 - e. The Candlestick & Two Olive Trees 4:1-14
 - f. The Flying Scroll 5:1-4
 - g. The Woman & the Ephah 5:5-11
 - h. The Four Chariots 6:1-8
 - i. Coronation of Joshua 6:9-15
- III A Question & Two Answers 7 - 8
 - a. Negative
 - b. Positive

IV Two Burdensome Oracles 9 -14

a. Messiah's First Advent & Rejection 9 - 11

b. Messiah's Second Advent & Acceptance 12 - 14

An Exhortation to Repentance (Zechariah 1:1-6)

The first message Zechariah received from Yahweh could be considered an Old Testament equivalent of the New Testament exhortation in 1 Corinthians 10:11, *"Now these things happened to them as an example, and they were written for our instruction, upon whom the ends of the ages have come."* Learn from the examples in the past and do not repeat their sins.

Zechariah 1:1–6 (LSB), ¹ *In the eighth month of the second year of Darius, the word of Yahweh came to Zechariah the prophet, the son of Berechiah, the son of Iddo, saying,* ² *"Yahweh was very wrathful against your fathers."* ³ *"Therefore say to them, 'Thus says Yahweh of hosts, 'Return to Me,' declares Yahweh of hosts, 'that I may return to you,' says Yahweh of hosts."* ⁴ *"Do not be like your fathers, to whom the former prophets called out, saying, 'Thus says Yahweh of hosts, 'Return now from your evil ways and from your evil deeds.''"* *But they did not listen or give heed to Me," declares Yahweh.* ⁵ *"Your fathers, where are they? And the prophets, do they live forever?"* ⁶ *"But did not My words and My statutes, which I commanded My slaves the prophets, overtake your fathers? Then they returned and said, 'As Yahweh of hosts purposed to do to us in accordance with our ways and our deeds, so He has done with us.'"*

The truth of the statement that *"Yahweh was very wrathful against your fathers"* was displayed in history by the magnitude of the judgement against the nation. The Hebrew word for wrath means a "vehement displeasure, almost to the extent of abhorrence." The deportation desolated the land, desecrated and destroyed the Temple, stopped the Levitical ministry and enslaved the people that escaped being slaughtered. The preaching of the many prophets both prior to the deportation and after made it very clear that God's wrath was due to the multiplicity of sin by their fathers, and the consequences were directly according to God's covenant with them of the curses that would come for continued disobedience. Zechariah reminds them of these things pointing out in verse 4 that their fathers *"did not listen or give heed to Me."*

The call to *"return to Me, that I might return to you"* was also directly according to the covenant explained in Deuteronomy 30:1-3. ¹ *"So it will be, when all of these things have come upon you, the blessing and the curse which I have set before you, and you cause these things to return to your heart in all the nations where Yahweh your God has banished you,"* ² *and you return to Yahweh your God and listen to His voice with all your heart and soul according to all that I am commanding you today, you and your sons,* ³ *then Yahweh your God will return you from captivity and return His compassion on you, and He will gather you again from all the peoples where Yahweh your God has scattered you."* God keeps His promises, and the people to whom Zechariah was speaking had already returned to the land because, as pointed out in verse 6, after the deportation there were those who returned to Yahweh agreeing that God was just in their punishment.

Zechariah's call to return here parallels the two messages of Haggai given in the previous two months. They would be in danger of the same curses if they walked the same path as their fathers instead of returning to the Lord. This is emphasized by the two rhetorical questions in verse 5 and the statement at the beginning of verse 6. The first rhetorical question points out that God kept His word and statues which is why the fathers were either killed or deported. The second rhetorical question is a reminder that humans are mortal and that everyone including the prophets will die. If there were any among them that were self righteous thinking they would be exempt from God's judgment, then they need to think again. God's word and statues apply to everyone, so be sure that you are walking with God according to them.

Though we who are Gentiles are not part of God's covenant with Israel, there is an application here that applies to us today as well. God is true to Himself and He blesses those who are humble and will

walk with Him and curses those that are proud and defy Him. There are consequences for sin. Going back to 1 Corinthians 10, we who are living need to heed the examples of those who have gone before us and avoid their sins such as idolatry, immorality, grumbling, and craving evil things and instead flee from temptation and pursue righteousness.

Feinberg points out five great principles from Zechariah's first message from Yahweh which are worthy to recount to you. 1) Returning to Yahweh is the condition of all of God's blessings (vs. 3). 2) Disobedience to Yahweh is evil and brings peril (vs. 4). 3) The word of Yahweh is unchangeable (vs. 6a). 4) God's deals with people according to their deeds (vs. 6b). 5) God's immutable purposes will be accomplished (vs. 6b).

Eight Night-Visions - Zechariah 1:7-6:15

Zechariah's initial exhortation is followed three months later with eight visions he received on one night which 1:7 states was "*On the twenty-fourth day of the eleventh month, which is the month Shebat, in the second year of Darius, the word of Yahweh came to Zechariah the prophet, the son of Berechiah, the son of Iddo, saying . . .*" The precise dating, which works out to be February 24, 519 B.C., is slightly unusual because often prophecies are dated more generally as to year and perhaps month or left undated. MacArthur points out that the 24th shows up in a couple of other prophecies related to the rebuilding the temple. It was on the 24th of the sixth month that the reconstruction of the temple began (Haggai 1:15), and it was on the 24th day of the ninth month that the word of the Lord came to Haggai to encourage Israel to persevere in their obedience (Haggai 2:10). It is exactly two months later, five months after the rebuilding of the temple began, that these visions came to Zechariah to encourage them to continue the work for God would honor their obedience and strengthen them to complete for it was according to His will.

MacArthur points out that these eight visions are given in a chiasmic format in which there are parallel thoughts in the first and eighth, then the second and seventh, then the third and sixth with the fourth and fifth being at the center in the emphatic position. Each parallel thought is related to God remembering. God remembers the state of His plans with the first vision of the Horses (1:7-17) declaring that God has not forgotten His promises and the eighth of four chariots (6:1-8) assuring those promises would be implemented. Yahweh remembers His promises concerning the nations with the second vision of the horns & smiths (1:18-21) giving a broad overview of His plan and the seventh vision of the woman & the ephah (5:1-11) giving specific plans of dealing with their wickedness. Yahweh remembers His promises for restoration of His people and the judgments related to it in the third vision of the surveyor (2:1-12) and the sixth vision of the flying scroll (5:5-11). Yahweh remembers His promises concerning Messiah in the fifth vision of Joshua & the angel (3:1-10) and the sixth vision of the candlestick & two olive trees (4:1-14). Messiah is the Priest-King that will intercede and cleanse His people and who will also mediate the glory of God through Israel to the world. We will take a brief look at each of these visions in the rest of today's sermon and in the sermon next week.

The Vision of the Horses - Zechariah 1:8-17.⁸ *I saw at night, and behold, a man was riding on a red horse, and he was standing among the myrtle trees which were in the ravine, with red, sorrel, and white horses behind him.*⁹ *Then I said, "My lord, what are these?" And the angel who was speaking with me said to me, "I will show you what these are."*¹⁰ *And the man who was standing among the myrtle trees answered and said, "These are those whom Yahweh has sent to patrol the earth."*¹¹ *So they answered the angel of Yahweh who was standing among the myrtle trees and said, "We have patrolled the earth, and behold, all the earth is sitting still and quiet."*¹² *Then the angel of Yahweh answered and said, "O Yahweh of hosts, how long will You have no compassion for Jerusalem and the cities of Judah, with which You have been indignant these seventy years?"*¹³ *Yahweh answered the angel who was speaking with me with good words, comforting words.*¹⁴ *So the angel who was speaking with me said to*

me, "Call out, saying, 'Thus says Yahweh of hosts, "I am exceedingly jealous for Jerusalem and Zion."¹⁵ "But I am very wrathful with the nations who are at ease; for I was only a little wrathful, but they helped increase the calamity."¹⁶ 'Therefore thus says Yahweh, "I will return to Jerusalem with compassion; My house will be built in it," declares Yahweh of hosts, "and a measuring line will be stretched over Jerusalem."¹⁷ "Again, call out, saying, 'Thus says Yahweh of hosts, "My cities will again overflow with good, and Yahweh will again comfort Zion and again choose Jerusalem."¹⁸

I leave it to others to debate about the meaning and significance of each element in the vision, but there are a few I will point out so that the basic meaning of the vision can be understood. The man standing among the myrtle trees (vs. 10) is the angel of Yahweh (vs. 12) which throughout the Hebrew scriptures is a reference to a pre-incarnate manifestation of Jesus the Messiah. The angel speaking to Zechariah (vs. 13-14) can be referred to as the interpreting angel since that is what he was doing.

The four horses and riders are those who patrol the earth (vs. 10) serving the Lord by going to and fro throughout it to assess its condition which they report as "*sitting still and quiet*" (vs. 11). Such tranquility would usually be thought of as something good except that the angel of the Yahweh immediately points out that Jerusalem and the cities of Judah are still in ruin due to Yahweh being indignant for seventy years (vs. 12). Yahweh's answer is one of gracious words and comfort for it is a proclamation of His jealousy for Jerusalem and Zion (vs. 14). Yahweh's anger toward the nations currently at ease was great due to the excess disaster they had brought upon Jerusalem (vs. 15). That will figure into some of the other visions of His reactions toward those nations. This vision concludes with a promise of compassion to return to Jerusalem to have His house rebuilt there and for the city to be repopulated and prosperous again (vs. 16-17). That is a great message of hope to a people that had started the work of reconstruction but were becoming discouraged by the opposition.

The Horns & Smiths - Zechariah 1:18–21. The first vision is immediately followed by the second one. Zechariah 1:18–21 (LSB),¹⁸ *Then I lifted up my eyes and saw, and behold, there were four horns.*¹⁹ *So I said to the angel who was speaking with me, "What are these?" And he said to me, "These are the horns which have scattered Judah, Israel, and Jerusalem."*²⁰ *Then Yahweh showed me four craftsmen.*²¹ *And I said, "What are these coming to do?" And he said, "These are the horns which have scattered Judah so that no man lifts up his head; but these craftsmen have come to cause them to tremble, to throw down the horns of the nations who have lifted up their horns against the land of Judah in order to scatter it."*

Horns are characteristically symbols of strength in Hebrew scriptures and in this vision they are specifically stated to be symbols of the nations that scattered Judah, Israel and Jerusalem. There were many nations that conquered and oppressed portions of the Jewish nation at different times to greater or lesser degrees. Assyria conquered and deported the northern tribes, Israel, in 722 B.C. Babylon conquered and deported the southern tribes, Judah, in 605, 598 and 586 B.C. destroying Jerusalem and the temple the last time. The Jews were scattered within the Medo-Persian empire and Cyrus had allowed a return in 538 B.C. but only a small amount did so. These events had already occurred by the time of this vision. In the future at the time of Esther there would be an attempt to destroy all the Jews by Haman, but it would be exposed and thwarted. War between the Selucids and Ptolemy empires often resulted in oppression of the Jews. The Romans would also destroy the nation, Jerusalem and the Temple in 70 A.D. at the conclusion of suppressing the Jewish revolt that began in 66 A.D. However, the context here in which Zechariah is closely tied to Daniel indicates these four horns are probably a reference to the four nations in the visions in Daniel 2 & 7 - Babylon, Medo-Persia, Greece and Rome and the time of the Gentiles. It also means that this vision covers time from its present to the distant future.

The second part of this vision is of four craftsmen. Craftsmen are those who are skilled in working in wood, stone or metal. The craftsmen here are specifically also referred to as the "*horns which have*

scattered Judah, ” yet were also those that would terrify and throw down the horn of the nations that lifted themselves up against Judah. As explained in the prophecies of Daniel, though Babylon is the first nation in the series that lifted itself up against Judah and humiliated her people, it in turn would be humiliated by the next nation which would lift itself which would then be humiliated by the next. Babylon was conquered and humiliated by Medo-Persia which was then terrified and thrown down by Greece which was then conquered and humiliated by Rome. God would not allow the godless Gentiles to go unpunished. But that is four horns but only three craftsmen. Who is the fourth craftsmen? Again, it is the prophecies in Daniel 2 and 7 that illuminates the vision. The fourth craftsmen will be a stone not cut out the mountain without hands that will crush the last kingdom and become a mountain that would fill the earth (Daniel 2:34-35). The Ancient of Days will give the Son of Man *“dominion, Glory, and a kingdom, That all the peoples, nations, and men of every tongue Might serve Him. His dominion is an everlasting dominion Which will not be taken away; And His kingdom is one Which will not be destroyed”* (Daniel 7:13-14).

This vision would have been an encouragement to the remnant working to rebuild the Temple to know that Yahweh remembers. He will carry out His retribution on the nations that have oppressed and scattered the Jews, and He will fulfill the prophecies in which the future Messiah will reign over the earth forever.

Conclusions

Those same promises are encouragement to us as well for we look forward to the future reign of Jesus on David’s throne. Next week I will cover the rest of Zechariah’s night visions which encouraged the remnant in rebuilding the temple but also encourage us with the same truths. Yahweh remembers. He will keep all of His promises.

Sermon Notes - 2/11/2024
INTRODUCTION TO ZECHARIAH - Zechariah 1

Introduction

Recommendations: *God Remembers: A Study of the Book of Zechariah* by Charles L. Feinberg
The MacArthur Old Testament Commentary: Zechariah, by John F. MacArthur

The prophecies of Zechariah give important detail concerning the _____ Tribulation & Millennium

Historical Context - In the eighth month of the second year of Darius

Deut. 27-30. The Mosaic covenant: Blessing for obedience; Cursed for disobedience; A Future _____
1405 B.C. - Conquest of promised land and blessing under _____ and next generation

Cycle of _____ until King Saul (1050 B.C.). Zenith of kingdom under _____ & Solomon (1011 -930 B.C.)

Divided kingdom (930 B.C.). All kings of Israel evil ending with Assyrian conquest & deportation (____BC)

Judah: a mixture of good and evil kings. _____ conquests & deportations: 605; 598; 586 B.C.

Jeremiah 25:11-13; 29:10-12 - The nations would serve the king of Babylon for _____ years - then return

538 B.C. - Cyrus' decree allows return & rebuilding the temple. _____ return, Work on temple begins
_____ on temple hindered by Samaritans, then stopped until September 24, 520 B.C.

_____ first two prophecies: September 1 & October 21 520 B.C. Zechariah's first prophecy, Nov. 520

Haggai's 3rd prophecy, December 24, 520 B.C. Zechariah's night visions - _____ B.C.

The immediate context of Zechariah is encouraging Zerubbabel & Joshua in _____ temple reconstruction

The Author

_____ *the prophet, the son of Berechiah, the son of Iddo.*

Of priestly lineage and successor to grandfather, Iddo, during days of Joiakim (Nehemiah 12:4, 16)

Themes & Outline

Yahweh _____ - which is the meaning of the name, Zechariah

Other themes include, Yahweh keeps His promises in His _____ and will ultimately bless the nation

Yahweh Himself; Repentance; The Temple; _____; Messiah's Future Kingdom

I An Exhortation to Repentance 1:1-6

II Eight Night-Visions 1:7-6:15

III A Question & Two Answers 7:1-8:23

IV Two Burdensome Oracles 9:1-14:21

An Exhortation to Repentance - Zechariah 1:1-6

Learn from the _____ in the past and do not repeat their sins, cf. 1 Corinthians 10:11

Yahweh's _____ against their fathers is recorded in history in the destruction & deportation of Judah

The call to return to Yahweh was directly according to the _____ explained in Deut. 30:1-3

Zechariah's call to return _____ the two messages of Haggai given in the previous two months

Gentiles are not part of God's covenant with Israel, but are still blessed if they _____ & cursed if they do not

Eight Night-Visions - Zechariah 1:7-6:15

The visions are _____ 5 months after Temple reconstruction begins & 2 months after Haggai's message

The eight visions are in a chaotic format of _____ thought in 1st & 8th, 2nd & 7th, 3rd & 6th and 4th & 5th

God remembers the state of His _____ and has not forgotten His promises (1st & 8th - 1:7-17; 6:1-8)

Yahweh remembers His _____ concerning the nations (2nd & 7th - 1:18-21; 5:5-11)

God remembers His promises for _____ of His people & judgments related to it (3rd & 6th - 2; 5:1-4)

Yahweh remembers His promises concerning _____ (4th & 5th - 3; 4)

The Vision of the Horses - Zechariah 1:8-17

The man standing among the myrtle trees (vs. 10) is the angel of Yahweh (vs. 12) - the pre-incarnate _____

The four horses & riders patrol the earth & find it "*sitting still & quiet*" though Judah is still in _____

Yahweh's anger against the nations is great, but He will return & _____ Jerusalem: temple, people, prosperity

The Horns & Smiths - Zechariah 1:18-21

Horns characteristically symbolize strength & these four horns are _____ that scattered the Jews

Many nations oppressed the Jews at different times

Context indicates these are the 4 nations of the prophecies in _____ (Babylon, Persia, Greece, Rome)

The four craftsmen are the horns (nations) terrorize & destroy the _____ kingdom - Persia, Greece, Rome

The fourth craftsman is _____ kingdom of the Son of Man whose dominion is everlasting (Daniel 2 & 7)

God will carry out His retribution on the Gentile nations and bring about the kingdom of the future _____

Conclusions

The promises of the future kingdom of Messiah encourages us for we are looking forward to the _____ thing

KIDS KORNER

Parents, you are responsible to apply God's Word to your children's lives. Here is some help. **Young Children**

- draw a picture about something you hear during the sermon. Explain your picture(s) to your parents at lunch.

Older Children - Do one or more of the following: 1) Write down the scripture references and look them up later 2) Count how many times the name of Yahweh is mentioned 3) Discuss with your parents the historical context of Zechariah and why that is important to understanding the messages of the book.

THINK ABOUT IT!

Questions to consider in discussing the sermon with others. What is the historical context of the book of Zechariah? Why is that important? Who is the author? What does his name mean? What is the major theme of the book? What are some of the minor themes? Write out an outline of the book. Why is the exact date of Zechariah's first message given? How was God's great wrath demonstrated against their fathers? What were the reasons for God's wrath? How was this in keeping with God's covenant with Israel? What was Zechariah calling them to return to? What were they to avoid? How was that in keeping with the Mosaic Covenant (Deut. 30)? How does Zechariah's message complement those of Haggai? How have you learned from the examples of the past? What was the purpose of the eight night visions? How would the vision of the four horses encourage the people in their work on the temple? What was God remembering? How would the vision of the horns and smiths encourage the people in their work on the temple? What was Yahweh remembering? How do these visions encourage you in continuing to walk with Christ in the midst of hardships being faced?