

A&P Bible Church | Weekly Study Zechariah 1:7-17

The book is one of consolation and hope, beginning with a call to repentance and concluding with prophecies concerning the return and reign of Christ.

Zechariah predicted more about Messiah than any other prophet except Isaiah. Prophecies concerning His first coming include Zech. 3:8; 9:9, 16; 11:11-13; 12:10; 13:1, 6; and prophecies to be fulfilled at His second coming include 6:12; 14:1-21.

Thank you to Yeshua Elohim Bible Church for their online Study Bible - visit www.yebc.net for more!

Throughout the week continue to look through the scriptures, think through the questions, and apply the Word to your life. Email any questions during the week to Brandon & Travis at ap.brandongarcia@gmail.com & ap.travisjohnson@gmail.com.

MONDAY***Haggai 1:12-15 Breakdown***

12 Then Zerubbabel son of Shealtiel and the high priest Joshua son of Jehozadak, along with the whole remnant of the people, obeyed the Lord their God. They responded favorably to the message of the prophet Haggai, who spoke just as the Lord their God had instructed him, and the people began to respect the Lord.

The leaders led the remnant in the rebuilding of the temple. During this time period, the remnant was the small number of Jews who returned to Babylon after their captivity. Some were believers and some were not.

13 Then Haggai, the Lord's messenger, spoke the Lord's word to the people: "I am with you!" says the Lord.

Jehovah encouraged the people. If God is with a group who is following His will, then that group will succeed.

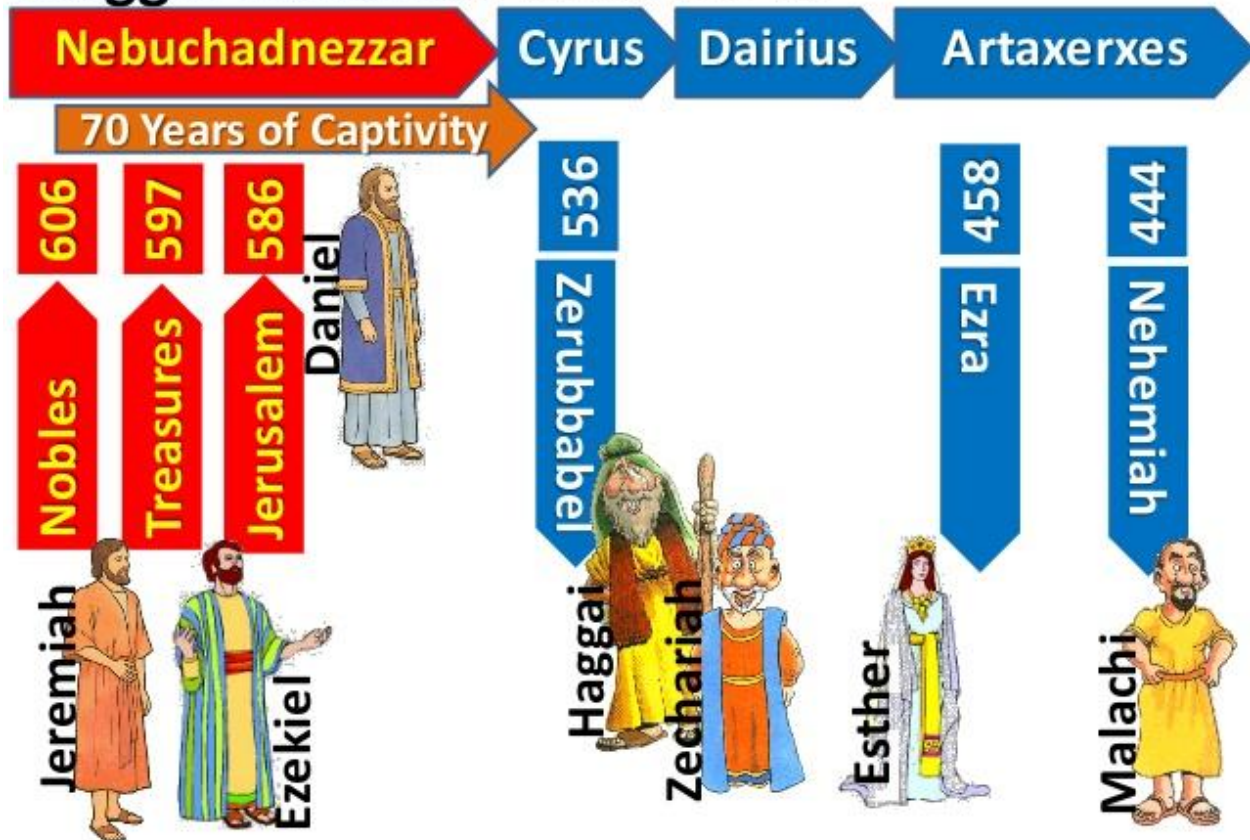
14 So the Lord energized and encouraged Zerubbabel son of Shealtiel, governor of Judah, the high priest Joshua son of Jehozadak, and the whole remnant of the people. They came and worked on the temple of their God, the Lord who rules over all.

The Hebrew word for "energized" is עִיר (ur), meaning to arouse or awaken. Jehovah awakened and roused the רוּחַ (ruach), or the spirit of Zerubbabel and Joshua to complete this work. God knew that Israel needed this object lesson more than they did their new paneled homes.

15 This took place on the twenty-fourth day of the sixth month of King Darius' second year.

The Jews responded to the prophet's messages 23 days later.

Haggai historical timeline ...



Additional lessons to listen through this week:

Dr. J. Vernon McGee

https://www.blueletterbible.org/audio_video/mcgee_j_vernon/Zec/Zechariah.cfm

TUESDAY***Zechariah 1:7-17 Breakdown***

7 On the twenty-fourth day of the eleventh month, the month Shebat, in Darius' second year, the word of the Lord came to the prophet Zechariah son of Berechiah son of Iddo, as follows:

Chapter 1-6 will record eight visions of Zechariah. The first vision came to Zechariah in 520 B.C.

8 I was attentive that night and saw a man seated on a red horse that stood among some myrtle trees in the ravine. Behind him were red, sorrel, and white horses.

The man on the red horse is the Angel of the Lord, or the Lord Jesus Christ in his pre-incarnate form. He is meeting with three angels at the myrtle trees in the ravine. The ravine was a low and shady place, which symbolizes the Gentile world. These three angels were divine agents involved in Gentile governments.

9 Then I asked one nearby, "What are these, sir?" The angelic messenger who replied to me said, "I will show you what these are."

Zechariah asked the pre-incarnate Christ for the identity of the three angels on three different horses.

10 Then the man standing among the myrtle trees spoke up and said, "These are the ones whom the Lord has sent to walk about on the earth."

The pre-incarnate Christ answered. These men on horses were three angelic beings who were given a special mission on the earth.

11 The riders then agreed with the angel of the Lord, who was standing among the myrtle trees, "We have been walking about on the earth, and now everything is at rest and quiet."

The three angels gave a report to the pre-incarnate Christ. They reported that the Gentiles were at rest and peace. This seems like a good report, but it is actually a bad report. If the Gentiles are at peace, then Israel is not at peace. They are not moving toward God's plan of Jewish dominion over the Gentiles.

WEDNESDAY

The Man Among The Myrtle Trees

Source: <https://togetherforisrael.org/the-man-among-the-myrtle-trees/>

“I am exceedingly jealous for Jerusalem and Zion.” Zech 1:14

Although I ended up with a passing grade in my high school Shakespeare class, it was by far one of my most difficult classes. There are many reasons why I struggled through it, not the least of which was that I'm a pretty practical guy that has difficulty reading flowery literature with all sorts of allegorical implications. Needless to say, I was thankful for the 'cliff notes', without which that class would have been a total disaster in every way!

I can't tell you how many times I started reading the book of Zechariah and then chose to skip over it, simply because some of the key verses in the very first chapter stumped me. When I came across his first vision and the description of “a man...riding a red horse...standing among the myrtle trees...in the ravine with red, sorrel and white horses behind him...”, I decided that this prophet was not for me. After all, when is the last time you saw a red horse? And, what in the world is the significance of myrtle trees in a ravine? I decided that I was going to leave this prophet to someone a little more ethereal than I to figure out.

However, things are entirely different now, as I can't seem to get the first of Zechariah's eight visions out of my heart and spirit! It's filled with the incredible truth of a loving Messiah who passionately desires to be recognized by the very people who have turned their backs on Him.

When I realized that the 'myrtle tree in the ravine' serves as a symbol of the Jewish nation in the midst of difficult times, and 'the man' was actually 'the angel of the Lord', which many commentators connect to the Son of Man or the Messiah, all of a sudden this once overlooked chapter has become one of my favorite chapters in the Scripture!

Where was the God of Israel during the 70 years of the Babylonian captivity and where was He when Jerusalem was ransacked in 70AD? Where was God during the bloody inquisitions and where was He during the brutal intifadas? And, where will He be when nations turn against Israel in the last days?

I contend that God Himself remains among the myrtle trees, exceedingly jealous for Jerusalem and longing to be recognized by those He came to save! I also contend that we, His people, ought to be gripped with the burden of Israel's salvation too.

Oh, what a day it will be when Israel recognizes their Messiah!

This is from a Jewish source, Chabad- Look and see how much the Jews need to recognize & accept the Messiah:

More than Your Average Angel

The angel that convinced Abraham was no ordinary angel. From the teachings of Rabbi Bachya ben Asher



"G-d's angel called to him from heaven and said..., 'Do not harm the boy. Do not do anything to him.'" (Gen. 22:11-12)

The apparently strange phenomenon in this paragraph, that G-d is the one who subjects Abraham to the trial whereas the angel prevented him from going through with it, needs to be understood as follows: The "angel" mentioned in our paragraph is not of the category of the *"nifradim"* ["disembodied spiritual creatures"], but it belonged to what are known as the *"netiyot"* ["the emanations of G-d", a divine voice much closer to G-d's Essence than "mere" angels].

The voice which the Torah describes as emanating from an "angel of G-d" was of a superior divine level....

Had the angel who called out to Abraham and instructed him to desist belonged to the category known as *"nifradim"*, Abraham would have ignored him, and would not have allowed himself to be countermanded by a subordinate of the One who had instructed him in the first place. Moreover, it is quite unthinkable that an angel of the "lower" category of *nifradim* would have been allowed to say to Abraham, "You did not withhold your son from Me"; he would have had to say "from Him". All of this proves that the voice which the Torah describes as emanating from an "angel of G-d" was of a superior divine level.

This "angel" is also known as the "great angel" who manifested himself in Exodus 14:19, when the Torah describes him as traveling in front of the encampment of the Jewish people [performing all kinds of miracles]. The words "*malach ha Elo-him*" employed there by the Torah do not mean "angel of the Lord", for the word "*malach*" [usually translated as "angel"] is not a possessive clause, the angel being merely an attribute of G-d. The word "*Elo-him*" in that verse must be understood as an *explanation* of the word "*malach*". When the Torah describes this divine emanation as "*malach*" the meaning is that G-d is "contained, present" within this divine emanation.

We encounter something similar in Exodus 23:21 where G-d explains to Moses that the angel / *malach* who will be accompanying the Jewish people needs to be related to with the utmost reverence as "My name within him". Apparently, the word substituted for this attribute of G-d we call "the awe of Isaac", an attribute which brooks no defiance of any sort.

When we read in Genesis 48:16, when Jacob blesses before his death, "The angel who has rescued me...is in the midst of the terrestrial world," which is an allusion to the attribute of "mastery" ["*Adnut*"] which this "angel" represents. He has authority within the whole terrestrial universe.

THURSDAY

Zechariah 1:12-17 Breakdown

12 The angel of the Lord then asked, "Lord who rules over all, how long before you have compassion on Jerusalem and the other cities of Judah which you have been so angry with for these seventy years?"

The Angel of the Lord is the pre-incarnate Christ. He asked God the Father how much longer He would be angry at Israel and withhold the Messianic Kingdom from them.

13 The Lord then addressed good, comforting words to the angelic messenger who was speaking to me.

God the Father answered with good news.

14 Turning to me, the messenger then said, "Cry out that the Lord who rules over all says, 'I am very much moved for Jerusalem and for Zion.

God the Father gave His message to God the Son so that Zechariah could cry out this same message to Jerusalem and Zion. Zion is Israel.

15 But I am greatly displeased with the nations that take my grace for granted. I was a little displeased with them, but they have only made things worse for themselves.

God the Father is disappointed at the Gentile nations, because they have taken God's grace for granted. The Gentile nations have displayed anti-Semitism against Israel. They have violated the Abrahamic Covenant, so God must judge them.

16 'Therefore,' says the Lord, 'I have become compassionate toward Jerusalem and will rebuild my temple in it,' says the Lord who rules over all. 'Once more a surveyor's measuring line will be stretched out over Jerusalem.'

God intends to fulfill His Messianic program. The temple will be rebuilt. Nehemiah will rebuild one temple in the near future. The Messiah will rebuild the Jewish temple during the Millennial Kingdom. An angelic surveyor was measuring the city for its two future temple building projects.

17 Speak up again with the message of the Lord who rules over all: 'My cities will once more overflow with prosperity, and once more the Lord will comfort Zion and validate his choice of Jerusalem.' "

During the Millennial Kingdom, Jerusalem will overflow with prosperity. God will choose Jerusalem to be his capital city of the Millennial Kingdom.

FRIDAY**Ezra 5:1- 2 Breakdown**

5:1 Then the prophets Haggai and Zechariah son of Iddo prophesied concerning the Jews who were in Judah and Jerusalem in the name of the God of Israel who was over them.

The Samaritans convinced King Darius to stop the construction project of the temple for 15 years (535 to 520 B.C.). God sent the prophets Haggai and Zechariah to deal with the problem. Ezra recorded that one of the problems was the Samaritans. The two prophets recorded that the problem was the Jewish people. The Jewish people were more concerned with building their nice homes than they were in building the temple. The temple was essential for the Israelites, because the sacrifices gave a daily graphic object lesson of the coming atonement of the Lord Jesus Christ.

5:2 Then Zerubbabel the son of Shealtiel and Jeshua the son of Jozadak began to rebuild the temple of God in Jerusalem. The prophets of God were with them, supporting them.

Zerubbabel was the governor of Jerusalem. He was the last leader of Israel from the messianic Davidic line, except for Jesus. Jeshua was the High Priest. The prophets encouraged these two men to become the civil and religious leaders of the temple reconstruction period.