

CCF Study Notes
Tuesday 7 AM Study
11 July 2006
Zechariah 4-8

Before beginning to read from Zechariah let's spend time in prayer, considering God's grace that comes to repentant sinners through Jesus Christ. Let's ask God that we might:

1. **Rely** on the Spirit and not our own strength;
2. **Escape** God's curse upon all who swear falsely and steal;
3. **Flee** materialism, idolatry, and the wickedness of our day;
4. **See** God's wonderful work completed in our day;
5. **Crown** Jesus Christ Lord of our hearts;
6. **Worship** God acceptably, with justice, mercy and compassion, and
7. **Know** God's zeal to restore and bless His people!

The last four of Zechariah's eight visions are recorded here, together the crowning of Joshua, a question about worship, and finally a hymn about God's great zeal for Zion. God is seen interceding by the power of His Spirit, dealing with those thieves and liars who have touched God's inheritance, removing wickedness far from His people, and finishing the work begun on behalf of His people. Our response is to crown Jesus as Lord, worship God with all we are and have, and look to God's zeal to save and restore His own.

(4:1-14) We learn here two extremely important lessons. We will be able to complete God's work only by the power of the Holy Spirit, and not by our own might. And we learn not to despise the day of small things. God's works often start in very small ways, but become great works. The lampstand speaks of God's witness in the world—ultimately of Jesus Christ. The two olive trees speak, in the near fulfillment, speak of those two men anointed by the Spirit for ministry: Zerubbabel and Joshua. In the future fulfillment these might refer to the two witnesses. The civil and religious leaders work together in God's strength to provide the light of His witness in Jerusalem again.

(5:1-4) The thief takes God's glory for himself. The perjurer falsely represents God before the world. Both are opponents to God's work through Jesus Christ. Both stand under the curse which God has sent against those who would lie about God and take God's glory to themselves. The curse will enter the place of their rule, consuming the kingdom or systems of man that rule by theft and falsehood.

(5:5-11) Wickedness must be removed from God's people. The measuring basket suggests that is the wickedness of commerce—something God's people learned while in captivity in Babylon. But Babylon was also the center for idolatry, and of some of the earliest empires. But the wickedness inherent in world domination and world religions unified is

to be carried away—to the very place where such ambitions were originally frustrated—to Babel in the plains of Shinar.

(6:1-8) Just as God spied out the world in the first vision, so God sends out the chariots of His wrath in the last vision. God will finish His wonderful work by war and bloodshed, calamity and catastrophe, victory and joy, disease and pestilence. And God's Spirit will at last be at rest when evil is finally vanquished. The plea came with the first vision. Now the answer has come. God has finished the work He had begun in Israel.

(6:9-15) Why would a crown be placed on a priest, on Joshua of all people? Suddenly we realize that this crown isn't for Joshua, but for Jesus. And yes, it seems strange to crown one who was crucified, but there it is! He is King of kings and Lord of lords.

(7:1-14) A feast had been established to mourn the captivity. Should this feast now be eliminated? The question is rephrased: "For whose sake was this feast created?" It was not really created for God's sake, but the people's sake. God was looking for that acceptable worship, which consists in justice, mercy and compassion toward all men. If you want to do something for God, do these things!

(8:1-23) God's zeal for Jerusalem is at last revealed. Her suffering cannot compare with what God would do in blessing her in days to come. The blessings that come through Christ cannot be compared in magnitude with any suffering or pain on earth. The truth about God will one day be known and spoken openly in Jerusalem. One day Jerusalem will accept her Messiah, Jesus Christ. The mournful fasts will be turned into joyful feasts. And all the world will seek the Lord in Jerusalem. The bottom line: God will be with his people in Jerusalem! What more could a people or a city ask for!

P.S. Recordings of these studies in John and the Prophets and copies of these notes are now available on a new website at <http://www.jstoker.name>. A new podcast is also available there or at <http://feeds.feedburner.com/CCF-T-Podcast>.