

Pentwater Bible Church

Zechariah *Zechariah Message 3* *Zechariah 1:2-6*



The Angel Appears to the Prophet by Alexander Ivanov 1806-1858

Daniel E. Woodhead – Pastor Teacher

Lord, I Want to Be a Christian

Capo 1: E \flat (D) A \flat /E \flat (G/D) E \flat (D)

> 1 Lord, I want to be a Chris-tian in my heart, in my heart.
 > 2 Lord, I want to be more lov-ing in my heart, in my heart.
 > 3 Lord, I want to be more ho-ly in my heart, in my heart.
 > 4 Lord, I want to be like Je-sus in my heart, in my heart.

B \flat (A)Cm(Bm) A \flat (G) E \flat (D) A \flat /E(G/D) E \flat (D) 7

> Lord, I want to be a Chris-tian in my heart.
 > Lord, I want to be more lov-ing in my heart.
 Lord, I want to be more ho-ly in my heart.
 > Lord, I want to be like Je-sus in my heart.

A \flat (G) E \flat (D) Cm(Bm)

In my heart, in my heart, in my heart, in my heart,

E \flat (D) B \flat (A 7) Cm(Bm) A \flat (G) E \flat (D)

> Lord, I want to be a Chris-tian in my heart.
 > Lord, I want to be more lov-ing in my heart.
 Lord, I want to be more ho-ly in my heart.
 > Lord, I want to be like Je-sus in my heart.

GOD IS CALLING THE PRODIGAL

1. God is call - ing the prod - i - gal; come with - out de - lay;
 2. Pa - tient, lov - ing, and ten - der - ly still the Fa - ther pleads;
 3. Come, there's bread in the house of thy Fa - ther, and to spare;

Hear, O hear Him call-ing, call-ing now for thee; Tho' you've wan-dered so far from His
 Hear, O hear Him call-ing, call-ing now for thee; O re - turn while the Spir - it in
 Hear, O hear Him call-ing, call-ing now for thee; Lo! The ta - ble is spread and the
 for thee;

pres - ence, come to - day; Hear His lov - ing voice call-ing still. Call - ing still.
 mer - cy in - ter - cedes;
 feast is wait-ing there;

Chorus

Call - - - ing now for thee, O wea - - - ry prod-i-gal
 Call-ing now for thee, Call-ing now for thee, Wea-ry prod-i-gal, come,

come; Call - - - ing now for thee, O
 wea-ry prod-i-gal, come; Call-ing now for thee, Call-ing now for thee,

wea - - - ry prod - i - gal come.
Wea - ry prod - i - gal, come, wea - ry prod - i - gal, come.

The image shows a musical score for the hymn 'Weary Prodigal, Come'. It consists of two staves: a treble clef staff for the vocal line and a bass clef staff for the piano accompaniment. The key signature is one flat (B-flat major or D minor). The vocal line begins with a long note on 'wea' that spans across the first two measures, followed by a series of eighth and quarter notes. The piano accompaniment provides a steady harmonic support with chords and moving lines. The lyrics are written below the vocal staff, with hyphens indicating syllables that span across multiple notes.

Pentwater Bible Church

The Book of Zechariah
Message Three
The Repentance of Israel
May 19, 2013
Daniel E. Woodhead

OUTLINE

SECTION ONE (Zechariah Chapters 1–6)

Zechariah encourages Judah's repentance, receives eight visions from God in one night, and is told how to reward Joshua (Judah's high priest).

I. JUDAH'S REPENTANCE (1:1–6)

- A. In the past God's people have been chastened for their corruption (1:1–2).
- B. Now God's people will be cleansed by their confession (1:3–4).
- C. Conflict Between Israel and God (1:5–6)

II. JEHOVAH'S REVELATIONS (1:7–6:8): The eight visions

- A. First vision—the man among the myrtle trees (1:7–17): He is seated upon a red horse, accompanied by other horses and riders. Two questions are now asked and answered.
 - 1. *By the prophet* (1:7–11)
 - a. The question (1:7–9a): “What are all those horses for?”
 - b. The answer (1:9b–11): They have been sent by the Lord to patrol the earth.
 - 2. *By the angel* (1:12–17)
 - a. The question (1:12): “How long will it be until you again show mercy to them?”
 - b. The answer (1:13–17): God will indeed someday bless his people abundantly.
- B. Second vision—the four horns and the four blacksmiths (1:18–21)
 - 1. *The four horns* (1:18–19): Israel and Judah are scattered by these four world powers.
 - 2. *The four blacksmiths* (1:20–21): God will use them to destroy the four horns.
- C. Third vision—the man with the measuring line (2:1–13)
 - 1. *The plan to measure Jerusalem* (2:1–3): How wide and long is it?
 - 2. *The promise to magnify Jerusalem* (2:4–13)
 - a. Great crowds will live both within and outside its walls—in safety (2:4–7, 10–13).
 - b. Judah's enemies will be totally defeated (2:8–9).
- D. Fourth vision—the cleansing and clothing of Jeshua (Joshua), Judah's high priest (3:1–10)
 - 1. *The prejudice* (3:1): Satan at court is seen in heaven, accusing Jeshua of many

things.

2. *The person* (3:2): God himself now rebukes the Devil.
3. *The purifying* (3:3–5): Jeshua is cleansed from his sins and clothed in divine righteousness.
4. *The promises* (3:6–10)
 - a. To be a steward in God’s building (3:6–7): Jeshua will be put in charge of God’s Temple.
 - b. To be a symbol for the Branch of God (3:8–10): He will become a type of the Messiah himself, God’s Branch and the Foundation Stone.
- E. Fifth vision—the gold lampstand and the two olive trees (4:1–14)
 1. *The gold lampstand* (4:1–2, 10)
 - a. The information (4:1–2): Zechariah sees a gold lampstand holding seven lamps, each supplied with olive oil from a reservoir at the top.
 - b. The interpretation (4:10): The seven lamps represent God’s eyes that search all around the earth.
 2. *The two olive trees* (4:3–9, 11–14)
 - a. The information (4:3): Zechariah sees two olive trees carved upon the lampstand, one on each side.
 - b. The interpretation (4:4–9, 11–14): The two olive trees represent God’s two anointed servants who will, through divine power, complete the Temple building.
- F. Sixth vision—the flying scroll (5:1–4)
 1. *The size* (5:1–2): Zechariah sees a flying scroll, 30 feet long and 15 feet wide.
 2. *The symbol* (5:3–4): This scroll represents God’s curse upon every home in the land whose occupants use God’s name in a false or blasphemous way.
- G. Seventh vision—the woman in the basket (5:5–11)
 1. *The transgressions* (5:5–8)
 - a. The scope (5:5–6): The basket contains the sins of all those living in Judah.
 - b. The symbol (5:7–8): A woman who represents the wickedness of the people sits inside the basket.
 2. *The transporters* (5:9): He sees two women with wings like those of a stork.
 3. *The terminal point* (5:10–11): The destination is Babylon, where a temple will be built to house the basket.
- H. Eighth vision—the four chariots (6:1–8)
 1. *What he sees* (6:1–3): Zechariah sees four chariots coming from between two bronze mountains, each pulled by a different team of colored horses.
 2. *What it symbolizes* (6:4–8): The four heavenly spirits sent from God to do his work on earth.

III. JESHUA’S REWARD (6:9–15)

- A. What Zechariah is to do (6:9–11): Collect the gifts of gold brought to Jerusalem by four Jewish exiles who arrive from Babylon and make a crown of gold for Jeshua the high priest, setting it upon his head.
- B. Why Zechariah is to do it (6:12–15)
 1. *By this action the high priest represents the future reign of the Messiah over*

Israel (6:12–13).

2. *By this action the four exiles represent the future return of the Jews to Israel* (6:14–15).

SECTION TWO (Zechariah Chapters 7–14)

Zechariah asks for clarification about God’s law, predicts conquests in battle, and addresses the first and second comings of Christ.

I. THE CLARIFICATION (7:1–14; 8:9–19)

- A. Judah’s request (7:1–3): The people want to know if they should continue their traditional custom of fasting and mourning during the fifth month as they have done in the past.
- B. Jehovah’s reply (7:4–14; 8:9–19)
 1. *He chastens them for what they have done* (7:4–7, 11–14).
 - a. Their hearts are insincere when they do observe the fifth-month fast (7:4–7).
 - b. They are proud and rebellious (7:11–12).
 - c. Their sin has led to their dispersion among the nations (7:13–14).
 2. *He challenges them to do what they must do now* (7:8–10; 8:9–19).
 - a. Be honest, merciful, and kind (7:8–9).
 - b. Don’t oppress the helpless (7:10).
 - c. Complete the Temple building, and you will be blessed (8:9–15).
 - d. Always tell the truth (8:16–18).
 - e. Turn the fifth-month fast into a godly celebration (8:18–23).

II. THE CONQUESTS (9:1–8, 11–13): This section predicts the successful warfare of Gentile pagans and Jewish patriots.

- A. The Gentile pagans (9:1–7): Here is the record of the conquests of Alexander the Great in 333 B.C.
 1. *The destruction of Phoenicia, Syria, and Philistia* (9:1–7)
 2. *The deliverance of Judah* (9:8): Alexander does not destroy Jerusalem.
- B. The Jewish patriots (9:11–13): This passage refers to the victory of the Maccabean Jews over the Syrians in 165 B.C.

III. THE COMINGS (8:1–8, 20–23; 9:9–10, 14–17; 10:1–14:21): Zechariah gives graphic details about the first and second comings of Christ.

- A. The first coming (9:9; 11:4–14; 12:10; 13:7)
 1. *His role as a shepherd* (11:4–7)
 2. *His triumphal entry* (9:9)
 3. *His twofold rejection* (11:8–14; 12:10; 13:7)
 - a. Israel rejects the Messiah (11:8, 12–13; 12:10; 13:7).
 - (1) He is hated (11:8).
 - (2) He is betrayed (11:12–13).
 - (3) He is abandoned (13:7).
 - (4) He is crucified (12:10).

- b. The Messiah rejects Israel (11:9–11, 14).
- B. The second coming (8:1–8, 20–23; 9:10, 14–17; 10:1–11:3; 11:15–13:6, 8–9; 14:1–21)
 - 1. *Pre-appearance events* (11:15–17; 12:1–8; 13:8–9; 14:1–2, 12–15)
 - a. The Antichrist’s reign (11:15–17)
 - b. The Jewish remnant’s survival (13:8–9)
 - c. The battle for Jerusalem (12:1–8; 14:1–2, 12–15)
 - 2. *Appearance events* (8:1–8, 20–23; 9:14–15; 10:4–5; 11:1–3; 12:9–14; 14:3–5)
 - a. Christ’s return (14:4–5)
 - b. The Campaign of Armageddon (9:14–15; 10:4–5; 11:1–3; 12:9; 14:3)
 - c. Israel’s Salvation because of their recognition of Christ (12:10–14)
 - d. Jerusalem’s salvation (8:1–8, 20–23)
 - 3. *Post-appearance events* (9:10, 16–17; 10:1–3, 6–12; 13:1–6; 14:6–11, 16–21)
 - a. Unfaithful Israel’s judgment (10:2–3)
 - b. Faithful Israel’s regathering (10:8–12)
 - c. Israel’s cleansing (13:1–6)
 - d. Jerusalem’s elevation (14:10–11)
 - e. The lifting of nature’s curse (10:1)
 - f. Wondrous changes in the heavens (14:6–7)
 - g. Living waters proceeding from Jerusalem to purify the land (14:8)
 - h. Christ’s universal reign (9:10)
 - i. Universal joy (9:16–17; 10:6–7)
 - j. Universal worship (14:9, 16–19)
 - k. The Destruction of the Enemy (14:12–15)
 - k. Universal holiness in The Messianic Kingdom (14:16–21)

JUDAH'S REPENTANCE

Zechariah 1:1-6

¹ *In the eighth month, in the second year of Darius, came the word of Jehovah unto Zechariah the son of Berechiah, the son of Iddo, the prophet, saying,* ² *Jehovah was sore displeased with your fathers.* ³ *Therefore say thou unto them, Thus saith Jehovah of hosts: Return unto me, saith Jehovah of hosts, and I will return unto you, saith Jehovah of hosts.* ⁴ *Be ye not as your fathers, unto whom the former prophets cried, saying, Thus saith Jehovah of hosts, Return ye now from your evil ways, and from your evil doings: but they did not hear, nor hearken unto me, saith Jehovah.* ⁵ *Your fathers, where are they? and the prophets, do they live for ever?* ⁶ *But my words and my statutes, which I commanded my servants the prophets, did they not overtake your fathers? and they turned and said, Like as Jehovah of hosts thought to do unto us, according to our ways, and according to our doings, so hath he dealt with us (ASV 1901).*

The Lord God Jehovah chose the Jews out of the Gentile world to bring His oracles (Bible) and His Messiah to this sinful and dying earth. He set them apart from the rest of mankind in terms of their sanitary, dietary, health practices and relationship to the true God of the Universe. Their history is a series of cycles of drawing close to God after judgment, receding back into sin, receiving judgment, repenting them falling into sin again. God expects His children to sin periodically since the Fall (I John 1:8 etc.). What causes Him pain and He will not tolerate is open flagrant sin in complete denial of the authority of our Creator.

This prophecy of Zechariah's came about two months after Haggai's first prophecy and the start of the rebuilding of the temple. Haggai's prophecy was given to promote a desire within the Jews to rebuild God's House in Jerusalem (Haggai 1:1 and 15), and a few weeks after Haggai's prophecy of the great glory, which would come upon the Temple (Haggai 2:1-9). Haggai was very specific and directed the people to the past glory of Jerusalem as a motivation to continue building the temple. Zechariah is more general in his messages, and he focuses much more on the future glory of Jerusalem as a motivation for building the temple.

Just as Haggai encouraged the chiefs and the people of Judah to vigorously continue the building program that had been commenced by the Lord's announcement of salvation, so Zechariah opens his prophecy with the admonition to turn with sincerity to the Lord. Furthermore the Jews were being warned not to sin like their ancestors did which brought great punishment upon them. Here they are being warned not to repeat their ancestor's ways by falling into the sins of their fathers. The Lord Jehovah required thorough repentance as the condition of obtaining the salvation, and at the same time ensuring that the impenitent and ungodly will receive even further and heavier judgments.

ASSYRIAN CAPTIVITY OF NORTHERN TEN TRIBES IN 722 B.C.

After king Solomon died his son Rehoboam could not keep the entire kingdom together. It split and evil Jeroboam took the Northern region, which had been divided to ten of the tribes of Israel. Rehoboam kept the Southern region with the property divided between only two tribes, Judah and Benjamin.

Jeroboam was evil and turned the Jews living in the North away from God. He set up a false worship centers in Bethel and Dan. He encouraged the Jews to worship two golden calves in services led by priests that were Levites, God's chosen priests (Exodus 6:25). Many people including some Levites, who truly loved God and wanted to worship Him in the proper manner left the North and migrated south (II Chronociles 11: 14,16).

The next eighteen kings of the North were also evil men who turned the population away from God. This period began with Jeroboam I in 931 B.C. and ended with Hoshea in 722 B.C. Because of their exceeding sinful practices, God enabled the Assyrians to remove them from the land Israel.

The Lord did this to them simply because of their sins. Some of those sins were worshipping idols, and sexual immorality through the Asherim and incense burning in honor of the evil gods. Specifically they made images of calves and worshipped these as though they were equal to the Lord God Jehovah, who had appeared to them frequently over time. They engaged in divination and child sacrifice. Both of which are a complete abomination to God and should have been to the Jews too. Their sin was openly flagrant in that they worshipped, and followed the laws of other gods. In secret they built "high places" to worship other gods. Male prostitutes and sacred courtesans kept chambers for cultic prostitution in honor of the pagan deity. The elevation was intended to show impressiveness. This is simple licentiousness and immorality. It is completely wicked and far apart from God's Laws.¹ They engaged in divination to reach the demonic occult. This is where Satan and his minions exist. They engaged in magic, conjuration (drug trances) and exorcism in direct violation of God's Laws. They also engaged in the brutal practice of sacrificing their children in fire much like our abortion today.

Deuteronomy 18:10 "There shall not be found among you anyone who makes his son or his daughter pass through the fire, one who uses divination, one who practices witchcraft, or one who interprets omens, or a sorcerer, (NASB)

Therefore, the Lord removed all of the Northern Israelites at the hand of the Assyrians.

After a three-year siege (started in 725 B. C. by Shalmaneser and was finished by Sargon, his successor in 722 B.C.), the Assyrian Sargon took the Jews and replaced them with people from Cutha, Avva, Hamath and Sepharvaim. These are four different regions in

¹ Unger, Merrill F. *Unger's Commentary on the Old Testament*. Reprint Chattanooga, TN: AMG Publishers, 2002, 474, 520.

Babylon (II Kings 17:24). It was also the practice of the Assyrians to rape the women of the captured nations. Therefore the impregnations and the colonization of Israel produced a mixed race, which became known as the Samaritans. The Jews despised this group in subsequent years calling them half-breeds. (John 4:9b) With the influx of the colonization peoples, who did not know Jehovah, the sin increased. Therefore the Lord sent in lions to plague the Jews and the immigrants. Upon an appeal from the Jews who remained in the land, a "priest-savior" was sent back from Assyria. The result was a syncretistic religion, which was worse than pure paganism. The combination of these religions drew the Jews further away from God and those in captivity in Assyria were never heard from again. This gave rise to the myth of the ten lost tribes of Israel. It is myth since the real believers of each of the ten Northern tribes left and went to the South; they are not "lost" at all. God's judgment in this instance of the genuine wicked was complete and they were finished, never to be heard from again in any section of the Bible or secular history (II Chron. 11:14-16).

BABYLONIAN CAPTIVITY OF JUDAH AND BENJAMIN IN THREE STAGES ENDING IN 586 B.C.

After the civil war (931 B.C.) wherein Jeroboam took the ten Northern Tribal regions into apostasy, Rehoboam, Solomon's son, inherited the rule of the two Southern Tribes region. He was not much better than Jeroboam. He did not listen to his father's wise advisors but instead listened to his spoiled friends. They gave him very bad advice.

1Kings 12:10-11

The young men who grew up with him spoke to him, saying, "Thus you shall say to this people who spoke to you, saying, 'Your father made our yoke heavy, now you make it lighter for us!' But you shall speak to them, 'My little finger is thicker than my father's loins! 'Whereas my father loaded you with a heavy yoke, I will add to your yoke; my father disciplined you with whips, but I will discipline you with scorpions.'"(NASB)

This set the stage for the southern tribes set of twenty kings over the next three hundred forty five years. Of the twenty kings, many had differing degrees of godly obedience. There were only eight that could be considered either mostly obedient or very obedient. They were Asa, Jehoshaphat, Joash, Amaziah, Uzziah, Jotham, Hezekiah (very obedient; II KI 18:5), and Josiah, also very obedient (II Kings 23:24).

The Jews sinned greatly during the reign of the Southern Tribes Kings. Some kings tried to stop the sin and enacted laws and other measures to eliminate the idolatry and sinful behavior. In the end however, there were simply not enough obedient kings and Jews willing to turn from their sin to prevent the Babylonian captivity from occurring. They committed the same sins, as those committed by the northern ten tribes.

As a result of their sin, there were three deportations. The book of Daniel records a deportation of Judean nobility that occurred around 605 B.C. in the reign of Jehoiakim (Daniel 1:1-6; II Chronicles 36:6-7). In fact Daniel and several others (Hananiah, Mishael

and Azariah), were taken in this first siege of the Babylonians. The Book of Jeremiah (Jeremiah 52:28-30) notes two additional deportations: the first was in the time of Jehoiachin, in 597 B.C. when the Temple of Jerusalem was partially despoiled and a number of the leading citizens were removed (II Kings 24:10-16). After eleven years, in 586 B.C. in the reign of Zedekiah, a fresh uprising of the Judeans occurred. The city and temple of Jerusalem was razed and a third deportation ensued (II Kings 25:1-21). So, the three deportations were in 605 B.C. 597 B.C. and in 586 B.C.

Jeremiah the prophet ministered for over forty years, about eighty years after Isaiah and during the reigns of the last four kings of the Southern Kingdom. He is known as the “Weeping Prophet”. He watched his nation decline and finally fall under God's judgment. This quote from his book summarizes his feelings toward his people the Jews. *“Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!”* (Jeremiah 9:1)

Jeremiah and Ezekiel strongly contested the false prophets and tried to make the people and the kings listen. They predicted that the result of their sin would be God's judgment upon them. Ezekiel, a priest and prophet like Jeremiah, was one of ten thousand captives taken in the second siege of Nebuchadnezzar, eleven years before the final overthrow of Jerusalem. During Jeremiah's forty years of ministry, he never received any gratitude; in fact, he was imprisoned as a traitor because of the unpopularity of his message. Among his many prophecies, Jeremiah predicted that the duration of the Babylonian captivity would be precisely seventy years.

In addition to the other sins the Lord chastised them for not keeping the Sabbath. The time out of the land would be exactly seventy years, is highlighted in II Chronicles.

II Chronicles 36:21

to fulfill the word of the LORD by the mouth of Jeremiah, until the land had enjoyed its sabbaths All the days of its desolation it kept sabbath until seventy years were complete. (NASB)

Nebuchadnezzar destroyed Jerusalem in three stages. In 605 B.C. he overcame King Jehoiakim and made him a vassal for three years until he died. Jehoiachin then replaced him. In 597 B.C., Jehoiachin did not take to the role of vassal and rebelled against Nebuchadnezzar bringing further retribution. Nebuchadnezzar carried off ten thousand captives including the king and Ezekiel. Finally in 586 B.C., Nebuchadnezzar, after a long siege against Jerusalem destroyed the city, the houses and the temple, and removed the rest of the people into captivity. Finally he took the Judean King Zedekiah for special punishment. Nebuchadnezzar slew Zedekiah's (the last king) sons in front of him and then blinded Zedekiah and took him into exile. This completed the humiliation of the Jews living in Jerusalem at that time.

So for all their continued evil the Jews were finally expelled out of the land. God treated them to the worst persecution to date. He expelled them from the land. The godless Jews

were “vomited” out of the land. The Bible uses this illustration for God being fed up with man’s sin and he causes man to be “vomited” so as to expel the sin (Job 20:15). The following disasters were part of the last 18-month siege:

Food and water ran out in the city.

Their fuel for cooking was their own dung.

Clothing, bodies and food could not be cleaned (no water).

Garbage and human waste piled up.

Disease erupted.

Children’s tongues stuck to the roof of their mouths, and they died of starvation.

Women ate (boiled) their dying children for food.

Skin took on a black appearance as bodies became emaciated.

Thousands were killed and thousands carried away captive to Babylon.

Jeremiah 52:12-14

Now on the tenth day of the fifth month, which was the nineteenth year of King Nebuchadnezzar, king of Babylon, Nebuzaradan the captain of the bodyguard, who was in the service of the king of Babylon, came to Jerusalem. He burned the house of the LORD, the king's house and all the houses of Jerusalem; even every large house he burned with fire. So all the army of the Chaldeans who were with the captain of the guard broke down all the walls around Jerusalem. (NASB)

All this happened to them because they turned away from the God that created them, loved them and only wanted what is best for them. Zechariah and Haggai wanted repentance from the Jews so they would not fall back into the sins of their ancestors.

THE OUTWARD SIGNS OF A REPENTANT PERSON

II Corinthians 7:10-12

¹⁰ For godly grief produces a repentance that leads to salvation without regret, whereas worldly grief produces death. ¹¹ For see what earnestness this godly grief has produced in you, but also what eagerness to clear yourselves, what indignation, what fear, what longing, what zeal, what punishment! At every point you have proved yourselves innocent in the matter. ¹² So although I wrote to you, it was not for the sake of the one who did the wrong, nor for the sake of the one who suffered the wrong, but in order that your earnestness for us might be revealed to you in the sight of God (ESV).

God who sees and knows everything realized which human heart is truly repentant and which is simply trying to pretend so as to satisfy some worldly situation. In other words the one who pretends can’t satisfy God and that *worldly grief produces death*. The genuine repentance that satisfies God is one, which has the following characteristics.

1. Godly grief over our sins causes us to be filled with sense of earnestness.
2. The earnestness produces a desire to clear ourselves of the sin.
3. An indignation over what we have done.
4. Fearfulness as we consider the effects our sin has on others and the Lord.
5. A longing to be rid of the sin and make things right again.
6. Zeal to pursue the necessary steps to receive forgiveness.
7. A realization that we deserve punishment for our sins.

Because the Lord was very angry concerning the ancestors of, those who are living now in Babylon under the Medes and Persians they are to repent with sincerity of heart. The Hebrew noun wrath, *qetseph* קֶצֶף, is added as the object to the verb, to give it greater force and demonstrate just how serious God is about repentance. The nation had experienced the severe anger of God at the destruction of the kingdom of Judah, and of Jerusalem and the temple, and now also in exile.

Things are the same with the Church and the Nation Israel today. The Church has fallen into sin and is apostate and the Nation Israel does still not believe as a nation that the Lord Jesus is their Messiah. Further sin is rampant in both the Church, and Israel as we near the huge punishment that is coming on the world and specifically the Jews for sinning and their greatest sin is not accepting Jesus in a corporate manner when He came to them.

NEXT WEEK: ZECHARIAH'S FIRST PROPHECY

Please call or e-mail with any questions or comments

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APPENDIX I

OUTLINE OF GENTILE EMPIRES PRIOR TO DURING AND SUBSEQUENT TO ZECHARIAH'S TIME

722 B.C. Fall of Northern ten tribes called Israel to the Assyrians

THE NEW BABYLONIAN EMPIRE (612-539 B.C.) AND THE CAPTIVITY OF JUDAH.

625-605 B.C. Rise of Nabopolassar, King of Babylon
614 B.C. Fall of Asshur to the Medes
612 B.C. Fall of Nineveh to the Medes and Babylonians
612-609 B.C. Remnant of Assyrian power holds out in Haran
605 B.C. Defeat of Pharaoh-Necho at Carchemish
605-562 B.C. Nebuchadnezzar II's long and brilliant reign
605 B.C. Nebuchadnezzar II assumes control of Palestine-Syria;
Judah becomes a client state; Daniel and other choice youths are taken to Babylon

598 B.C. Jehoiachin taken captive together with Ezekiel and others
586 B.C. Fall of Jerusalem
562-560 B.C. Amel-Marduke (Evil Merodach, II Kings 25:27-27) is slain by Neriglissar, his brother-in-law
560-556 B.C. Neriglissar seizes the throne
556 B.C. Labashi-Marduk, son of Neriglissar, rules briefly, is slain by conspirators
556 B.C. Nabunaid, one of the conspirators, ascends to power.
556-539 B.C. Nabunaid (Nabonidus) co-rules with his eldest son, Belshazzar.
549-530 B.C. Rise to world-rule of Cyrus the Persian.
549 B.C. Cyrus unites Persia and Media
546 B.C. Cyrus conquers Lydia
539 B.C. Cyrus conquers Babylon (this ends the Chaldean Empire)

THE PERSIAN EMPIRE (539-331 B.C.) AND THE RESTORATION OF JUDAH

538 B.C. Edict of Cyrus permitting Jewish repatriation of Judah (Ezra 1)
537-536 B.C. Return of 49,897 Jews to Jerusalem (Ezra 2; Nehemiah 7)
536 B.C. Altar rebuilt and sacrifices offered (seventh month)
535 B.C. Work on temple started, but then stopped (Ezra 3:1-4)
535-520 B.C. Hardships, economic depression in Jerusalem; people forget the temple and selfishly concentrate on their own needs (Haggai 1,2)
530 B.C. The death of Cyrus
530-522 B.C. Reign of Cyrus' son, Cambyses II, who conquered Egypt
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 (Ezra 6:1-14)
- 520 B.C. Sixth month (September-October) first day of the month, Haggai's first sermon (Haggai 1:3-11)
- 520 B.C. Sixth month, twenty-fourth day, Haggai's second sermon (Haggai 1:12-15)
- Seventh month (October-November), first day, Haggai's third sermon (Haggai 2:1-9)
- Eighth month, (November-December), first day, Zechariah's opening sermon (Zechariah 1:1-6)
- Eighth month, twenty-fourth day Haggai's last sermons (Haggai 2:10-23)
- 520 B.C. Eleventh month (February-March) twenty-fourth day, Zechariah's eight night visions (Zechariah 1:7-6:8)
- Eleventh month twenty-fourth or twenty-fifth day the symbolic crowning of Joshua prefiguring Messiah King-Priest
- 518 B.C. Ninth month (December-January) fourth day, delegation from Bethel; Zechariah's message of repentance and promised blessing (Zechariah chapters 7 and 8)
- 516 B.C. twelfth month (March-April) third day completion and dedication of the temple (Ezra 6:15)
- 490 B.C. Darius I's campaign against Greece, Defeat at Marathon
- 486-465 B.C. Xerxes I (Ahasuerus) husband of Esther (Esther 2:16), reigns
- 480 B.C. Persians defeated at Thermopylae and Salamis by the Greeks
- 478 B.C. Esther becomes queen
- 465-424 B.C. Reign of Artaxerxes I
- 458 B.C. Ezra returns to Israel (some scholars date this event later)
- 445 B.C. Artaxerxes I authorizes Nehemiah to restore Jerusalem's walls
- 445-432 B.C. Malachi's ministry (approximate dates)
- 424-423 B.C. Xerxes II
- 423-404 B.C. Darius II
- 404-358 B.C. Artaxerxes II
- 358-338 B.C. Artaxerxes III
- 338-336 B.C. Arses
- 336-331- B.C. Darius III. Defeated by Alexander of Macedon

THE MACEDONIAN EMPIRE (336-323 B.C.)

- 359-336 B.C. Philip of Macedon extends his power over the Greek states
- 338 B.C. Battle of Chaeronea, ends the individual power of Greek states
- 336-323 B.C. Death of Philip and the rise of his son Alexander
- 334 B.C. Alexander's victory at Granicus
- 333 B.C. Alexander's victory at Issus, which opens up Palestine-Syria to his conquests
- 332 B.C. Tyre, Gaza and Egypt fall to Alexander's armies
- 331 B.C. Victory at Gaugamela and the destruction of Persian power

327 B.C.
323-301 B.C.

Alexander reaches India
In 323 B.C. Alexander dies, and when asked who should succeed him, he says to leave his empire to “the strong.” The empire is split into four kingdoms. From Daniel 7:6 the four wings represent the four kingdoms rising out of Alexander’s Empire and the four heads represent the four generals who took control of the four kingdoms, and who would fight with each other continually over these territories. The generals and their areas were:

- Ptolemy, who ruled over Egypt, Israel and Arabia Petrea
- Seleucus, who ruled over Syria, Babylonia, and as Far East as India
- Cassander, who ruled over Macedonia and Greece
- Lysimachus, who ruled over Thrace and Bithinia

Here is a map showing the divisions in 301 B.C.:



Source: Retrieved March 28, 2013 from

<http://etc.usf.edu/maps/pages/6800/6811/6811.htm>

THE PTOLEMAIC DYNASTY IN EGYPT (323-30 B.C.)

- 323-285 B.C. Ptolemy I, Many Jews immigrate to Egypt
285-246 B.C. Ptolemy II, Alexandra is the center of Jewish culture
246-221 B.C. Ptolemy II Egyptian Jewry prospers
221-203 B.C. Ptolemy IV, Translation of the Old Testament into Greek begins
203-181 B.C. Ptolemy V
181-30 B.C. Ptolemaic line continues under Roman control

30 B.C. Egypt becomes a Roman province

THE SELEUCID DYNASTY IN SYRIA (312-64 B.C.)

312-280 B.C. Seleucus I Nicator succeeds as ruler over the Israel region.
280-261 B.C. Antiochus II Soter assumes leadership over Israel.
261-246 B.C. Antiochus II Theos replaces Soter.
246-226 B.C. Seleucis II Callinicus assumes control.
226-223 B.C. Seleucis III Keroneos rises.
222-187 B.C. Antiochus III The Great took control.
187-175 B.C. Seleucis IV Philopator plundered the Temple and raised taxes to the Jews.
175-164 B.C. Antiochus IV Epiphanies is the brother of Philopator and he begins a very severe persecution of the Jews, which causes a revolt led by the Maccabeans, and creates a turning back to God by the Jews for a short while.
164-162 B.C. Antiochus V
162-150 B.C. Demetrius I
150-129 B.C. Alexander Balas, Demetrius II, Antiochus VI, and Antiochus VII
120-64 B.C. Weak dynasty under Roman domination
64 B.C. Syria becomes a Roman province

ISRAEL FROM ALEXANDER TO MESSIAH'S FIRST ADVENT (323-3 B.C. HIS ARRIVAL)

323-198 B.C. Israel under Egyptian control
198 B.C. Seleucids gain control
175-163 B.C. Ruthless paganizing attempts of Antiochus Epiphanies
167 B.C. The Maccabean revolt
165-160 B.C. Judas Maccabaeus heroically resists Greek paganism
160-142 B.C. Jonathan
142-134 B.C. Simon
134-104 B.C. John Hyrcanus
104-103 B.C. Aristobulus I
1103-76 B.C. Alexander Jannaeus
76-67 B.C. Alexandra, second queen of Jewish history
66-63 B.C. Aristobulus II
63 B.C. Pompey brings Israel under Roman control
55-43 B.C. Antipater, the Idumaeen controls Israel under a Roman grant
41 B.C. Herod and Phasael Antipater's sons are tetrarchs
40-4 B.C. Aristobulus' son, Antigonus is high priest and king by aid of the Parthians
3 B.C. Birth of the Messiah

ISRAEL FROM MESSIAH'S BIRTH UNTIL JERUSALEM'S FALL (3 B.C. – AD 70)

3 B.C	Herod's kingdom divided
3 B.C.-AD 6	Archelaus tetrarch of Judea, Samaria and Idumaea
3 B.C.-AD 39	Herod Antipas tetrarch Galilee and Peraea
3 B.C.-AD 34	Philip tetrarch of Gaulonitis Trachonitis Batanaea, Auranitis and Panias
AD 6-41	Rule of Roman Procurators
AD 26-36	Pontius Pilate procurator
AD 28-31	Public ministry death and resurrection of the Messiah
AD 37-44	Herod Agrippa I
AD 44-66	Roman Procurators
AD 66-70	Jewish Revolt against Rome
AD 70	Destruction of Jerusalem, Temple destroyed
AD 132-135	Bar Chochba Rebellion final destruction of Jerusalem and Jews sent to other countries

APPENDIX II

CHRONOLOGICAL ORDER OF OLD TESTAMENT BOOKS

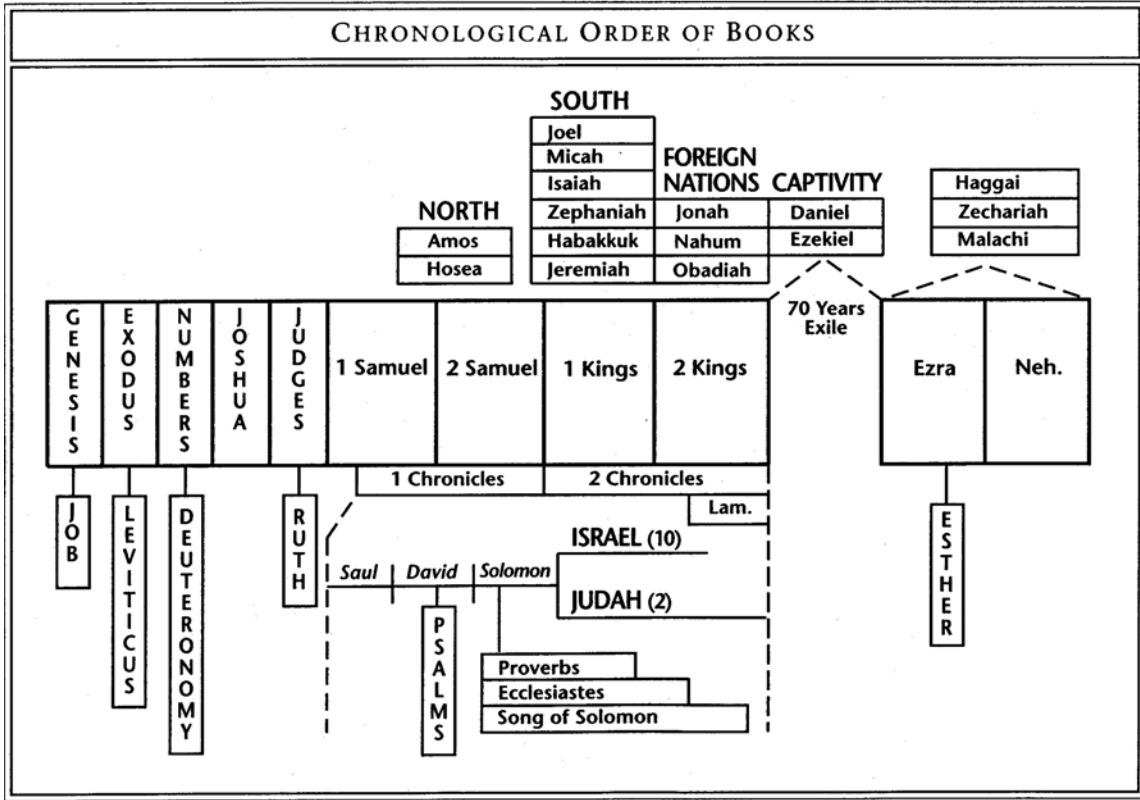


Chart by Dr. Paul Benware

APPENDIX III

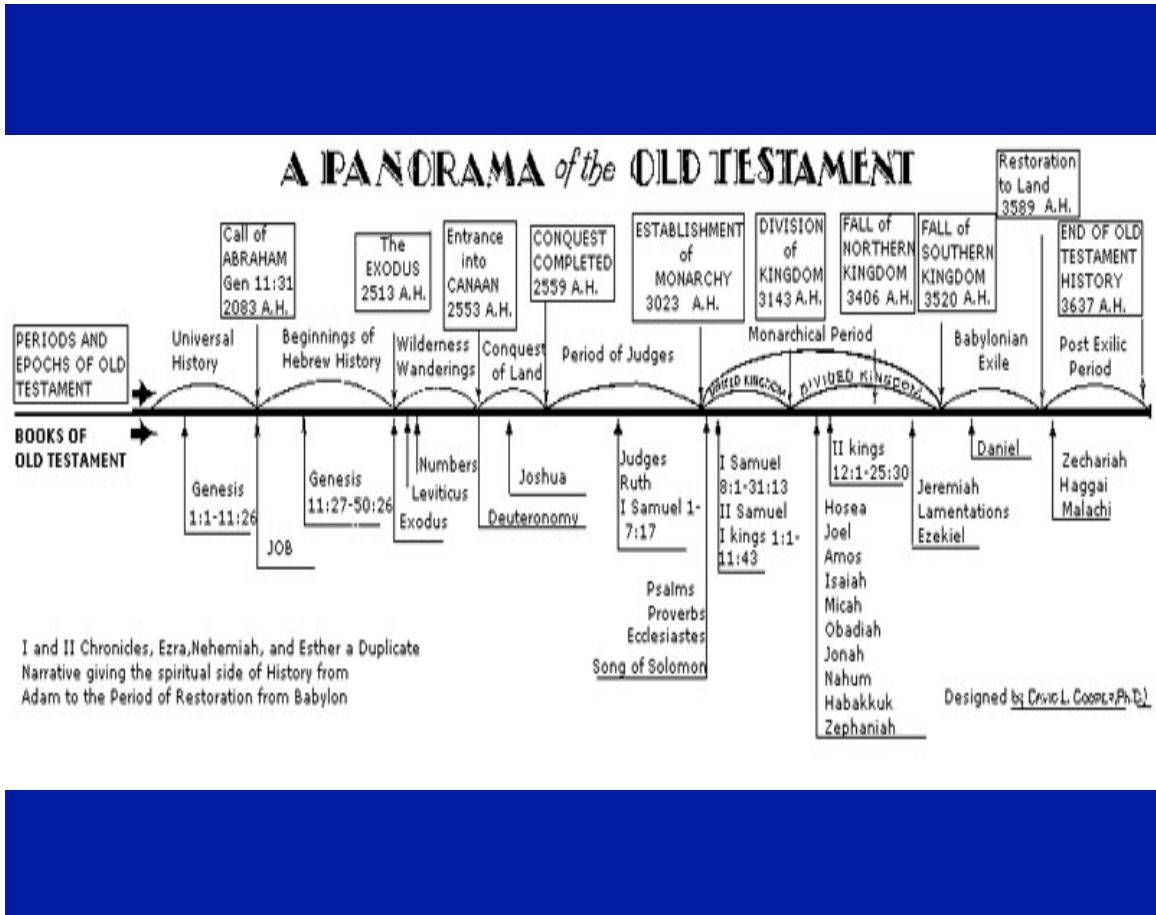
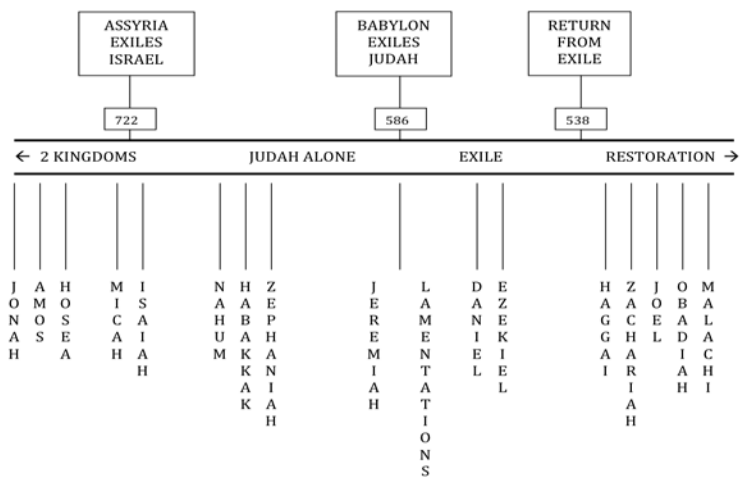


Chart by Dr. David Cooper

APPENDIX IV

PROPHETS OF THE OLD TESTAMENT

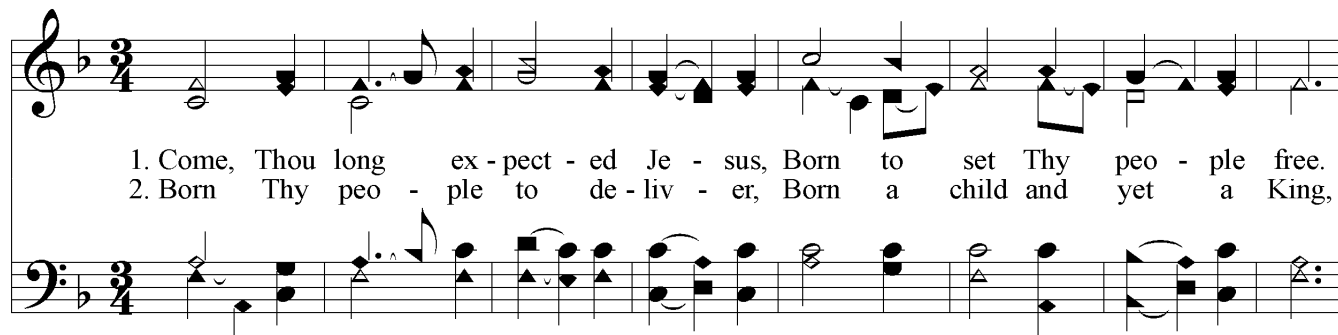


	TO ISRAEL	TO JUDAH	TO FOREIGN NATION
ASSYRIAN AGE	Amos (760) Hosea (760-730)	Isaiah (740-700) Micah (737-690)	Jonah (770)
BABYLONIAN AGE		Habakkuk (630) Zephaniah (627) Jeremiah (627-580) Lamentations (585) Daniel (605-530) Ezekiel (593-570)	Nahum (650)
PERSIAN AGE		Haggai (520) Zachariah (520-518) Joel (500) Malachi (433)	Obadiah (500)

Chart Author Unknown

SING: Both Verses

COME, THOU LONG-EXPECTED JESUS



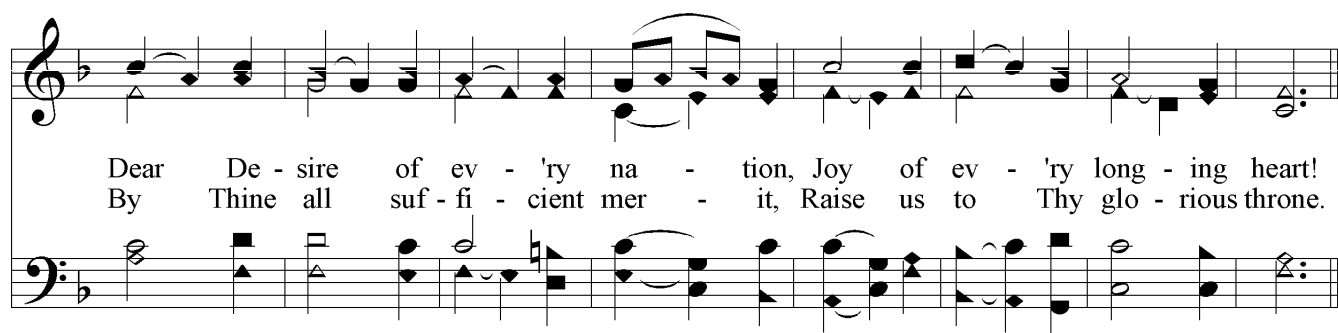
1. Come, Thou long ex - spect - ed Je - sus, Born to set Thy peo - ple free.
2. Born Thy peo - ple to de - liv - er, Born a child and yet a King,



From our fears and sins re - lease us; Let us find our rest in Thee.
Born to reign in us for - ev - er, Now Thy gra - cious king - dom bring.



Is - rael's Strength and Con - so - la - tion, Hope of all the earth Thou art;
By Thine own e - ter - nal Spir - it Rule in all our hearts a - lone;



Dear De - sire of ev - 'ry na - tion, Joy of ev - 'ry long - ing heart!
By Thine all suf - fi - cient mer - it, Raise us to Thy glo - rious throne.

WORDS BY CHARLES WESLEY (1744)

MUSIC BY ROWLAND H. PRICHARD (1831), ARR. BY RALPH VAUGHAN WILLIAMS (1951)