Crossroads International Church Singapore Dr. Rick Griffith

Title

9 July 2017 Message 11 of 12

NLT 50 Minutes

**Be Encouraged**

***Book of Zechariah***

**Topic:** Encouragement

**Subject:** How can you be encouraged in your service for Christ?

**Complement:** Your identity in Christ and faithfulness will lead to an amazing future.

**Purpose:** The listeners will be encouraged to serve Jesus based on their identity and future.

**Attribute:** We worship the God of Encouragement

**Reading:**

**Song:**

# Introduction

### Interest: Discouragement. It is real. We all want to be encouraged, but sometimes the cloud hangs over us. Discouragement. It even happens while serving Jesus.

Discourage  
(4 slides)

#### I think one key reason for this is that our enemy seeks to discourage us from serving Christ. Do you think Satan wants you to be happy while you minister for God? Of course not!

#### Discouragement while serving Jesus is real also because we too often associate Christian service with work—and how many of us really love our jobs, honestly?

Work

#### One 2016 UK study focused on how happy people are with their jobs.[[1]](#footnote-1) “In this article, we contribute to the literature on momentary well-being using a new data source, Mappiness, which permits individuals to record their well-being via a smartphone. The data contain more than a million observations on tens of thousands of individuals in the UK, collected since August 2010. We explore the links between individuals’ well-being measured momentarily at random points in time and their experiences of paid work. We quantify the effects of working on individuals’ affect relative to other activities they perform.” Their findings were interesting:

##### Can you guess which activity people enjoyed most? Probably you don’t want to say it out loud, but you are right.

##### What was the least happy activity? It was being sick in bed.

##### What was just above that? The authors say, “We find paid work is ranked lower than any of the other 39 activities individuals engage in, with the exception of being sick in bed.”

##### They also discovered that the two days people are happiest are Saturday and Sunday—not too surprising as less people work on weekends

### Need: But I said earlier, “Discouragement while serving Jesus is real.” So how does this work data relate?

Serving Jesus

#### Well, I don’t have any data on serving Jesus, but I just know from experience that serving Christ is not easy. I have been in full-time ministry 37 years now and know the joys, but also some of the things that can make pastors depressed.

#### So what does the data about pastors suggest? Many claim 1700 pastors quit the ministry every month, but that has *not* been established.[[2]](#footnote-2) It was also debunked in a *Christianity Today* article.[[3]](#footnote-3)

1700 Pastors

#### To the contrary, one 2015 study shows that 93% of Protestant Pastors “strongly agree” that “I feel privileged to be a pastor.” Another 4% “somewhat agree.”

Privileged

Rebuild Outline

#### Yet we all can become discouraged. Are you discouraged right now? Do you associate Christian service with work, so that serving Christ is only slightly better than being sick in bed?

### Subject: How can you be encouraged in your service for Christ?

Subject

### Background: The post-exilic community was understandably discouraged and had already trusted God to return home.

Backgrnd

#### Our study of the Minor Prophets has been mostly before the Exile. The prophets before the Exile painted pictures of an amazing kingdom with Israel at the center of earth’s worship, Messiah ruling, sin reduced, and the world in many ways restored to what it looked like in Eden.

Be…

Minor Prophets

#### But those who returned to Babylon hardly found themselves in this kingdom!

BE

##### They had a governor in the kingly line of David—but the Persian king remained firmly on his throne.

Era

##### Instead of the glorious and prosperous capital depicted by the prophets, Jerusalem was still in ruins—no real economy, no prosperity in wealth or crops, and not even a city wall!

##### And sin? Plenty of it! Greed, corruption, you name it.

##### This was a perfect storm for discouragement—high hopes dashed by reality.

#### This book should be paired with Haggai. Not on did these two prophets write at the same time, but they were in the same city with the same message—to get the people of Judah to resume the temple building. These two mean very different, though. (See the chart in notes.)

Dates

#### Why is this passage in the Bible?

##### God’s key biblical purpose is for man to rejoin him in his rule lost in the Garden. Establishing Israel in Jerusalem is a key aspect of God sharing that rule since the Messiah will rule there in Jerusalem.

##### This means that the destroyed city of Zechariah’s time had to be rebuilt. The people had tried for a few years but then stopped and the project lay in waste for 16 years.

##### Zechariah fits in to encourage the discouraged remnant of their privileged role in God plan by granting them some amazing previews of the future of this great city.

#### God said to repent *before* judgment—not *afterwards* like their ancestors—and they did so (1:1-6).

Zech 1  
(7 slides)

#### But what do you do after that? What if you have already repented from all known sin?

### Preview: Today we will see *two ways* you can be encouraged in your service for Christ.

2 Ways

### Text: The book of Zechariah gives us two main ways to take courage in our walk with the Lord. We will survey the whole book.

Joshua  
(5 slides)

Cartoon

(So what’s the first way you can gain encouragement in your service for Christ? It is to…)

# I. See your privileged position.

MP

[Realize your amazing identity in Christ.]

## Israel’s privileged position should result in temple rebuilding (Chs. 1–6).

Cry  
(2 slides)

### Eight visions of God's commitment to the Abrahamic covenant help Israel see its privileged position to complete the temple (1:7–6:8).

Visions

(44 slides)

### Joshua's symbolic crowning signifies the Messiah who will rebuild the future temple and serve as both Priest and King (6:9-15).

Ally

## God also encourages us to serve him by revealing our identity in Christ.

### Without knowing who we are in Christ, we lose steam.

Who Am I?

### As individuals, at least 33 realities exist for us in Christ.

33 Traits  
(4 slides)

### As a church, we are truly privileged.

Google Stats

#### We came into existence with part-time leaders—and ten years later we’re still led with a part-time pastor. We also have had two other challenges:

##### We’re highly mobile—We lose about 40% of the congregation each year to migration.

##### We have never been able to find an affordable but suitable place for morning services—so we have always had a 4 PM service.

###### Some like this, but most tolerate it—and even more people never come. Google tells me that we have 18 ask for directions last month, but only 5 came.

###### Why not? Especially young families find the 4 PM slot unworkable. They ask, “Why do you have your services during the crabbiest hour of the day for my kids?”

#### Yet, despite these obstacles, we’re still vibrant after a decade.

Puzzle

##### In high cost Singapore, we have an affordable yet nice place to worship.

##### We have excellent relationships with the YMCA.

##### We are known as a loving fellowship as no divisions exist here.

#### God has opened a new door for us to reach more people—a 10:30 AM service!

#### I share this because seeing our privileged position helps us fight discouragement. It is hard to despair when you see your position in Christ and God’s hand among us as a church.

(So you should see your privileged position—especially in Christ. What’s the second way you can gain encouragement in your service for Christ? It is to…)

MPI  
(2 sl)

# II. See your glorious future.

MI

[Realize your amazing rule with Christ after his return.]

## Israel will reject Messiah and be scattered at his first coming but then be saved and rule at his second coming (Chs. 7–14).

Future  
(66 slides)

### Rebuke for sin and restoration for obedience show that sin caused the exile but they can obey for future blessings (Chs. 7–8).

### Israel can repent of its sinfulness and obey for future blessings (Chs. 7–8).

#### A delegation asks if they should stop their self-imposed religious fast recalling Jerusalem's destruction (7:1-3).

#### God rebukes Israel's hypocritical fasting but promises restoration in Jerusalem at the LORD’s return (7:4–8:23).

### Israel will reject Messiah at His first coming and be scattered but God will judge the nations and bring in a peaceful rule (Chs. 9–11).

#### God will judge Israel’s neighbors through Alexander the Great before Israel experiences the blessings of Messiah (9:1-8).

#### Israel will rejoice that Messiah will regather, deliver, and lead them in peace (9:9–10:12).

#### Israel will reject the Messiah at his first advent, resulting in the scattering of Israel (Ch. 11).

### Christ’s Second Advent will destroy Gentile oppressors and redeem Jerusalem when Israel worships and enthrones him (Chs. 12–14).

#### Messiah will redeem Israel spiritually after the nation's physical deliverance from Gentile powers at the Second Advent (Chs. 12–13).

#### After God destroys Gentile oppressors, Israel will worship the Messiah and enthrone him as King in the holy messianic kingdom (Ch. 14).

Our Rule

## We also will rule with Israel after Christ’s return.

### Jesus promised overcomers that they would rule with him.

Heb 3  
(4 slides)

### Your level of reward will be based on your faithfulness now.

Need Encour

(How can you be encouraged in your service for Christ?)

# Conclusion

### The way to fight discouragement is to see who you are and where you are going (MI).

MI

### Your identity in Christ and faithfulness will lead to an amazing future (MI restated).

### So be encouraged from two ways (MPs):

#### See your privileged position (Zech 1–6).

MPI

#### See your glorious future (Zech 7–14).

MPII

### Exhortation:

#### How can you better understand your exalted position in Christ?

Questions

#### How can you better serve Christ now in light of your rule with him at his return?

Black

### Prayer

# Preliminary Questions

**Verses Questions**

# Context: What did the author record just prior to this passage?

### This book should be paired with Haggai. Not on did these two prophets write at the same time, but they were in the same city with the same message—to get the people of Judah to resume the temple building.

### These two mean very different, though. (See the chart below.)

# Purpose: Why is this passage in the Bible?

### God’s key biblical purpose is for man to rejoin him in his rule lost in the Garden. Establishing Israel in Jerusalem is a key aspect of God sharing that rule since the Messiah will rule there in Jerusalem.

### This means that the destroyed city of Zechariah’s time had to be rebuilt. The people had tried for a few years but then stopped and the project lay in waste for 16 years.

### Zechariah fits in to encourage the discouraged remnant of their privileged role in God plan by granting them some amazing previews of the future of this great city.

# Background: What historical context helps us understand this passage?

### The prophets before the Exile painted pictures of an amazing kingdom with Israel at the center of earth’s worship, Messiah ruling, sin reduced, and the world in many ways restored to what it looked like in Eden.

### But those who returned to Babylon hardly found themselves in this kingdom!

#### They had a governor in the kingly line of David—but the Persian king remained firmly on his throne.

#### Instead of the glorious and prosperous capital depicted by the prophets, Jerusalem was still in ruins—no real economy, no prosperity in wealth or crops, and not even a city wall!

#### And sin? Plenty of it! Greed, corruption, you name it.

#### This was a perfect storm for discouragement—high hopes dashed by reality.

# Questions

### Why is the faithful remnant called to repent?

### Who was Joshua (ch. 6)?

# Tentative Subject/Complement Statements

Text

# Possible Illustrations

### Text

# Possible Applications

### Text

# Old Testament Survey Notes

**Zechariah**

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| **Rebuild Temple for Messiah** | | | | | |
| **God’s Covenant Faithfulness** | | | **Future Messianic Rule** | | |
| **Chapters 1–6** | | | **Chapters 7–14** | | |
| “The word of the LORD came to Zechariah…” (1:1) | | | “The word of the LORD came to Zechariah…” (7:1) | | |
| **Visions of the Covenant** | | | **Visions of the Messiah** | | |
|  |  |  |  | **Two Burdens** | |
| **Command to**  **Repent**  **1:1-6** | **Eight Covenantal Visions**  **1:7–6:8** | **Joshua’s Symbolic Coronation**  **6:9-15** | **Four Restoration Messages**  **7–8** | **Rejected at First**  **Advent**  **9–11** | **Received at**  **Second**  **Advent**  **12–14** |
| “The word of the LORD came to Zechariah” | “Then I looked up–and there before me” | “The word of  the LORD came  to me” | “The word of the LORD came to me” | “The burden of the word of the LORD” (NASB) | “The burden of the word of the LORD” (NASB) |
| **Pictures** | | | **Problems** | **Predictions** | |
| **Israel’s**  **Fortune** | | | **Israel’s**  **Fasting** | **Israel’s**  **Future** | |
| **While Building the Temple**  **520-518 BC (1:1; 7:1)** | | | | **After Building the Temple**  **480-470 BC (9:13?)** | |
| **Jerusalem** | | | | | |

**Key Word: Messiah**

**Key Verse: “This is what the LORD says, ‘I will return to Zion and dwell in Jerusalem. Then Jerusalem will be called The City of Truth, and the mountain of the LORD Almighty will be called The Holy Mountain’” (Zechariah 8:3).**

**Summary Statement:**

**Zechariah prepares Judah for the Messiah by encouraging the nation to respond to its privileged covenant position among the nations by rebuilding the temple in light of future blessings when the Messiah rules in the kingdom.**

**Application:**

**How does your future reign with Christ affect the way you make decisions today?**

**Zechariah**

**Introduction**

**I. Title**: The name Zechariah (Why:r.k;z> *zekaryahu*) in Hebrew means "Yahweh remembers" (BDB 272b 1f). The title is fitting as this book records how God remembers the covenant He made with the people of Israel and will complete it through the Messiah's rule.

**II. Authorship**

A. External Evidence: The universal testimony of Jewish and Christian tradition affirms Zechariah as the author of the entire book (*TTTB*, 289). For exceptions see "Date" below.

B. Internal Evidence: The name Zechariah is shared by about thirty men in the Old Testament, but this book specifically designates Zechariah, son of Berekiah, the son of Iddo as author (1:1). The same verse calls him a prophet, and his grandfather served as head of the priestly families that returned from the exile (Neh. 12:4, 16). This makes Zechariah both prophet and priest, which accounts for his emphasis on the temple. Zechariah was born in Babylon and called to prophesy at a young age (2:4). He died at the hands of a murderer "between the temple and the altar" (Matt. 23:35) in the same way that another Zechariah was murdered years earlier (cf. 2 Chron. 24:20-21).

**III. Circumstances**

A. Date: The date of his writing is pinpointed to October-November 520 BC during the reign of Darius I Hystaspes, King of Persia (1:1). The beginning of Zechariah’s ministry occurred just two months after Haggai began his ministry. Chapters 1–8 include dated prophecies (1:7; 7:1) that stretch only two years later while the remainder of the book is undated. The reference to Greek influence (9:13; ca. 490-470 BC) may indicate that Zechariah prophesied the later chapters (chs. 9–14) about forty years later, which would explain some of the differences in style, content, and vocabulary (cf. Gleason Archer, *A Survey of Old Testament Introduction*, 415f.).

The dates in Zechariah and Haggai can be summarized (*NIV Study Bible*, 1405, adapted):

|  |  |  |
| --- | --- | --- |
| 1. | Haggai’s first message (Hag. 1:1-11; Ezra 5:1) | Aug. 29, 520 BC |
| 2. | Rebuilding of the temple resumes (Hag. 1:12-15; Ezra 5:2) | Sept. 21, 520 |
|  | –Rebuilding was hindered (?) from 536 to c. 530 (Ezra 4:1-5) and the work ceased altogether from c. 530 to 520 (Ezra 4:2). |  |
| 3. | Haggai’s second message (Hag. 2:1-9) | Oct. 17, 520 |
| 4. | Beginning of Zechariah’s preaching (1:1-6) | Oct./Nov. 520 |
| 5. | Haggai’s third message (Hag. 2:10-19) | Dec. 18, 520 |
| 6. | Haggai’s fourth message (Hag. 2:20-23) | Dec. 18, 520 |
| 7. | Tattenai’s letter to King Darius seeking to stop the temple building (Ezra 5:3–6:14) | 519-518 |
| 8. | Zechariah’s eight night visions (1:7–6:8) | Feb. 15, 519 |
| 9. | Joshua crowned as high priest (Zech. 6:9-15) | Feb. 15 (?), 519 |
| 10. | Repentance urged, blessings promised (Zech. 7–8) | Dec. 7, 518 |
| 11. | Dedication of the temple (Ezra 6:15-18) | March 12, 516 |
| 12. | Zechariah’s final prophecy (Zech. 9–14) | After 480 (?) |

However, recent attacks from critical scholars advocate that chapters 9–14 come from either pre-exilic (before 586 BC) or late Maccabean authorship (ca. 100 BC). This is rejected since these dates assume that predictive prophecy cannot occur, overemphasize differences in the two sections, and neglect to account for differences in style and purpose due to change in topic or time. There exists no reason to believe that the book of Zechariah actually was not recorded during the time in which the prophet himself preached.

B. Recipients: The post-exilic Jews who had returned to their homeland 18 years previously were the original recipients of this prophecy.

C. Occasion: In 538 BC, near the end of the seventy year captivity, Cyrus of Persia decreed that the Jews living in Babylon could return to their homeland (Ezra 1:1-4). However, after living away from Jerusalem for fifty years or more (from 605 or 597 or 586 to 538 BC), most considered Babylon their home and were not thrilled about "returning to their homeland" which they had never even known. Following Jeremiah's advice, the exiles had built houses, planted gardens, married, and raised families (Jer. 29:4-7). Many Jews had done well in business and undoubtedly had children and grandchildren of their own. Why move to a "foreign" land devastated years earlier that didn't even have a city wall?

As a result, the first return comprised only 50,000 who returned with Zerubbabel (September 538 BC; cf. Ezra 2:64-65). They quickly began work on the temple foundation, rebuilt the altar, and resumed the sacrifices (537 BC; cf. Ezra 3), but opposition by Samaritans caused the project to cease (536 BC; cf. Ezra 4).

The story picks up in the Books of Zechariah and Haggai, which show how the returnees adopt a similar lifestyle of comfort as their brethren who remained in Babylon. They had become lax in their zeal to rebuild the temple, so Zechariah encouraged them that the temple needed to be rebuilt as it played a significant part in God's plan for the nation.

**IV. Characteristics**

A. Zechariah is the "major Minor Prophet"–the longest of the Minor Prophets (*TTTB*, 290).

It is even 9 chapters longer than Lamentations, which is one of the "Major Prophets"!

B. Zechariah is second only to Isaiah in number of messianic passages.

C. The style contains considerable variety with its visions, messages, and apocalyptic oracles.

D. While Zechariah and Daniel tell the most about the Gentile domination, Daniel emphasizes the role of Gentiles whereas Zechariah provides the greater insight into Israel during this period.

E. Zechariah is the most positive OT book with little about judgment and much about blessings.

**Argument**

Zechariah's prophecy aims to prepare the people of God for the coming Messiah. The first half (chs. 1–6) reminds Judah of God's faithfulness to His covenant in the past and present to motivate the people to complete the temple construction because of their unique position before God. The second half (chs. 7–14) looks to the future messianic rule. Chapters 7–8 remind the people that while God punished sin through the exile, restoration will come after the nation's obedience. Finally, chapters 9–14 encourage obedience because, although the Messiah will be rejected at His first advent (chs. 9–11), redemption of the nation will result at His second advent (chs. 12–14). Therefore, since the Messiah is indeed coming, the nation should respond in obedience now, especially by rebuilding the temple since the Messiah's glory will inhabit it.

**Synthesis**

**Rebuild temple for Messiah**

**1–6 God's covenant faithfulness**

1:1-6 Command to repent

1:7–6:8 Eight covenantal visions Meaning = God's…

1:7-17 Man among myrtles Anger at nations/restoring Israel

1:18-21 Horns and craftsmen Judging nations afflicting Judah

2 Man with measuring line Future blessing on restored Israel

3 New garments for Joshua Cleansing Israel as priestly nation

4 Lampstand and olive trees Spirit enabling as light to the nations

5:1-4 Flying scroll Judgment upon individual Israelites

5:5-11 Woman in a basket Removal of Israel's sin of rebellion

6:1-8 Four chariots Judgment upon Gentile nations

6:9-15 Joshua's symbolic coronation

**7–14 Future Messianic rule**

7–8 Restoration for obedience

7:1-3 Fasting questioned

7:4–8:23 Unnecessary when restored

9–14 Messiah's coming provides reasons to obey

9–11 Rejection at first advent

9:1-8 Alexander the Great to judge Israel's enemies

9:9–10:12 Messiah's offers

9:9-10 Peace

9:11-17 Deliverance

10:1-5 Destruction of false shepherds

10:6-12 Regathering

11 Messiah's rejection, Israel's scattering

12–14 Reception at Second Advent

12–13 Israel's redemption

12:1-9 Physical

12:10–13:9 Spiritual

12:10a Outpouring of Spirit

12:10b-14 Mourning of the nation

13:1-6 Cleansing of the nation

13:7-9 Excursus: Rejection of Shepherd at First Advent

14 Judgment/blessings summarized

14:1-5 Jerusalem delivered via Christ on Mt. of Olives

14:6-11 Kingdom established

14:12-15 Enemies destroyed

14:16-19 Messiah worshiped

14:20-21 "Holy to the LORD"

**Outline**

**Summary Statement for the Book  
The way Israel could be encouraged to rule with the Messiah was by rebuilding the temple.**

# The way Israel could be encouraged to see its privileged position in the Abrahamic covenant was to complete the temple rebuilding (Chs. 1–6).

## The remnant should repent *before* judgment so that God could bless the people rather than repent *after* judgment as their forefathers had done (1:1-6).

## Eight visions show God's commitment to the Abrahamic covenant to stir Israel to see its privileged position among the nations as a motivation to complete the temple (1:7–6:8).

### The vision of a man among the myrtle trees shows God's anger at the nations but favor with Israel to stir his people to complete the temple (1:7-17).

### The vision of four horns and four craftsmen shows God's jealous care for Israel by judging the nations in the four corners of the earth that afflicted Israel (1:18-21).

### The vision of a man with the measuring stick depicts God protecting Israel by rebuilding and repopulating of Jerusalem while nations that destroyed Israel would fall (Ch. 2).

### The vision of new garments for Joshua the high priest shows God's gracious cleansing of Israel's sin through the future Messiah who will restore Israel as a priestly nation (Ch. 3).

### The vision of the gold lampstand and two olive trees depicts God’s Spirit strengthening Israel, Joshua, and Zerubbabel to be a light to the nations (Ch. 4).

### The vision of a flying scroll warns individual Israelites that God would punish their sin (5:1-4).

### The vision of a woman in a basket shows God had removed the nation's sins of wickedness and idolatry to Babylon (5:5-11).

### The vision of four chariots shows God will judge Gentile nations opposing him and Israel (6:1-8).

## Joshua's symbolic coronation represents the coming Messiah who will rebuild the future temple and serve as both Priest and King (6:9-15).

**Zechariah’s Eight Night Visions**

Adapted from *The Bible Knowledge Commentary*, 1:1549

|  |  |  |
| --- | --- | --- |
| **Vision** | **Reference** | **Meaning** |
| The Red-horse Rider  among the Myrtles | 1:7-17 | God’s anger against the nations and blessing on restored Israel |
| The Four Horns and  the Four Craftsmen | 1:18-21 | God’s judgment on the nations that afflict Israel |
| The Surveyor with a Measuring Line | Zech 2 | God’s future blessing on restored Israel |
| The Cleansing and Crowning of Joshua the High Priest | Zech 3 | Israel’s future cleansing from sin and reinstatement as a priestly nation |
| The Golden Lampstand and the Two Olive Trees | Zech 4 | Israel as the light to the nations under Messiah, the King-Priest |
| The Flying Scroll | 5:1-4 | The severity and totality of divine judgment on individual Israelites |
| The Woman in the Ephah | 5:5-11 | The removal of national Israel’s sin of rebellion against God |
| The Four Chariots | 6:1-8 | Divine judgment on Gentile nations |

# The way Israel would rule with the Messiah in the kingdom was by rejecting him and being scattered at his first coming but this would lead to repentance and salvation at his second coming (Chs. 7–14).

## Four messages of rebuke for sin and restoration for obedience teach Israel that the exile came due to national sin to encourage them to obey in light of future blessings (Chs. 7–8).

### A delegation from Bethel asks whether to stop their self-imposed religious fast recalling Jerusalem's destruction (7:1-3).

### God rebukes Israel's hypocritical fasting and disobedience resulting in exile and promises restoration in Jerusalem at the return of the LORD after the nation is obedient (7:4–8:23).

#### The people were hypocrites to fast and feast while still disobeying the prophets (7:4-7).

#### God requires justice and mercy (not fasting) so his judgment in the exile came only because the people disobeyed what they knew (7:8-14).

#### Restoration will come after the nation obeys God's commands (8:1-17).

#### The LORD will return to Israel gathered in Jerusalem when the people show joyful obedience (not fasting) as a testimony to the Gentile nations (8:18-23).

## The first oracle records how, despite God judging the nations and promising a peaceful Messianic rule, the Messiah will be rejected at His first coming, resulting in Israel’s scattering (Chs. 9–11).

## Israel will reject Messiah and be scattered at Messiah’s first coming but then repent for salvation and rule at his second coming (Chs. 7–8).

### A delegation from Bethel asks whether to stop their self-imposed religious fast recalling Jerusalem's destruction (7:1-3).

### God rebukes Israel's hypocritical fasting but promises restoration in Jerusalem at the LORD’s return (7:4–8:23).

#### The people were hypocrites to fast and feast while still disobeying the prophets (7:4-7).

#### God requires justice and mercy (not fasting) so his judgment in the exile came only because the people disobeyed what they knew (7:8-14).

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#### The LORD will return to Israel gathered in Jerusalem when the people show joyful obedience (not fasting) as a testimony to the Gentile nations (8:18-23).

## Israel will reject Messiah at His first coming and be scattered but God will judge the nations and bring in a peaceful rule (Chs. 9–11).

### God will judge Israel’s neighbors through Alexander the Great before Israel experiences the blessings of Messiah (9:1-8).

### Israel can rejoice at Messiah’s appearance because his kingdom will bring peace, Israel’s deliverance, destruction of false shepherds, and Israel’s regathering (9:9–10:12).

#### Israel can rejoice at the appearance of Messiah as a peaceful deliverer (9:9-10).

#### Messiah's kingdom will deliver Israel (9:11-17).

#### Messiah's kingdom will destroy false shepherds (10:1-5).

#### Messiah's kingdom will regather Israel (10:6-12).

### Israel will reject the Messiah at his first advent, resulting in the scattering of Israel (Ch. 11).

#### The coming wrath after the Messiah’s rejection will devastate the entire land of Israel [fulfilled by Vespasian and Titus in AD 66-70] (11:1-3).

#### Contrasts between the Messiah as the True Shepherd and the Antichrist as the False Shepherd warn against following the wrong shepherd (11:4-17).

##### Israel’s True Shepherd will save Israel that was destined for slaughter by the Romans, but the nation will lose its favor and national unity in dispersion due to unbelief by attaching the price of a slave to the Messiah (11:4-14; cf. Exod. 21:32).

##### Israel’s false and wicked shepherd, the Antichrist, will be condemned for his selfish leading of the nation (11:15-17).

## Christ’s Second Advent will destroy Gentile oppressors and redeem Jerusalem when Israel worships and enthrones Messiah (Chs. 12–14).

### Messiah will redeem Israel spiritually after the nation's physical deliverance from Gentile powers at the Second Advent (Chs. 12–13).

#### Israel will have *physical* redemption from the LORD when the nations try to lay siege to Jerusalem (12:1-9).

#### Israel will have *spiritual* redemption from the LORD when Jews realize they have rejected the Messiah and turn to him for cleansing at the Second Advent (12:10–13:9).

##### An outpouring of the Holy Spirit will follow the ruin of Gentile nations (12:10a).

##### Israel will mourn clan by clan for murdering and rejecting Jesus over the ages (12:10b-14).

##### Israel will experience cleansing from sin (13:1-6).

##### Excursus: Israel rejecting Christ as True Shepherd leading to judgment by the Romans at his first Advent reminds the people that God will discipline them for cleansing at His Second Advent (13:7-9).

### After God destroys Gentile oppressors, Israel will worship the Messiah and enthrone him as King in the holy messianic kingdom (Ch. 14).

#### The LORD will deliver Jerusalem from Gentile oppressors at the Second Advent and his coming will split the Mount of Olives (14:1-5).

#### Messiah will set up his kingdom in Jerusalem in an amazing set of events (14:6-11).

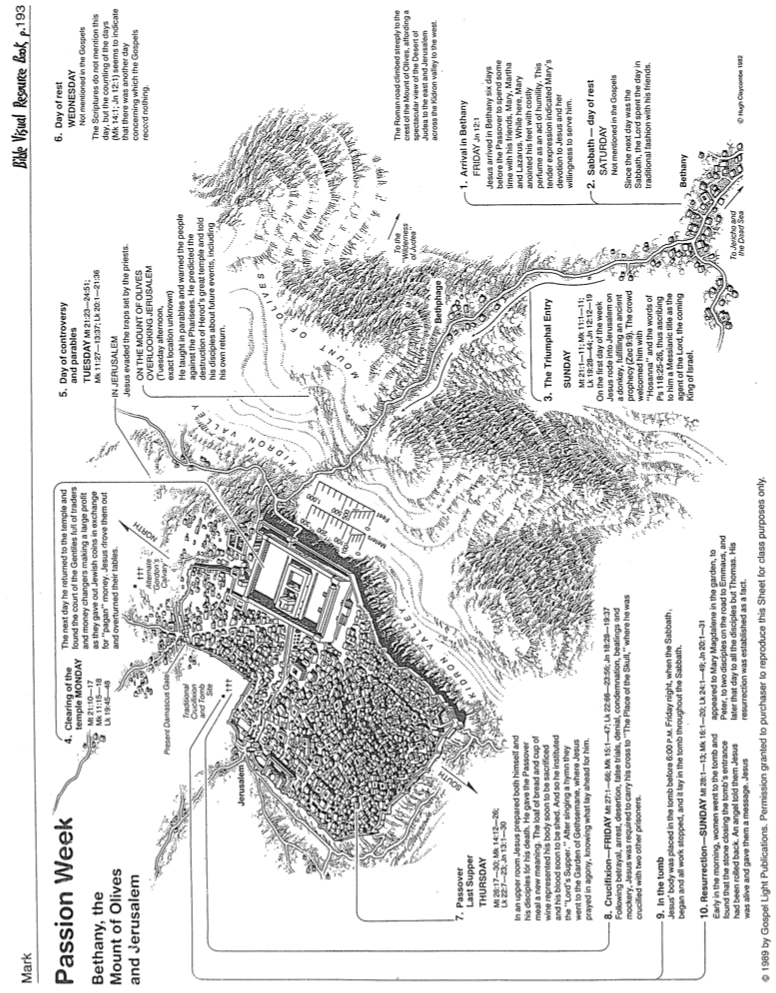
#### Israel's enemies will be destroyed (14:12-15).

#### Messiah will be worshiped annually at the Feast of Tabernacles (14:16-19).

#### Jerusalem and Judah will be holy in the messianic kingdom (14:20-21).

**Luke 19:37 and Zechariah 14:4**

Luke 19:37 notes that Jesus fulfilled Zechariah 9:9 at the Triumphal Entry when pilgrims to Jerusalem hailed him as Messiah at the summit of the Mount of Olives. More than that, Zechariah 14:4 prophesizes that the *next* time He will be acknowledged as Messiah will be *at this very point* where He was *last* acknowledged as Messiah!



**Fasts in Zechariah**

Adapted from a Dallas Theological Seminary Class Handout, 1985

|  |  |  |  |
| --- | --- | --- | --- |
| **Zechariah** | **Time** | **Fast Commemorates:** | **Scripture** |
| **8:19d** | **10th Month**  **10th Day** | **Nebuchadnezzar Began Jerusalem Siege**  **(15 January 588)** | **Jer. 39:1; 52:4;**  **2 Kings 25:1** |
| **8:19a** | **4th Month**  **9th Day** | **Jerusalem Destroyed**  **(18 July 586)** | **Jer. 39:2; 52:6;**  **2 Kings 25:3** |
| **7:3, 5**  **8:19b** | **5th Month**  **10th Day** | **Jerusalem & Temple Burned**  **(15-18 August 586)** | **Jer. 52:12-13;**  **2 Kings 25:8** |
| **7:5**  **8:19c** | **7th Month**  **3rd Day** | **Gedaliah Slain**  **(9 October 586)** | **Jer. 41:1-3**  **2 Kings 25:25-26** |

**Visionary Literature**

Adapted from Leland Ryken, *How to Read the Bible as Literature* and Mark L. Bailey, Dallas Theological Seminary, 1986

|  |  |
| --- | --- |
| **Characteristics of Visionary Literature** | **Therefore Interpret with These Guidelines** |
| 1. ***Structure***: many separate and equal passages contribute to a whole (“pictures a kaleidoscope structure of self-contained units”) | Interpret each self-contained unit of visionary material in relationship to both its own unit as well as within the context of the section or book where it is found |
| 1. ***Symbolism***: communicates history through ideological signs, not literal objects | Interpret symbols consistent with symbols in other texts |
| 1. ***Supernatural***: portrays a transcendental world through God, demons, and angels | Interpret as anticipating divine intervention for the salvation or judgment of both men and nations |
| 1. ***Scope***: transforms the state of reality at the time of writing to what can be imagined in the future | Interpret present images as depicting future unknowns, especially relating to the Day of the LORD and end times events |
| 1. ***Subjects***: places both familiar people and places with unfamiliar ones | Know the whole of visionary literature in Scripture in order to separate near from far fulfillments and to protect against spiritualizing the text |
| 1. ***Scenic***: reveals a cosmic scene rather than localized scenes | Recognize national and cosmic entities in the text instead of individual destinies |
| 1. ***Strangeness***: people, settings and events described in extraordinary realities | Do not interpret every detail of extraordinary descriptions |

**Be Encouraged**

***Book of Zechariah***

**Exegetical Outline (Steps 2-3)**

# *Exegetical Idea*: The way Israel could be encouraged to rule with the Messiah was by rebuilding the temple.

# The way Israel could be encouraged to complete the temple rebuilding was to see its privileged position in the Abrahamic covenant (Chs. 1–6).

## The remnant should repent *before* judgment so that God could bless the people rather than repent *after* judgment as their forefathers had done (1:1-6).

## Eight visions show God's commitment to the Abrahamic covenant to stir Israel to see its privileged position among the nations as a motivation to complete the temple (1:7–6:8).

## Joshua's symbolic coronation represents the coming Messiah who will rebuild the future temple and serve as both Priest and King (6:9-15).

# The way Israel would rule with the Messiah in the kingdom was by rejecting him and being scattered at his first coming but this would lead to repentance and salvation at his second coming (Chs. 7–14).

## Four messages of rebuke for sin and restoration for obedience teach Israel that the exile came due to national sin to encourage them to obey in light of future blessings (Chs. 7–8).

### A delegation from Bethel asks whether to stop their self-imposed religious fast recalling Jerusalem's destruction (7:1-3).

### God rebukes Israel's hypocritical fasting and disobedience resulting in exile and promises restoration in Jerusalem at the return of the LORD after the nation is obedient (7:4–8:23).

## The first oracle records how, despite God judging the nations and promising a peaceful Messianic rule, the Messiah will be rejected at His first coming, resulting in Israel’s scattering (Chs. 9–11).

### Alexander the Great will be God's way to judge the nations surrounding Israel before Israel experiences the blessings of Messiah, but he won’t destroy the temple (9:1-8).

### Israel will rejoice that Messiah will regather, deliver, and lead them in peace (9:9–10:12).

### Israel will reject the Messiah at his first advent, resulting in the scattering of Israel (Ch. 11).

## The second oracle depicts Jerusalem's redemption at the Second Advent when they worship and enthrone Messiah after he destroys Gentile oppressors to make the age holy (Chs. 12–14).

### Messiah will redeem Israel spiritually after the nation's physical deliverance from Gentile powers at the Second Advent (Chs. 12–13).

### After God destroys Gentile oppressors, the Messiah will be worshiped and enthroned as King in the messianic kingdom so that holiness may characterize the kingdom age (Ch. 14).

**Purpose or Desired Listener Response (Step 4)**

The listeners will be encouraged to serve Jesus based on their identity and future.

**Homiletical Outline** (Cyclical inductive form)

# Introduction

### Interest: Discouragement while serving Jesus is real.

### Need: Are you discouraged right now?

### Subject: How can you be encouraged in your service for Christ?

### Background: The post-exilic community was understandably discouraged and had already trusted God to return home.

#### God said to repent *before* judgment—not *afterwards* like their ancestors—and they did so (1:1-6).

#### But what do you do after that? What if you have already repented from all known sin?

### Preview: Today we will see *two ways* you can be encouraged in your service for Christ.

### Text: The book of Zechariah gives us two main ways to take courage in our walk with the Lord. We will survey the whole book.

(So what’s the first way you can gain encouragement in your service for Christ? It is to…)

# I. See your privileged position.

## Israel’s privileged position should result in temple rebuilding (Chs. 1–6).

### Eight visions of God's commitment to the Abrahamic covenant help Israel see its privileged position to complete the temple (1:7–6:8).

### Joshua's symbolic crowning signifies the Messiah who will rebuild the future temple and serve as both Priest and King (6:9-15).

## God also encourages us to serve him by revealing our identity in Christ.

### Without knowing who we are in Christ, we lose steam.

### As individuals, at least 33 realities exist for us in Christ.

### As a church, we are truly privileged.

# II. See your glorious future.

## Israel will reject Messiah and be scattered at his first coming but then be saved and rule at his second coming (Chs. 7–14).

### Rebuke for sin and restoration for obedience show that sin caused the exile but they can obey for future blessings (Chs. 7–8).

### Israel can repent of its sinfulness and obey for future blessings (Chs. 7–8).

### Israel will reject Messiah at His first coming and be scattered but God will judge the nations and bring in a peaceful rule (Chs. 9–11).

#### God will judge Israel’s neighbors through Alexander the Great before Israel experiences the blessings of Messiah (9:1-8).

#### Israel will rejoice that Messiah will regather, deliver, and lead them in peace (9:9–10:12).

#### Israel will reject the Messiah at his first advent, resulting in the scattering of Israel (Ch. 11).

### Christ’s Second Advent will destroy Gentile oppressors and redeem Jerusalem when Israel worships and enthrones him (Chs. 12–14).

#### Messiah will redeem Israel spiritually after the nation's physical deliverance from Gentile powers at the Second Advent (Chs. 12–13).

#### After God destroys Gentile oppressors, Israel will worship the Messiah and enthrone him as King in the holy messianic kingdom (Ch. 14).

## We also will rule with Israel after Christ’s return.

(How can you be encouraged in your service for Christ?)

# Conclusion

### The way to fight discouragement is to see who you are and where you are going (MI).

### Your identity in Christ and faithfulness will lead to an amazing future (MI restated).

### So be encouraged from two ways (MPs):

#### See your privileged position (Zech 1–6).

#### See your glorious future (Zech 7–14).

### Exhortation:

#### How can you better understand your exalted position in Christ?

#### How can you better serve Christ now in light of your rule with him at his return?

### Prayer



**Rick Griffith**

9 July 2017

Message 11 of 12

**Be Encouraged**

***Book of Zechariah***

# Introduction

### Discouragement while serving Jesus is real.

### Are you discouraged right now?

### How can you be \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ in your service for Christ?

### The post-exilic community was understandably discouraged though they had already trusted God to return home.

#### God said to repent *before* judgment—not *afterwards* like their ancestors—and they did so (1:1-6).

#### But what do you do after that? What if you have already repented from all known sin?

# I. See your privileged \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

## Israel’s privileged position should result in temple rebuilding (Chs. 1–6).

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## God also encourages us to serve him by revealing our identity in Christ.

### Without knowing who we are in Christ, we lose steam.

### As individuals, at least 33 realities exist for us in Christ.

### As a church, we are truly privileged.

# II. See your glorious \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

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## We also will rule with Israel after Christ’s return.

(How can you be encouraged in your service for Christ?)

# Conclusion

### The way to fight discouragement is to see \_\_\_\_ you are and \_\_\_\_\_\_\_\_\_ you’re going (Main Idea).

### Questions:

#### How can you better understand your exalted position in Christ?

#### How can you better serve Christ now in light of your rule with him at his return?

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