

Lesson 24

As we finish the difficult Zechariah 14 today, let's continue to pay close attention to the context and the time frame. As for the time frame, we have been seeing the key phrase "in that day" over and over in these closing chapters, and we know when that day was. It was the first century. How do we know that? Because some of these prophecies are Messianic prophecies that the New Testament tells us were fulfilled in the first century. And also because we can see the fulfillment the other prophecies when we compare them with the descriptions of the church found in the New Testament or with descriptions of events (such as the fall of Jerusalem) found in the New Testament and in historical texts. There is no reason to leap to the end of the world in these chapters, and every reason not to do so.

And what is the context? We have seen the establishment of the eternal kingdom that was promised in Isaiah 2 and Daniel 2 and that was established in Acts 2. We have seen the final destruction of Jerusalem and the temple that occurred in AD 70 and that is described in Matthew 24. And we have seen judgment against the Romans, who carried out God's judgment in AD 70, and who also persecuted the church. Throughout we have seen the faithfulness of God's people by which they obtain the victory through Christ.

When we ended last week, we were looking at judgments against Rome, which (as with everything we have seen in Zechariah) is a theme that is developed much more clearly in the New Testament. Rome, known for millennia as the famous city on seven hills, is the blood thirsty harlot of Revelation 17:9 drunk with the blood of the Saints sitting upon seven mountains.

Zechariah 14:14-15

14 And Judah also shall fight at Jerusalem; and the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel, in great abundance. 15 And so shall be the plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts that shall be in these tents, as this plague.

Verse 14 is a bit of a shock. Earlier we were told that Jerusalem would be safely inhabited, but here we see the people of God (Judah) fighting at the city of God (Jerusalem). We already know that we are now looking at spiritual Jerusalem, so what we see here is the people of God in the church fighting those outside the church - those called "the heathen" in verse 14.

Some translations have "*against* Jerusalem" in verse 14 rather than "*at* Jerusalem" as we read in the KJV. The Hebrew word can mean either, but the context here demands "*at*" rather than "*against*." At this point in the text, Jerusalem is the church and Judah is the people of God. Their fight is being waged while they are *in* the church as they battle those who are outside the church.

Two questions - what fighting is this, and what *kind* of fighting is this? Let's start with the second question first because that question is easy.

This Jerusalem is spiritual Jerusalem, so we know what kind of fighting this is, and we know what kind of fighting it is not. It is *not* carnal warfare.

2 Corinthians 10:4 - For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds.

Instead, this fighting is the same kind of fighting we have seen before in this book - the fight to remain faithful to God in the face of persecution. It is through that kind of fighting - and only through that kind of fighting - that the child of God can overcome this world and achieve the victory.

1 John 5:4 - For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith.

So back then to the first question - what fighting is this? The context and the time frame answer that question - this is the struggle between the church and the mighty Roman empire in the first century. Those Christians who remained faithful in the face of that terrible onslaught were the ones who came out of that struggle victorious. And what was their reward?

Revelation 2:10 - Be thou faithful unto death, and I will give thee a crown of life.

Here is how verse 14 describes that same reward: "the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel, in great abundance." The faithful Christians would reap the spoils of war! Verse 14 reminds us again of Haggai 2, which we quoted earlier.

Haggai 2:7-9 - And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts. **The silver is mine, and the gold is mine, saith the Lord of hosts.** The glory of this latter house shall be greater than of the former, saith the Lord of hosts: and in this place will I give peace, saith the Lord of hosts.

We know that Haggai 2 is talking about the church because that is what Hebrews 12:27-28 tells us. Zechariah 14:14 is also talking about the church.

Verse 15 revisits the plague of verse 12. The idea here is to show that whatever wealth does not fall to God's people as spoils of war will all be destroyed. Again, this language is highly figurative. It is describing the victory of faith that the church had over Rome. And what was the result of that conflict? The Christians were left with everything, and Rome was left with nothing.

Zechariah 14:16

16 And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles.

The "nations" that came against Jerusalem is Rome, which came against spiritual Jerusalem, the church. That Rome is called "nations" rather than "nation" reflects the historical reality - Rome was an amalgam of all the nations it had conquered. When Rome came against you it was as if all the nations of the world had come against you.

Verse 16 is directed to those in the Roman empire who were left. That is, verse 16 is directed to those in Rome who did not experience the terrible judgments of the previous verses.

Who were those Romans? There can be only one answer to that question, and Jesus gave it in Luke 11:23 - "He that is not with me is against me." The Romans who are left are those Romans who switched sides! They are those Romans who heard and obeyed the gospel.

How do we know that? Verse 16 tells us that when it says that they "shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles." They are worshiping God! These Romans are the Romans who saw the errors of their ways and obeyed the gospel. We know there were such people from the many examples that we see in the New Testament.

But why are they keeping the Jewish feast of the tabernacles? Does that mean that the entire old covenant law will be brought back into force in the end times as the premillennialists teach? Of course not.

As we have discussed before, we know that the old law cannot be in force with Jesus as our King and

High Priest (Hebrews 7:12). And we know that the old law was nailed to the cross (Colossians 2:14) and has been replaced with the new law of Christ (Hebrews 8:13; Galatians 6:2).

So what is meant here? The language continues to be highly figurative, so we need to ask what is meant by the *symbol* of the feast of the tabernacles. Why would the converted Romans be shown keeping that particular feast?

The feast of tabernacles commemorated the exodus from Egypt when the Israelites dwelt in tents and tabernacles. On the first day of the feast thirteen bulls were offered, twelve on the next day, eleven on the third, and so on until seven were offered on the seventh day - making a total of seventy offerings. The rabbis taught that the number seventy depicted the number of nations in the world, which meant that this feast looked forward to a time when both Jew and Gentile would worship God together.

One of the most important rituals of the feast of tabernacles was the pouring of water in the temple. A specially appointed priest was sent to the pool of Siloam with a golden pitcher to bring water from the pool. This water was poured by the high priest into a basin at the foot of the altar amidst the blasting of trumpets and the singing of the Hallel (Psalm 113-118). This pouring of water looked forward toward the outpouring of God's spirit upon all nations as prophesied in Joel 2:28 (I will pour out my spirit on all flesh) and which Peter in Acts 2 says was fulfilled in the first century. That is the same prophecy we saw in Zechariah 12:10.

So what then would this particular feast figuratively depict? It would depict the escape from bondage, the union of Jew and Gentile, and the outpouring of God's spirit upon the first century church. Each of those events is shown in the conversion to Christ of a Roman citizen. They have escaped bondage and death, and they have joined with Jewish believers in the one church. And they were able to do that because God's spirit had been poured out onto all flesh, both Jew and Gentile.

And doesn't that make perfect sense in the context of this verse? Does it make any sense at all to have this verse teach instead that the entire old covenant law will be brought back into force at the end of time? And if that were the case, don't we think we would read something about it in the New Testament somewhere? Do we really think God's description of such an unusual event would be found only in just seven words here at the end of verse 16? And how could we ever square such a view with what the New Testament teaches on the subject of the old law and the end of time?

Instead, let's keep it simple. And verse 16 simply tells us that some Romans would be converted, would escape God's judgment of Rome, and would enjoy the blessings enjoyed by all in the church.

Zechariah 14:17-19

17 And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the LORD of hosts, even upon them shall be no rain. 18 And if the family of Egypt go not up, and come not, that have no rain; there shall be the plague, wherewith the LORD will smite the heathen that come not up to keep the feast of tabernacles. 19 This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles.

What about the Romans who are not converted? We have already seen what happens to them, but these verses tell us again. The message of verses 17-19 is simple: those who reject Christ will not receive the blessings promised for the people of God but will instead receive wrath and indignation. Here that wrath and indignation is described as a lack of rain and a plague.

Who receives that judgment? Those who do not come to Jerusalem to worship God and who do not keep the feast of the tabernacles. In short, the judgment will come upon those Romans who are not among the converted Romans described in verse 16. Romans, just as with everyone else, fell into two categories: those for Christ and those against Christ. Verse 16 describes the first group. Verses 17-19 describe the second group.

But these people aren't Romans - they are Egyptians. Isn't that what verse 18 says? No. Egypt is being used here as a symbol, just as the plague and the rain are being used here as symbols. Egypt is used frequently in the Bible as a symbol for death, oppression, persecution, and captivity. And that is how Egypt is used here to describe Rome. Revelation 11:8 likewise uses Egypt as a symbol for Rome.

And with verse 19, Rome is finished. Nothing more needs to be said. Rome has fulfilled its role in God's plan, and Rome has been judged and found wanting. Every Roman has been dealt with - the many who fought against Christ as well as the few who were converted to Christ. As Revelation 18:2 would later say, "Babylon the great is fallen!"

So how then does the book of Zechariah end? How else? The book ends with a beautiful description of the church.

Zechariah 14:20-21

20 In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the LORD'S house shall be like the bowls before the altar. 21 Yea, every pot in Jerusalem and in Judah shall be holiness unto the LORD of hosts: and all they that sacrifice shall come and take of them, and see the therein: and in that day there shall be no more the Canaanite in the house of the LORD of hosts.

What is the time frame of these closing verses? Verse 20 begins with a phrase that we recognize, "in that day," and verse 21 repeats it. Our time frame remains the first century.

Verses 20 and 21 tell us that the new Jerusalem, the church, is very different from the old Jerusalem. As we saw earlier, old Jerusalem was full of people who cared nothing for God or the things of God, but instead were concerned only about themselves. Their infighting led to the desecration of the temple and the deaths of thousands. Eventually the Romans broke through the wall and destroyed the city and the temple.

And the church, the new Jerusalem? Everything in the church is consecrated to God and to his service, even the smallest things. And there is nothing unclean in the church. In short, the new Jerusalem is the opposite of what old Jerusalem had become at its end. Verses 20 and 21 makes these points with a series of illustrations.

First, the bells of the horses in spiritual Jerusalem would have inscribed upon them the phrase "holiness unto the Lord." These "bells" were small pieces of metal that were hung around the necks of horses as ornaments, and they often had the owner's name inscribed on them. Here they have a phrase that under the old law appeared on the headdress of the high priest, "holiness unto the Lord." (Exodus 28:36) The point here is that even the smallest and seemingly most inconsequential thing in the church would be as consecrated to God as was the headdress of the high priest.

A second illustration points to the ordinary pots that were used in the temple, for example, to remove ashes (Exodus 27:3). Under the old law, such pots were treated very differently from the bowls that were maintained before the altar to hold the sacrificial offering. In the new Jerusalem, there would no longer be any such distinction. Every pot in the church would be as holy and consecrated to God as were the sacrificial bowls in the old covenant.

Verse 21 expands upon this illustration: "Yea, every pot in Jerusalem and in Judah shall be holiness unto the LORD of hosts: and all they that sacrifice shall come and take of them, and see the therein." Under the old law, there were *secular* pots and there were *holy* pots. Not so in the church. In the church, there is no longer a distinction between secular and holy. Everything is holy - even the

smallest bell on a horse and even the most ordinary looking pot. They are all dedicated to God.

The phrase "seethe therein" means to boil therein. These pots may have been used to cook the meat for the fellowship offering in Leviticus 3 and 7. The fellowship offering was a time for thanksgiving to God, which harmonizes well with the feast of tabernacles mentioned earlier.

The idea here is that old Levitical distinctions in degrees of holiness in society (priests, Levites, people), in the temple (outer court, holy place, holy of holies), and in animals (clean, unclean) would disappear. Instead, everything in the church would be equally holy.

Now, with that description, does it sound to you as if Zechariah was anticipating the return of the old Mosaic system? Many say that he was, but what do you think? Would these closing verses make any sense if the old Mosaic system was ever going to be revived?

Zechariah's message here is that everything will be different in the church. In that respect, these comparisons remind us of the numerous similar comparisons we see in the book of Hebrews. The new covenant replaced the old covenant because the new covenant is better than the old covenant. Why would the old law ever come back once we have the new? Why would the inferior ever return after we have the better?

The final illustration in this book is that "in that day there shall be no more the Canaanite in the house of the LORD of hosts." The term "Canaanite" is used symbolically here to depict an unclean person. Such will have no place in the new Jerusalem. Revelation makes the same point, also near the close of that book.

Revelation 21:27 - And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life.

The church is the body of the saved. Everyone who is saved is in the church. Everyone who is lost is outside the church. We are added to the church by God when we are saved.

And with that we conclude our study of the wonderful book of Zechariah! This book may be neglected elsewhere, but it is not neglected here, and I am thankful to the elders here for the opportunity I have had to teach it.

Ten Lessons for Today from our Study of Zechariah

Lesson #1: The Bible can be understood.

The book of Zechariah has a reputation as a difficult book. And that reputation likely explains why the book has so often been neglected. But common sense goes a long way in the study of the Scriptures, and common sense is usually enough to let us know that Zechariah was not trying to encourage his sixth century BC listeners by telling them about atomic bombs.

By narrowing our focus to study each verse and each word, but then broadening out our focus to make sure we are keeping the context and the time frame in mind, we were able to navigate and understand this book.

As always, the Bible is its own best commentary, and so we always turned there first to understand a difficult verse in Zechariah. But the Bible has a historical setting, as do the prophecies in the Bible, and so we also needed to study history to understand what was being said.

We also used some interpretive guidelines that proved very helpful, and will continue to do so as we begin studying Daniel next week.

But the main point here is that the Bible is meant to be understood, and we should never be scared off by something that seems difficult or that has a reputation for being difficult. We can understand God's word, and that is a great blessing.

The book of Revelation, for example, is often thought of as being very difficult to understand, and perhaps it is, but it is not impossible to understand. How do I know that? The opening verses of the book tell me that.

Revelation 1:3 - Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.

The opening verses provide a blessing to those who read and keep the things written in the book of Revelation. That promise would be empty if we were not able to understand what was written in that book.

Some might argue that Revelation and Zechariah fall into the category of items dealt with by Deuteronomy 29:29.

The secret things belong to the LORD our God; but the things that are revealed belong to us and to our children for ever, that we may do all the words of this law.

But God's word is not a secret thing! God's word has been revealed! We have it in our hands. We were meant to understand the Bible, and we can understand it.

And let me add that if we ever approach a book of the Bible with the thought that it cannot be understood, then it shouldn't surprise us if we have trouble understanding it! We need to have confidence not only in God's word, but also in our ability to properly divide and understand God's word. Yes, there are many different opinions, and yes, many of them are wrong. But God's word was meant to be understood, and if we study it carefully, we can understand it.

Lesson #2: The people of God can become the enemies of God.

This sad truth is on display in the book of Zechariah. The people of God who were listening to Zechariah and rebuilding the temple would, by the time of Christ, largely have become the enemies of God and enemies of the cross. It was for that reason that the great judgment of AD 70 against Jerusalem occurred.

Over and over the people had been given a second chance, but those second chances did not come forever. As we saw in this book, the judgment of AD 70 was God's final word on that subject. Why? Because by that time, Jesus had come and offered himself as a perfect sacrifice to bring about the great promise to Abraham in Genesis 12, and because Jesus had established his eternal kingdom in Acts 2, which is the immovable kingdom of Hebrews 12:27-28 that remained after Jerusalem was shaken.

And this did not come as a surprise to God, as some suggest. This was not a Plan B after Plan A failed, as the premillennialists teach. How do we know that? Many reasons, but an obvious one is that we have seen these things prophesied in Zechariah, so we know that they were always part of God's plan.

The lesson here is that the people of God can become the enemies of God. And we, as the people of God today, should always remember that warning.

If we stray from the right path, even slightly, that departure may create ripples that cause later generations to stray very far from the right path. The people of God do not become the enemies of

God in a single step. It is a gradual process, and one that we must constantly guard against.

Philippians 3:18 - For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.

By AD 70, many of those who were once God's people had instead become enemies of the cross of Christ.

Lesson #3: The enemies of God can become the people of God.

We see a wonderful truth throughout Zechariah that is the opposite of the sad truth we just looked at. Instead of the people of God becoming the enemies of God, the enemies of God can become the people of God.

All throughout this book we have seen that the eternal kingdom would include both Jew and Gentile. That was God's promise to Abraham in Genesis 12, and it was fulfilled in Christ and his eternal kingdom, the church, which was established in Acts 2.

The promise to Abraham in Genesis 12:3 was that "all families" of the earth would be blessed. That world wide blessing applied to both Jew and Gentiles, and that blessing could come only through the one eternal kingdom of Christ.

We have seen the unity of the church over and over in this book of Zechariah. It has always been God's plan that the word that went out first from Jerusalem would then go all throughout the world, to the Jew first and also to the Greek.

And we see that one church in the New Testament. Paul tells us that the church is the body of Christ (Ephesians 1:22-23), and Paul tells us that there is only one body (Ephesians 4:4).

Having a so-called church on every corner, all spouting different things, has never been a part of God's plan, and it must never be a part of our plan.

The thought that we can all be one while believing different things and teaching different things is not found anywhere in the Bible. In fact, the Bible teaches us just the opposite.

John 17:20-21 - Neither pray I for these alone, but for them also which shall believe on me

through their word; That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

Those verses tell us two important things about our unity. First, our unity should be modeled on the unity between God the Father and God the Son. And second, our unity helps the world believe in Christ. And Zechariah tells us that our unity has always been a part of God's plan for his church.

1 Corinthians 1:10 - Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment.

That is God's plan for the church, and it has always been God's plan for the church.

Lesson #4: If God will punish Jerusalem, God will punish anyone.

This is a sobering truth - eventually the second chances ran out for Jerusalem. We may be tempted to think that we will be saved by our heritage, but no one had a better heritage than Jerusalem, and that heritage did not save it.

Paul described that heritage in Romans 9.

Romans 9:4-5 - Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever.

But in the preceding verses, Paul tells us that their heritage would not save them.

Romans 9:1-3 - I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, That I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh.

We may have been raised in the church, and we may have parents, grandparents, great grandparents, and on and on who were faithful members of the church, and who were elders and preachers. But that godly heritage will not save us if we are not faithful ourselves to God. In fact, that godly heritage may have the opposite effect if we are unfaithful despite all of those spiritual advantages (2 Peter 2:20-22). To whom much is given, much is required.

Lesson #5: If God will punish Rome, God will punish anyone.

Well, if our heritage won't save us, how about our usefulness? What if we do many wonderful works? What if we send Bibles all over the world to spread the gospel? What if God can use us to do many wonderful things?

Our usefulness will serve us no better than our heritage, if we ourselves are not faithful to God. And Rome is a perfect example of that.

Few nations were more useful to God in spreading the gospel than was Rome. The Roman peace of that time allowed the word to spread to the corners of the known world. And God used Rome to fulfill his promises to judge Jerusalem. And even the Roman persecution played a part in God's plan - it helped the church to remain pure and focused in its early period of growth. Intense persecution has a way of weeding out the half-hearted!

But did Rome's usefulness to God save it from judgment? Hardly. In fact, the book of Revelation is devoted to describing the judgment of Rome (which we have also seen in this book of Zechariah). Yes, Rome played a vital role in the plan of God - but that did not save it.

All throughout the Bible, we see God using man's evil to do something wonderful and good. The greatest example of that is the cross of Christ, but we also see it with Rome. Paul described it with regard to Egypt and with regard to the Jews in Romans 9.

It reminds us of Joseph's statement after he revealed himself to his brothers.

Genesis 50:20 - But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive.

Yes, God can turn men's evil into something good, but no, that does not excuse those who commit that evil. That they proved useful to God does not mean they will escape punishment.

Lesson #6: If God can punish Rome, God can punish anyone.

Some may think that they are beyond the reach of God. Some may think that they are secure apart from God, and that God's judgment will never reach them. If so, they are sadly mistaken.

Obadiah 1:3-4 - The pride of thine heart hath deceived thee, thou that dwellest in the clefts of

the rock, whose habitation is high; that saith in his heart, Who shall bring me down to the ground? Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the Lord.

That was both Rome's attitude and Rome's fate. Daniel 2 tells us that it was the church that swept Rome away along with the other kingdoms of this world.

But Rome was the mightiest kingdom on earth, some would say the mightiest kingdom that had ever been on earth. If anyone could ever escape the judgment of God by relying on their own power, it would have been Rome. But Rome could not, and neither can anyone else. If mighty Rome could be brought down to the ground by God, then God can bring anyone and anything down to the ground. We will not be saved by our own might and power.

Lesson #7: God will be faithful to *all* of his promises.

Why do I emphasize the word "all"? Because God's faithfulness to his promises is something that should be remembered by both his *faithful* people and by *unfaithful* people.

We often sing "standing on the promises," which is a wonderful song, but the wicked are also standing on the promises! The difference is that the wicked are standing with their fists raised up in defiance to God.

But God has promises for the wicked just as God has promises for the faithful. And God will be faithful to *all* of his promises. That is a message of Zechariah.

There is a particularly vocal group today who glory in their shame and who wrap themselves up in a rainbow flag. But I find their focus on the rainbow to be particularly ironic. Why?

Genesis 9:12-13 - This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations: I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.

That rainbow a sign that God will remember his covenant, and part of that covenant is that "the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men" (Romans 1:18). They, as do we all, need to remember that God will be faithful to all of his promises, and the rainbow is a reminder of that fact.

Lesson #8: There is one church, and it is a royal priesthood.

We mentioned a moment ago the blessings for the Gentiles that were promised to Abraham and that are a major theme of Zechariah. God's people are one - they are a unified people. The promised kingdom would include both Jew and Gentile, and the enmity between them would cease in the church; there would be peace. And those promises have been fulfilled in the church.

There is one church. And that one church is a royal priesthood. We also see that throughout the book of Zechariah, even to the point that the prophet placed crowns on the head of Joshua, the then-serving high priest.

But why is the church a royal priesthood? Because the head of the church is both King and High Priest - something that could never happen under the old law.

There is no clearer indication anywhere in the Old Testament that the old law was never intended to be permanent and can never return. The old law was designed from the start to end and to be replaced, and the old law was replaced and it did come to an end when it was nailed to the cross (Colossians 2:14).

And perhaps I should add that we did not crown Jesus king, God did that (Hebrews 2:7-9). Why do I mention that? Because I think sometimes we get it wrong. We say or sing things about use crowning Jesus or making Jesus king. We do not make Jesus king when we obey him; we obey Jesus because he is already king! Jesus is King of kings and Lord of lords, which means Jesus is everyone's king and everyone's lord!

And what did Peter say in Acts 2 when his listeners asked what they should do? Did Peter tell them to make Jesus Lord of their life? No. In fact, in Acts 2:36, Peter had just told them that Jesus was already their Lord, and that God had made him so. What they needed to do was obey Jesus because he was their Lord, not make Jesus their Lord.

Jesus is Lord of all. Jesus is King of all. And the Lord of lords and King of kings is our perfect High Priest.

Hebrews 2:17-18 - Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted.

Lesson #9: God loves, protects, and delivers his faithful people.

This wonderful truth is perhaps the central theme of Zechariah. The special love that God has for his people is on display all throughout the Bible, but it really shines through in this book.

Over and over in Zechariah God lifts the curtain to show his people the wonderful things that he was preparing for them. Few books have more Messianic prophecies than does Zechariah.

Why? Why so many? Because God loved his people, and he wanted them to know what was coming. He wanted them to know what had been prepared for them.

And the same is true today, although we now have the full revelation, unlike the people of Zechariah's day. We don't have to wonder about the coming Messiah and the coming kingdom because both have now already come. If they were blessed in seeing just a glimpse of those things, how much more blessed are we today?

Lesson #10: We were bought with a price.

We have now finished our study of Zechariah. What was your favorite verse? There are many to choose from, but my choice is Zechariah 13:7.

Awake, O sword, against my shepherd, and against the man that is my fellow, saith the LORD of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones.

In 1 Corinthians 6:20, Paul tells us that we were bought with a price. What was that price? Zechariah 13:7 tells us. That price was that God the Father awakened his sword and smote his fellow - God the Son, the good shepherd - and he did so for the sake of the little ones, that is for our sake. It was by his stripes that we are healed, and those stripes were inflicted by God. It was God's will that Christ should suffer and die on our behalf, and that is the price that was paid for our redemption.

What is the book of Zechariah all about? It is all about Jesus, and what wonderful things we have learned in this book about our Savior!

#Zechariah