

First Baptist Church of Bridgeton

December 4, 2016, Evening

s0477: "Looking Into Prophecy"

## Things to Come: Preliminary Considerations

### I. Why study eschatological prophecy?

- Isn't it a distraction from "real" Christian living?

No, rather it is motivation/impetus for holy, worthy Christian living

1 Peter 1:13-16

1 Cor 1:7-9

- The OT prophets still have much that is to be heeded

2 Peter 1:16-21: OT prophets are easier to understand now that Christ has made his first appearance. Peter *urges* the study of prophecy "until the Day dawns."

They aren't just "Old Testament" prophets: they speak of many things about the New Covenant era.

### II. Studying prophecy involves separating the biblical doctrine from the accumulated doctrines that interpreters have come up with in the centuries since the completion of the Scriptures.

### III. Interpretation Principle # 1: Caution; Prudence

1 Peter 1:10-12.

The Holy Spirit has *intentionally* made the prophetic word somewhat mysterious, *until the actual time comes for fulfillment*. Even the prophets themselves—even the angels—are not omniscient about these things.

It is possible that a full understanding of these things will be withheld from us, *by design!*

Parallel situation with the prophecies that were fulfilled at the first coming of Christ.

→Test, weigh, refine: be willing to revise your theories on unclear matters.

→When given plain information, we'll count it reliable. When given symbols and obscure information, we'll make conjectures at times, but we'll be sure to label them as such.

### IV. Samples of Zechariah

1:12-14

2:10-12 (theme verses)

3:8-10

14:1-9

First Baptist Church of Bridgeton  
December 11, 2016, Evening  
s0479: "For I, the LORD, Have Spoken"

## Things to Come: Preliminary Considerations

I. Interpretation Principle # 2: Everything the Lord has said about things to come will come to pass.

Zec 1:1-6: "Did not My words through the former prophets overtake your fathers?"  
What lesson is there about the power of God's decrees (whether promises or threats)?

- Zechariah's message to his generation: "Return to God: you *have* His word, as recorded in the Scriptures; you cannot spurn His word without consequence. He will be true to His promises, and to His threats. Your fathers found out the hard way. What happens next depends on the path you choose."

- Essentially the same message comes to the Church today. "Return to Me." Do not take my word lightly.

- When God speaks (to make a promise), *He binds Himself to perform it*. Even if some of His promises sound strange, why shouldn't we take Him at His word? That *is* FAITH: full confidence in the things God says, based simply — "anchored" — on the fact that He said them.

(take Ezekiel's Temple, for example)

II. The Prophets, Promises about Israel, and New Testament Era Preaching

- There are many things from the prophets that *have been* fulfilled, but many more still *await* fulfillment.

Acts 3:17-26 (Peter). The *gospel-era message*, properly preached, contains a large element pertaining to the fulfillment of prophecy.

17-18 Some things have been fulfilled.

19-21 Much still awaits fulfillment.

22-24 The prophets foretold "these days" (the first coming).

25-26 "To you first" (Jews)

→ Most of things that *await* fulfillment center around God's dealings with Israel, the land of promise, and "the times of restoration," when *the rest of the world* will go up to worship the Lord Himself, enthroned in Jerusalem. (This is an important part of the Messianic message!)

(Note: Paul also believes *everything* the prophets say, and urges others to believe them too! See Acts 22:14-16; Acts 26:22-28).

Examples of things awaiting fulfillment: • Eze 34:20-31 • Eze 36:33-36 • Eze 37:12-14  
• Eze 39:3-8 • Jer 33:12-18 • Zec 8:20-23

Will they come to pass? → Revelation 10:1-7. "I, the LORD, have spoken it, and I will do it."

First Baptist Church of Bridgeton  
January 15, 2017, Evening  
s0485: "I Will Again Choose Jerusalem"

Correction from last time (Dec 11): Scripture reference should read Acts 24:14-16, not Acts 22:14-16

## Zechariah's Visions

### I. Introduction

Eight-part vision, each with its own meaning and message, but combining to form a whole picture of God's plan.

Meant to be shared/proclaimed by Zechariah as the Word of God to God's people

A three-part structure: the first 3 visions, then the middle 2, then the last 3 (1:8-2:13; 3:1-4:14; 5:1-6:8)

### II. Issues when Dealing with Visionary Prophecy

Remember: the main thing is the main thing.

What is the Lord's message to his people? And what *response* is commanded?

God blesses the *obedient*.

Are the things seen in visions symbolic? Real? Or some of each?

Finding meaning in the details:

Sometimes details are interpreted in the text; sometimes they are interpreted in another book of the Bible (usually an earlier book that a later writer is building upon).

What if they're not interpreted? Try to do your best, by study, but it's inappropriate to be dogmatic about them. Dt 29:29 applies.

### III. The First Vision: The Man Among the Myrtle Trees

The "Angel of the LORD" and the "angel who talked with me"

The Lord is keeping watch over the whole world; the Lord is displeased with the nations at ease; the Lord will soon restore His mercies to His chastened, humbled people.

### IV. The Second Vision: Four Horns and Four Craftsmen

Interpretation of the horns; retribution against them

Lamentations 5; Obadiah 10-17

Complacency and self-satisfaction of the nations in our own time: "Peace and Safety"

Lowliness (?) of God's people today

What is yet to come: the beast with 10 horns, and the saints' cry: "How Long?"

First Baptist Church of Bridgeton

January 22, 2017, Evening

s0487: "Carpentry"

## Zechariah's Visions (continued)

### I. The Third Vision: The Man with the Measuring Line

Preparing to build a wall around Jerusalem

The Lord's promise, the Lord's priorities, and the Lord's protection

"The precarious life of faith" (M. Boda)

### II. An Oracle: The Glorious Future of the City

Multitudes from every nation

A glimpse of the gospel era

Where are we in the story line?

Romans says that the gospel is nothing more than "that which was promised in the prophets" – Jew and Gentile together in one (1:1-2, 15:8-12, 16:25-26).

"Act V" is yet to come: the glorification of Jerusalem, as it is written.

### III. Application: Carpentry work on the "Living Temple"

The same building project, only a later stage

The corporate identity of the Church: we build a layer on top of the one our forebears built; we pass the work on to craftsmen who will come after us.

Through *perseverant* and seemingly *humble* labor, with the Lord watching over us, we progress toward the fall of the kingdom of the devil, and the glory of Jerusalem.

First Baptist Church of Bridgeton

January 29, 2017, Evening

s0489: "The Brand and the Branch"

## Zechariah's Visions (continued)

The Fourth Vision: The High Priest and Satan (Zec 3)

- A. The message so far: hope, assurance; the Lord is truly with us so arise and build
- B. The scene (vv. 1, 3)
  1. Joshua: his family line and duties
  2. Satan: Adversary, Slanderer
  3. The (true!) accusation: the High Priest is unfit for service, abominably dirty
  4. A major spiritual problem here: No mediator? No blessing! No Presence
- C. The Lord's response (vv. 2, 4-5)
  1. The accuser overruled, silenced
  2. But is this not a miscarriage of righteousness?
  3. New garments—pure garments. The sin removed. But how can this be?
  4. Where there's a Will, there's a Way!
  5. For now, assurance of effective intercession for the people
- D. Oracle: The charge to the chosen one (vv. 6-7)
  1. Don't take your chosenness for granted
  2. The promises are great, but *obedience* is the necessary outcome of the gospel
  3. Don't return to the filth
- E. Oracle: The basis for pardon (vv. 8-10)
  1. A sign (or "type") in the priests and High Priest
  2. A future (to them) fulfillment in "The Branch"—a Savior
  3. A shoot from the Davidic family tree (Isa 4:2, Isa 11:1-10, Isa 53:2, Jer 23:5-6, Jer 33:15-16, Eze 17:22-24, Zec 3:8, Zec 6:1-13)
  4. The iniquity of the whole land (and people) will be removed in a single day
  5. Final salvation: Romans 11:26-32. A promise kept

First Baptist Church of Bridgeton

February 5, 2017, Evening

s0491: "A Choice Stone"

### Zechariah's Visions (continued)

The Fourth Vision, continued: A Stone with Seven Eyes (Zec 3:9)

- A. These messages (chs 3, 4) especially for the leaders, Joshua and Zerubbabel
- B. The promise (vv. 9-10): A coming time of security, abundance. Iniquity put away.
- C. The promise is communicated by way of a "mystery". Symbolic elements: stone, eyes, engraving.
- D. First interpretive option: Precious stones in the High Priest's garments.
  1. Original passage: Ex 28:9-12, 15-21, 29-30. Names in remembrance.
  2. Possible NT allusions/echoes: •Rev 2:17 •Rev 21:10-14 •Rev 19:12
- E. Second interpretive option: A building stone for the Temple
  1. Some possible help from Zec 4:7-10
  2. An older passage: Isa 28:16 (-19); a cornerstone to be laid by God
  3. NT explanation of the "sign": 1 Pe 2:4-8.
  4. Diverse streams of prophecy merge in Christ Jesus
- F. Building, then and now
  1. Cannot advance apart from human labor
  2. Cannot advance apart from the Spirit of God, which is the Spirit of Christ also: Rev 5:6
  3. We receive assurance of His presence: Hag 2:4-5
  4. We are part of a Plan which has (always had) the whole world for its scope
  5. The inscription of the Stone

First Baptist Church of Bridgeton  
February 12, 2017, Evening  
s0493: "By the Spirit of God"



First Baptist Church of Bridgeton

February 12, 2017, Evening

s0493: "By the Spirit of God"

## Zechariah's Visions (continued)

The Fifth Vision: A Lampstand with Seven Lamps and Two Olive Trees (Zec 4)

A. Zerubbabel and Joshua: The Secular and the Religious?

1. Differences between the Israelite theocracy and present day nations.
2. The Baptist principle of "separation of Church and State."
3. The theocracy of the future (Isa 33:20-22)

B. The vision (Zec 4:1-5) • Two oracles (6-10) • The interpretation (11-14)

C. Most likely interpretation:

1. Olive branches ⇔ Joshua & Zerubbabel (the boughs of their family trees)
2. Lampstand ⇔ the remnant community (Cf. Rev 1:20)
3. Oil ⇔ the Spirit of God, sustaining the community (cf. Hag 2:2-5)

D. Necessary encouragement for Zerubbabel, who bears a heavy burden as the civil leader, and has been previously overcome by opposition (cf. Ezra 3:8-4:5; 4:24-5:3)

E. God moves mountains

1. Not by might, nor by power, but by His Spirit.
2. See 2 Cor 10:4-5 for the application in the gospel age. God will triumph, but not by worldly methods.
3. "Who are you?!" Those who scoff at "small things" now will be ashamed in the day of victorious consummation (Ro 2:7-8).
4. God delights to see His plan advance

F. A possible alternate interpretation: Haggai & Zechariah

G. Zerubbabel a type of Christ: author and finisher



First Baptist Church of Bridgeton

February 19, 2017, Evening

s0495: "Rooted Out and Banished"

## Zechariah's Visions (continued)

### I. The Sixth Vision: A scroll written on both sides (Zec 5:1-4)

A. God's attitude toward sin has not changed, the return from exile notwithstanding. The place where He dwells must be holy.

1. The large size of the scroll: a clear and unmistakable message
2. A curse (sentence of doom)
3. Flying (swift, ready to go)

B. Contrast with the "removal of iniquity" in ch 3; see also Mt 13:41-43.

C. Thieves and abusers of God's name: the later history of the people

1. Malachi 3:5, 8
2. Matthew 23:14
3. The curse fell eventually

D. Understanding the opening of the seven-sealed scroll of Revelation 5

1. Rev 5:1-2, 6-7; 6:1-4 etc.
2. Eze 2:3-4, 7-10; 3:1-4, 14
3. Another scroll ("prophecy again"): Rev 10:1-2, 8-11
4. Once again: clear, unmistakable messages, but refusal to repent: Rev 8:13, 9:20-21, 14:6-10, 16:9-11

E. God's promises to the righteous are simultaneously threats to the wicked.

### II. The Seventh Vision: A woman in a basket (Zec 5:5-11)

A. "Wickedness" (Lawlessness) personified as a woman

B. Forcibly subdued and carried off to be placed in "a house." The iniquity of the people (idolatry) sent "back where it came from," so to speak. For a time.

C. Shinar/Babylon

D. The continuance and conclusion of this prophetic theme

1. Israel cured of idolatry
2. 2 Th 2:3-10 (the "man of lawlessness"/spirit of lawlessness; restrained until the set time) is almost certainly an allusion to this passage
3. Rev 17:1-6: the "woman" loosed: Babylon the Great, Mother of Harlots
4. Rev 20:1-3: Satan himself bound
5. Rev 20:7-10: Satan loosed once more, and destroyed.

I. Zechariah's Visions, concluded: The Eighth Vision: Four chariots going forth (Zec 6:1-8)

A. Bookends with the first vision. Observations:

1. Teams of different colored horses pulling chariots instead of single riders
2. Going out instead of coming in
3. Not the same set of colors as either Zec 1 or Rev 6.
4. The directions they go
5. Mountains of bronze ⇔ the "place before the Lord." Significance?
6. Who are on the chariots: four spirits (or maybe "winds"). Parallels in Rev:
  - a. Rev 7:1-4. Four angels/four winds
  - b. Rev 9:13-19 Four angels

B. The satisfaction of God's wrath

1. He's keeping His word that He gave in the first vision (cf. 1:12-13)
2. A reversal of affairs from when the nations were at ease, and the Lord's Spirit and people were disturbed
  - a. Zec 1:15, 21
  - b. Joel 2:20-22 (vengeance against ancient Babylon)
  - c. Joel 3:1-2, 9-17 (Valley of Judgment: the final vengeance against *all* nations. Finally: *rest*)
3. Be diligent to enter into His rest

II. A sign-act: Crowning the High Priest (Zec 6:9-15)

- A. Recent returnees from Babylon bring a gift of gold and silver from the Jews there
- B. A royal diadem for the priest? Unification of the two offices in the One called the Branch.
- C. How is it possible: because Jesus Christ is a priest, just not in the style of Aaron.
- D. Aaron's priesthood (and Joshua's) was a *type* of a "better priesthood"
- E. A better Temple, a better Carpenter
- F. Behold your King! How do we know Jesus is the Messiah? →Because "we have the words of the prophets confirmed."
- G. The Nazarene (John 19:1-5, 17-19)

First Baptist Church of Bridgeton

March 12, 2017, Evening

s0499: "Awake to Righteousness"

### A question about mourning and fasting (Zec 7-8)

A. Two years into the rebuilding work: how long is it appropriate to commemorate the fall of the city by fasting? (Zec 7:1-3)

1. Recap the events of the city's fall (4th, 5th, 7th, 10th months): 2 Kings 25

B. The Lord's first answer: He questions their sincerity (Zec 7:4-7)

1. The same old fault as their ancestors: ritual activities are meaningless as long as idolatry and injustice abound among the people.

2. "The former prophets' words": Amos 5:21-27; Isa 58:1-7

C. The Lord's second answer: He reasserts the same commandments, but to a new generation (Zec 7:8-14)

1. Think for a minute why these fasts exist at all: destruction came because of the people's social ungodliness and hypocritical religious practice.

2. Learn lessons from history: unless there is genuine reform, God will rebuke. Is fasting what the Lord wants? No, it's repentance and righteous living!

D. The Lord's third answer: a glimpse of future peace, and the present generation's role in bringing it to pass (Zec 8:1-17)

1. Still the same promises which He had given through earlier prophets. God's plan cannot be derailed, even by generational disobedience and exile.

2. Jerusalem will be His dwelling place, despite its present lowly condition.

3. Regathering of His chosen ones.

4. A reminder: "Return to Me, and I will return to you" (priorities!). Hag 2:15-19.

5. Conditions: "These are the things you shall do." Don't do what the Lord hates. The promises are great, but they require a response: righteous living in community.

E. The Lord's fourth answer: Jerusalem the joyous center of the world (Zec 8:18-23)

1. Fasting forgotten, and replaced with feasting.

2. Fulfillment of the promise to Abraham: "All nations will be blessed through you." Israel first among equals.

3. The redemption of the Jews in the last days: God has not forsaken them: Ro 11:23-32.

4. The 144,000 may denote these "awakening" Jews. Their status seems to change, between Rev 7 and Rev 14. First they are called "servants" in ch 7 (law-abiding, devout, and under God's protection); but later they are called "redeemed" and "firstfruits" in ch 14, when clearly they are believers in Jesus. This corresponds to other passages, like Ro 11; Zec 12-13, that show them finally coming to faith.

5. A last word about fasting.

First Baptist Church of Bridgeton

March 26, 2017, Evening

s0502: "He Shall Speak Peace"

## Labor pains: Things to come (Zec 9-14).

### An Oracle about the Nations (Zechariah 9)

#### A. Fulfillment(s) of prophecy: already? not yet? *both*?

1. For example, "A virgin shall conceive," Isaiah 7:14
2. What about the return of the Jews to the land?

#### B. Against enemies

1. Northern enemies, Tyre in particular (1-4)
  - a. Eze 27; initially fulfilled by Alexander the Great
  - b. Echoed in Rev 18 about "Great Babylon"
  - c. See also Jer 25:15-33
2. Against the Philistines (5-7)
  - a. See also Zeph 2:4-5
  - b. A twist: a Philistine remnant

#### C. Deliverance/Protection of Israel (8-17)

1. "No more shall an oppressor pass through": Is that the case yet?
2. A King. What will He do?
  - a. Cut off hostile forces
  - b. Have dominion from Sea to Sea (Ps 72)
  - c. Speak peace to the nations
  - d. Regather and reunite Israel ("Ephraim & Judah")
  - e. Make them mighty for war
3. So if the Age of Peace has not happened, how can we say Jesus is the King?
  - a. Zechariah "skips to the end" (i.e., the great deliverance) here in ch. 9.
  - b. But it was also prophesied, both by Zec and by others, that "the Messiah had to suffer and *then* enter His glory" (cf. Lk 24:26, Ac 17:3).
4. The Appearing of the LORD (14-17)
  - a. The trumpet
  - b. The Great Battle: sons of Israel go out to conquer, and the LORD fights for them.
  - c. So "be wise, O kings of the earth" (Ps 2).

First Baptist Church of Bridgeton

April 2, 2017, Evening

s0505: "Times of Refreshing"

## Labor pains: Things to come (Zec 9-14).

### Promises of Restoration (Zechariah 10)

#### A. Promises of the King

1. Zec 9 and apostolic teaching
2. Acts 2:34-36 and Ps 110
3. Acts 3:19-21
4. Luke 1:69-75 (Zacharias's understanding)

#### B. An obstacle

1. Bad shepherds (10:1-2). In Zechariah's day, in our day, in Jesus' day
2. The solution (10:3-12) The Lord Himself becomes the shepherd

#### C. The scattered/afflicted sheep regathered. Fulfillment(s):

1. After the exile, between the Testaments
2. In the ministry of Jesus/beginning of the church
3. The modern return of Jews to Israel
4. Eschatological
  - a. Matthew 24:29-31 / Zec 9 & 10 / Acts 3:19-21
  - b. "Gather the elect": the OT foundation of this concept, and how we fit in

#### D. The Messiah from Judah (10:3-4)

The Cornerstone, the Peg (Isa 22:20-24, Rev 3:7-8), the Battle Bow, and "every ruler"

#### E. Have the promises to Israel failed? (10:6)

1. Luke 19:42-44 and the "casting aside"
2. Ro 11:15 and the "acceptance" once again
3. Isa 11:11-12, 12:4-6

First Baptist Church of Bridgeton

April 9, 2017, Evening

s0507: "Desolations Are Decreed"

## Labor pains: Things to come (Zec 9-14).

### Terrible times (Zechariah 11)

I. Intro: Chapters 9 & 10 were generally positive & full of hope. Why is ch. 11 so negative?

A. Recall 1:2-6, "Do not be like your fathers. Did not My words overtake them?"

B. The condition is "Return to Me."

II. Rejection of the Promised One. An acted parable (4-16), preceded and followed by woe oracles (1-3, 17).

A. Decree of calamity upon the country—or Temple (vv. 1-3)

B. The reason for the woe: the "second chance" spurned. a parallel decree from before the Exile (Jer 25:34-38)

C. The offense: rejection of the promised Shepherd (vv. 4-16)

1. The Jewish people were afflicted like "sheep without a shepherd."

2. So God sent a Good Shepherd, but "His own received Him not."

3. Indignation. 1 Th 2:14-16.

4. "Those who were watching knew" that the 1st-century wrath upon Judea "was the word of the Lord."

5. The Good Shepherd's worth: 30 pieces of silver?

6. The afflictions of the Jews and the decree of the Lord

a. According to Peter (and Moses): Acts 3:17-23 (Dt 18:15-19)

b. According to Paul (and Habakkuk): Acts 13:26-41 (Hab 1:5)

c. According to Daniel: Dan 9:25-27

d. According to Luke: Lk 21:20-24

→The end of a covenant; the breakdown of national unity

D. Another shepherd (v. 17)

1. "If another comes in his own name . . ." (Jn 5:43)

2. Ever since the end of the first covenant, the flock of Israel has been fed on wind

3. Before the end, they will follow a false Messiah and receive a false covenant

4. Pray that Israel may be saved—the book of Zechariah isn't finished yet!

First Baptist Church of Bridgeton

May 7, 2017, Evening

s0512: "Arise and Thresh"

## Labor pains: Things to come (Zec 9-14).

### The Final Rescue of Israel (Zechariah 12:1-9)

#### I. Review

- A. Rejection of Messiah by Israel (ch 11)
- B. "Wrath upon this people," and a "worthless shepherd" (false messiah)
- C. Promises earlier in our theme verses (Zec 1:12-15, 2:10-12)

#### II. Rescue of Israel, overthrow of the hostile nations

- A. The Lord of Hosts has spoken: it must happen.
- B. Jerusalem/Judah the conflict point
  - 1. The nations will try to take it but will meet their doom in the trying.
  - 2. This passage was not fulfilled in the Roman Era.
- C. The people of Israel will not be passive observers of their deliverance, but will be empowered to participate in their own victory (see also 9:13, 10:5 for example).
- D. Support from other prophets
  - 1. Haggai 2:20-23. Note the special promise to Zerubbabel on account of his faithful leadership (cf. Zec 12:8).
  - 2. Micah 4:6-5:13. The dominion Jerusalem once held (centered in the Davidic King in Zion) will be restored. There will be labor pains: exile, an invasion, a Savior, a restoration, an empowerment of Israel to defeat their foes, a purging of all false religion.
  - 3. Joel 3 (summarize).
- E. The situation today: hostility of the nations, pressure on Israel. Remember: The Lord catches the wicked in their own schemes (see Micah 4:11-13).
- F. Next time: Long-awaited repentance. Stony hearts replaced.

First Baptist Church of Bridgeton

May 21, 2017, Evening

s0515: "Stubborn No More"

## Labor pains: Things to come (Zec 9-14).

### Israel's Repentance (Zechariah 12:10-13:6)

I. Review: The final deliverance of Israel is promised from Moses onward (all the prophets except Jonah). The Kingdom of God and of His Prince will come.

II. Deliverance goes hand-in-hand with *repentance*.

A. Repentance involves faith, not merely morality.

B. Israel's stony-hearted unbelief will come to an end, when God changes their hearts.

C. Simply "being God's people" and carrying on works ("*dead works*" is what Heb 6:1, 9:14 calls them) is not an automatic basis for God's blessing.

D. Deliverance (Zec 12:2-9); Repentance (12:10-13:6)

III. The immediate impact and aftermath of Jesus' coming

A. Mourning

1. Israel beholds the Lord; grieves (12:10-14, cf. Rev 1:7 & Mt 24:30)

2. God pours out His Spirit upon them (12:10, 13:1). Water as an emblem of the Holy Spirit.

3. True repentance: grief over sin, over unbelief, over hardness of heart; Eze 36:31

4. The Holy Spirit's work: the birthing process

5. A side note on Israelite lineage

6. A side note on the sexes and times of consecration

B. A thorough disowning and purge of everything false (13:2-6)

1. In the aftermath of Jesus' coming and Israel's repentance, the purging of the Holy Land of all spiritual pollution and lies. (See Eze 39 for another passage about the period after Jesus returns and saves Jerusalem)

2. Christ above all: A zeal for the Lord so great that even family ties must yield

3. Justice in the Age to Come: Christ Himself will "rule with a rod of iron" (Ps 2:9). "In faithfulness He will bring forth justice" (Isa 42:3).

4. Distinguish between the Age to Come (i.e., the Kingdom of God) and the Eternal State. There will be a period of time with Satan bound, but there is still that element in natural-born man which is rebellious and prideful.

5. What about us? Remember: resurrection (and sinlessness) when He comes.

6. Support from other prophets regarding the Kingdom of God (sometimes called the "millennium"), *after* the Lord comes: Hosea 3:4-5; 14:4-8; Amos 9:13-15; Obadiah 15-21.



First Baptist Church of Bridgeton

June 4, 2017, Evening

s0518: "At the Last Trumpet"

## Labor pains: Things to come (Zec 9-14).

### I. The Shepherd Struck, the Flock Scattered (Zechariah 13:7-9)

A. Recapitulation: revisiting the rejection of the Good Shepherd from ch. 11.

B. The death of the Shepherd and subsequent calamity from God upon the flock

1. Note the relationship of equals between the LORD and "My Companion"

2. Note that it was God's will that the Shepherd be struck. It was written that the Messiah would suffer.

3. Scattering/refining of the sheep ("little ones").

a. The disciples (with application for us, 1 Pe 1:6-7)

b. The tribes of Israel. After a 40-year grace period, God "turned His hand against them" in the Roman wars and following period, when Hadrian banned Jews from Jerusalem and made it into a pagan city.

c. It is possible the  $\frac{2}{3}$ - $\frac{1}{3}$  prophecy is yet future? What's certain is that terrible times (the final labor pains) do lie ahead before everlasting peace.

### II. The Day of the Lord (14:1-9)

A. The final assault of the nations against Jerusalem and the Jews

B. It is much easier today to expect a literal fulfillment of ch 14 than it was in the 3rd-4th centuries A.D., when church fathers like Origen and Augustine came up with their allegorical interpretations of prophecy (which most of the Reformers adopted). The world situation has changed much since then, especially with the creation of the state of Israel. Allegorical interpretations are no longer necessary or logical.

C. Jerusalem overrun (trampled by the Gentiles one last time), provoking the Lord to vengeance—in person.

D. He descends to the Mount of Olives with the saints in His train; they are gathered to Him at the sounding of "the last trumpet" (see 9:14-15, cf. 1 Cor 15:52). The Mount of Olives ruptures, providing escape for refugees from the city.

E. For them, it's the day of Rescue; for us, it will be the day of Resurrection. Notice: the Rapture is not *to heaven*; it is a gathering to meet Christ *in the air* as He comes to deliver Jerusalem—at the last trumpet.

F. "Living waters" gush forth: evidently both literally and in the Person of the Holy Spirit (cf. Eze 47:8-10 for the one, & Joel 2:28-29/Zec 12:10 for the other).

G. The Kingdom comes at last. Hab 2:14. Distinguish two groups of people:

1. Those experiencing the resurrection/glorification—believers from all ages

2. The remainder of humanity on earth spared by the Lord (newly-repentant Israel, and a surviving remnant from the rest of the nations); e.g., Micah 7:16-19

First Baptist Church of Bridgeton

June 11, 2017, Evening

s0520: "The Great King"

### Labor pains: Things to come (Zec 9-14).

I. Review: The Lord comes to save Jerusalem at the moment of her extremity (14:1-9)

A. That was his method in the Exodus—when Israel herself was powerless

B. That was his method in the Return from Exile—again, Israel was powerless

C. That is often his way with a sinner—he saves when they are at the end of their rope

D. Salvation is of the Lord, and the Lord *alone*: Psalm 35:19-26

E. The Day of the LORD: resurrection for the saints, rescue for the city, destruction for the enemy.

F. The Kingdom of God will no longer be "at hand"; it will *be reality*, with Christ as King. God's promises to the Messiah in Ps 2, Ps 110, etc., will come to pass.

II. Exaltation of Jerusalem (14:10-21)—

A. Topologically (10)

B. In peace: no more "ban"/"curse" upon it; i.e., never to be destroyed again (11). Contrast with Mal 4:5-6 and Lk 19:43-44.

C. In the plague upon the enemies, and the victory of the Jews (12-15). Compare Eze 38-39 (next time)

D. As the central place of worship in the Kingdom Age (16-21; compare Isa 2:2-3)

1. Feast of Tabernacles celebrated yearly by the remnant from all nations (16-19)

a. An unfulfilled Feast (cf. Passover & Pentecost): completion of the "harvest"

b. Remembrance of the Lord's protection/provision during the "wilderness wanderings," living in tents around the pillar of fire (cf. Isa 4:2-6)

c. The tabernacling of God with men, forever (John 1:14; Rev 21:3)

d. "Come to Me and drink" of living water (John 7:37-39; Rev 22:17)—and yet, some refuse! Withholding of rain serves to compel the stiff-necked.

e. The nations go up to worship the King: Zec 8:22-23, Isa 66:18-23

2. Complete consecration (20-21)

a. No longer a distinction between common and holy, for all will be holy. Every detail of life will be to the glory of God.

b. Sacrifices as part of worship? Not a return to Moses, but the great fellowship feast: Isa 25:6, Mt 8:11

c. No more idolaters—or even the threat of temptation to idolatry. Pure worship, pure people. No more worldliness! "My Name will be magnified among the nations" (Mal 1:11).

"Does this seem marvelous to you?"

First Baptist Church of Bridgeton

July 2, 2017, Evening

s0524: "Armageddon"

I. The final battle (compare Zec 9:10-17; 12:1-13:1; 14:1-15). Where is "Armageddon?"

A. Megiddo?

B. The "mount of assembly"? (Heb. har mo'ed הַר־מוֹעֵד)

1. Isaiah 14:12-15

2. Psalm 48:1-2

II. Gog & Magog: Ezekiel 38-39

A. Identity of the actors

B. The Lord's sovereignty: drawing Gog/the antichrist/the devil into a trap

C. The Day of the Lord (up to 39:8) and after (39:9-16)

D. The "Great Supper" (39:17-20); compare Rev 19:17-21.

E. What about Gog in Rev 20?

F. The Tribulation and the promises (Eze 39:21-29)

"The LORD will again choose Jerusalem."