

Concerning 1:1-6, "It strikes the keynote of the entire book, and is one of the strongest and most intensely spiritual calls to repentance to be found anywhere in the Old Testament." (Robinson, p. 150)

Zech - 1
(1/16/68)

(1:1) The date of Zechariah is two months after Haggai (pronounced in three syllables). Haggai's prophecy was to start the building of the temple, carrying with it the prospect of tremendous blessing.

Zech's prophecy was only a few days after Haggai's prophecy of the glory of the temple would one day achieve.
Cf. Hag 2:1-9.

Zechariah's prophecy ^{begins by} showing how those blessings could continue. **THEY MUST NOT GO BACK TO THE SINS OF THEIR FATHERS!**

So they were expected to learn a lesson from history.

The date: Approximately 520-518 B.C.

"Darius" = Darius Hystaspis, known "in sacred history... as the king who enabled the Jews under Joshua and Zerubbabel to rebuild the temple at Jerusalem" (ISBE, II, 788). Cf. Ezra 4:5.

Cf. Ezra 5:1, 2.

"Came the word of the Lord" - So this was a revelation from JEHOVAH.

So we actually have God's name 3x in this first verse.
Cf. the authority

"Berechiah" - the father of Zechariah. His name means Jehovah blesses and Zechariah means Jehovah remembers. So the hope of Israel was expressed in both of these names.

"Iddo" - very likely the priest in Neh. 12:4, 16. Cf. also Ezra 5:1; 6:14. So this is the reason for saying Zech should have been a priest. But, called to prophecy, like John the Baptist, he never entered the priestly ministry.

"Iddo" - ITV, means timely. This speaks of one who appeared at an opportune time.

(1:2) "The Lord" - JEHOVAH.

"Sove displeased" - 74P. This is the first word in the Hebrew verse. The last in 74P. Keil translates it, "angry with wrath" (II, 224).

It was ^{intense} great wrath. This was no ordinary wrath. "It had led to the captivity. Pusey (II, 339) says, "a wrath which was indeed such, whose greatness he does not further express, but leaves to their memories to supply."

The Babylonians conquered a people who could have been invincible, reduced them to slaves after destroying their temple and their land. What humiliation accompanies disobedience to God!

Cf. Hosea 3:4.

Consider what happened in 70 AD after the Jews had rejected Christ. Also their condition today. All the fruit of disobedience + unbelief.

What kind of a heritage are we leaving our children?

(1:3) Zechariah is now given a message for his people from "the Lord of hosts" 3x in this one verse.

Deserinus ^(p. 880) points out that this is a name for God common in Isa, Jer, Zech, + Mal, but never in the first seven books of the OT, nor in Job, or Sol, or Ezech. (But cf. Josh.

- (1) 5:14, 15.) He adds that these are "celestial armies." Cf. Psa. 103:20, 21; 148:2.
- (2) In Ex. 12:41 we have "the hosts of the Lord" used of Israel
- (3) In Deut. 4:19 the sun, moon, and stars are called, "the host of heaven."

BUT THE FIRST OF THESE SEEMS TO BE THE MAIN IDEA - "It is used to express Jeh's great power" (ISBE, III, 1919).

"Turn ye" - 1:7, 10. This verb carries with it the idea of turning back, or returning. Cf. Mal. 3:7; Jas. 4:8. They had turned, but

there is a sense in which we as the people of God always need a more complete turning to the Lord. THIS IS THE ONLY THING WHICH KEEPS US FROM TURNING FROM HIM.

But note: "unto me." It is to the Lord that we must turn. Cf. Isa. 1:4; 55:6,7; Jer. 2:13; 5:7. He is the One we need. As we give ourselves more and more to Him, He gives more and more of Himself to us.

Cf. Psa. 27:8; Jer. 29:13.

(1:4) What an indictment! "Be not as your fathers." Ill. Dr. Redpath's daughter praying after a blitz in London, "Lord, make me big and strong like my Daddy."

The warning would be unnecessary if there were not a real possibility that such could be the case.

How easily we imitate evil! An evil influence is a mighty influence. Their fathers did not turn to the Lord. Their kings were predominately evil. Even the priests were evil.

"The former prophets" - They were not without their prophets who warned them against their sin. Cf. Mt. 23:37; Zech. 7:7,12; Jer. 7:25,26; 25:4.

Cf. God's lamentation over Israel in Isa. 5:4.

GOD HAD DONE EVERYTHING POSSIBLE TO KEEP THEM FROM SIN - as He does also with us!

The same "Lord of hosts" spoke to the fathers is now speaking to the sons.

"Turn" - the same verb as in v. 3, only here it is "from."

"now" - expressive of an urgent entreaty. There dare not be any delay in forsaking sin.

Zech - 5
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(1:5) "your fathers" - mentioned for the third time.
Cf. vv. 2, 4.

"Where are they?" This is a reminder of the captivity, of the humiliation of defeat, of the dire consequences of sin. Did their rebellion, idolatry, etc. bring them what they expected, and wanted - or, just the opposite?

"And the prophets...?" The rabbis interpreted this as the response of the people in opposition to the point that Zech was making. The ref is to "the former prophets" of v. 4.

v. 6 shows that the prophets were not to be confused with THE WORD OF GOD. It is eternal and unchanging.

(1:6) "my words" - Cf. Ezek. 12:28. The expression speaks of the whole substance (Girdlestone, p. 205) of God's message. It was God's message, not the prophets, but faithfully delivered by them.

"my statutes" - פְּקֻדֹת. Sometimes this word is translated, law (Girdlestone, pp. 206, 207). Ges. points out that it is something which establishes bounds, or limits (p. 339). Cf. Deut. 4:5-9, 14 ff; 6:24, 25.

Note: "my words... my statutes... my servants.
"Take hold" - יָחֹזְקוּ, from יָחַזַּק. This speaks of pursuing and overtaking (Ges., p. 698). Cf. Deut. 28:1, 2, 15, 45.

WE CANNOT ESCAPE FROM THE WORD OF GOD.

The fathers were responsible for the judgment that came upon them, and they were finally forced to admit that the judgment was from God.

The children likewise will be responsible.

"They returned" - the same verb as "Ivan"

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in v. 3 - where see notes.

The tragedy of their turning was that it took judgment to do it.

"The Lord of hosts" - cf. vv. 3, 4.

"Thought" - חשבו. God determined judgment, and they could do nothing to keep it from happening even though they despised the prophets and sought to make heathen alliances.

"Our way... our doings" - cf. the same words in v. 4.

Note how Jer had preached before the captivity - 13:15-17.