

Zechariah & Luke: The Returning King

Lesson 3: The Warrior King

Key Verse: *And I will be to her a wall of fire all around, declares the LORD, and I will be the glory in her midst. ~Zechariah 2.5*

After experiencing the most consecutive days of 100-degree temperatures on record, a bakery in Houston (Texas) posted the following sign: “Lord, whatever You are baking, it is done!” Zechariah and the remnant of God’s people could have shared this light-hearted sentiment. Implied is a readiness for trial, hardship, and the heat(!) to end. Included in this readiness is the hope that God’s filled and unfulfilled promises, His **prophecy**, will prove Him faithful and trustworthy. Like the promise of autumn’s arrival, when the accosting heat will finally relent, so are God’s messianic prophecies fulfilled: relieving His people of the accosting burden of sin.

*Holy God, my **Defender**, in Christ You are a wall of fire around me. Your glory and Your presence amid living in this world is an awesome reality. I praise You and thank You for Your Spirit dwelling in me so that I can fully enjoy Your glory in my midst today, right now, and forevermore. Teach me through the study of Zechariah to anticipate what you are doing in my life and through Your Church. Reveal to me the role I am to play in expanding your Kingdom, knowing the measuring line of Your Kingdom has no end and no maximum capacity. Lord, I am listening. Please speak.*

Zechariah 1.7-2.13 On the twenty-fourth day of the eleventh month, which is the month of Shebat, in the second year of Darius, the word of the LORD came to the prophet Zechariah, the son of Berechiah, son of Iddo, saying, **8** “I saw in the night, and behold, a man riding on a red horse! He was standing among the myrtle trees in the glen, and behind him were red, sorrel, and white horses. **9** Then I said, ‘What are these, my lord?’ The angel who talked with me said to me, ‘I will show you what they are.’

10 So the man who was standing among the myrtle trees answered, ‘These are they whom the LORD has sent to patrol the earth.’ **11** And they answered the angel of the LORD who was standing among the myrtle trees, and said, ‘We have patrolled the earth, and behold, all the earth remains at rest.’

12 Then the angel of the LORD said, ‘O LORD of hosts, how long will you have no mercy on Jerusalem and the cities of Judah, against which you have been angry these seventy years?’ **13** And the LORD answered gracious and comforting words to the angel who talked with me. **14** So the angel who talked with me said to me, ‘Cry out, Thus says the LORD of hosts: I am exceedingly jealous for Jerusalem and for Zion. **15** And I am exceedingly angry with the nations that are at ease; for while I was angry but a little, they furthered the disaster.

16 Therefore, thus says the LORD, I have returned to Jerusalem with mercy; my house shall be built in it, declares the LORD of hosts, and the measuring line shall be stretched out over Jerusalem. **17** Cry out again, Thus says the LORD of hosts: My cities shall again overflow with prosperity, and the LORD will again comfort Zion and again choose Jerusalem.”

18 And I lifted my eyes and saw, and behold, four horns! **19** And I said to the angel who talked with me, “What are these?” And he said to me, “These are the horns that have scattered Judah, Israel, and Jerusalem.” **20** Then the LORD showed me four craftsmen. **21** And I said, “What are these coming to do?” He said, “These are the horns that scattered Judah, so that no one raised his head. And these [the four craftsmen] have come to terrify them, to cast down the horns of the nations who lifted up their horns against the land of Judah to scatter it.”

CH 2 And I lifted my eyes and saw, and behold, a man with a measuring line in his hand! **2** Then I said, “Where are you going?” And he said to me, “To measure Jerusalem, to see what is its width and what is its length.” **3** And behold, the angel who talked with me came forward, and another angel came forward to meet him **4** and said to him, “Run, say to that young man, ‘Jerusalem shall be inhabited as villages without walls, because of the multitude of people and livestock in it. **5** And I will be to her a wall of fire all around, declares the LORD, and I will be the glory in her midst.”

6 Up! Up! Flee from the land of the north, declares the LORD. For I have spread you abroad as the four winds of

the heavens, declares the LORD. **7** Up! Escape to Zion, you who dwell with the daughter of Babylon. **8** For thus said the LORD of hosts, after his glory sent me to the nations who plundered you, for he who touches you touches the apple of his eye: **9** “Behold, I will shake my hand over them, and they shall become plunder for those who served them. Then you will know that the LORD of hosts has sent me.

10 Sing and rejoice, O daughter of Zion, for behold, I come and I will dwell in your midst, declares the LORD. **11** And many nations shall join themselves to the LORD in that day, and shall be my people. And I will dwell in your midst, and you shall know that the LORD of hosts has sent me to you. **12** And the LORD will inherit Judah as his portion in the holy land and will again choose Jerusalem.”

13 Be silent, all flesh, before the LORD, for he has roused himself from his holy dwelling.

Diamonds: “It’s time to throw a party and celebrate!” Believe it or not, that is God’s message (or main idea) to His people from this passage (Zechariah 2.10). Just as we are keeping a bird’s eye view of Luke, to extrapolate an accurate message of Zechariah, we must maintain a broad perspective. God’s message and assurances to His people are found not only in what He says, but also in His illustrations. It is tempting to become enmeshed in the meaning of the fine details. However, doing so distracts from God’s message and can easily lead into false interpretations which quickly become a slippery slope into distorted, error-filled theology (knowledge of God).

1. Every party needs a headcount, or an RSVP. From Zechariah 2.11, to whom does God say He is extending His RSVP?

To remain unified in the truth of God’s message let’s establish the definition of some key words in key scenes:

- Colorful horses and the horsemen in the myrtle trees (1.8-11): God’s special operations force on mission to discover what is happening on the earth at the time of Zechariah’s writings.¹
 - Four horns (1.18-19): “these represent all of the world powers that have raised themselves up against God’s people at whatever period of history”.²
 - Four craftsmen (1.20-21): the opposing force to the four horns God will use to bring His judgment upon those who have attacked His people.³
2. The horsemen report that “the earth remains at rest” (1.11). The response of the angel of the LORD (1.12, likely the preincarnate Jesus) is a plea for God to have mercy on His people. Describe the LORD’s response to this plea in Zechariah 1.13-17:
 3. From the next vision (1.18-21), what have the four horns accomplished (V 19)? What will the four craftsmen do to the four horns (V 21)?

The inability to raise one’s head was an expression used to describe the practice of forcing defeated captives to lay their head under the foot of the conquering king. As such, God is explaining to Zechariah the absolute defeat of Judah in the first part of 1.21 (“so that no one raised his head.”)⁴ God is using the four horns as His weapons of wrath to the nations that brought absolute destruction and terror to His people. Remember, God’s wrath first fell on His people for their disobedience to His commands (Zechariah 1.2-6,12). But now, God is going to repay the enemies of His people for their exceeding cruelty and lack of mercy towards God’s people (1.15). Though they were His instruments of judgment, they went too far and have thus roused an exponential response from

¹ Duguid, p.73-74

² Duguid, p.81

³ Duguid, p.82

⁴ Duguid p.82

God (2.8,13).

4. What does this vision (1.18-21) teach you about God? How does God's response reinforce His sentiment in Zechariah 2.8?

The measuring line in Zechariah 1.16 is different from the one mentioned in 2.1. The use and purpose of the measuring line in 1.16 is as a generic line used for construction and demolition (from the original Hebrew). In contrast, the measuring line used in Zechariah 2.1 is a different Hebrew word that translates to one used specifically for measuring size and dimensions⁵ suggesting God promises "a future filled with building and expansion"⁶. God's promises in Zechariah 2.4-5 are to His Church, which is beyond a local congregation or building. God's Church, His Bride, is the collection of all of God's people (Revelation 5.9-10; 22.16-17). God has a measuring line for his Church.

5. How do you engage in the expansion of His Kingdom through His Bride?

As we stated at the beginning, God is announcing that it's time for His people to celebrate! Consider your unanswered prayers, promises of God that are stretching your patience as you wait for fulfillment, and/or circumstances that are bending your faith like an inflatable tube guy found in front of businesses.

6. Through prayer, how is God prompting you to reframe your hardship and heartbreak towards a focus on what He is doing in His way, His will, and His timing?
7. How does this impact your attitude and expectancy as you consider what God is about to do rather than what He hasn't done yet?
8. Read Zechariah 2.13. What emotions does this verse evoke? Do you see a warning, a reward, both, or something entirely different? Does this verse influence your answer to question 7? If so, how?

Deity: Defender~ (Zechariah 2.5, 8-9) "The LORD Himself will deliver His people in the greatness of His mercy, but He will not do it by ordinary means (Hosea 1.7). People are slow to render to God the glory due His name. If they go to battle with sword and bow, and win the victory, they ought to praise their God. Yet they do not. Instead, they begin to magnify their own right arm, and glory in their horses and horsemen. For this reason, our Lord decided to save His people, without secondary means, that all the honor may be to Himself alone (Psalm 2; 60)."⁷

⁵ Duguid, p.82

⁶ Phillips, p.33

⁷ Spurgeon, Charles H., *The Promises of God, Revised & Updated by Tim Chester* Crossway (Wheaton, IL 2019), pg. September 4

It is common to think of this attribute of God in light of personal protection of His people, which is accurate (Psalm 27). Yet, we must also consider God as our defender in a legal sense as well.

In providing Messiah, His promised Savior, God has provided Christ as an accessible, final, and most powerful defender (Psalm 46). We have no sound legal defense to justify our breaking of God's law with our sins and our sin nature. Christ's atoning (or redeeming) sacrifice on the cross followed by His resurrection provides the only legal defense any human has when judged by God (Revelation 17.14). As such, God is our defender in Christ (John 3.16-18; Romans 8.31-39). He has provided those who believe in Jesus the ultimate life sentence: eternity with Him (Psalm 118).

9. In Zechariah 1-2, God is identified as LORD of Hosts 12 times (a military term-see Lesson 1 for full definition). The Hebrew language does not have exclamation points! Instead, repetition is used to express the emphasis and corresponding emotion English speakers use with exclamation points. Focus on one of the 12 times it is used. Describe how our LORD of Hosts defends His people according to the focus you chose:

10. How is your Defender building your "certainty in the things you have been taught" this week (Luke 1.4)?

Doctrine: Prophecy~ (Zechariah 1.7) Prophecy is defined as "a prediction". Applied to Christianity, a prophecy is more than a prediction. It is a certainty based on God, who alone has the power to keep all His promises. The One who created all things, including time and history, is within His rights and authority to make promises and to keep them. Some of His promises are conditional, based on His people's obedience to Him, such as the promises of blessing and curses. But others are unconditional such as the coming of the Messiah.

Eschatology is the study of God's unfulfilled prophecy of the final judgment, death and destiny of the soul, and of humankind. For Christians, this study includes the promised return of Jesus Christ. But upon His second coming to earth (we are studying His first coming in Luke) He will come not as Savior, but as Judge. RC Sproul cautions against Christians "reading the Bible in one hand and the newspaper in the other." After all, Martin Luther, Jonathan Edwards, and more have been persuaded through events in their lifetime that the Lord's return would occur in their lifetime. In becoming laser-focused on the "when" of Christ's return, we may lose sight of the purpose of His delay—repentance that leads to salvation of His elect⁸.

11. List every prophetic promise God makes from Zechariah 1.7-2.13 (or find at least 6!):

12. Read Mary and Zechariah's "songs" from Luke. Through their songs, identify the fulfillment of the prophecies you listed in Question 11:
 - a. Luke 1.46-55:

⁸ Sproul, RC, 1 & 2 Peter, p.284

- b. Luke 1.67-79 (note V 76-79 refer specify to Zechariah's son, John):

Your Scripture-Soaked Prayer: Was there a verse or passage from this lesson that challenged you? Write a prayer here, asking God what it means, as Zechariah did (1.9,19). If there is a different prompting from God, obey as He is leading in this section. Otherwise, complete the sentence stems provided.

My Warrior King, God, I worship you as my defender (2.5, 8-9). In Christ, You have fulfilled Your promise to be with me and in me, by Your Spirit. I confess that *[insert your circumstance, or unanswered prayer request from question 6]* causes an anguish that blinds me from seeing Your work.

My Warrior King, God, please give me gracious and comforting words of hope (1.13). Enable my faith to anticipate what You are doing *[rephrase, insert, or continue to write out your expectancy from question 7 incorporating your thoughts from question 8]*.

My Warrior King, God, I am singing and rejoicing because You dwell in my midst (2.10). *[Sing and rejoice here!]*

However, please instruct me to know when it is time to be silent. May I obediently watch all You are doing for Your glory and for the honor of Your Holy name with faith, courage, and hope (2.13). Amen.

Lecture Outline:

Aim: God loves His people with a jealous love.

- I. The Horseman (Zechariah 1.7-17) **T1:** God's jealous love is expressed in His comforting Presence with His people.
 - a. How closely are you walking with God right now?
 - b. Close enough to rest assured of His jealous love, presence, and comfort?
- II. The Horns (Zechariah 1.18-21) **T2:** God's jealous love is expressed when He executes His justice on our enemies.
 - a. In which area of your life are you longing for justice?
 - b. How do you handle the unfairness or injustices you encounter?
- III. The Holy One (Zechariah 2.1-13) **T3:** God's jealous love is expressed in His powerful protection of the "apple of His eye".
 - a. How sure are you that you are loved by God with a jealous love?
 - b. What is keeping you from wholeheartedly believing that is true?
 - c. What is keeping you from resting in His powerful protection?

Duguid, Iain M., *Haggai Zechariah Malachi*, Evangelical Press Commentary (Leyland, England, 2010) pgs.69-90
Phillips, Richard D., *Zechariah*, Reformed Expository Commentary (Phillipsburg, NJ: P&R Publishing, 2007) pgs.16-61