

# Book of Zechariah

By Charles Feinberg

Charles Feinberg:

Well you would expect them to say Ha ge i And the point is not to make a diphthong. Like say, S A Y, you don't say say, you say say. In Hebrew certain vowels will coalesce with a consonant and a and I are not in the same ballpark. See, and I and an E are, a long A and a short A are, and so on. So that's the reason Haggai just to cancel [laughter]

Speaker 1:

He's really interested just to keep us convinced. Now if it were Swahili. I'm going to tell you how you would pronounce it in Swahili. It would be HA ga I, because the vowels are pronounced the same way Spanish vowels are pronounced. A is pronounced ah, I pronounce E. So, Ha gga I would be would make sense to me. Now, I've never quite gotten Ha ggi I.

Charles Feinberg:

Well, we'll exactly what song had Ha ggi I?

Speaker 1:

No, that's the way it's spelled in the Bible.

Charles Feinberg:

It's H A G G A I. Oh do you pronounce it Hagei? OH.

[Inaudible vocals till 5:16].

Charles Feinberg:

Beautiful, you did get some of them in twice. Beautiful, and you did it all in English not in the original. Yes, folk ask, "will we know Hebrew in heaven?" Is that why you're trying to

escape it now I ask the students. Well we know even as we are known says the scripture. All right we'll turn in the word of God and we'll have a word of prayer. Let us pray.

Our Father and our God is nothing less than an impertinence to open thy word and to think we can understand it even on the level of human acumen human background. This is thy word from thy heart through thine precious Spirit, multipotent full of power, omniscient full of wisdom, full of grace, and goodness. As we come to this in a sense, the top Stone of all the Minor Prophets. The breadth of it never ceases to amaze us. The height of it, the beauty and the glory of it that it presents to us, the many facets of the truth that it reveals, multifaceted beauty. Give us quick understanding, bless our homes, bless B.S.F, not just here, but the world over. May we reach out to those for whom nothing has been prepared. That portions of the bread of life may be given to them. We give thanks for this privilege. In Jesus name amen.

We ask that you turn please to the Book of Zechariah. Now I hear so many dear ones and you don't want to be fussbudget. You may not know what that word means, but it's something you shouldn't do. You don't want to be a fussbudget when people don't, you know just conform to the norms. But there are so many people that call this 11 of the Minor Prophets. They call him Zachariah. You heard them Zachariah. Now that is the New Testament name. The father John the Baptist was Zacharias. This is Zeph. Zechariah, short e. It means God remembers and that's the reason the first volume that we wrote, separate volume, on this book, I taught it in seminary to the final classes in Hebrew along with Isaiah. We would come to the Book of Zechariah and go right through it, all 12 all 14, all 14 chapters. So we were, we feel led of the Lord to write an exposition on Zechariah. It appeared in print before it was in book form. It was in magazine form, studies in Zechariah. Then later we wrote them on all exposition on all the twelve Minor Prophets and they were in five different volumes. Got a request just before we left home from

someone in Nashville Tennessee wanting to know how many volumes there were in the set and if they had them all and they didn't have all them. There were five and they are together in the one that you have the Minor Prophets. So you say two volumes on Zechariah facetiously, that means jokingly, reverently I trust. I used to say I've written more on Zechariah than he did.

Look at me, I said Of course you know why don't you? The less you know the more you write. Not really, but it is a tremendous work of the Spirit of God through this man of God. Zechariah, he does deal with the matter of the temple, but even more so with a whole broad span of the last days. He is the prophet of the restoration from [inaudible] in captivity with Haggai. Always think together post captivity prophets Haggai, Zechariah, Malakai. He's the prophet of the restoration with those other two.

He is the greatest of the three. He's mentioned in Ezra, the fifth chapter in the first verse. He's mentioned in Ezra, the sixth chapter of the fourteenth verse and in Nehemiah, chapter 12 verses 14 and 16. He was of priestly descent. How do you know that? Son of Berechiah the son of Iddo. There it is. The prophet saying. He was, if you look up the scriptures you'll check through, you will see that he is of priestly descent. His name means I A H. That's abbreviation for Jehovah. Jehovah remembers, by the way if you're ever talking to an unsaved Jewish person, never mention the word Jehovah. They don't know what that means. That is an accommodation because the consonants are J H V or W H. J H V H. H in Hebrew the alphabet is all consonantal, all consonants. The vowels were added later.

So this means the Lord remembers, not only that, no Orthodox Jew will ever mentioned God's name except in prayer. Though often times reverently use the German equivalent gott, G O T T, which we got our God, but you are careful. You must not profane the name of the Lord and especially this name. This was God's special name Yod He, Vav He. That is my name my glory

will I not give you another Isaiah tells us. Yes, this is a very special name, well even God, with us, the only way we differentiate between the true God and any false god is by capitalization or small letter. The true God is capital G. All others are small g, sometimes with an s. Gods, gods many and lords many, small l. So we must be very careful to show respect to God and an Orthodox Christian actually does. Since we know God in incarnate form, our blessed Lord Jesus Christ. This gentleman, Zechariah was born in Babylon. He was a young man when he was called of God, and the setting of his prophecy is the same as that of Haggai. His vision is broader as I've said already than that of post captivity prophets and it is broader beloved than that of any of the Minor Prophets.

Why? He speaks of his own time. That's the beauty of the word of God. It's not only time molasses timely. It speaks to us where we are. Someone asked a vile denier of the faith. An infidel, I want to use the word impede. He was an impede, infidel. Somebody once asked him, "Why in the world, why under heaven don't you leave the Bible alone?" He says because he won't let me alone. God seeking after the lost. So his vision is broader than that of any Minor Prophets, he speaks of his own time, he speaks of the first coming of our Lord Jesus, his rejection. Oh it is stated in a certain way. In Zechariah that is not duplicated in any other way. Very vivid, very peculiar. He speaks not only the first coming of our Lord Jesus the messiah. He also speaks of the second coming of the Lord and the events that surround it.

He is full, he is replete with truth, he will bear study. When to say of course. He has more chapters than any of them except Hosea, but his amount of revelation material revelatory material, disclosure of God's will and where and weight and program is broader far. Broader than Hosea. The Bible would be immeasurably poorer if Hosea wasn't there. It's needed, but it was speaking to them along certain lines that were needed at that time. But Zechariah certainly

doesn't leave out any of the eschatological prophetic items. No one in his right thinking would leave out the book of Zechariah if he's working on biblical prophecy. Don't you do it.

You can often tell we're not meant to be critical and thank the Lord that's not the bent of BSF and never has been to get so instructed that we didn't tell the pastors what to do and the system passes of course and then nobody else teachers and so on. But my dear friends, no one can know biblical truth unless he takes time out on the prophetic word. And I say that we are known to be critical, but oftentimes you can measure whether the entire word is being given its proper proportion. If over a period of time you think back, "Well when did my pastor ever preach on any prophetic theme apart from the coming of Christ as a baby in Bethlehem?" We don't dear slur. Maybe somebody likes your right you're better than your left, but please leave them both alone.

That's a symmetry in the word of God. And if we do despite to any part we are not honoring the word, we're not honoring God. In the last chapter alone, let me show you the fullness of the plenitude of the revelation, the disclosure in the book of Zechariahs. In the last chapter alone we have given to us the last siege of Jerusalem. Somebody says, "I often heard folk not very well and such of them the Bible say all you're teaching the old Bible, I said what you have?" Well they mean the Old Testament. They call the Old Testament the old Bible and the New Testament the new Bible, no. Now in that last chapter alone, we have the last siege of Jerusalem. That's even beyond us. There are things in Zechariahs that are from the 6th Century B.C., but they're also looking way ahead. God knows the end from the beginning. We are the last siege of Jerusalem. We have an earthquake, we've had a number of them over there in California. Sometimes we need to be shaken up and the Lord knows what times and here there is a dividing of the Mount of Olives and it not only tells us about an earthquake there but look at the precision

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that God has in the world. Tells us even which way the earthquake will strike. You'd expect normally north and south, but there not of all of us shall be left asunder latitudinally from east to west. Why? God's going to make a passage for the fleeing of the refugees.

God does things with a purpose. And how the Lord defends Jerusalem. Did you ever stopped to think beloved how much the nations of the world are spending on intellect and mortgaging the wealth of the people and the future and all in preparation for warfare? Oh, here God's defense of Jerusalem is spelled out. Judgment on the gathered nations. You say you mean to tell me the Bible talks about the nations getting together. Yes and the saddest part about it, it's enough to make the angels weep. When they do get together it's not the right objective. It's not on the right basis. It's not for the right goal in view. It's to come and lift ungodly hands against the high God in the heavens. The Feast of Tabernacles is mentioned Zechariah that is going to be a millennial feast. Why? Well what could be more conformable? What could be more apropos than celebrating the Feast of Tabernacles when the living God, in the person of the messiah, is tabernacling among men. The Feast of Tabernacles. Then how Jerusalem has suffered, how many times it has been polluted, how many times has been defiled. It has been besieged and captured destroyed more times than any prominent city in the world. Why? Well, because God loves it. That's why the devil hates it.

What you find out, "Mine eyes upon it from one end of the ear to the other" God said. As I said once before this week, if you had a well-beloved son and that person died in a certain place and did it beautifully sacrificially according to your will, that place would be important to you. So what about Jerusalem? Some folk go, I've been in over 22 times to the Holy Land taking different groups. One semester we spent time in the history of the Holy Land Studies when Dr. Doug Young, who is now and the glory was there heading it up. We taught Old Testament

studies and prophecy as well. And you go up now and its amazing how dear folk who study the Bible all there life there, "Is this all there is to it? Is this all there is to it? Well, there was a lot more to it to especially wickedness and that's why God said I'm going to destroy. God is only partial to righteousness and when they were walking in conformity with His will they live, they prospered, they had uplift of heart and mind and safety from their enemies and they didn't God has a way, God has a long ruler. And when we don't conform he knows how to bring one into conformity. He has to, for his glory, for consistency with his will, and for our eternal benefit.

Some folk have forgotten that there is a biblical truth on the chastening even to the Saints. You remember what the Psalms says before I was chastened, I went astray. You know the human feet, you often wonder with your little one. You're teaching them how to do this, and barely learned how to walk. You say come on. And right away he knows which way he supposed to go and it's the opposite way you are going and you told him to go. You remember how many steps you've made in your time. Well dear, it's this way, come on now. Oh, they know there way. You see well, what in the world, not only walking but running. And next thing you know bopping on the nose, that's the most prominent place the proboscis and the getting dropped that way and all but takes so many of those I guess to learn and so many other features of biblical truth. Someone as well said, "It is indeed a complete, here this, prophetic history of Israel and the times of the gentile, from the captivity to the end of these times." That is the times of the gentiles. It has well been called the apocalypse.

That's from two Greek words, apa and calypto taking away the veil, the unveiling, the revelation, the disclosure. It's well been called the apocalypse of the Old Testament. The apocalypse of the New Testament of course is the book of the Revelation, not Revelations. There's some people say I know the Bible from generations to revolutions. And I say, "Yes, I

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understand that, it's not in my Bible exactly that way, but it's all right. The Lord bless you and prosper your wisdom and increasingly many many fold."

Now there are 14 chapters' friends in the Book of Reva. Ah of the book of Zechariah. [Laughter] No, the book of the Revelation has 22 chapters, let's not change it. 14 chapters in Zechariah. The first six are on visions of comfort and cleansing, comfort and cleansing. In fact, some folk have designated the theme of Zechariah comfort and glory. Visions of comfort and cleansing. Chapters 1 to 6, then just to show how pertinent the Bible is timeless and scriptures are but the Scriptures also timely. They beat to the particular time in which you are and then that truth is pervasive, it's eternal, it's lasting. So there were certain questions about fasts and feasts. There was a problem they had. They want to be observant. God has certain fasts brought in there and certain feast. Do they continue? Are they to be interrupted or what? Chapters 7 and 8 then chapters 9 to 14, oh and the tremendous tremendous span of prophetic truth there. 9 to 14, burdens of conflict and consummation. The grand finale is coming.

Now, let's see how this breaks down folk. Visions of comfort and cleansing. Chapters one of the six. And when you dos, read the scripture with me. We might not know all the minutiae. We won't know all the minutiae of scripture till we get the glory. But let's see if we cannot for the people of God do what we do when we feed our children. We don't say, "Now here is a loaf of bread, I'm going to slice it into a fairly equal parts of six huge pieces." Well you wouldn't give one of those six pieces to a little child, you would break it down so it could be manageable, so he could masticate it and so on.

So after, in the visions of comfort and cleansing, first six chapters. The first paragraph, and I'm sure your Bible if it divides it into divisions outlines it, here in the one I'm using here. It's the Scofield revision, the first six verses are in a section by themselves correctly, that the



introduction. The eight month in the second year of Darius and so on. We will speak about that later, I'm just giving you the broad outline now folk. Then verses 7 to 17 we have a vision of horses, a vision of horses. You say I always was fond of horses. Well, here you have your wishes. 7 through 17. The vision of horses is something that God wants to convey to them in the area by way of horses. A horse is a tremendous animal, we even use today. We want to say someone who is just tireless. You can't make him or her stop. You say, "You know he or she works like a horse." That's a potent animal. It's a fearful animal. Yes and when an animal like a horse gets out of line, out of control you better get out of the way.

Many of one has lost his life in battle and not through some weapon but through being trampled underfoot by a horses, tremendous. Here's a vision of horses, we'll see what the import of that is. That's through the 17th verse of the first chapter. Then the vision of four horns and Smith. Verses 18 to 21, well speak of that and why the figure of a horn. There always is a reason why a certain figure is used instead of another. Verses 18 to 21 of the first chapter. Then in the second chapter here is a man seen going out with a measuring line. The vision of the man with a measuring line. Chapter 2, not a tremendously long chapter of course. Fact, these days you'd call it a short one. 13 verses of a vision of a man with a measuring line. These are pictures seen by the prophet Zechariah.

The word of the Lord, it's the word of the Lord. How do you know it's a vision? Well 1:8 says, "I saw by night." Now why did God speak to Zechariah by night and in vision? At night is a good time when the body is quiescent and one is taking repose. Then God takes that opportunity as on a screen to flash these different items of truth on the mind and heart. For one thing you're in one place, you're not running hither and yon distracted and so on. So God says, "This is an opportune time. And that's why visions were given to them" and of course Zechariah

isn't the only one in the Bible who had vision or in the New Testament either, there are some who had visions.

Why don't we have them now? Because the revelation of God, the disclosure of God of his purpose and will for time and eternity. That disclosure is complete. What would you add? Dear friend of mine, his name was Dr. Ironsi, talking to a man. Oh, he says Oh those are figures or those are visions and so on the life pictures. I could he said, "Would you like to to try one?" What would you do? And he thought, well in order to convey the idea or so and so, I think I would write about a sub and immediately one side was his heart knew the book beautifully well. And he said, well there it is only, only in a much better form and in an authorized form in a divinely inspired form."

Now the third chapter of Zechariahs, very short book, chapter I should say. Ten verses, beautiful, beautiful. That expression you often hear every man under his vine and under his fig tree, that's from that tenth verse of the third chapter of Zechariah. The cleansing of the high priest. How needful. Oh how often we call must come and the Old test. Ye that bears the vessels of the Lord cleanse yourselves. What an impact we would have in the world if all those who have little word of God sought, truly sought to keep themselves clean. Oh, to preach about holiness and to be unholy. That is a contradiction in terms in life and brings disrepute upon the Lord. If we handle this precious word, we ought to take it to ourselves first. Someone said you were going that way your, that fingers there and the rest of these were here. Preacheth thou to another. How about preaching to thyself scripture says. The third chapter is a vision of the cleansing of the high priest because he stood as a representative before God for the people. He must've been very, very on the alert and under the impression of the sanctity of the time and. I've seen something like it not anywhere near of course but in days of the Day of Atonement before I

was saved. All the solemnity of it, the quiet of it. This new hilarity there. There's no joking, there no telling of tall tales, there's no whispering. No. What with your heart, you know you as a little fellow you weren't even allowed to wiggle. Nobody is allowed to wiggle, after all you're in the presence of God and of course when we are worshipping Christ Jesus we are worshipping in Spirit and in truth, not according to our perception of it, but what God has given.

So in the fourth chapter, we have the vision of and oftentimes you have the word candlestick. May I. Does your text the candlestick in the fourth chapter? That's correct, for the simple reason that in the time of scripture they didn't have candles. They came later. It's a lamp stand. That's correct. The Golden Lamp Stand and the two olive trees. The vision of the lampstand. Then in the fifth chapter, 1 to 4 had the vision of a flying roll. Now that's not a picture beforehand of the of the airplane or anything like that. You know it's amazing how if you know the scriptures it keeps you from a lot of these aberrations. That's these going astray hither and yon. You say now wait a minute. If I look at the context and taking any text apart from the context it's just a pretext. So watch it watch it. If a word means anything, if a passage means anything, if a paragraph means anything it means most in its setting. That's why God put it in that setting.

So here you have the vision all the flying scroll, or otherwise I think it's to say the flying roll, the Flying scroll. 5:1 to 4 and then the remainder of that chapter, fifth chapter versus 5 to 11, we have a vision of the woman in the Ephah. Now some people because there are men in the ministry and they're in prominent places that God has places for women to you know and even in the Old Testament the New as well. They take advantage that is talking about the women in the Ephah, but that's a natural figure. That's the reason a woman is mentioned here you see. It's a natural figure in the Ephah, that's a particular receptacle in which the woman was found. This is

the resemblance of through all the earth saw this Ephah, it's a measure. Now watch it here. That is found in verses 5 to 11, end of the fifth chapter.

Now the sixth chapter, we have a vision of the four chariots, 6:1 to 8, a vision of 4 chariots. That makes, beloved, in the counting eight different visions, the eight night visions given to the prophet Zechariah the son of Berechiah, the son of Idda. The vision of the four chariots, 6 1 to 8. Things are going, people say well it's as though time has caught up with events of man and things are coming down and grinding down to a very very poor standstill. No no no no. As one dear preacher on prophecy said after he'd finished a prophetic message he says, "You know friends, thank God everything's going according to plan. Everything is going according to God's plan and what a plan." That's it. Nothing is topsy turvy in God's economy. It could be and our lives our thinking. So, 6:1 to 8 we have the vision of the four chariots and then nine to fifteen. There is a symbolic act. Something is done to Joshua, the son of the Jehoshaphat the high priest who lived in that day, had nothing to do with Joshua son of nun, they are centuries apart and something is to be done with reference to this man of God who was the high priest at that time. It came, the word came to Zechariah. He was supposed to prophet, he was supposed to do something to this dear man, Joshua the son of Jehoshaphat the high priest and it was to be symbolic, had a message. These men were not play acting I say it reverently. They were doing things that had real meaning.

All right now we come to the second division of the book of Zechariah Chapter 7 and 8. Questions of fast and feasts, oh they're still important in Orthodox Judaism. The questions of fasts and feasts. 7th and 8th chapter. The questions are given precisely briefly in the first three verses. Chapter 7:1 to 3, the questions, what are they? Should I weep in the fifth month separating myself as I have done so many years? After all we were after the captivity? And here

there were memorials of the deprivation of the people of the temple and all. They were mourning in all that. Shall we now, the things have taken on an entirely different aspect? Shall we continue on and oh what a rebuke. Zechariah says, "You want to know whether you should keep on with that fasting and that mourning and that heaviness of heart. May I ask you pointedly, when you did fast and when you did mourn in the fifth and seventh month, they still have those times of fasting, and you did it for 70 years. Did you at all do it as unto me, to me, even under me?" There in the first verse of the seventh chapter, what a picture. You say, well that's no way, that's not Andrew Carnegie or not Andrew Carnegie, he was from Pittsburgh, but [inaudible] that's not a way to make friends and influence people. They're the way you'd want to. That's all right. The profits were not man, except the false prophets, they always were. They tickle people's ears. Even a dog loved that. Yeah they love people tickling their ears. We are not meant to be ear ticklers. Yes, suddenly we become medically alert on ear nose and throat. All right the questions 7:1 to 3 now 7:4 to 14, that's the remainder of that chapter. The negative answer. Rebuke, rebuke. Well I don't want to step on people's toes. Well if you're doing it with love and according to the precise word of God, if the toes are out there where they ought to be. Maybe they need a little bit of stimulation 7:4 -14, that's negative answer. But God never likes to wind up on a negative note. The negative note in the Bible is in the third chapter Genesis. He let man do it. Then how'd it wind up. My dear friends, in all the realm of literature and I have not seen all the books of course, but I did at the British Museum. I've been at the Library of Congress and I don't ever set it out as a goal of life to read all that's there, even the titles. Talk about having a real headache, an accelerated one, they're going to have to invent another word for that kind of headache.

There's a positive answer now in the 8th chapter, the restoration. Rebuke in the seven and a positive answer namely restoration. He's going to bring back what has been the canker worm eats God can restore. He definitely can. That's the 8th chapter of the book of Zechariahs. Now in 9-14 Zechariah does go way way beyond his own day, into the future. It is the truly end time message. Burdens of conflict and consummation. They tell us the world is getting better and better every day. A fellow didn't know much about the political scheme of things in the world, he said after you heard a long dissertation on the line, he's going to get better every day, he said, well I will say one thing, if things are getting better and better every day, they sure are getting worse and worse every night. Yes, I'm affirmed they slipping back more than they are going forward. So here are burdens of conflict and consoma and you have stopped to think of the amount of intellectual input that's gone in to trying to bring peace on earth to men. You know what they love those hymns at Christmas. Peace on earth that will amend, they think just by seeing it, they can bring it about. No you want that on the human level, by human machinations.

You've got to have it on God's way and by God's method, you're I'm going to have it at all. That's why we don't have it. And that's why those who do have peace, spiritual peace, peace of hearts and minds in Spirit. You have it because they have a God's way, because Christ made peace through the blood of these cross. Yes. So there is a burden here. And when you hear of burden, prophecy called a burden, it's just that. It's a burden on the heart of God in loving sorrow, and it's a burden on the heart of the prophet to have to tell it forth because it's judgmental, it's judgmental, it's warning, an exhortation to do something differently. So here's a burden against the land Hadrach. That's the ninth chapter, versus 1 through, well, I would say here you have it all the way through that 10th, that 9th chapter. Burden against the land of Hadrach, ninth chapter, the tenth Chapter and the 11 Chapter. What is the land of Hadrach? It's in the area, notice the

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first verse of nine, Damascus shall be its resting place. Hadrach and Damascus, that's the area that he's speaking of, definitely. Now 12 to 14. The burden concerning Israel.

You know if there were any smug ones who were looking on superciliously, well Zechariah, you're a terrific prophet. I sure love, you know how to put it on the line, you know how to tell them where to head in. You don't really know how to tell them to straighten out. Well Zechariah says by the I'm indicting motivating Spirit of God. "I have a few things to say to you too. Oh though judging one." Yes. What's the key word of Zechariah would you say?

Oh it has so many many facets to the message. Glory I would say glory. G L O R Y, glory and look at the first chapter verses 16 and 17. Verses 16 and 17. I would call those key verses. Zechariah 1 16 and 17 therefore it must set, and don't when you read S A I T H, that's old English, don't say, say it. Say yet S A Y E T H. It's like S E T H, like Seth Marni remember Seth. Therefore about saith the lord. I am returned to Jerusalem with mercy. Oh that's glorious. My house shall be built in it. Oh, beautiful said the Lord and a line shall be stretched forth upon Jerusalem. Why? Well there was a line in times of destruction, but here's the line of the one who is reconstructing, thank Lord. Cry yet means really preach it saying, thus said the Lord host, my cities through prosperity shall yet be spared abroad. The Lord shall yet comfort Zion and shall yet choose Jerusalem.

What a message that was of comfort. Cry yet, tell it, preach it. A couple of months ago I was asked to give a series of lectures, wound up 3 in the morning 3 in the evening for the whole week at the in Southern Bible Institute in Dallas. The astute that I'm on the board of that school, I remember when it was founded by the son of Dr. Ironsi and it's for the training of Black preachers, and they have a real heart I think. You can't preach for them, you just can't preach. And so, the whole series was supposed to be on Israel, past, present and future and doing one of

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my messages. [Inaudible] right there. Oh he was dressed just fit for the pulpit in all and he looked at me as I was getting warmer and warmer in the message and he say, "Preach it brother." It shocked me so I said, "Well I am preaching it"