

Hidden Hills Sovereign Grace Baptist Church Sunday Sermon

Date: June 7, 2020

Text: Zechariah chapters 6 through 10

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Scripture Reading: Zechariah 6:1-8

Subject: Zechariah Series, Review of chapters 6 through 10

Chapter 6

In verses 1 through 8 of this sixth chapter, we saw the tenth and final vision of the prophecy of Zechariah. Zechariah saw four chariots come out from between two mountains of brass. There were red horses, black horses, white horses and grizzled and bay horses. The angel that talked with Zechariah said to him, "These are the four spirits of the heavens, which go forth from standing before the Lord of all the earth. The spirits, which we studied to be Angels, went to the north, to the south, and to and fro through the earth. The angel cried upon Zechariah and said, "Behold, these that go toward the north country have quieted my spirit in the north country."

At last in the judgment of the land of the north (Babylon) the spirit is caused to rest. The overthrow of the enemies of Israel is complete and the spirit is quieted. This is certainly true of the remnant's return to the land. The night visions of Zechariah have ended. Daniel, Zechariah, and Revelation ought to be studied together for a wonderful harmony and explanation of each other.

Chapter 7

Chapter seven relates two men and others being sent of the Jews to the house of God to pray before the LORD.

Zechariah 7:1-3 (KJV) *And it came to pass in the fourth year of king Darius, that the word of the LORD came unto Zechariah in the fourth day of the ninth month, even in Chisleu; 2 When they had sent unto the house of God Sherezer and Regem-melech, and their men, to pray before the LORD, 3 And to speak unto the priests which were in the house of the LORD of hosts, and to the prophets, saying, Should I weep in the fifth month, separating myself, as I have done these so many years?*

The names of Sherezer and Regemmelech appears only here in the scriptures. We have no information about them other than what appears in this chapter. Notice they spoke to the priests and the prophets with these words: "Should I weep in the fifth month, separating myself, as I have done these so many years?" Why the fifth month? What is significant about that time?

On the seventh day of this fifth month, according to 2Ki. 25:8-9, Solomon's temple was burnt by the Chaldeans who had besieged Jerusalem before the 70 years captivity.

2Ki 25:8-9 (KJV) *And in the fifth month, on the seventh day of the month, which is the nineteenth year of king Nebuchadnezzar king of Babylon, came Nebuzar-adan, captain of the guard, a servant of the king of Babylon, unto Jerusalem: 9 And he burnt the house of the LORD, and the king's house, and all the houses of Jerusalem, and every great man's house burnt he with fire.*

Apparently, this had been done during the seventy years of captivity in sad remembrance of the burning of the temple on the 10th day of that month all during the 70 years of captivity in Babylon.

The word of the LORD of hosts came unto Zechariah in verses 4-7 concerning their fasting and mourning during the seventy years. Their fasting and mourning was for themselves and not unto the LORD and he

reminded them they should have heard the words of the LORD proclaimed by His prophets before the captivity.

Did they listen? No, they “refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear.” They had made their hearts as an adamant stone, lest they should hear the law, and the words which the LORD of hosts had sent to them by His prophets. This is the reason the great wrath came from the LORD of host on them. Therefore the pleasant land had been made desolate after them.

Chapter 8

Verses 1 through 8 of this eighth chapter relates the LORD’s purpose to bless Israel in His kingdom. Why do I say this relates to the kingdom? Let us remember the time in which these words came to Zechariah. The remnant of the nation had returned to Jerusalem to build the city and to build the house of the LORD. It is true that the LORD of hosts had returned unto Zion. He was jealous of her with great fury. Jerusalem was to be called a city of truth; and the mountain of the LORD of hosts (mountain is a metaphor for the kingdom of the LORD) the holy mountain. This did not occur after their return from Babylon, but would yet be true. Notice the future language of these verses:

Zechariah 8:4-8 (KJV) *Thus saith the LORD of hosts; **There shall yet** old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age. **5** And the streets of the city **shall be full** of boys and girls playing in the streets thereof. **6** Thus saith the LORD of hosts; If it be marvellous in the eyes of the remnant of this people in these days, should it also be marvellous in mine eyes? saith the LORD of hosts. **7** Thus saith the LORD of hosts; Behold, **I will save my people from the east country, and from the west country; 8 And I will bring them, and they shall dwell in the midst of Jerusalem: and they***

shall be my people, and I will be their God, in truth and in righteousness.

These things did not occur after the return of the remnant from Babylon – no, they are yet future. The gathering of His people from among the nations has not yet happened, but most certainly shall happen.

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In verses 9 through 19, the LORD of hosts instructed the people to hear the prophets of the returning remnant. These were Zechariah and Haggai. The LORD promised to bless them and told them “fear ye not.” He warned them to speak the truth and to love no false oath, because the LORD hated those things. Then, the LORD encouraged them by saying that their fasts of the fifth, seventh, and tenth months were to be to the house of Judah joy and gladness, and cheerful feasts.

Zechariah 8:18-19 (KJV) *And the word of the LORD of hosts came unto me, saying, **19** Thus saith the LORD of hosts; The fast of the fourth month, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the house of Judah joy and gladness, and cheerful feasts; therefore love the truth and peace.*

Verses 20 through 23, closing verses of this eighth chapter give us a picture of things which can occur during the visible kingdom only. Commentary does not add anything valuable to these precious words of scripture:

Zechariah 8:20-23 (KJV) *Thus saith the LORD of hosts; **It shall yet come to pass**, that there shall come people, and the inhabitants of many cities: **21** And the inhabitants of one city **shall go to another**, saying, Let us go speedily to pray before the LORD, and to seek the LORD of hosts: I will go also. **22** Yea, many people and strong nations **shall come** to seek the LORD of hosts in Jerusalem, and to pray before the LORD. **23** Thus saith the LORD of hosts; **In those days it shall come to pass, that ten men shall***

take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you.

Chapter 9

Verses 1 through 8 of the ninth chapter speak of a burden of the word of the LORD in the land of Hadrach, and Damascus to be the rest thereof when the eyes of men should be toward the LORD. In these verses, we also see Tyrus, Sidon, Ashkelon, Gaza, Ekron, and Ashdod named. These cities and area encompass the entire area from Philistia in the south to Syria in the north. Tyre, as strong as it was, was to fall along with the other cities under the hand of Alexander the Great. This is a fact of history as well as a prophecy of Scripture. When Alexander moved his army into this area, he conquered all of it with the exception of Jerusalem and Judah. There is a very interesting, but difficult passage in verses six and seven of this chapter. Let's read that:

Zechariah 9:6-7 (KJV) *And a bastard shall dwell in Ashdod, and I will cut off the pride of the Philistines. 7 And I will take away his blood out of his mouth, and his abominations from between his teeth: but he that remaineth, even he, shall be for our God, and he shall be as a governor in Judah, and Ekron as a Jebusite.*

The word bastard comes from the Hebrew word "ממזר mamzer *mam-zare'*" and means an illegitimate child or child of incest. – one born to an unwed mother. The OED defines the English word "bastard" as one begotten or born out of wedlock; an illegitimate or natural child. So what does this mean that such an one shall dwell in Ashdod? I personally believe Matthew Henry has the right approach to this. He says of Zechariah 9:6: "A *bastard shall dwell in Ashdod*; a spurious brood of strangers shall enter upon the inheritances of the natives, which they have no more right to than a bastard has to the estates of the legitimate children. And thus God will *cut off the pride of the Philistines*, all the

strength and wealth which they prided themselves in, and which were the ground of their confidence in themselves and their contempt of the Israel of God.”

And I will cut off the pride of the Philistines. – In this way – that a bastard shall dwell in Ashdod and cut off the so-called “blood line” of the proud Philistines. And this was foretold before:

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Zephaniah 2:4 (KJV) *For Gaza shall be forsaken, and Ashkelon a desolation: they shall drive out Ashdod at the noon day, and Ekron shall be rooted up.*

Now, let us notice verse seven concerning this “bastard” dwelling in Ashdod.

Zechariah 9:7 (KJV) ***And I will take away his blood out of his mouth, and his abominations from between his teeth: but he that remaineth, even he, shall be for our God, and he shall be as a governor in Judah, and Ekron as a Jebusite.***

Please notice the reading of the Septuagint for this verse:

Zechariah 9:7 (LXXE) *And I will take their blood out of their mouth, and their abominations from between their teeth; and these also shall be left to our God, and they shall be as a captain of a thousand in Juda, and Accaron as a Jebusite.*

And I will take away his blood out of his mouth, and his abominations from between his teeth: -- As you can see the Septuagint uses the plural “their blood out of their mouth, and their abominations from between their teeth;” This may indicate the LORD’s dealing with a remnant out of the Philistines whose thirst for blood and seeking to idols shall be taken from them in the day when the LORD, by his grace, brings them from sin to salvation. I do not find anywhere in the scripture where the LORD “bring again

the captivity of Philistia in the latter days” as he has promised to do to Moab, Ammon, and Elam. It is blessedly true that there shall undoubtedly be those out of Philistia who are in that “great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, who stood before the Lamb, clothed with white robes; and palms in their hands crying with a loud voice, saying, ‘Salvation to our God which sitteth upon the throne, and unto the Lamb.’” (Rev. 7:9-10).

but he that remaineth, even he, shall be for our God,-- Out of them, there shall be a remnant, an election according to grace.

and he shall be as a governor in Judah, and Ekron as a Jebusite. -- The disadvantages of their birth shall be no bar to their acceptance with God, but a Philistine shall be as acceptable to God, upon gospel-terms, as one of Judah, nay, as a governor, or chief one, in Judah, and a man of Ekron shall be as a Jebusite, or a man of Jerusalem, as a proselyted Jebusite, as Araunah the Jebusite. How interesting that the Holy Spirit makes this comparison:

2 Samuel 24:16 (KJV) *And when the angel stretched out his hand upon Jerusalem to destroy it, the LORD repented him of the evil, and said to the angel that destroyed the people, It is enough: stay now thine hand. And the angel of the LORD was by the threshingplace of Araunah the Jebusite.*

In Christ Jesus there is no distinction of nations, but all are one in him, all alike welcome to him.

I did a study, you will remember, about the Cherethites, the Pelethites, and the Gittites who were all a group of warriors about King David and on to Solomon’s time. These groups were Philistines, at least scripture proves that the Cherethites and Gittites were. They were of Gath. There is strong evidence that the Pelethites were as well. These Philistine

groups existed up to about 992 B.C., which is more than 500 years before the time of the remnant's return from Babylon. So we cannot be absolutely sure if this passage pertains to them. In any case, we know that some of these inhabitants of Ashdod would be drastically changed wherein the LORD would take away his blood out of his mouth, and his abominations from his teeth. He that remained should be for our God, and shall be as a governor in Judah, and Ekron as a Jebusite.

The LORD protected his people from this great conqueror. Notice the scripture:

Zechariah 9:8 (KJV) *And I will encamp about mine house because of the army, because of him that passeth by, and because of him that returneth: and no oppressor shall pass through them any more: for now have I seen with mine eyes.*

History tells us that the armies of the Alexander the Great passed by Jerusalem a number of times without doing harm to the city. This is remarkable, and in accord with the prophecy of Zechariah, for we read in the eighth verse, "And I will encamp against mine house, against the army, against him that passes through and returns, and no oppressor shall come over them any more, for now I have seen it with mine eyes." It is remarkable how the LORD protects his own from all their enemies. His church is, in the world, a little flock. How wonderfully the LORD has protected them in spite of those who would destroy all of them. Even as they passed through the valley of the shadow of death – there, the LORD was with them to help them and comfort them so that they could boldly say: "The LORD is my helper; I will not fear what man can do to me."

Verse nine is a prophecy of the first coming and the triumphant entry into Jerusalem of our LORD Jesus Christ.

Zechariah 9:9 (KJV) *Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is*

just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.

We see the fulfillment of this prophecy in this text:

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Matthew 21:1-9 (KJV) *And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples, **2** Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me. **3** And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them. **4** All this was done, that it might be fulfilled which was spoken by the prophet, saying, **5** Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. **6** And the disciples went, and did as Jesus commanded them, **7** And brought the ass, and the colt, and put on them their clothes, and they set him thereon. **8** And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way. **9** And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest.*

We saw the promise of future deliverance of Judah and Ephraim, and the world-wide kingdom in verses 10 through 15. You will recall that I gave scriptural reasons for the name Ephraim being applied to the northern kingdom of Israel, which I will, as the LORD directs, now recall.

Ephraim was one of the twelve tribes? Ephraim was one of the ten tribes which was part of the northern kingdom? We remember that the LORD left Judah and Benjamin to compose the southern kingdom whose capital city was Jerusalem. The capital city of the northern kingdom was Samaria, which was a principal city in the tribe of Ephraim. Jeroboam, the first king of the ten tribes, was of

the tribe of Ephraim; and Samaria, the metropolis of the kingdom, was in that tribe; hence Ephraim often stands for all the ten tribes, for the kingdom of Israel, as distinct from that of Judah. For me, this explains clearly why Israel (the northern kingdom) is often referred to as Ephraim.

Chapter 10

This chapter can properly be divided into two parts. The first part is verses 1 through 8 which speak of the future strengthening of Judah and Ephraim to tread down their enemies; the second part is the remaining verses, 9 through 12 which show us the dispersion and regathering of Israel in one view.

The LORD promised to send upon Israel and Ephraim the latter rain which expresses his help to them in conquering their enemies.

Zechariah 10:5-8 (KJV) *And they shall be as mighty men, which tread down their enemies in the mire of the streets in the battle: and they shall fight, because the LORD is with them, and the riders on horses shall be confounded. 6 And I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them; for I have mercy upon them: and they shall be as though I had not cast them off: for I am the LORD their God, and will hear them. 7 And they of Ephraim shall be like a mighty man, and their heart shall rejoice as through wine: yea, their children shall see it, and be glad; their heart shall rejoice in the LORD. 8 I will hiss for them, and gather them; for I have redeemed them: and they shall increase as they have increased.*

As you can see, this occurs when the LORD has hissed for them, gathered them, and redeemed them. This will happen near the time of the LORD's second coming.

Now, let us consider the dispersion and regathering of Israel in one view.

Zechariah 10:9-10 (KJV) *And I will sow them among the people: and they shall remember me in far countries; and they shall live with their children, and turn again. 10 I will bring them again also out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon; and place shall not be found for them.*

Here is the New Testament scripture concerning the dispersion.

Luke 21:20-24 (KJV) *(Jesus, speaking to his apostles in answer to their question, "When shall these things be?") And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. 21 Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. 22 For these be the days of vengeance, that all things which are written may be fulfilled. 23 But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people. 24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.*

In those far countries, they shall remember the LORD, their God. **and they shall live with their children, and turn again.**—In remembering the LORD they shall turn again – and return to their own land. Why is that? Because the LORD has hissed for them – and they shall come speedily.

The LORD will cause them to prevail", or "overcome in the Lord"; all their enemies, temporal and spiritual; and even to be more than conquerors through him that has loved them.

And they shall walk up and down in his name, saith the LORD – Why is this so? Because they have been strengthened in the LORD! He is their strength! All that the renewed nation shall do or say shall be done in the name of the LORD after the whole nation is born again in a day! What joy there will be in that land with all of its people enjoying the mercies of their God. O, beloved, when the LORD pours upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon him whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn. (**Zech. 12:10 (KJV)**)

Zechariah 13:1, 8-9 (KJV) *In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness... 8 And it shall come to pass, that in all the land, saith the LORD, two parts therein shall be cut off and die; but the third shall be left therein. 9 And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The LORD is my God.*

Look, brothers and sisters! It's all of grace as it is with all of God's elect!

Ezekiel 36:19-38 (KJV) *And I scattered them among the heathen, and they were dispersed through the countries: according to their way and according to their doings I judged them. 20 And when they entered unto the heathen, whither they went, they profaned my holy name, when they said to them, These are the people of the LORD, and are gone forth out of his land. 21 **But I had pity for mine holy name,***

which the house of Israel had profaned among the heathen, whither they went. **22** Therefore say unto the house of Israel, Thus saith the Lord GOD; I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went. **23** And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the LORD, saith the Lord GOD, when I shall be sanctified in you before their eyes. **24** For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. **25** **Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.** **26** **A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.** **27** **And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.** **28** **And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.** **29** I will also save you from all your uncleannesses: and I will call for the corn, and will increase it, and lay no famine upon you. **30** And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen. **31** Then shall ye remember your own evil ways, and your doings that were not good, and shall lothe yourselves in your own sight for your iniquities and for your abominations. **32** Not for your sakes do I this, saith the Lord GOD, be it known unto you: be ashamed and confounded for your own ways, O house of Israel. **33** Thus saith the Lord GOD; In the day that I shall have cleansed you from all your

iniquities I will also cause you to dwell in the cities, and the wastes shall be builded. 34 And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by. 35 And they shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities are become fenced, and are inhabited. 36 Then the heathen that are left round about you shall know that I the LORD build the ruined places, and plant that that was desolate: I the LORD have spoken it, and I will do it. 37 Thus saith the Lord GOD; I will yet for this be inquired of by the house of Israel, to do it for them; I will increase them with men like a flock. 38 As the holy flock, as the flock of Jerusalem in her solemn feasts; so shall the waste cities be filled with flocks of men: and they shall know that I am the LORD.

Ezekiel 39:25-29 (KJV) *Therefore thus saith the Lord GOD; Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name; 26 After that they have borne their shame, and all their trespasses whereby they have trespassed against me, when they dwelt safely in their land, and none made them afraid. 27 When I have brought them again from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations; 28 Then shall they know that I am the LORD their God, which caused them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them any more there. 29 Neither will I hide my face any more from them: for I have poured out my spirit upon the house of Israel, saith the Lord GOD.*

Jeremiah 32:37-40 (KJV) Behold, I will gather them out of all countries, whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely: **38** And they shall be my people, and I will be their God: **39** And I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them: **40** And I will make an **everlasting covenant** with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me.