

“First Vision: Gracious and Comforting Words” (Zech 1:7–17)
GCC Morning Worship, 11/15/20

Introduction

- A. How does the *full* message of the gospel give real hope to those who suffer injustices and loss in this life?
 - B. Zechariah offers us “gracious and comforting words” (1:13)
 - C. They are gracious and comforting words on two levels:
 - 1. Partially on the first horizon
 - 2. Fully on the second horizon
 - D. The prophet’s will often depict *Israel’s experiences as earthly temporal pictures of either our spiritual pilgrimage to heaven or eternal realities* (Rom. 15:4; Cf. 1 Cor. 10:11)
 - E. Review of meaning for three figures:
 - 1. Rider upon red horse=Preincarnate Jesus
 - 2. The deep=The satanic kingdom in every age
 - 3. The myrtle trees=the redeemed of the Lord, their pilgrimage on this earth and their eternal reward of heaven
- I. State of the World Report (1:9–11)
- A. The Implicit Hope: *YHWH has Jurisdiction over the deep* (1:10; cf. 2 Chron 16:9)
 - B. The Problem
 - 1. The Chronological Context (Jer 25:9–14; 29:10–14)
 - 2. What they expected: rest for Israel (Jer 30:10)
 - 3. What they were seeing: the “deep” is at rest (Zech 1:11; cf. Isa 57:20)
 - 4. When WILL the Jeremiah 30:10 promise be fulfilled?
- II. Eschatological Delay (v. 12)
- A. Typical Fulfillment on First Horizon (Hab 2:6–9)
 - B. Antitypical Fulfillment on Second Horizon (Heb 12:26–29)
 - C. Eschatological delay reminds us of two things:
 - 1. Obedience is necessary (Mal 4:6)
 - 2. The one asking for fulfillment is the one who will give the fulfillment
- III. Gracious and Comforting Words (1:13–17)
- A. Curse against the Nations (vv. 14–15)
 - 1. God is jealous for Jerusalem and for Zion (v. 14c; cf. Deut 32:8, 9)
 - 2. God is angry at nations because they “furthered the disaster” (v. 15; cf. Jer 29:11)
 - B. Blessing upon Myrtle Community (vv. 16–17)
 - 1. I have returned with mercy (v. 16)
 - 2. And the measuring line shall be stretched out over Jerusalem (v. 16; Job 38:5; Jer 31:38–40)
 - C. “How Long?” Is the question of this church age (Rev 1:9, 6:10, 7:14, 11:18, 12:11; 20:4; 22:20, Rom 8:35–37; 2 Cor 4:17)

Questions for Application and Discussion:

1. In the context of Zechariah, what do the “deep,” the “rider upon the red horse,” and the “myrtle trees” represent (Zech 1:8)?
2. How does the *full* message of the gospel speak hope to those who suffer injustice in this life?
3. Read Rom 15:4. What two New Covenant realities do the OT prophets seek to picture as they speak of the experiences of OT Israel?
4. Read Jer 30:10 and Zech 1:10–11. Why is it a problem that the horsemen report that all the earth was at “rest?”
5. In what way was Jer 30:10 fulfilled with postexilic Israel? In what ways was it not?
6. Read Hag 2:6–9 and Heb 12:26–29. When does the author of Hebrews find fulfillment of Hag 2:6–9?
7. Of what two things does the eschatological delay remind us (Zech 1:12)?
8. Why is God angry with the nations (Zech 1:14–15)?
9. How will God ultimately bless His people (Zech 1:16–17)?
10. How does Christ’s judgment against the deep and promise to the myrtle community comfort us in our present day?