

Note

Zechariah – Part 1 of 1

Era	Characters	Chapters
In the beginning	God created the world.	Genesis 1
Before 4000 BC	Adam & Eve	Gen 1~5
Before 3000 BC	Cain Abel Seth	Gen 4~5
Before 2500 BC	Noah	Gen 5~10
Before 2100 BC	Job Elihu	Job
About 2000 BC Era of Patriarchs	Abraham Isaac & Ishmael Jacob & Esau Joseph	Gen 11~50
About 1500 BC~ 1000 BC Era of prophets	Moses Aaron Joshua	Exo Lev Num Deu
	Joshua	Joshua
	Judges(Othniel Ehud Shamgar Deborah Gideon Tola Jair Jephthah Ibzan Elon Abdon Samson) Abimelech	Judges
	Ruth Boaz Naomi	Ruth
	Eli Samuel Saul David	1 Samuel
About 1000 BC Era of princes	Saul Jonathan David Absalom Solomon	1 Samuel 2 Samuel
	Solomon Jeroboam Rehoboam Ahab Elijah Elisha Jehu	1 kings
	Ahab Hezekiah Manasseh Josiah Elisha Jehu Elijah	2 kings
	Saul David Solomon	1 Chronicles
	Solomon Rehoboam Asa Jehoshaphat Jehoram Joash Hezekiah Josiah	2 Chronicles
About 500 BC Era of priests	Zerubbabel Ezra Nehemiah Haggai Zechariah	Ezra Nehemiah
	Esther Mordecai Haman Ahasuerus	Esther
	Isaiah Ahaz Hezekiah	Isaiah
	Jeremiah Baruch Zedekiah	Jeremiah
	Jeremiah	Lamentation
	Ezekiel	Ezekiel
	Daniel Nebuchadnezzar Belshazzar	Daniel
	Hosea	Hosea
	Joel	Joel
	Amos	Amos
	Obadiah	Obadiah
	Jonah	Jonah
	Micah	Micah
	Nahum	Nahum
	Habakkuk	Habakkuk
	Zephaniah	Zephaniah
	Haggai	Haggai
Zechariah	Zechariah 	

Summary

Zechariah - Part 1 of 1.....3

Zechariah encourages the returned Jewish exiles to finish rebuilding the temple and conveys the hope that God remembers His promises to His people through a series of visions. This book reveals the first and second coming of Jesus Christ and shows God's hand at work guiding history towards Jerusalem's future glory.

Transcript

Zechariah – Part 1 of 1

Today we come to the book of Zechariah.

It's a very difficult book. After the book of Haggai, the previous book which is short and simple, this book is a direct contrast. Zechariah and Haggai were contemporaries. Haggai had a very short prophetic ministry in post-exiled Jerusalem. Just before he ended, Zechariah came on the scene and in fact, Zechariah replaced him. And Zechariah's prophecy is more on the future. Haggai was more on the present: "Come on, let's build a temple. Let's finish this temple".

There is a lot of poetry and a lot of apocalyptic visions in Zechariah. What do you mean by that? Visions that speak of the future. The word "apocalyptic" is to show mysteries that we humanly will not know unless God reveals it to us. Now, why does God need to do that? Because God wants to show the future, a future we have never seen. We have no concept of. It's almost like me, if I had to go back 10,000 years or 8,000 years to the first person in the Garden of Eden and tell him, "You know what, let me tell you about the year AD 2000. We use cell phones." and he said, "What's that?" "Oh, just a little thing we carry and we can talk to people anywhere we like." "What does that mean?" So I have to think of some way I can use something he can conceptualize, to explain the cell-phone or worst still, a laptop. I say, "Well, you know, I work every day on a box". He says, "You work on a box?" "There's a set of pictures on the screen and then I press a key." "What's a key?" So I have to use some kind of thing that he understands. And that's very, very difficult. So, God uses these images that people of Zechariah's time could understand, and people like us can understand, to some extent, of a future we have never seen. The eternal kingdom is going to be so glorious. We think we know it. You think it's like an improvement of what we have now, but it's going to boggle our mind. Just like a stone-age man thinks a cell-phone is just an improvement of shouting from here to there. Communicating by screaming. No, no, no! It's very different. You explain to him and he says, "I don't know what are you talking about, cannot be that different." So, this is why we have all these images. And honestly, it's very hard to picture them at this time. But when a stone-age man goes in the time tunnel and comes to AD 2000, he says, "Ah, now I know what you're talking about". And one day, we're going

to be at the other side of time and look back and say, “Wow, I could never figure that out when I read Zechariah but it's so clear now”.

So, this is how you have to understand this book. So it's kind of mysterious and difficult to understand. Now, I would suggest you listen to an audio Bible version of the message. It helps you get the bigger picture, and then after that, you can choose to read it.

Zechariah was a priest whom God used in post-exiled Jerusalem. This book is divided into two parts. The first 8 chapters speak more of the present, in Jerusalem at that time. Chapter 9 to 14 speaks of the glorious, eternal Kingdom. Most of it is about the coming Kingdom and that's the difficult part. I'm not saying the first part is easy, but the second part is even harder.

Zechariah 1:1-6 Introduction: scolding them, rebuking them, don't be like your ancestors. They were warned, they will warned, prophet came after prophet. They were so stubborn, they never learned anything and they had to go into exile. So that's basically the introduction.

And then, comes Zechariah's first of 8 visions in this first part of his book. The first vision is about four horsemen-Zechariah 1:7-17. What are they doing? Basically, they are sent to the four corners of the world to report the condition of the world. And they came back and say, “Good, the world is at peace”. So, Zechariah saw the world at peace. He was telling the people he was prophesying to, the world is at peace. In those days, you don't have news reports. So, this is like he says, “The four horsemen went around and check around. It's good. The world is good shape”. This is true because Cyrus had conquered Babylon, which was like the most brutal and cruel of all. Assyria was bad, Babylon worse. Cyrus was good. Cyrus was a peaceful King. And so there was peace everywhere. And he's put in the Persian kingdom, which is vast.

And so basically, Zechariah is telling them, “There's peace, build, build, build. Please continue building”. Zechariah was also part of Haggai's team to ask them to build. Time of peace, build; time of war, cannot build. So, the four horsemen are news reporters. Today, they wouldn't be riding on horses. They will be checking on their cell phones how the condition is in the world.

Then in Zechariah 1:18-21 he sees another vision. It's at night, he's lying down. He's awake but God shows him this telegraphic vision. Now he sees four horns sticking out of the ground. And what are horns? Horns are always a picture of might, of power of kings, usually military power. And then, he sees four craftsmen come and literally yank the horns out and de-horn it, as it were. Take away the horns. Any animal with a horn is very dangerous, it could pierce you and kill you whether it's a cow, a rhinoceros or a goat.

So when these four craftsmen take away the horns means there's no more killer armies coming around. Peace again. So, it's a repeat message of peace. In other words, "time to build", grab this opportunity. Windows of peace in the world are very rare. Almost all the time, there is war. We are blessed.

In Zechariah 2:1-13 he sees another vision. This is vision number 3. He sees a man with a measuring line. Now basically, that's a surveyor. In those days, surveyors didn't go with electronic equipment, they used a measuring line. What is the surveyor's job? He basically goes in to do the planning first: how to expand the city wall, etc. Always a surveyor is sent in before a building project start. So basically, this is telling them to expand the walls of Jerusalem. Why to expand the walls of Jerusalem? Because he wanted to encourage Jews to come back from Babylon. Only a handful, 50,000 came back out of the huge number that were in Babylon. So, he says, "We're going to expand the walls, this is going to be a nice, big city. It's a good place! Come back here". I think that's basically what he's trying to say. But then later, he says, "Even if we expand the walls, Jerusalem is on a hill, you cannot expand it very much". There are limits, geographically, it's not on the plain. And so, he said that even if we cannot expand the walls, God would be a wall.

Let's look at Zechariah 2:5

"And I will be to her a wall of fire all around", declares the LORD, "and I will be the glory in her midst".

God said, don't worry about size, even when we outgrow the walls of Jerusalem, I will be your wall.

verse 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.

The apple of the eye is your iris. Anything touches your iris, even a dust speck, straight away, you will flick it off. You will never allow anybody to touch the apple of your eye. Basically, God is saying, "I will never allow anyone to touch My people again. I'm going to protect My people. My people are precious to Me".

Then he sees another vision in Zechariah 3:1-10. In verses 1 to 10, it speaks of Joshua, the high priest. You see a scene here of Satan coming and accusing Joshua, "You're a dirty fellow, how can you be the high priest?" And it shows Joshua was really with dirty garments. Satan is always an accuser. Remember, he accused Job?

Satan's job is an accuser of the brethren. The word "Satan" means adversary. He's our adversary, always against us. It's very interesting, Satan hardly appears in the Old Testament- in the Garden of Eden, as a serpent still concealed, hiding; He tempted David to do a census in Chronicles; in Job, we see him again. In the entire Old Testament we see Satan three times. But he's there all the time. What have you learned from that? Satan is always behind the scenes.

Now when Jesus came to the ministry, and during Jesus ministry, we see Satan everywhere, causing oppressions and all kinds of things. But throughout the Bible, most of the time, Satan is behind the scenes, deceiving us through agents, deceiving us through media, he's the Great Deceiver. You don't know he exists, but he's everywhere, including the church, including the Bible seminaries. We think we are so smart, we won't be deceived. He is the Great Deceiver.

Satan accuses, and then we see the very strange scene. God says, "Alright, I'll clean up Joshua. Give him new clothes. Joshua was a high priest. Now, he represented the people of Israel. And the Israelites, had gone into idolatry. And the filth of Israel was huge. idolatry, immorality and injustice was huge. Satan says, "You dare to stand and as if you're such a holy guy, Israel stinks".

Zechariah 3:9

"For behold, on the stone that I have set before Joshua, on a single stone with seven eyes, I will engrave its inscription", declares the LORD of hosts, "and I will remove the iniquity of this land in a single day."

In this, it speaks of when Christ went on the cross, He paid for our sins. I think that's what it means. That was the day Christ settled mankind's sins, including Israel's.

Chapter 4- he sees another vision. A golden lampstand: menorah, the Jewish lampstand - symbol of Israel. I won't describe the whole scene, but he sees (something) like a reservoir of olive oil that keeps filling this lampstand. The priests in the temple, in those days, had to go and fill, put olive oil to make sure the lights are always on. It was lighted by olive oil, but this seems to have a reservoir that keeps filling the lamp. most times, when olive oil is mentioned, it symbolizes the Holy Spirit. So, it's saying, one day the Holy Spirit will come in full measure to all of us. We will always be indwelt by the Holy Spirit. I believe that's what it means.

Now look at Zechariah 4:6.

Then he said to me, this is the word of the LORD to Zerubbabel: Not by might, nor by power, but My Spirit, says the LORD of hosts,

Very commonly used: it's not by might nor power but by My spirit. Basically, I think in that present context where Zechariah was talking to the people, he said, we are going to build this temple not with our power - we don't have any, or might - we don't have any, but by God's help, we will build the temple. So, you see when Zechariah is talking, he is talking to real people with problems, and he's also talking to us, in the future. That's how prophets work. They didn't just talk about the future. They were actually dealing with a present problem. But as they dealt with the present problem, there were messages, for us, of the future. That's why it's a double fulfilment, so to speak. They didn't speak in a vacuum.

Chapter 5 -another strange vision. He is lying on his bed, and he sees a flying scroll. Most scrolls, you can hold and read, but this one is massive. It's almost 10 metres by 5 metres and it is flying in the air. And on the scroll, there are curses against liars and stealers or thieves. And God is saying that as this scroll flies around, whenever there is thief or a liar in any house, the scroll will go in and finish it off, finish the house off, including the guy. I don't know what it means, but I think it speaks of a future Kingdom where we don't need to worry about liars and thieves. One of our biggest problems in this world is we trust nobody. Not even our pastors! There are thieves among them and liars among them. You can't trust anyone on earth. Even in marriages, they can't trust their husbands or their wives, there's so much

infidelity. Parents can't even trust their kids will take care of them when they're old. You trust nobody. But one day, in that eternal Kingdom, you can actually live in peace that the guy next to you is not going to cheat and deceive you. But to me when I see this flying scroll, that would be a nice day. I can actually talk to people and actually believe what they say, at face value. I don't have to say, "What's the motive behind this?"

Then in chapter 5:5-11 he sees a basket. These big baskets were for gathering agricultural crops. When the cover of the basket was lifted, there was a woman in there. The woman's name is "Wickedness". She is a personification of sin. And when he saw this woman, he quickly put the lid right back on. Better keep sin inside this basket. And then he sees two women coming. These women are not normal, they had the wings of stork birds. And they lifted up this basket and flew off to Shinar. Shinar is another name for Babylon. Babylon was in the plains of Shinar.

So, the basket was brought to Babylon. In other words, Wickedness - all the sins that were thrown into this basket, was dumped into Babylon, the place of sin. Another picture I think, of the day sin will be history. We will actually live in a place without sin. Now that's unthinkable since Adam in the Garden of Eden. It's unthinkable - a land without sin. There is none righteous, no, not one!

Another vision in Zechariah 6:1-8. It's of the four chariots. Chariot symbolizes power. You don't stand in the way of a chariot. It's like a flying tank. And the four chariots went to four directions everywhere in the world. That's it. I don't know what it stands for, but I think it stands for God's Will. Finally, God will be in control, I think. I'm not sure.

Zechariah 6:9-15 is no more of visions. Not a vision. Three exiles came back from Babylon. 50,000 came out, many stayed back, but three guys came out and they brought silver and gold, obviously for the temple to help build the temple. People were doing well in Babylon, they felt guilty they didn't go back, so they sent gifts and these three guys brought gold and silver. And instead of giving to the temple, the gold was made it into a crown and put on Joshua's head. It's kind of weird. Joshua is not the king. Zerubbabel was the king. Joshua was high priest. How you put a crown and make the priest a king? That has never happened before! Oh, it did happen once, before. Long, long ago, in Abraham's time, there was a person called Melchizedek. He was king of Salem, in Genesis, King of

peace. Salem means peace. And he was also a priest. And later on, we say he was a fore type of Jesus, who is king and priest.

I think it was preparing people for that day where the king and priest would be one and the same, and that's Jesus. Since the time of Melchizedek, it hadn't happened. Now, they crown Joshua, in anticipation that in the eternal Kingdom, our King is also our Priest, not two separate people. It's always been two separate people in the nation of Israel. But that's all I know. I don't want to pretend I know anything more.

Now in Chapter 7, two guys came in from Bethel, a town near Jerusalem. And they came to ask (for) advice. The people now have moved out beyond Jerusalem to the towns around, and these people were in Bethel. They came and said, "Excuse me, priest, are we still supposed to celebrate the fast that we have been celebrating, to commemorate the fall of Jerusalem?" You see, when the fall of Jerusalem came, the exiles always remembered that day. In fact, the synagogues still remember that day. And they would fast on the day when Jerusalem fell. So, they came and said, "Now we are back already, the temple is being built, are we supposed to fast anymore?"

And then, they got a lecture not on whether to fast or not, but they got a lecture on what's the meaning of a fast. The lecture was: "You guys think a fast is something you just don't eat, is it? You think it is just some religious ritual?" Today, there are many Christians who fast. They have the "day of lent". In some churches they actually fast, and there are many religions that fast, and they think fasting means "don't eat". And they got a lecture, "The purpose of a fast is not that you stop eating. But the purpose of a fast, the goal of a fast is not you put away food but you put away sins in your lives. That's the purpose of a fast. Its not for diet or for cleansing your system (there are some silly Christians who teach that as if fasting is some nutritional thing.) No, the purpose of a fast is to remind yourself: we love food and we love sin, but come, put away food, but more importantly, put away sin. You say, "PC (Paul Choo), are you coming up with some kind of theory of your own?" No, no, no!

Let's look at Zechariah 7:8-10. This is a passage on the fast.

And the word of the LORD came to Zechariah, saying, "Thus says the LORD of hosts, Render true judgements, show kindness and mercy to one another, do not oppress the widow, the fatherless, the sojourner, or the poor, and let none of you devise evil against another in your heart.""

You see, this whole chapter is about fasting. And he got a lecture and said, "I tell you what you should do. Don't worry about how much food you put away. Don't talk about what you can eat, what you cannot eat, what time you can eat, what time you cannot eat. Let me tell you what you should do, these are what you shouldn't do: You shouldn't lie, you shouldn't be cruel to widows. You should be kind."

So basically, a fast was not a nutritional dietary observation or a religious observation. It was for us to put away things that are so much a part of our life that we love so much. And I tell you, when you read the Old Testament, there's very little about studying, God's word. Very little. It's always about a right life! What makes God happy is not how we study and memorize verses. No. It's not how often we go and bring our sacrifices, so to speak, to our church, but it's how we live every day.

So please read verses 9 and 10:

Render true judgments, show kindness and mercy to one another, do not oppress the widow, the fatherless, the sojourner (foreigner), or the poor, and let none of you devise evil against another in your heart.

That's Christianity. Not, he's a faithful Christian, he comes to church. Is he a faithful Christian being kind to people in his office? Is she a faithful Christian who takes care of the maid in her house? Is she a faithful Christian who talks to the cleaner downstairs? That's Christianity, folks. I'm sorry to displease a lot of people who say PC (Paul Choo) is anti-scholarly, against Bible study. No, I am not against Bible study! I'm against Bible study that doesn't produce Christianity and true Christ-like behaviour.

Chapter 8. Peace! The whole of chapter 8 is about peace and prosperity of Jerusalem. Some of it shows the immediate future of this Jerusalem with its walls, but most of it, I think is about the New Jerusalem, the eternal city.

So, first, chapters 1 to 8, as I said was about the NOW. Zechariah was talking to them about their situation. Now when we come to chapters 9 to 14, it is about the distant future, mostly. And then chapters 9 to 11 is focusing more on the people in Israel. And then 12 to 14 is talking about the world, how the world will attack Jerusalem or the world will come into Jerusalem, how all the Gentiles will see Jerusalem as the capital of the world, etc. So, let's look this. It's going to be very difficult, and I'm not even going to try to attempt to explain it too much.

Zechariah 9:1-8 says God's enemies, the Philistines and all these people will never trouble you again. This probably talks of the future because right now, there's still a lot of problems.

Zechariah 9:9.

Rejoice greatly, O daughter of Zion! Shout aloud, O daughter of Jerusalem! Behold, your King is coming to you; righteous and having salvation is He, humble and mounted on a donkey.

Speaks of the first coming of Jesus. He really came on a donkey into Jerusalem. That's kind of disappointing to the Jews when Jesus came on donkey. They said, "Hosanna, Hosanna, blessed is He that comes in the name of the Lord". That cry was, "Deliver us Lord, deliver us from the Romans. We are an oppressed people". But He came on a donkey. When you come on a donkey, you don't come on a war mission. You come on a peace mission. Second coming of Jesus, He's coming on a horse, that's war. Now, the Jews didn't like this verse. In fact, they ignored it. When Jesus came on a donkey, they were disappointed. A few days later, they shouted, "Crucify Him, He's not the Messiah". But if they had remembered Zechariah that said, "He is the Messiah. He came". They didn't know Jesus would come twice. First time, as a humble servant King. Second time, as a conquering King. God revealed both, in Zechariah. He revealed the first but they didn't (see it). You like to see what you like to see. You hear what you want to hear. That's true. Even in a sermon, every time you listen to a sermon, what you like, you keep, what you don't like, you mentally ignore or you look the person next to you and say, "She needs it". So, here we have these people who are told clearly your King will come humble, peaceful, they didn't get it.

And then the last part of chapter 9 is about the mighty King coming and conquering His enemy. So, we see actually, the humble King, first time; second time, the mighty King; all blended together as if it's one coming. That's the problem. Prophets couldn't see the time scale between two mountains. When they saw Jesus coming, they saw His first coming, and they saw His second coming as if they are one. As I taught you, let's call the prophetic mountain-view, standing far away, seeing a lower mountain and a higher mountain and assuming in your telescopic view, it's one mountain, not realizing behind the low mountain is a huge valley of thousands of years.

Chapter 10 it speaks of the regathering of the Jews. There is now a Jewish diaspora. Jews are everywhere. In 1948 there was a beginning of a gathering of Jews - the nation reappeared, but not yet, still most Jews are outside. I would say over 90% of all Jews live outside of the nation of Israel. But chapter 10 says they will all come home one day.

Zechariah 11:1-3 speaks of the deforestation of surrounding nations. I think shows the contrast between the surrounding nations and Jerusalem.

Zechariah 11:4-17 speaks of worthless shepherds.

Let's look at Zechariah 11:17

“Woe (Woe means curse) to My worthless shepherd, who deserts the flock! May the sword strike his arm and his right eye! Let his arm be wholly withered, his right eye utterly blinded!”

Who does God hate? Shepherds? Who are shepherds? Pastors, worthless pastors. I don't know what they're doing there. Plenty of them around, worthless. They may not even be bad or evil. It's very different. Evil pastors are as wolves in sheep's clothing; but they are worthless shepherds. They don't warn, they don't teach, they don't comfort. They just do a job. They get a salary - paid people.

Chapter 12 speaks of an invading army. Is this the great battle of the last days? It looks like it. In this battle, Israel is being attacked - battle of Armageddon. The Jews cry out to the Lord.

Zechariah 12:10.

And I will pour out on the house of David and inhabitants of Jerusalem a spirit of grace and pleas for mercy, so that, when they look on Me, on Him whom they have pierced, they shall mourn for Him as one mourns for an only child and weep bitterly over Him as one weeps over a firstborn.

The Jews are going to cry so much on that day, when they realize the one they have crucified, the one they have rejected for 2000 years, is their Messiah. They're going to cry, “Oh, no. Oh, no, we wasted 2000 years, we rejected Him for 2000 years. He is our Messiah. He's saving us now, in this battle. The One on the white horse is the One we pierced”. Can you imagine the howling and wailing when they see that the One they pierced, is One who loved them for 2000 years and has come back to save them in spite of 2000 years of rejection.

Chapter 13, we see another group of people He hates - the prophets.

Zechariah 13:2.

“And on that day,” declares the LORD of hosts, “I will cut off the names of the idols from the land, so that they shall be remembered no more. And also I will remove from the land the prophets and the spirit of uncleanness. And if anyone again prophesies, his father and mother who bore him will say to him, “You shall not live, for you speak lies in the name of the LORD.” And his father and mother who bore him shall pierce him through when he prophesies. On that day, every prophet will be ashamed of his vision when he prophesies. He will not put on a hairy cloak in order to deceive, but he will say, “I am no prophet, I am a worker of the soil, for a man sold me in my youth. And if one asks him, “What are these wounds on your back?” he will say, “The wounds I received in the house of my friends”.

Prophets will deny they are prophets. Their parents will say, “No, no, that’s not my son”. “You are a father of a prophet?” “No, no, that’s not my son? I’m ashamed of him.” Who are the worst enemies of God's people? The Babylonians? Assyrians? No! Egyptians? No! Worthless pastors, shepherds and false prophets! There will come a day, when all the prophets standing up and prophesizing in the name of the Lord, God will deal with them. Be careful. Thou shalt not take the name of the Lord, thy God in vain. God is a jealous God. Don't ever fool around with His name.

And then in chapter 14 - the Day of the Lord. I think it's very similar to chapter 12. That battle, probably looks like the Second Coming. The great battle described in Revelation.

Zechariah 14:4.

On that day His feet shall stand on the Mount of Olives that lies before Jerusalem on the east, and the Mount of Olives shall be split in two from east to west by very wide valley, so that one half of the Mount shall move northward, and the other half southward.

Christ comes and puts his foot in the Mount. You see, He rose up from the Mount of Olives and He said, “In like manner, I’ll come back, you’ll see me come back.” Bodily, He went up bodily and bodily He will come back. His feet will land on the Mount of Olives, and it will split in two. Some people say there is a geological fault line right there.

At the end of chapter 14, it speaks of universal worship - the whole world coming, worshipping God. Look at the ending. It's like a strange ending. The end of this whole book of prophecy about the eternal future and look at the ending, last verse.

14:21

And every pot in Jerusalem and Judah shall be holy to the LORD of hosts, so that all who sacrifice may come and take of them and boil the meat of the sacrifice in them. And there shall no longer be a trader in the house of the LORD of hosts on that day.

Full stop, period. That's the end of Zechariah. What kind of ending is this? When people don't understand that the Bible ends in Revelation, they get very disappointed in the ending every book. It's like, there's no ending. "We did a whole book study on Zechariah, Pastor, it took us one year to do it and there's no ending." You know, why, my friend? Zechariah is not a book, it's a chapter in a big book. I thought this is about the Second Coming. It's going to be described in Revelation.

So, what have we learnt in this whole thing? I learned that I'm very confused, to be honest with you. "You mean, God, you cannot just tell me exactly how the last days will pan out? I think God purposely writes it this way. I think Zechariah jumbles up his prophecies that you're not even sure of the chronology of it. Why? Because God doesn't want us to spend all our time being experts on the future. GOD WANTS US TO BE FAITHFUL IN THE PRESENT. I have talked to people who always talk about prophecy, prophecy, prophecy! Their lives? Never even evangelize a guy. Never disciple one guy. His life? You tell him about justice, helping the poor, the widows, he looks at you, "What are you talking about? I am a scholar, I know all about this. I even know about last days." We are supposed to live in the present days, the future is in God's hands. I know I'm going to go to heaven. People ask me, "When are you going to go?" I said, "I'm going to go, I will be there". "What's it going to be like?" "Wonderful!" "But, you know Revelation says this and that...", I say, "I don't know. It's going to be so wonderful. My brain can't even figure it out. It's okay. I leave that to God. But today I got enough work to do. I'm supposed to make disciples of all people. I'm supposed to help the poor, the widow, the foreigner. I got work to do. It's clear. My present duties are clear. The future? God doesn't make it so clear to me because He doesn't want me to spend all my time, debating, arguing, talking about it". When you know a lot, you like to talk a

lot about it. You like to show off about it. You ask me about future I don't know. "What kind of scholar are you, PC?" "Not much, not much."

I hope that every day I will live a life more like Christ. I'm not saved FOR heaven, I'm saved TO BE Christ-like. That's the goal of my salvation - To be more like Christ, shine for Him on this earth and the future, I am very confident, it's in the hands of a good God. Every day of the future is in His hands. Every moment of the present is in my hands, to be responsible. That's why Zechariah is so confusing. I hope you get it. I hope you don't spend your life trying to make clear what God didn't want to make so clear; because he didn't want us to have this huge study on the future. Our mind, our time, just doesn't allow us to do too many things. I have enough problems for today, to be faithful for today, and I hope you will be faithful for today. Enough of the future to give you peace, not to make you proud.

God bless you.