

Psalm 137-138, II Timothy 1-2, Daniel 1-4 (#106) Revised 2024

Psalm 137 — This is a lament and prayer for vengeance against the Edomites and Babylonians. *How do you explain the last two verses of this psalm when you compare it with the New Testament teaching on love and grace?*

Psalm 138 — David gives thanks to God for His love, faithfulness, and promises. *Consider verses 4 and 5. Were these verses fulfilled in David's time or do they refer to the return of Christ to earth?*

II Timothy 3 — Paul describes a society with increasing moral deterioration which puts self-fulfillment at the center of their lives even though they might act like religious people in order to cover their inner bankruptcy. The traits of the culture in the last days will be materialism, pride, living for pleasure, the unraveling of the family, the disintegration of all morality and authority, and a love for evil. It is important that godly men and women be aware and avoid leaders who come into the church to teach that which is contrary to God's Word (vv. 1-9). Timothy had carefully observed Paul's godly life and teaching including his purpose, faith, patience, love, and endurance. As a boy, Timothy saw in person the suffering Paul went through when he was stoned in Lystra which was Timothy's home town. Everyone who strives to live a godly life will face persecution. Paul then states that the scriptures played a decisive role in bringing Timothy to salvation. He firmly declared that the Holy Scriptures are God-breathed and fully able to correct and discipline us so that we will be fully equipped for the tasks God has given us to do (vv. 10-17). *What do we mean when we say that the scriptures of the Old and New Testaments are inerrant and fully authoritative? Does the Bible say that what Paul wrote was scriptures? See II Peter 3:15-16.*

II Timothy 4 — Timothy was challenged by Paul to preach God's Word at all times in order to rebuke, correct, and encourage the brothers and sisters with all patience. A time will come when people won't tolerate the truth but will look for teachers who are like themselves. At the end of his life Paul had a

confident expectation of receiving a crown of righteousness when Christ judges believers since he had fought a good fight and kept the faith (vv. 1-8). In the last fourteen verses Paul speaks of fellow workers including Demas who had deserted him. Only Luke was with him, but he wanted Timothy to come and bring Mark also. At his first defense before Caesar Paul was alone, but the Lord stood with him. Just before the final benediction Paul closes with these words, "The Lord will rescue me from every evil attack and will bring me safely to His heavenly kingdom. To Him be glory forever and ever. Amen (v. 18, NIV)." *Paul said, "I have fought a good fight, I have finished my race, I have kept the faith (v. 7, ESV). How should Christians live their lives so that they will have no regrets when they face Jesus at His judgment?*

Daniel — This is one incredible book with the first half (chapters 1-6) telling amazing stories about Daniel, his three friends, and the kings they served under, and the second half (chapters 7-12) giving detailed and explicit prophecies of future kingdoms, the Messiah, and the end times. In this book God shows that He honors men and women who faithfully serve Him, willingly stand up, and fearlessly bear His name. The date of this book is from 605 B.C. when Daniel was deported to Babylon until about 536 B.C., when Daniel was serving under King Darius of Media-Persia. This book teaches to powerful earthly kings that the Most High God is sovereign over all creation, "His kingdom is an eternal kingdom and His dominion is from generation to generation (2:3).

Daniel 1 — In 605 B.C. the king of Babylon, Nebuchadnezzar, laid siege to Jerusalem and carried off many vessels from the temple as well as many of the best and brightest of the people of Judah. Among those taken, Daniel (Belteshazzar), Hananiah (Shadrach), Mishael (Meshach), and Azariah (Abednego) were assigned by the king to be trained in the ways and language of Babylon and serve in his court. Being godly, these four men of Judah decided they would not defile themselves by eating and drinking of the king's food since it was against the Law of Moses. After being allowed by Ashpenaz, the chief of the court officials, to be tested for ten days, they showed that their appearance was better and healthier than those who ate of the king's food. God gave the four men knowledge and understanding of every kind of literature and wisdom. *As you read the story of Daniel and his three friends determining not to defile themselves with the king's meat and wine, what approach did Daniel take with Ashpenaz, and how did God honor them? How is this an example to our relationships with our employers and those to whom we are under authority including church leaders?*

Daniel 2 — In the second year of the reign of Nebuchadnezzar, Daniel and all the wise men and advisors are tested by the king to not only interpret but also reveal the dream that troubled the king or be killed. After asking the king for time for the Lord to give him the dream and its interpretation, Daniel and his three friends pray that God will mercifully reveal it to him which He does in a night vision. Arioch, the commander of the king's guard, brings Daniel quickly into the presence of the king to tell and interpret the dream to him. After describing the dream and giving its interpretation, King Nebuchadnezzar is amazed and honors Daniel and his God, and promotes Daniel over the entire province of Babylon. *Give the dream the king had and its interpretation, including the world powers represented in the statue.*

Daniel 3 — This chapter gives us one of the most remarkable, challenging, and encouraging stories of the entire Bible as three Jewish men stand up to the most fearsome person of the world at that time. King Nebuchadnezzar sets up a 90-foot statue in Babylon and ordered all the officials, leaders, advisors, and rulers to come and bow down and worship it when they heard the music play or be thrown into a blazing furnace. When the king heard from jealous Chaldeans that Shadrach, Meshach, and Abednego did not bow down and worship the statue, he went into a furious rage and had them brought before him. Upon hearing their refusal to bow down, he commanded that the furnace be heated seven times hotter and ordered that these men be thrown into the furnace. After seeing the men were not killed or burned, the king asked them to come out and saw that the fire had no effect on them. The king praised and honored the three men and their God for their remarkable deliverance. *What does the answer that Shadrach, Meshach, and Abednego gave to the king say about them and their relationship with God? What were they sure and unsure about? How does this relate to our witness for Christ?*

Daniel 4 — Amazingly, the chapter begins and ends by Nebuchadnezzar praising and honoring the Most High God. Nebuchadnezzar has a frightening dream that greatly alarmed him, and so finally, after other wise men fail, Daniel is called in to interpret his dream. In the dream the king was seen as a tall tree that sustained all the animals and people of the earth but was cut down and became a stump and lived with

the animals for seven periods of time or years until the king would recognize that the Most High God is ruler over the kingdoms of men and chooses whom he wants to rule them. Upon hearing his dream, Daniel is alarmed and distressed and urges the king to repent of his sin and show mercy to the needy. A year later, during a moment of great self-adulation, Nebuchadnezzar is forced into the fields to live and be like the animals until he is able to praise the Most High God who has the power to humble those who walk in pride. *After reading this chapter, what is the one attribute of God that is clearly set forth? What was the major sin of King Nebuchadnezzar that God had to judge? How can we get victory over this sin?*

Sources for summary and questions: 1. Serendipity Bible for Groups, c. 1988 Littleton, CO. 2. MacArthur Study Bible ESV, c. 1997 Thomas Nelson, Inc. 3. Life Application Bible HCSB, c. 1988 Tyndale House Publishers, Inc. 4. The Complete Bible Companion, c. 2014 Barbour Publishing, Inc., Uhrichsville, OH. 5. ESV Study Bible, c. 2008 Crossway Bibles, Wheaton, IL. 6. The World Bible Handbook, Lawrence Richards, Word Inc., Waco, TX. 7. The Quest Study Bible NIV, c. 1994 Zondervan Publishing & Christianity Today, Grand Rapids, MI & Wheaton, IL. 8. The Transformation Study Bible, c. 2009 David C. Cook. 9. Halley's Bible Handbook, c. 2000 Zondervan Publishing, Grand Rapids, MI. 10. 500 Answers from the Bible, c. 2006 Barbour Publishing, Uhrichsville, OH. 11. Understanding the Bible, c. 2000 Holman Publishers, Nashville, TN. 12. Homan Bible Handbook, c. 1992 Holman Bible Publishers, Nashville, TN. 13. Moody Bible Commentary, c. 2014 Moody Publishers, Chicago, IL.

Psalm 139, Daniel 5-10 (#107) Revised 2024

Psalm 139 — This is a song of David which celebrates God’s omniscience, omnipresence, and omnipotence. *Identify the verses in this psalm which show God’s omniscience (all knowing), omnipresence (everywhere present), and omnipotence (all powerful).*

Daniel 5 — Finally, the end of Babylon comes when King Belshazzar holds a great feast for 1000 nobles, his wives, and concubines and then calls for the vessels that were from the temple in Jerusalem to be used by them to drink wine and praise their gods. Suddenly the fingers of a man’s hand appear and begins writing on the wall of the banquet room by the lampstand. Completely terrified, Belshazzar calls for the wise men to interpret the writing. Unable to give the meaning of the writing, Daniel is called to interpret the inscription with the promise of fortune and power if he is able to do so. Declining the gifts of the king and reminding him of the way his grandfather Nebuchadnezzar was humbled, Daniel gives the meaning of the writing and pronounces God’s judgment on Babylon which came that very night. *“But you his successor, Belshazzar, have not humbled your heart, even though you knew all this (v. 22 HCSB).” Why is it that many do not learn from the consequences of the sins of others? What can we do to keep from suffering the same consequences? See I Corinthians 10:11-12 and Galatians 6:7-8.*

Daniel 6 — Now in his eighties, Daniel becomes one of the three administrators of Media-Persia for King Darius, who plans to put him in charge over the whole kingdom. Jealous of Daniel, the other administrators and officers plot to find a way to have Daniel charged for treason and be thrown into the den of lions. Knowing that there was no way to charge Daniel for malfeasance, and at the same time realizing that he was loyal to his God, the officers and administrators convinced the king to establish an ordinance that no one be allowed to pray to another god other than the king for thirty days. The king knew he was tricked but was unable to go against the irrevocable law of the Medes and Persians and so had to throw Daniel into the den of lions. The next morning the king was overjoyed to find that the God of Daniel had protected him and he made a decree that all tremble in fear before the God of Daniel, and recognize His power and dominion. *What are the ways that this story of Daniel is similar to the story of Shadrach, Meshach, and Abednego in chapter three?*

Daniel 7 — The last six chapters of Daniel are filled with visions and prophecies about the future. In the first of his dreams and visions, He saw four huge beasts coming from the sea, each different than the other. The four beasts were (1) a lion with eagle's wings, (2) a bear raised up on one side, (3) a leopard with four wings of a bird on its back, and (4) a terrifying and dreadful beast that crushed its victims with iron teeth. The last beast had 10 horns and a little horn would arise from the ten. This little horn has a mouth that would speak arrogantly but would in time be destroyed by the Ancient of Days. Then One like the Son of Man will come in the clouds of heaven and rule in authority forever over every people, nation, and language (vv. 1-14). The four huge beasts are four kings that will rise from the earth. Ten horns will rise from the fourth kingdom, and from them will come another who will speak words against the Most High and will oppress God's holy ones. This "little horn" will endure for 3 ½ years and then be judged and completely destroyed. Finally, the kingdom of the Most High God will be an everlasting kingdom and will be given to His holy ones (vv. 15-28). *Verse 8 says, "there came up among them another horn, a little one (ESV)." Verses 24 to 25 also talks about this person. What person in Biblical prophecy is this "little horn?" Give Biblical proof to show this.*

Daniel 8 — Now Daniel gives us a prophecy more limited in scope involving (1) a ram who had two horns, with one longer than the other, and (2) a male goat with a conspicuous horn that shatters the ram. At the height its power, the large horn would be broken off, and four prominent horns would come up in its place. A little horn would emerge from one of the horns and then will challenge the Prince of the Host by stopping the daily sacrifices of the temple for 2300 days (vv. 1-14). The angel Gabriel gives the interpretation that the two-horned ram represents Media-Persia, the goat with the large horn represents Greece, and the four horns that come from the large horn are four kingdoms that will rise up in its place. Towards the end of the power of Greece, a fierce king will rise to power, and he will cause terrible destruction against God's holy people, His holy place, and will stand against the Prince of princes. Finally, he will be shattered but not by human hands (vv. 15-27). *Identify in history (1) the four kingdoms that arose in place of Alexander the Great of Greece, and (2) the fierce king, or little horn that did terrible destruction against God's holy people and desecrated the temple.*

Daniel 9 — During the first year of Darius the Mede (538 B.C.), when Daniel was reading the book of Jeremiah, he realized that the 70 years of desolation of Jerusalem was coming to a conclusion (Jeremiah 25:11). He turned his heart to seek the Lord by prayer, fasting, sackcloth, and ashes. Daniel interceded to the awesome God who keeps His gracious covenant with those who love Him and obeys His

commands but sends the curses prophesied by Moses on those who continue to willfully sin and disobey. He asked God to turn away from His anger and wrath, forgive their sins, and show them His compassion and mercy (vv. 1-19). During the time he was praying, the angel Gabriel appears so that he could tell Daniel exactly when Yahweh would finally put a stop to sin, bring in everlasting righteousness, and anoint the most holy place. After Daniel was thinking of the 70 years of captivity, Gabriel now talks about 70 weeks of years when God's promise to Israel of everlasting righteousness would be fulfilled. He then gives the parameters of the 70 weeks which starts at the decree to restore and build Jerusalem. After the end of the 69th week (483 years) the Messiah is cut off. The 70th week will happen in the future when the Antichrist makes a covenant with Israel (vv. 20-27). *Explain the timeframe of the 70 weeks of Daniel. Why is there a gap between the 69th and 70th week?*

Daniel 10 — The last three chapters of Daniel give us His final vision revealing the near and far prophecy of the future. While mourning before God for three weeks and seeking His wisdom about the future of God's people in the last days, Daniel sees a radiant, glorious being who is described in the same terms as the glorified Jesus Christ in Revelation 1:13-14. Then an angel touches Daniel and encourages him to not fear. The angel says that he needed extra help from Michael, one of the chief princes, in order to come to Daniel since he was opposed by the prince of Persia during the previous three weeks. The angel revealed that he would show to Daniel future events concerning the struggles between various kingdoms and the final victory of God's people and kingdom in the last days. Then he would leave Daniel and return to fight against the prince of Persia. *This chapter reveals the spiritual warfare in the heavenlies between God's angels and Satan's evil angels. Give other verses in the Bible showing this warfare, and explain how this is affecting our world today and our own struggle with evil.*

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Psalm 140, Daniel 11-12, Zechariah 1-7 (#108) Revised 2024

Psalm 140 — David makes an impassioned plea for deliverance, vindication, and justice from those who sought to destroy him. *Do you see any aspects to this psalm which are superseded by Jesus' teaching about forgiveness? See vv. 9-11, Matthew 5:43-44, 6:12, and Luke 6:27-28.*

Daniel 11 — In this chapter the angel gives to Daniel the detailed unfolding of future history which has to do with four kings of Persia. The fourth king of Persia, Xerxes, was fighting against Greece (v. 2). Verse 4 speaks of a warrior king of Greece (Alexander the Great) that has his kingdom divided into four parts after his death (vv. 3-4). Verses 5-20 give a detailed prophecy of the struggle between two of the kingdoms, the king of the North (Seleucids) and the king of the South (Ptolemies). The prophecy given by the angel to Daniel is described in such vivid detail that liberal scholars who do not believe in God's foreknowledge say these verses must be history written after the events had taken place. Through the use of a study Bible, you can follow step by step how these prophecies were fulfilled (vv. 5-20). From the kings of the north (Seleucids) will come Antiochus Epiphanes (175 to 164 B.C.), who will persecute the Jews and set up the abomination of desolation in the temple, but "the people who know their God will stand firm and take action (v. 32 ESV)." Verses 35-45 now change to the far fulfillment of prophecy which happens at the "time of the end (v. 35)" when the Antichrist "will say outrageous things against the God of gods (v. 36 HCSB)." These verses give us a summary of the details of the 70th week of Daniel. *As we read the prophecy of verses 2 to 35 given to Daniel in 539 B.C., we are given unprecedented detail about what actually happened in past history with absolute accuracy. What does this say about God's attributes and ability? How does this encourage us? What does this say about prophecy given in the Bible that has not yet been fulfilled?*

Daniel 12 — This last chapter prepares Daniel for the end of his life and a time of rest in death while he is awaiting the resurrection (v. 13). Michael the archangel will protect Israel in the greatest time of distress against Satan's attacks (v. 1 and Revelation 12:7). The angel tells of the final resurrection of the just and unjust and of the rewards for those who lead many to righteousness. Two angels are standing by the river bank and speak of the time of the end and give the length of time for this to be finished. *Read the following verses from Daniel and Revelation; Daniel 7:25, 12:7, 12:11, Revelation 11:2-3, 12:6,*

14, 13:5, and Matthew 24:15-22. In what way are these passages similar when referring to a period of time? Exactly what is this 3 ½ year period of time that is referred to in these verses?

Zechariah — About 520 B.C. the prophet Zechariah partnered with the prophet Haggai to spur on Zerubbabel and the Jews who had returned from the captivity of Babylon to finish the temple project that had been halted due to the opposition from the regional authorities and leaders. The temple was finished about 515 B.C. He also guided Joshua the High Priest to reestablish and purify the priesthood which had not functioned for about 65 years, and also to begin again the worship and sacrificial system. Because of faith, obedience, and the return to moral purity of the remnant, Yahweh again was able to give to them a bountiful harvest and material blessings. In about 480 B.C., Zechariah wrote chapters 9 to 14 which describe many details of the coming king, covering both His first and second advent. His prophecies are both clear and breathtaking and compliment the other prophecies about the Messiah given in the Old Testament, the gospels, and the book of Revelation.

Zechariah 1 — Fifteen years after the return of the remnant from Babylon, Zechariah and Haggai valiantly combat the people's apathy, their fear of those who oppose the rebuilding of the temple, the preoccupation of the Jews who were building their own homes, and a general spiritual dullness because of sinful and self-centered lives. The Lord speaks through Zechariah in calling a return of the Jews to the Lord of Hosts and a turning away from their evil deeds and ways (vv. 1-6). On February 15, 519 B.C. God gave Zechariah eight visions during the same night to strengthen God's people and to motivate them to rebuild the temple. The first vision is of the riding horsemen and the man among the myrtle trees. This man is the Angel of the Lord, the pre-incarnate Christ, who loves and cares for His people, and promises future prosperity, blessing, and mercy to them (vv. 7-17). In the second vision there are four (animal) horns which represented the nations that oppressed Judah, and the four craftsmen are the nations that overthrew these nations (vv. 18-21). *Who might be represented by the horns and the craftsmen?*

Zechariah 2 — In the third night vision Zechariah saw a man with a measuring line in his hand (surveyor) to measure Jerusalem. The promise is that Jerusalem would at some time in the future be so full that the walls would not contain people in it. God promised His protection and presence on those in the city. Yahweh warned that those who are still in Babylon should flee and return to Jerusalem because God's judgment would fall on those who stay in the city. Verses 10-13 now focus on a future Messianic time

when the Lord comes to dwell with His people, and also many nations will join themselves to the Lord. Now in this future Kingdom, Judah will be called the Holy Land and those within Judah will be called His Holy People (Isaiah 62:12).

Zechariah 3 — Chapter three gives the fourth vision of Zechariah in which Joshua the High Priest represents the remnant of Israel that returned from Babylon. Satan, the prosecuting attorney, accuses Joshua and the nation of Israel of its sin. Yahweh, however, in His sovereign grace, has chosen Israel and now saves and cleanses the remnant and clothes her in splendid robes of His righteousness. Although the Lord had forever elected Israel to be a nation of priests to the world, each individual person in the nation had a personal responsibility to walk in His ways and keep His commandments. The cleansing of Israel and Joshua are a sign that the Lord's servant, the Branch, is about to come. When this happens, God will take away the guilt of Israel in a single day. At that time Israel will dwell in peace, prosperity, and security (Zechariah 13:1). *Who are the different characters given in this vision in chapter three? Explain their roles or who they represent.*

Zechariah 4 — Once again during that night of many visions, the Angel of the Lord awakens Zechariah to reveal the fifth vision. In this vision, he sees a solid golden lampstand (Menorah) with a bowl on the top filled with oil to supply the oil to each of the seven branches so that the wicks will continue to burn and provide light. There are two olive trees pictured with one on each side of the lampstand. The oil for the lampstand represents the Holy Spirit. As Zerubbabel continues faithfully and depends on the Lord and His power, the temple will be completed. The olive branches of the olive trees are the kingly (Zerubbabel) and the priestly (Joshua) offices through whom God's blessing will flow to Israel and the world.

Zechariah 5 — The sixth vision of Zechariah is a flying scroll that was 30 feet by 15 feet (the size of the Holy Place in the Tabernacle). God was announcing the curses on the Jews who disobeyed the 10 Commandments. The two commandments pointed out here were the third and eighth commandments which condemn swearing falsely (using God's name) and stealing. Although these two commandments represent the whole Ten Commandments which are against God (Commandments 1-4) and man (Commandments 5-10), the breaking of these two commandments was most likely prevalent among the Jews at this time. God promised severe judgment on those who practiced such sins (vv. 1-4). The seventh vision was that of a woman in a measuring basket that seems to focus on the removal of the wickedness of Israel and to transport it back to Babylon where it started (Genesis 11:1-4), and where someday it will end (Revelation 17-19). This wickedness seems to represent the sinful commercial world system under Satan's control which will ultimately be destroyed by the second coming of Christ at the end of the age (vv. 5-11). *Explain the spiritual significance of these two statements; (1) "Not by might*

nor by power, but by my Spirit says the Lord Almighty (4:6 NIV), and “Who despises the day of small things (4:10 NIV)?”

Zechariah 6 — In this eighth and final vision are seen four chariots pulled by different colored horses. Similar to the four horsemen of Revelation (6:1-8), these colors symbolize various judgments (war, famine, conquest, plagues). This last vision connects with the first vision (1:7-17) and represents God’s angelic hosts who go throughout the world to judge the nations before the coming kingdom of the Messiah (vv. 1-8). Gifts of silver and gold are being received from the Jews who still live in Babylon. From this silver and gold, they were to make a royal crown and put it on the head of Joshua, the High Priest. Joshua represents a person called “the Branch” who will someday rule both as a king and a priest. This Messiah will build the temple as well as sit on the throne, rule, and intercede for His people. The crown was taken off of the head of Joshua and left in the temple as a reminder that God would fulfill His promise of a King-Priest who will rule in peace and righteousness (vv. 9-15).

Zechariah 7— A delegation came to Zechariah from the city of Bethel with a question as to whether they should continue to mourn and fast as they had done during their many years in exile in Babylon since the temple is now nearly rebuilt. Even though he doesn’t answer their question directly until 8:19, the Lord states that the real reason for their fast was not genuine repentance and mourning for their sin, but more out of self-pity for what they were suffering. What Yahweh really wanted them to do was to “judge fairly, and show mercy and kindness to one another. Do not oppress the widows, orphans, foreigners, and the poor. And do not scheme against each other (vv. 9-10 NLT).” The real reason for the exile in Babylon is because their ancestors made their hearts as hard as a rock and would not obey the law and the words of the prophets. Because of this, the Lord scattered them among all the nations and made their land desolate. *When do worship, prayer, church attendance, and other spiritual activities become insincere ritual? What do we need to do to keep this from happening?*

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Psalm 141-142, Zechariah 8-14 (#109) Revised 2024

Psalm 141 — King David prays for God to guard his heart, welcoming a righteous rebuke instead of keeping company with wicked men. *David asks God to set a guard and watch over which parts of his body?*

Psalm 142 — David may be in a cave but his refuge is in God alone. *Think back to a time when you were in dire straits. Where did you find refuge from your storm?*

Zechariah 8 — The Lord looks forward to the kingdom of God which is ruled by the Messiah who returns to Jerusalem where both the old and young will fill the streets. People will come from the east and the west, and the Lord will be their faithful and righteous God (vv. 1-9). Now Yahweh looks to the present people of Judah and Israel and tells them to let their hands be strong and finish the rebuilding of the temple. Now as they are obedient to the Lord and live godly lives in a community of love and respect, God will bless them and not curse them as He did their forefathers. The Lord is determined to do good to Jerusalem and the house of Judah, but they must respond by speaking truth to one another, and not lie and plot evil in their hearts toward their neighbor (vv. 10-17). Now answering the question from the men from Bethel about fasting (7:1-3), the Lord said that the fasts should be turned into feasts in light of God's joyous blessings to His faithful people. During the millennial rule of the Messiah, many will come to Jerusalem to seek the Lord's favor. During that time the Jews will be honored and revered by the nations (vv. 18-23). *After reading this chapter, what will be signs that Israel has been restored? See verses 3-4, 7-8, 12, 15-17, 19, and 20-23.*

Zechariah 9 — The first seven verses speak of the judgment of the surrounding nations that oppressed Israel, including Damascus, Tyre and Sidon, and the cities of Philistia. This is most likely speaking of the devastation done by Alexander the Great as his army marched through the north and west side of Palestine. Verse eight speaks of God's supernatural protection of His people (vv. 1-8). Verse nine gives us the remarkable prophecy of Christ's Triumphal Entry into Jerusalem (Matthew 21:1-11) that actually happened 500 years after it was written. Then Ezekiel speaks of Christ's second coming and how He "will proclaim peace to the nations and His dominion will extend from sea to sea (v. 10 HCSB)." Because of the

covenant sealed with blood, God will again establish His relationship with Judah, and she will be repaid two blessings for each of her troubles (v. 12). Going back to the near fulfillment of prophecy, the Jews will have victory over the Greeks (v. 13). This probably happened when the Maccabees defeated the Greeks in 167 B.C. Then the prophet seems to move forward into the far future when the Messiah protects and rescues the Jewish nation at the end of the tribulation period and brings them into His Kingdom where they finally experience peace, joy, and prosperity (vv. 9-17). *In reading verse nine, how was Jesus an example to us? See also Matthew 21:5, John 13:12b-15, and Philippians 2:3-11.*

Zechariah 10 — When the people ask for spring rain from the Lord and not from false idols, then He will send them the rain for their crops. Unlike the faithlessness of the false shepherds, the Lord will tend His flock and make them like a majestic horse in battle. The cornerstone, the tent peg, and battle bow will come from the tribe of Judah. At this time a united Israel will be restored by the Lord, and the people will become great warriors in battle because Yahweh is with them. In this second exodus the Lord will gather the Jews from all the nations from which they were scattered, and they will return (v. 9) to populate the land of Israel and will be completely restored (Ezekiel 36:24, 37:21-22). *Who is Zechariah talking about when he speaks of “the cornerstone that will come from Judah?” Give verses from scripture to prove this.*

Zechariah 11 — From the glory of the true Shepherd during His millennial kingdom in chapters 9 and 10, this chapter pictures the rejection of the true Shepherd at His first coming when He was sold for 30 pieces of silver, the price of a slave (Exodus 21:32). The Lord commanded Zechariah to play the role of a good shepherd who was to shepherd the sheep that were destined to be slaughtered because of their wicked rulers. Three shepherds were destroyed in one month (v. 8), and these possibly represented the priests, elders, and the scribes who were all killed in 70 A.D., when Titus and the Roman army came and decimated Jerusalem and killed more than one million Jews. Then the Lord told Zechariah to play the role of a foolish and corrupt shepherd who doesn't care or heal the broken, but only slaughters the sheep to make himself fat. *Explain what was meant by two staffs called “favor” and “union.” What was the meaning of the breaking in two of the two staffs?*

Zechariah 12 — The nations of the world will come against Jerusalem and Judah to destroy them in the battle of Armageddon at the end of the tribulation period, but the Lord will be a shield to protect Jerusalem and Judah and make them like a flaming torch that will consume the nations who come against them (v. 1-9). We come now to the significant moment of the mourning, repentance, and conversion of Israel, when the Jews that remain alive recognize Jesus as their Messiah, the one whom they had pierced. The royal line, the priestly line, and all the people will have deep sorrow for their rejection of the Messiah, and the Holy Spirit will be poured out on them (vv. 10-14). *Who is the person "Nathan" mentioned in verse 12, and why was he mentioned instead of Solomon? See I Chronicles 3:5, Luke 3:31, and Jeremiah 22:30.*

Zechariah 13 — Finally, Israel as a nation will recognize Jesus as their Messiah, and the Lord will wash away all of their sin and impurity. Idolatry, false prophets, and unclean demonic spirits will be removed from the land. Verses eight and nine seems to jump ahead to the time of the end when two-thirds of Israel will be cut off because of unbelief, and only a third of the Jews will be saved to enter the Kingdom with the Messiah. This trusting remnant will be refined in the furnace of suffering and will become the Lord's people. *Verse 7b says, "Strike the shepherd, and the sheep will be scattered (ESV)." Where was this verse quoted in the New Testament, who quoted it, and about whom was it quoted?*

Zechariah 14 — This chapter seems to be the clearest teaching in the Old Testament about the Millennial Kingdom. Christ will return to the Mount of Olives, will conquer all the nations that have come against Jerusalem to destroy it, and will become king over all the earth. After the armies of the Lord conquer their enemies at the Battle of Armageddon, there will be a full restoration of Israel as was prophesied throughout the writings of the prophets. At this time Jerusalem will be the most honored city of all, and the survivors of the nations will come up to Jerusalem to worship the King and celebrate the Festival of Booths (Tabernacles) year after year. After thousands of years of the reign of evil, the character of this age will be holiness that will be fully displayed by the King and His people. *Verse 4 says, "On that day His feet will stand on the Mount of Olives (NIV)." Where in the New Testament does it speak about Jesus ascending to heaven from the Mount of Olives, and what promise was given by the two men dressed in white after He had ascended? How does this promise apply to your day-to-day life?*

Sources for summary and questions: 1. Serendipity Bible for Groups, c. 1988 Littleton, CO. 2. MacArthur Study Bible ESV, c. 1997 Thomas Nelson, Inc. 3. Life Application Bible HCSB, c. 1988 Tyndale House Publishers, Inc. 4. The Complete Bible Companion, c. 2014 Barbour Publishing, Inc., Uhrichsville, OH. 5. ESV Study Bible, c. 2008 Crossway Bibles, Wheaton, IL. 6. The World Bible Handbook, Lawrence Richards, Word Inc., Waco, TX. 7. The Quest Study Bible NIV, c. 1994 Zondervan Publishing & Christianity Today, Grand Rapids, MI & Wheaton, IL. 8. The Transformation Study Bible, c. 2009 David C. Cook. 9. Halley's Bible Handbook, c. 2000 Zondervan Publishing, Grand Rapids, MI. 10. 500 Answers from the Bible, c. 2006 Barbour Publishing, Uhrichsville, OH. 11. Understanding the Bible, c. 2000 Holman Publishers, Nashville, TN. 12. Homan Bible Handbook, c. 1992 Holman Bible Publishers, Nashville, TN. 13. Moody Bible Commentary, c. 2014 Moody Publishers, Chicago, IL.