<u>#996 The Whore's Latter Rain – Zechariah Chapter 4 and the Latter Rain of April 9, 1906,</u> and Latter Reign of April 6, 1917, part 1, Building Zerubbabel's Temple

Key Understanding: Zechariah chapter 4. In this Unsealing and the next few, the subject matter will be about the relationship between Zechariah chapter 4, which is about the building of Zerubbabel's Temple, and (i) the Latter Rain of April 9, 1906, and (ii) the U.S. entry into World War I on April 6, 1917. Within that framework, the ordained relationship between Zechariah 4:6 and April 6 [= 4:6], 1917, will also be seen.

Zechariah 4:6 (KJV) Then he answered and spake unto me, saying, This is the word of the LORD unto Zerubbabel, saying, <u>Not by might, nor by power, but by my spirit</u>, saith the LORD of hosts.

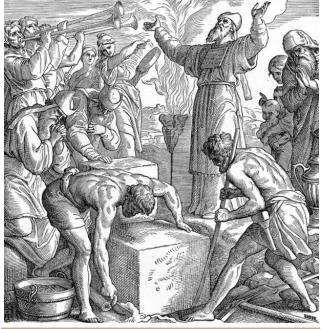
Zechariah Zechariah, whose name means "Yahweh remembers," was a prophet and a leader in the day of the restoration of Israel following their captivity in Babylon. **Zechariah** was commissioned by the Lord to encourage the people in the task of rebuilding the Temple, which had been only partially completed. He was a younger contemporary of **Haggai** the prophet, **Zerubbabel** the governor, and **Joshua** the high priest.

Excellent background on the entire subject matter is given by going through a biography of Zerubbabel (from another source, *Nelson's Illustrated Bible Dictionary*).

Zerubbabel was head of the tribe of Judah at the time of the return from the captivity in Babylon. He was the prime builder of the second Temple, and thus it is referred to as Zerubbabel's Temple.

As a child of the captivity, Zerubbabel's name literally means "begotten in Babylon." He was the son of Shealtiel or Salathiel (Ezra 3:2, 8; Hag. 1:1; Matthew 1:12) and the legal successor and heir of Jehoiachin, the captive king of Judah (1 Chronicles 3:17). A descendant of David, Zerubbabel was in the direct line of the ancestry of Jesus (Luke 3:27; Matthew 1:12).

With the blessings of Cyrus (Ezra 1:1-2), Zerubbabel and Jeshua (Joshua) the high priest led the first band of captives back to Jerusalem (Ezra 2:2). They also returned the gold and silver vessels which Nebuchadnezzar had removed from the illfated first (Solomon's) Temple. Almost immediately they set up an altar for burnt offerings, kept the Feast of the Tabernacles,



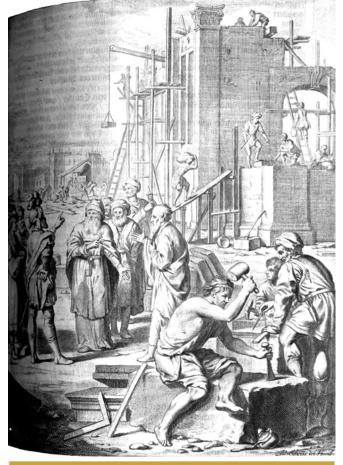
Priests and the Levites praise the Lord at the laying of the foundation of the new Temple

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and took steps to rebuild the Temple (Ezra 3:2-3, 8). After rebuilding the Temple foundation the first two years, construction came to a standstill for 17 years. This delay came principally because of opposition from settlers in Samaria who wanted to help with the building (Ezra 4:1-2). When the offer was refused because of the Samaritans' association with heathen worship, the Samaritans disrupted the building project (Ezra 4:4). Counselors were hired who misrepresented the captives in court (Ezra 4:5), causing the Persian king to withdraw his support (Ezra 4:21).

The delay in building also was due to the preoccupation of Zerubbabel and other captives with building houses for themselves.

Urged by the prophets Haggai Haggai and Zechariah (Ezra 5:1-2), Zerubbabel diligently resumed work on the Temple in the second year of the reign of Darius Hystaspes in Persia (Hag. 1:14). This renewed effort to build the Temple was a model of cooperation involving the captives, the prophets, and Persian kings (Ezra 6:14). Zerubbabel received considerable grants of money and materials from Persia (Ezra 6:4-5) and continuing encouragement from the prophets Haggai and Zechariah. Work resumed on the Temple in 520 B.C. and the project was completed in 516 B.C. The celebration was highlighted with the observance of Passover (Ezra 6:19). If there was a discordant note, it likely came from older Jews who had earlier wept because the new Temple lacked the splendor of Solomon's Temple (Ezra 3:12).



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