

**CONCISE BIBLE NOTES ON  
THE BOOK OF THE PROPHET  
ZECHARIAH**



**Zechariah 9:9**

**“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.”**

**AN**  
**EXPOSITION**  
**WITH PRACTICAL OBSERVATIONS,**  
**OF THE BOOK OF THE PROPHET**  
**ZECHARIAH**

## ZECHARIAH 1

### Repentance Urged Zechariah 1:1-6 BC 520

#### An Introductory Admonition

1 ¶ In the eighth month, in the second year of Darius, came the word of the LORD unto Zechariah, the son of Berechiah, the son of Iddo, the Prophet, saying,

1:1. In the eighth month (October), in the second year of Darius (520 BC).

#### Dates in Zechariah

- Zechariah 1:1      October, 520 BC Four years prior to the end of the Babylonian Captivity
- Zechariah 7:1      4 December 518 BC
- Zechariah 9:13    480 BC Near the end of Zechariah's ministry (chapters 9-13)

1:1. DARIUS (lord) the Mede (Daniel 6:1; 11:1) was the son of Ahasuerus, (Daniel 9:1) who succeeded to the Babylonian kingdom after the death of Belshazzar, being then sixty-two years old (Daniel 5:31; 9:1). Only one year of his reign is mentioned (Daniel 9:1; 11:1), but that was of great importance for the Jews. Daniel was advanced by the king to the highest dignity (Daniel 6:1, ff.), and in his reign was cast into the lions' den (Daniel 6). Darius ruled from 522 – 485 BC.

1:1. the word of the LORD. The word of JEHOVAH.

1:1. ZECHARIAH (He whom God remembers) was a popular name, 27 men are named Zechariah in Scripture. This Zechariah was the eleventh in order of the twelve Minor Prophets. He is called in his prophecy the son of Berechiah and the grandson of Iddo, whereas in the book of Ezra (Ezra 5:1; 6:14), he is said to have been the son of Iddo. Born a priest, Zechariah became a prophet. He had both the gift and the office of a prophet. Zechariah, along with Haggai, would encourage the Jews to complete the rebuilding of the Second Temple.

#### *Special Note.*

In 586 BC, the Jewish Death March took place from Jerusalem to Babylon. In 536 BC the Jews began to return from Babylon to Israel under the sponsorship of the Persian Empire. Work on the Second Temple began one year later in 535 BC but then stopped. In 520 BC work was resumed. In 516 BC the Second Temple was completed and 70 years of divine discipline was over (586 - 516 BC). Prophecy was fulfilled (Jeremiah 25:11).

1:1. BERECHIAH (blessed of Jehovah), was the son of the prophet Iddo and the father of Zechariah. Seven men are named Berechiah in Scripture.

1:1. IDDO (timely or lovely) was the grandfather of Zechariah (Zechariah 1:1, 7). Eight men are named Iddo in the Bible.

2 The LORD hath been sore displeased with your fathers.

1:2. sore displeased. The displeasure of the LORD led to His anger which resulted in the Babylonian Captivity which began in 586 BC.

3 Therefore say thou unto them, Thus saith the LORD of hosts; Turn ye unto me, saith the LORD of hosts, and I will turn unto you, saith the LORD of hosts.

1:3. Turn ye. Repent. Repentance is not an idle suggestion but a royal command. When a person repents and turns unto the LORD of hosts, He will repent and turn unto the repenting one.

1:3. saith the LORD of hosts. At least 53 times this term is used by Zechariah.

#### Pre-exilic Illustration

4 Be ye not as your fathers, unto whom the former prophets have cried, saying, Thus saith the LORD of hosts; Turn ye now from your evil ways, and *from* your evil doings: but they did not hear, nor hearken unto me, saith the LORD. Hosea 14:1

1:4. Be ye not as your fathers. It is rare that a succeeding generation is more righteous than the previous one, but it can happen. Children do not have to immitate the bad example of their parents.

1:4. unto whom the former prophets have cried. These former prophets lived and ministered prior to the Babylonian Captivity. *2 Chronicles 36:15 And the Lord God of their fathers sent to them by his messengers, rising up betimes, and sending; because he had compassion on his people, and on his dwelling place: 16 But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy.*

1:4. Turn ye now from your evil ways. "Evil ways" include breaking the Moral Law of God, summarized in the Ten Commandments, willfulness, and idolatry.

5 Your fathers, where *are* they? And the prophets, do they live for ever? John 8:52

1:5. where *are* they? This was a rhetorical question for those who were being addressed knew where their fathers were. Their fathers were still in bondage in Babylon, or dead and buried in the dust of the earth. Their fathers were disgraced, discouraged, and depressed.

*Hosea 4:6 My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children.* However, if the people repented they could still have hope in the mercy and grace of God. That is the promise of Zechariah 1:3-4.

1:5. the prophets, do they live forever? The correct answer is, “No,” for even the prophets die. But the answer could also be, “Yes,” because of the gift of eternal life through Jesus Christ the Lord. *1 John 2:25 And this is the promise that he hath promised us, even eternal life.*

6 But my words and my statutes, which I commanded my servants the prophets, did they not take hold of your fathers? And they returned and said, Like as the LORD of hosts thought to do unto us, according to our ways, and according to our doings, so hath he dealt with us.

1:6. But. Nevertheless.

1:6. my words. A reference to the general words of Scripture.

1:6. and my statutes. A reference to the specific categories of Scripture.

1:6. take hold. Literally, “*did my words not overtake them as a foe overtakes one fleeing?*” The answer is, “Yes.” God warned the people through Isaiah and Jeremiah and other prophets, but then His words of warning of divine discipline expressed in Leviticus 26 overtook the Jews and they went into captivity. This captivity was to last for 70 years. *Jeremiah 25:11 And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years.*

1:6. our ways. A reference to the thoughts of the people.

1:6. our doings. A reference to the actions produced by the thoughts of the people. Those who found themselves in Babylon and in captivity knew they deserved to be there. The honest heart bows in humility under the justice of God. And every tongue is silent in the day of divine discipline.

**First Vision**  
**A Rider upon a Red Horse**  
**Zechariah 1:7-17**  
**BC 520**

7 ¶ Upon the four and twentieth day of the eleventh month, which *is* the month Sebat, in the second year of Darius, came the word of the LORD unto Zechariah, the son of Berechiah, the son of Iddo the prophet, saying,

1:7. MONTH OF SEBAT. The time of this vision was the twenty-fourth day of the eleventh month in the Jewish calendar, corresponding to February, and in the second year of Darius (520 BC). This second message was pronounced three months after the first one in Zechariah 1:1-6. Though the visions are distinct, they form a united message.

8 I saw by night, and behold a man riding upon a red horse, and he stood among the myrtle trees that *were* in the bottom; and behind him *were there* red horses, speckled, and white.

1:8. I saw by night. I saw by sunset. Nine visions were given throughout the night which preceded the 24<sup>th</sup> day of the month.

1:8. behold a man. A reference to Jehovah (Yahweh), the second person of the Trinity, manifested in the form of a man. Christ expressed Himself prior to His incarnation. He is called “the angel of Yahweh (Jehovah)” in Zechariah 1:11-12. He is called “Yahweh (Jehovah) the angel of the covenant” in Malachi 3:1 cf. Genesis 16:7 with Zechariah 1:13. He is both divine and human.

1:8. riding. A reference to how swiftly the man was in executing the will of God. Providence causes help to hasten.

1:8. in the bottom. in the valley. This was an allusion to Babylon, near the Tigris and Euphrates rivers, where the Jews had been held in captivity. Here the Man stood among the myrtle. Here, in the midst of His people, the uncreated Angel of Yahweh (Jehovah) stood. Let the heart of every believer be encouraged. Jesus will never leave or forsake His people.

#### **Various Horses**

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|--|--|
| <ul style="list-style-type: none"> <li>● Red horse</li> <li>● White horse</li> <li>● Speckled (bay) horse</li> </ul> | <ul style="list-style-type: none"> <li>A symbol of bloodshed, violence, and fiery zeal</li> <li>A symbol of purity, victory, and triumph</li> <li>A symbol of the unity of zeal and triumph</li> </ul> |
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#### **The First Question to the Teaching Angel**

9 Then said I, O my lord, what *are* these? And the angel that talked with me said unto me, I will shew thee what these *be*.

1:9. Then said I. A reference to Zechariah.

1:9. O my lord. This is a vocative addressed to the teaching angel. He called the angel “my lord” out of respect for a superior being. God used angels to teach people during biblical times. Moses was taught by angels. Abraham was instructed by angels. Zechariah will be taught by an angel.

1:9. the angel that talked to me. There are elect angels who are confirmed in righteousness, and there are non-elect angels who have become demons, and followers of Lucifer. An elect angel talked with Zechariah and told him of things to come. This teaching angel is distinct from the angel of Jehovah. This is not the “*man upon the red horse among the myrtle trees*”, but distinct from Him. The angel of verse 9 is a teaching angel.

***Special Note.***

1:9. what *are* these? The prophet did not understand the vision that he saw. That is still true today. Individuals open their Bibles and do not understand what they read. What is needed for understanding of biblical truth is first, salvation, second the filling of the Holy Spirit, and third, a pastor-teacher. *Ephesians 4:11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; 12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.*

***Special Note.***

A vocative is a word or phrase used to address a reader or listener directly, usually in the form of a personal name, title, or term of endearment. In context the teaching angel is called, “lord.”

### **The Man Among the Myrtle Trees**

10 And the man that stood among the myrtle trees answered and said, These *are they* whom the LORD hath sent to walk to and fro through the earth. Job 1:7

1:10. And the man...answered. The teaching angel turned the request for understanding over to “*the man that stood among the myrtle trees,*” even the Lord Jesus Christ who explained the riders on the red, speckled, and white horses.

1:10. myrtle. The myrtle is a lovely shrub with glossy dark green leaves, and white, star-shaped clusters of fragrant flowers. The odor of the flower is pungent when crushed. By way of application, the church is lovely to the Lord. It produces a precious odor when crushed.

1:10. These *are they*. The various horses symbolize those “*whom the LORD hath sent to walk to and fro through the earth.*” The horses had riders, no doubt. “There were then, as it were, a troop of horsemen; but the Prophet says, that one appeared as the chief leader, who was accompanied by others” (John Calvin). The riders on the horses reported to the man that stood among the myrtle trees, who is the angel of the LORD.

1:10. walk to and fro. The Bible teaches that Satan walks to and fro in the earth in a state of restless activity to harm God’s people (Job 1:7). So the Lord sends elect angels to “walk to and fro” to countermand Satan’s designs. The elect angels defend God’s people (Psalm 34:7; 9:11; 103:20-21; Hebrews 1:14).

**The Angel of the Lord  
Jesus Christ**

11 And they answered the angel of the LORD that stood among the myrtle trees, and said, We have walked to and fro through the earth, and, behold, all the earth sitteth still, and is at rest.

1:11. And they. A reference to those sent “to walk to and fro through the earth.” These individuals came back with a good report: “all the earth sitteth still, and is at rest.” This was good news for the Jewish people because it meant that the work on the Second Temple could resume and be completed. Part of the reason for the earth being stable and at rest was the rise of the Persian Empire ruled by Cyrus the Great (d. 4 December 530 BC).

1:11. the angel of the LORD. A reference to Jesus Christ who is the revealed member of the Godhead. *John 1:18 No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.* Any manifestation of God in the Old Testament is properly termed a Christophany.

1:11. In verse 10 the Lord Jesus is described as the Man that Stood Among the Myrtle Tree. In verse 11 he is called the Angel of the Lord.

**The Man Among the Myrtle Trees  
A Christophany of Jesus Christ**

- Zechariah addressed Him as Lord            Zechariah 1:9,13,20
- The Man spoke as God                        Zechariah 1:14-17
- Others were subject to Him                 Zechariah 1:11
- He called Himself Lord                      Zechariah 2:3,5
- As Lord He rebuked Satan                 Zechariah 3:1-2
- He was to be obeyed                         Zechariah 3:3-8

***Special Note.***

- The Angel of the Lord (Jehovah) is identified as Jehovah (Genesis 16:7-13; 22:11-18; 31:11-13; 48:15-16; Exodus 3 with Acts 7:30-39; Exodus 13:21 ; Judges 6:11-25)
- The Angel of the Lord (Jehovah) is distinct from Jehovah (Genesis 24:7, 40; Numbers 20:16; Exodus 23:20; 1 Chronicles 21:15-18; Daniel 3:25-28)
- The Angel of the Lord (Jehovah) is the second member of the trinity who is the member of the godhead bodily (John 1:18; 6:46; 1 Timothy 6:16; 1 John 4:12). The Angel of the Lord (Jehovah) no longer appears after the incarnation of Christ.



**The Angel of the Lord speaks to  
The Lord of Hosts**

**God the Son Speaks to  
God the Father**

**A Question by the Angel of the Lord  
to the Lord of Hosts**

12 Then the angel of the LORD answered and said, O LORD of hosts, how long wilt thou not have mercy on Jerusalem and on the cities of Judah, against which thou hast had indignation these threescore and ten years? 70 years (586 BC – 516 BC)

1:12. Then the angel of the LORD. A reference to Jesus Christ who is our Intercessor. *Hebrews 10:21 And having an high priest over the house of God; 22 Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.*

1:12. O LORD of hosts. A reference to God the Father.

**The Answer from the Lord of Hosts**

13 And the LORD answered the angel that talked with me *with good words and comfortable words*. Jeremiah 29:10 \* Isaiah 40:1

1:13. And the LORD answered the angel. Yahweh (Jehovah) answered the Teaching Angel (note v 9).

1:13. comfortable words. consoling words.

14 So the angel that communed with me said unto me, Cry thou, saying, Thus saith the LORD of hosts; I am jealous for Jerusalem and for Zion with a great jealousy.

1:14. the angel that communed with me. Angels can and do commune with humans. The Bible records at least 104 appearances of angels to men and women. This teaching angel gave Zechariah a message. He was to tell the people that God is zealous for Jerusalem and Zion.

1:14. I am jealous. The Lord is not jealous in a sinful way, but zealous for Jerusalem. Here is Divine Zeal, whereby God in His grace remembers His covenant promises to Abraham, Isaac, Jacob, and David. He moves to honor them.

15 And I am very sore displeased with the heathen *that are* at ease: for I was but a little displeased, and they helped forward the affliction.

1:15. displeased. angry. While the LORD loves His own, He remains angry with the heathen.

1:15. the heathen. A reference to that nation which took the Jews into captivity. God was angry with the Chaldeans (Babylonians) who took the Jews into captivity in 586 BC. One reason why God was angry with the Chaldeans is because they abused their power. God allowed the Chaldeans to grow in power in order to subjugate the Jews but then the Babylonians abused the Jews. They went too far.

***Special Note.***

Rare is the nation, or person, that has power entrusted to them that can handle positions of power and wealth without being corrupted. In the local church the blessings of God become corrupt when deacons overreach their position, or when a wealthy person gives generously to the work of the church, but expects to be honored in return (James 2:1-4).

1:15. For I was but a little displeased. God was a little displeased with the Jews of Jerusalem and Zion.

1:5. and they helped forward the affliction. The Chaldeans helped to move forward with Divine Discipline so that the Jewish affliction was to last 70 years in captivity (Jeremiah 25:11).

16 Therefore thus saith the LORD; I am returned to Jerusalem with mercies: my house shall be built in it, saith the LORD of hosts, and a line shall be stretched forth upon Jerusalem. Isaiah 12:1 \* 54:8

1:16. mercies. The word is in the plural for God had much grace He intended to give to Israel.

**The Mercies of the Lord**

- There is the mercy of a rebuilt temple v. 16
- There is the mercy of a restored Jerusalem v. 16
- There is the mercy of financial prosperity v. 17
- There is the mercy of numerical growth v. 17
- There is the mercy of divine comfort v. 17
- There is the mercy of divine election v. 17

1:16. my house. my temple. The temple will be rebuilt is a divine certainty.

1:16. a line shall be stretched. The reference is to a measuring line for a wall. The walls of Jerusalem would be rebuilt indicating the safety of those inside.

***Special Note.***

The security of every believer is assured. Christ has stretched out a line of love to the elect, and none of them shall be lost. *John 10:27 My sheep hear my voice, and I know them, and they follow me: 28 And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.*

17 Cry yet, saying, Thus saith the LORD of hosts; My cities through prosperity shall yet be spread abroad; and the LORD shall yet comfort Zion, and shall yet choose Jerusalem.

1:17. Cry yet. Keep preaching.

**Second Vision**  
**The Vision of the Horns**  
**Comfort for Jerusalem**  
**Zechariah 1:18-19**  
**BC 520**

18 ¶Then lifted I up mine eyes, and saw, and behold four horns.

**A Second Question for the Teaching Angel**  
**With a Divine Explanation**

19 And I said unto the angel that talked with me, What *be* these? And he answered me, These *are* the horns which have scattered Judah, Israel, and Jerusalem.

1:19. These *are* the horns which have scattered. A horn symbolizes the power and pride of a nation.

**Vision of Four Horns**

• The First Horn	Assyria	721 BC	Sargon II
• The Second Horn	Babylon	606 BC 598 BC 586 BC	Nebuchadnezzar More Jews deported Temple was destroyed
• The Third Horn	Seleucids (Hellenistic)	223 BC 175 BC	Antiochus the Great Antiochus Epiphanes
• The Fourth Horn	Romans	63 BC 70 AD	Pompey Titus

**Third Vision**  
**The Four Carpenters**  
**Zechariah 1:20-21**

20 And the LORD shewed me four carpenters. 2 Samuel 5:11

1:20 four carpenters. four craftsmen or, four horn cutters.

21 Then said I, What come these to do? And he spake, saying, These *are* the horns which have scattered Judah, so that no man did lift up his head: but these are come to fray them, to cast out the horns of the Gentiles, which lifted up *their* horn over the land of Judah to scatter it.

1:21. These *are* the horns. A reference to the four world empires that dominated Israel.

1:21 but these are. A reference to the four craftsmen.

**Four Horn Cutters**

Beginning

- |                      |  |                          |           |
|----------------------|--|--------------------------|-----------|
| • First Horn Cutter  | Nabopolassar                             | defeated the Assyrians   | c. 612 BC |
| • Second Horn Cutter | Cyrus the Great                          | defeated the Babylonians | c. 539 BC |
| • Third Horn Cutter  | Seleucid Dynasty<br>(Hellenistic Empire) | defeated the Persians    | c. 334 BC |
| • Fourth Horn Cutter | Rome                                     | defeated the Greeks      | c. 214 BC |

***Special Note.***

There is another stone cutter mentioned in Scripture who defeated Rome, and that artificer is the Lord Jesus Christ. Daniel 2:45. *Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure.* Historically, Rome fell in 476 AD when the Germanic Odoacer deposed the last Roman emperor to rule the western part of the Roman Empire.

***Special Note.***

Some historians argue that the Holy Roman Empire survived in the form of the Catholic Church, only to be destroyed by the Protestant Reformation beginning 31 October 1517.

***Special Note.***

Dispensational teaching advocates a future Revived Roman Empire to be destroyed by Christ. This teaching is unnecessary, and unfortunate, for the ancient prophecy of Scripture has been fulfilled when “*the stone was cut out of the mountain without hands...the Lord Jesus Christ... brake in pieces the iron, the brass, the clay, the silver, and the gold...symbolizing ancient Rome.* There will be no Revived Roman Empire.

As the Assyrians were conquered by the Chaldeans, as the Chaldeans were conquered by the Medes-Persians, as the Medes-Persians were conquered by the Greeks, and the Greeks were conquered by Rome, so Rome was destroyed by Christ. And prophesy is fulfilled.

***Lessons to Learn***

- As the man among the myrtles, Jesus Christ dwells in the midst of His people.
- When a nation becomes powerful and cruel, God will intervene to destroy that empire and bring relief to individuals. An overreaching centralized government is unbiblical and, historically, always fails. The state must not be worshipped nor relied upon to meet the needs of citizens. Our hope is in the Lord, not government.
- The fate of other nations should serve as a warning. God will not be mocked. The Lord will move to avenge the evil that men do. While God is love, God is also a consuming fire, and He is angry with the wicked every day.
- The prophets of God are subject to sorrow. Though they might warn and weep, many will be met with stoning, reviling, and hate.
- If individuals expect God to show mercy to them in prosperity, they must turn to him in repentance.
- For every evil there is a remedy and for every enemy there is a deliverer. The church has many enemies. Some are allowed to hurt God’s people. But, at the appointed hour, the Lord will send forth someone to neutralize evil and rescue His people.

## ZECHARIAH 2

### Fourth Vision The Vision of the Measuring Line Zechariah 2:1-13

1 ¶I lifted up mine eyes again, and looked, and behold a man with a measuring line in his hand.

2:1. a measuring line. A surveyor's instrument. For sixty six years Jerusalem existed without physical walls (516-445 BC). But it did not matter for the Lord was a spiritual wall of fire around the city.

2:1. a man. This is none other than the Lord Jesus Christ, the Messiah, who comes to encourage the work on the Temple to resume.

2 Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, to see what *is* the breadth thereof, and what *is* the length thereof. Revelation 21:16

2:1. Jerusalem is to be measured to see where the walls should be placed for protection. These walls were going to be built by Nehemiah.

3 And, behold, the angel that talked with me went forth, and another angel went out to meet him, Genesis 32:1 \* Matthew 1:20

2:3. Two angels are found in this verse. There is the teaching angel. Then there was a messenger angel who had something to say to that generation.

### A Message of Promised Prosperity

4 And said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited *as* towns without walls for the multitude of men and cattle therein:

2:4. young man. Zechariah was a young preacher and an effective one.

2:4. *as* towns without walls.

#### ***Special Note.***

Some modern day prophetic teachers use this passage as a sign that the return of Christ is very near. They base this belief, in part, on the promise of Zechariah 2:4. The idea is promoted that modern Israel is a nation without walls, and so the "Rapture" must be near. But that is simply not true.

If you travel to Israel, you will see that a great wall has been erected to separate the Jewish population from the Arabs. There are also the existing walls that surround Jerusalem. There is the Western Wall, the Southern Wall, the Ancient city walls around the City of David, the Broad Wall (Jerusalem), and the Gates in Jerusalem's Old City Walls. Zechariah 2:4 is not a sign of the times for the modern age but finds fulfillment in the sixth century BC.

### **A Wall of Fire Glory and Defense**

5 For I, saith the LORD, will be unto her a wall of fire round about, and will be the glory in the midst of her. Isaiah 26:1 \* 60:19

2:5. the glory in the midst. There is an intrinsic glory the LORD is crowned with in the redeemed.

### **Zion Invited to Liberty Zechariah 2:6-9**

6 ¶ Ho, ho, *come forth*, and flee from the land of the north, saith the LORD: for I have spread you abroad as the four winds of the heaven, saith the LORD.

2:6. Ho, ho. These words call the people to attention. They are to flee “*from the land of the north*,” which is Babylon, and return to the Land of Promise. Some of the Jews wanted to remain in Babylon even after the captivity. Some wanted to remain in Babylon because of unbelief. Some anticipated the violence that would occur over land and property rights in Israel. Still others feared a political trap. The decrees of Cyrus and Darius might be designed to suddenly destroy those who tried to leave Babylon. There was more wealth in Babylon than in Judea. Despite these arguments, one truth remained constant: the blessings of God, the wall of fire, were in Palestine.

2:6. from the land of the north. In order to get to Babylon, in order to get to the Tigris – Euphrates valley, a person had to travel north.

7 Deliver thyself, O Zion, that dwellest *with* the daughter of Babylon. Revelation 18:4

2:7. Deliver thyself. In the Plan of God, individuals are responsible for what they say and do, and where they position themselves. Therefore, the Jews are instructed to leave Babylon and return to Palestine. God has a geographical will for every believer. It is imperative that the Christian be in the geographical will of the Lord. Some Jews heard the exhortation and returned to the Land of Promise. *Zechariah 6:10 Take of them of the captivity, even of Heldai, of Tobijah, and of Jedaiah, which are come from Babylon, and come thou the same day, and go into the house of Josiah the son of Zephaniah.*

2:7. the daughter of Babylon. A reference to the city of Babylon. Due to marriage, business, or friendship, many of the Jews wanted to stay in Babylon. The people should have left because in 518 BC Babylon revolted against Persia, when Darius Hystaspis came to the throne. In a single night, the city of Babylon was destroyed.

8 For thus saith the LORD of hosts; After the glory hath he sent me unto the nations which spoiled you: for he that toucheth you toucheth the apple of his eye.

2:8. After the glory. After God delivers the Jews from the Babylonian captivity, He will send His prophet to speak to the nation which spoiled Israel. Babylon would be destroyed because the Chaldeans had touched the apple (pupil) of the Lord's eye. In 538 BC the city of Babylon was taken, and in 518 the whole Chaldean empire was destroyed, never to rise again.

2:8. the apple of his eye. the pupil of his eye. Normally, the eye is well protected by the bone structure which surrounds it, the eyebrows, the eyelashes, and the tear ducts. Zechariah reminds the people of the special protection God will give the nation as a whole, even when some generations have to be disciplined harshly. Despite the sins of Israel, the nation remained the "apple of God's eyes. Herein is the principle of grace. Nothing can separate the believer from the love of God.

- *Romans 8:35 Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? 36 As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. 37 Nay, in all these things we are more than conquerors through him that loved us. 38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, 39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.*

2:8. the apple of his eye. This expression is found in Deuteronomy 32:10; Psalm 17:8, Proverbs 7:2.

9 For, behold, I will shake mine hand upon them, and they shall be a spoil to their servants: and ye shall know that the LORD of hosts hath sent me.

2:9. I will shake mine hand upon them. I shall shake mine hand upon the Babylonians.

2:9. They shall be a spoil to their servants. The servants were the Jews. God promised that someday the roles will be reversed. The servants will spoil the Babylonians. Historically, this happened once before with the children of the Exodus generation. On their way out of Egypt, the Hebrews spoiled their oppressors.

- *Exodus 12:35 And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment: 36 And the Lord gave the people favour in the sight of the Egyptians, so that they lent unto them such things as they required. And they spoiled the Egyptians.*



2:9. I will shake mine hand upon them. The fist of God will be used to deliver blows to those who have hurt the Jews.

2:9. and they shall be a spoil to their servants. The Babylonians were to be exploited by the Jews on their way back to the Land of Promise.

2:9. hath sent me. A reference to Zechariah. The LORD sent him to encourage the rebuilding of the walls of Jerusalem.

### **Zion's Prosperity Predicted Zechariah 2:10-13**

10 ¶Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the LORD. *Leviticus 26:10*

2:10. Sing and rejoice. The principle of Romans 8:28 is applicable for every generation, no matter how much discipline the LORD of hosts has to administer. *Romans 8:28 And we know that all things work together for good to them that love God, to them who are the called according to his purpose.* It does no good for people to persecute the Jews, for anti-Semitism is an evil the Lord will not allow to go unpunished. When the Assyrians, Babylonians, Greeks, and Romans attacked the Jews, God moved to destroy those empires. No nation can last that is Anti-Semitic. During the Middle Ages, Spain allowed a Dominican friar, Torquemada, to torture the Jews and drive them out of Spain in 1492. A modern day illustration of Anti-Semitism is Nazi Germany. The German Reich that was to last 1,000 years, lasted only until April, 1945, a little over 13 years. The Nazis slaughtered more than six million Jews.

### **Doctrine of Anti-Semitism Introduced**

1. The concept of Anti-Semitism is first expressed in Genesis 12:1-3. *Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: 2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: 3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.*
2. The principle of Anti-Semitism is discussed in Zechariah 2:8. *For thus saith the LORD of hosts; After the glory hath he sent me unto the nations which spoiled you: for he that toucheth you toucheth the apple of his eye.*
3. In order for Anti-Semitism to be present, there must be an understanding of the true Israel of God, and hostility to the same. The Scriptures set forth three facets of Israel.
  - Racial Israel refers to anyone who has the genes of Abraham, Isaac, and Jacob.
  - Religious Israel refers to all those, Jews and Gentiles, that honored the Law of Moses and kept the Law. In Matthew 23 Jesus condemned religious Israel for being self-righteous.

- Regenerate Israel refers to those Jews and Gentiles that have the faith of Abraham, Isaac, and Jacob. Not all Israel is Israel in the sight of God (Romans 9:6-14).
4. Anti-Semitism shows contempt for the racial Jew, the religious Jew, and the regenerate Jew.
  5. As tragic as Anti-Semitism is, there is good news. When a Jew accepts Christ as Savior, he ceases to be a Jew, and is placed in the body of Christ. When a Gentile accepts Christ as Savior, he ceases to be a Gentile, and is placed in the body of Christ. *Galatians 3:28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.*

11 And many nations shall be joined to the LORD in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the LORD of hosts hath sent me unto thee. *Isaiah 56:3-7*

2:11. And many nations shall be joined to the LORD. The idea of Jews and Gentiles being converted and worshipping God is a doctrinal truth that was known by the Old Testament prophets and saints. The fulfillment of this prophecy is set forth on the Day of Pentecost.

*Acts 2:1 And when the day of Pentecost was fully come, they were all with one accord in one place. 2 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. 3 And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. 4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. 5 And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. 6 Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. 7 And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilaeans? 8 And how hear we every man in our own tongue, wherein we were born? 9 Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia, 10 Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, 11 Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.*

12 And the LORD shall inherit Judah his portion in the holy land, and shall choose Jerusalem again.

2:12. And the LORD shall inherit Judah. The Jews should not fear their special relation to the Messiah (Deuteronomy 4:20; 9:29; 32:9). The LORD shall choose Jerusalem. Though covenant promises might be suspended and interrupted, they cannot be set *aside* “for the gifts and calling of God are without repentance” (Romans 11:28-29).

13 Be silent, O all flesh, before the LORD: for he is raised up out of his holy habitation.

2:13. Be silent, O all flesh, before the LORD. Worship should be characterized by a silent awe and reverence. Individuals should be silent for they are flesh, and the Holy One is spirit. Moreover, He is Yahweh (Jehovah), the One who is all wise and all powerful. Who can stand before Him? *Psalms 76:8 Thou didst cause judgment to be heard from heaven; the earth feared, and was still, 9 When God arose to judgment, to save all the meek of the earth. Selah.*

### **Facets of Worship**

- Prayer
- Giving
- Praise
- Communication of the Word of God
- Concentration, for silence is needed before the LORD

### ***Lessons to Learn.***

- The Man with the Measuring Line is none other than Jesus Christ, the Master Builder of the Church. He shall measure and build with exact proportion a perfect, spiritual Temple of God.
- The God who scatters is the God who gathers. Believers will be called. They shall hear the voice of the Good Shepherd. They will obey His commandments.
- The battle is the Lord's. The church is no match for any worldly nation, and the power of a nation's leaders. Only the Lord can deliver and protect His church. *1 Samuel 17:47 And all this assembly shall know that the Lord saveth not with sword and spear: for the battle is the Lord's, and he will give you into our hands. Psalms 55:22 Cast thy burden upon the Lord, and he shall sustain thee: he shall never suffer the righteous to be moved. 1 Peter 5:7 Casting all your care upon him; for he careth for you.*
- The Lord is a "wall of fire" around His church. The Lord will protect His own and avenge them. *Revelation 6:10 And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? 11 And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled.*
- It is the message not the man that counts. Zechariah was a young man, but he was able to communicate the Word of God. He spoke by the power of the Holy Spirit (Zechariah 4:6).
- A promise is no stronger than the character of the one who makes it.

**Eight Prophecies Fulfilled**  
**Zechariah 2:1-13**

- Jerusalem was, and is, as safe as towns without walls for the multitude of men and cattle therein (Zechariah 2:4).
- The LORD is a wall of fire for His people, and He is the glory in the midst of her (Zechariah 2:5).
- Following the Babylonian Captivity the LORD did gather His people from the land of the north and from the four winds where He had scattered them (Zechariah 2:6).
- The LORD dwells in the midst of His people (Zechariah 2:10).
- Many nations were joined to the Lord and are His people (Zechariah 2:11).
- The LORD does dwell in the midst of His people, and they do know that the LORD sent Zechariah as a prophet to them (Zechariah 2:9).
- The Lord did inherit Judah for His portion in the holy land (Zechariah 2:12).
- The LORD did choose Jerusalem again to be a city set high upon a hill as a beacon of light for the nations of the world (Zechariah 2:12; Study Acts 2:1-12).

## ZECHARIAH 3

### Joshua resisted and Upheld \* Purified from Pollution Joshua Reinstalled in His Office

#### Fifth Vision Joshua the High Priest and Satan Zechariah 3:1-7

1 ¶ And he shewed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right hand to resist him. Haggai 1:1

3:1. And he. A reference to the teaching angel who showed to Zechariah his cousin, Joshua the high priest (Haggai 1:1, 12, 14). In this vision Joshua is standing before the Angel of the LORD, a Christophany.

3:1. and Satan standing...to resist him. *1 Peter 5:8 Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: Satan stands to accuse believers before the throne of God (Job 1: 6-11; Revelation 12:9-10).*

3:1. resist him. to accuse; to malign him. Satan will accuse Joshua of personal sins with the larger point being made that the priesthood has been polluted by sin. Therefore, Joshua has no right to function as a priest. This principle is found in other passages as well (Study Malachi 2; Hosea 6:9; Micah 3:11; Zephaniah 3:4; Jeremiah 5:31; Ezekiel 22:26). Satan knows that the Temple will soon be completed and worship will resume. He wants to put a stop to the priesthood being reinstated and so he stands to accuse Joshua.

3:1. Joshua. This Joshua is not the same person who led Israel into the Land of Promise following the death of Moses. This Joshua is a descendant of Aaron and was the high priest of Israel following the return from the Babylonian Captivity.

#### *Special Note.*

When Israel returned to the Land of Promise from the Babylonian Exile, they had three types of leaders.

- Political    Zerubbabel
- Prophetic    Zechariah and Haggai
- Priestly    Joshua the High Priest who was a direct descendant of Aaron

In 535 BC construction was begun on the Second Temple. However, the work was delayed due to opposition. In 520 BC Zechariah took on a threefold ministry. First, he imparted doctrinal truth to the nation of Israel. Second, he encouraged the people to resume work on the Temple. Third, he wanted the Levitical priesthood to resume its responsibility. In 516 BC the Temple was completed.

2 And the LORD said unto Satan, The LORD rebuke thee, O Satan; even the LORD that hath chosen Jerusalem rebuke thee: *is not this a brand plucked out of the fire?*

3:2. And the LORD said. A reference to Jesus Christ.

3:2 The LORD rebuke thee. A reference to God the Father. The Father rebuke thee. The Father chose Joshua. The Father chose Jerusalem. The Father brought the Jews home. The Father wanted the Temple rebuilt. The Father who has done all of this rebukes Satan.

***Special Note.***

3:2. The LORD rebuke thee. There is much danger in the church today when people presume to rebuke the Devil or a demon in their own power and strength. The church must say, "*The LORD rebuke thee.*" Jude 9 teaches the same truth. "*Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.*"

3:2. brand plucked out of the fire. stick pulled out of the fire. One reason why Joshua was plucked out of the fire is because of God's grace, and more grace. *Romans 8:32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?* A second reason that Joshua was plucked out of the fire was so that he would cease from habitual sin. *1 John 2:1 My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: 2 And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.*

3 Now Joshua was clothed with filthy garments, and stood before the angel.

3:3. filthy garments. Literally, Joshua was clothed with excrement on his garments. The best of men, are men at best and so we read that Joshua wore filthy garments. Joshua would confess that he was a sinner. He knew that it would be wrong to say he had no sin. *1 John 1:8 If we say that we have no sin, we deceive ourselves, and the truth is not in us.*

3:3. and stood before the angel. A reference to the Lord Jesus Christ. This is the Angel of the Lord, a Christophany. Joshua could stand in the presence of the Lord because his sins were forgiven. *1 John 1:9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.*

4 And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.

3:4. And he answered. A reference to Jesus, the Angel of the Lord.

3:4. Take away the filthy garments. The sins of the elect have been judged in Christ at Calvary. The Father's wrath has been propitiated. Justice has been honored. Love is free to flow. The believer's position in Christ is secure. Because of grace, sinners can serve the Lord.

3:4. And said unto him. The Angel of the Lord spoke to Joshua to express three acts of Divine grace.

**Three Acts of Divine Grace  
Zechariah 3:4**

- |   |                                 |
|---|---------------------------------|
| • Filthy garments are removed           | Matthew 22:1-14; Ephesians 5:26 |
| • Iniquity ceases and sins are forgiven | Romans 8:13; 1 John 1:9         |
| • A change of raiment is provided       | Revelation 3:5                  |

5 And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the LORD stood by.

3:5. And I said. Zechariah said.

3:5. And the angel of the Lord stood by. A reference to Jesus Christ. He approved the ministry of Joshua who was once again in fellowship with the Lord.

3:5. MITRE. The Mitre (something rolled around the head) was the turban or headdress of the high priest, made of fine linen cloth, eight yards long, and folded around the head. On the front was a gold plate on which was inscribed "Holiness to the Lord" (Exodus 28:4, 37, 39; 39:28, 30; Leviticus 8:9).

**The First Sermon  
The Message of Jesus Christ to Joshua  
Zechariah 3:6-7**

6 And the angel of the LORD protested unto Joshua, saying,

3:6. protested unto Joshua. communicated unto Joshua.

7 Thus saith the LORD of hosts; If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by.

3:7. If thou wilt walk. Maybe Joshua will, and maybe he will not, but if Joshua did walk in the Lord's ways, then the Lord promised that he would be able to judge Israel and live among the righteous.

3:7. walk. Walking has the idea of progress, faithfulness, consistency, and production. Joshua is to walk in the ways of the Lord. The various ways are noted in Scripture.

- The Christian is to walk by faith. *2 Corinthians 5:7 (For we walk by faith, not by sight :).*
- The Christian is to walk in the Spirit. *Galatians 5:16 This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.*
- The Christian is to walk in love. *Ephesians 5:2 And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savour.*
- The Christian is to walk in good works. *Ephesians 2:10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.*
- The Christian is to walk in wisdom. *Colossians 4:5 Walk in wisdom toward them that are without, redeeming the time.*
- The Christian is to walk in newness of life. *Romans 6:4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.*
- The Christian is to walk worthy of the vocation to which he has been called. *Ephesians 4:1 I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called.*
- The Christian is to walk in the light. *1 John 1:7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.*

3:7. keep my charge. protect my words. The priests were responsible to do the following. They were to teach and communicate the Word of Truth, teach by ritual, administer the Levitical sacrifices, and judge a righteous judgment. But notice that walking comes first. A believer-priest must be in fellowship before spiritual duties can be righteously administered.

3:7. judge my house. judge Israel.

3:7. keep my courts. perform the sacrificial rituals.

3:7. I will give thee places to walk among those that stand by. Joshua would be given a place to walk among the angels in the angelic conflict. Holy angels would protect him, instruct him, and guide his movements in the ministry.



**The Advent of Christ Predicted  
A Prediction Relating to Christ**

**The Second Sermon  
The Message of Zechariah to His Cousin Joshua**

**Sixth Vision  
The Branch and the Stone  
Zechariah 3:8-9**

8 ¶Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they *are* men wondered at: for, behold, I will bring forth my servant the BRANCH.

3:8. Hear now, O Joshua.

38: and thy fellows. A reference to the other priests. Joshua was the high priest.

38. that sit before thee. A reference to the 24 courses of priests established by David.

3:8. they are men wondered at. Joshua and the other priests were types to be studied as they copied the Scriptures and inquired into their meaning. *1 Peter 1:10 Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: (Study Hebrews 7 and 10)*

3:9. my servant the BRANCH. This is a reference to the Messiah, Jesus Christ. The promise made to Zechariah was made to Jeremiah. *Jeremiah 23:5 Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.*

9 For behold the stone that I have laid before Joshua; upon one stone *shall be* seven eyes: behold, I will engrave the graving thereof, saith the LORD of hosts, and I will remove the iniquity of that land in one day.

3:9. behold the stone. The stone is a reference to the Lord Jesus Christ. Joshua was to keep his eyes upon the Lord and fellowship with Him. *Ephesians 2:20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone;*

3:9. upon one stone shall be seven eyes. The stone is Jesus Christ and the eyes reference His character. Seven is the number of perfection, so the Messiah is perfect. Commenting on the "seven eyes", Matthew Henry writes the following. "The eye of his Father was upon him, to take care of him, and protect him, especially in his sufferings; when he was buried in the grave, as the foundation-stones are under ground, the eyes of Heaven were still upon him, buried out of men's sight, but not out of God's.

The eyes of all the prophets and Old-Testament saints were upon this one stone; Abraham rejoiced to see Christ's day, and he saw it and was glad. The eyes of all believers are upon him; they look unto him and are saved, as the eyes of the serpent bitten Israelites were upon the brazen serpent. Some understand this one stone to have the seven eyes in it as the wheels had in Ezekiel's vision, and think it denotes that perfection of wisdom and knowledge which Jesus Christ was endued with, for the good of his church. His eyes run to and fro through the earth.”

**Some of the  
Perfect Characteristics  
of the Messiah**

- Jesus Christ is sovereign
- Jesus Christ is righteous
- Jesus Christ is just
- Jesus Christ is love
- Jesus Christ is life eternal
- Jesus Christ is omnipotent
- Jesus Christ is omniscience
- Jesus Christ is omnipresent
- Jesus Christ is immutable
- Jesus Christ is truthful

3:9. I will engrave the graving. The engraving of the stone “seems to allude to the precious stones in the breast-plate of the high priest, which had the names of the tribes graven upon them, as the engraving of a signet, Exodus 28:21,22.

In that breast-plate there were twelve stones laid before Aaron, and for aught [all] that appears those were lost; but there shall be one worth them all laid before Joshua, and that is Christ himself. This precious stone shall sparkle as if it had seven eyes; there shall appear a perfection of wisdom and prudence in the oracles that proceed from the breast-plate of judgment.

And God will engrave the engraving thereof; he will entrust Christ with all his elect, and he shall appear as their representative, and agent for them, as the high priest did when he went in before the Lord with the names of all Israel engraven in the precious stones of his breast-plate. When God gave a remnant to Christ, to be brought through grace to glory, then he engraved the graving of this precious stone” (Matthew Henry).

3:9. I will remove the iniquity of that land in one day.

**Suggestions for the Identify of the  
“One Day”**

- The “*one day*” refers to the day the Second Temple was finished. *Ezra 6:15 And this house was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius the king (3 June 5146 BC).*
- The “*one day*” refers to the re-established Day of Atonement when the national sins of Israel were confessed by the High Priest and by the people.
- The “*one day*” refers to the day Christ died at Calvary and bore the sins of the elect in His own body.
- The “*one day*” refers to the Second Advent of Christ which will usher in the new heavens and new earth.

**The Third Sermon  
The Message of God the Father to Joshua**

10 In that day, saith the LORD of hosts, shall ye call every man his neighbour under the vine and under the fig tree. Zechariah 2:11

3:10. In that day. In the day when the Babylonian Captivity ended in 516 BC.

3:10. under the vine and under the fig tree. A picture of peace and prosperity. *Micah 4:4 But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it.*

## ZECHARIAH 4

### Seventh Vision The Two Golden Candlesticks and Two Olive Trees Zechariah 4:1-14

### The Building of the Temple Encouraged BC 520

### The Restoration of Testimony Zechariah 4:17

1 ¶And the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep, Daniel 8:18

#### *Special Note.*

In 536 BC a decree from Cyrus the Great was given to the Hebrew people. They could return to their land.

- *2 Chronicles 36:22 Now in the first year of Cyrus king of Persia, that the word of the Lord spoken by the mouth of Jeremiah might be accomplished, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, 23 Thus saith Cyrus king of Persia, All the kingdoms of the earth hath the Lord God of heaven given me; and he hath charged me to build him an house in Jerusalem, which is in Judah. Who is there among you of all his people? The Lord his God be with him, and let him go.*
- *Ezra 1:1 Now in the first year of Cyrus king of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, 2 Thus saith Cyrus king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which is in Judah. 3 Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel, (he is the God,) which is in Jerusalem. 4 And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, beside the freewill offering for the house of God that is in Jerusalem. 5 Then rose up the chief of the fathers of Judah and Benjamin, and the priests, and the Levites, with all them whose spirit God had raised, to go up to build the house of the Lord which is in Jerusalem.*

In 535 BC the rebuilding of the Second Temple began. After the foundation was laid, the builders came under criticism by the Samaritans and the work on the Temple was suspended (Ezra 4).

In 521 BC the Persian king, Darius Hystaspis came to the throne. He encouraged the Jews to go on with the work of the Temple.

It matchless grace God sent Haggai and Zechariah to the Jews to exhort them to resume work on the Temple and finish the job. Haggai's message to the Jews was simple. If the Hebrews could afford to build themselves beautiful homes, they could afford to build the Temple. The ministry of Zechariah was just as forceful. The Temple was completed in 516 BC and seventy years of Divine discipline officially ended.

4:1. the angel that talked to me came again. A reference to the teaching angel who taught Zechariah time and time again.

4:1. and waked me. Like the disciples with Jesus in the garden, Zechariah fell asleep and needed to be awakened, not only physically but spiritually. *Luke 22:45 And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow, 46 And said unto them, Why sleep ye? Rise and pray, lest ye enter into temptation.*

***Special Note.***

In order to understand spiritual truth, the mind must not be exhausted, but engaged.

**The Vision of the Golden Candlestick  
(Lampstand)**

2 And said unto me, What seest thou? And I said, I have looked, and behold a candlestick all *of* gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which *are* upon the top thereof: Revelation 1:12 \*  
4:5

4:2. candlestick. lampstand.

4:2. with a bowl upon the top. A reference to the oil reservoir on top of the lampstand.

**Doctrine of the Lampstand**

1. The golden lampstand which Zechariah saw was the same lampstand that was in Solomon's Temple, and before that, in the Tabernacle. The one exception was the oil reservoir on top (Exodus 25:31-40; 37:17-24).
2. The lampstand was made from one lump of gold and so spoke of Jesus Christ who is precious and who is the Light of the World (1 Peter 2:6).
3. The lampstand was the only light in the Temple and in the Tabernacle. So Christ is the only true Light that lighteth every man that comes into the world (John 1:9). Jesus Christ is the Light of the world (1 John 1:5; John 8:12).

4. The central branch of the lampstand represents the Lord Jesus Christ, while the six branches united to the central branch speaks of the believer in fellowship with the Lord.
5. Seven is the number of perfection in the Bible while six is the number of man. When the believer is in union with Christ, he is complete (Colossians 2:10).
6. The central branch of the lampstand had a light which is a symbol of God revealed to man. Christ is the revealed member of the Godhead (John 1:18).
7. Each of the six branches has a light and the Christian remembers to witness (Matthew 5:14; Ephesians 5:8). Every believer has a purpose in time and that is to reflect the light and glory of Christ.
8. The oil in the central branch speaks of the anointing work of the Holy Spirit in sustaining the ministry of Christ.

Christ was conceived by the Spirit.

Matthew 1:18, 20, 21

Christ was filled with the Spirit.

John 3:34

Christ was led by the Spirit.

Matthew 4:1

Christ performed miracles by the power of the Spirit.

Matthew 12:28

Christ was resurrected by the power of the Spirit.

1 Peter 3:18

Christ was separated from the Spirit at Calvary.

Matthew 27:46

9. The oil also speaks of the sustaining work of the Spirit in the life of the believer as the oil flows to all six branches (Zechariah 4:6; Luke 24:49; Acts 2:4).
10. The wick of the lampstand speaks of the vacuous believer who draws the oil in order to flame and burn in order for light to shine (Matthew 5:16).
11. Once the wick is burned it leaves a dead residue which must be cut off. In the life of every believer there are dead works that must be purged and sins that must be confessed (Exodus 25:38; Hebrews 6:1; 9:14; 1 John 1:9).
12. A fresh supply of oil is needed every day. Every day is a new day with the Lord (2 Corinthians 4:16).
13. There were seven pipes to the seven lampstands which is significant because it teaches that God, in grace, has found a way for the believer to be empowered by the Holy Spirit in order to produce good works and have fellowship with the Lord.

### Doctrine of Oil

1. Oil lubricates and reduces friction. When the Christian is filled with the Spirit love is free to flow and enemies make peace (Proverbs 16:7).
2. Oil heals. In the ancient world wine and oil were used on wounds (Luke 10:34). The ministry of the Holy Spirit heals the sorrows and heartaches of the believer (Ephesians 5:18, 19).
3. Oil lights and speaks of the teaching ministry of the Holy Spirit which shines the gospel light where there is spiritual darkness (John 14:26; 16:12-15; 1 Corinthians 2:9-14).
4. Oil warms when heated. The Holy Spirit warms the temperament of the believer so that a godly life and a gracious life can be lived (1 John 4:7).
5. Oil has a fragrance. The Holy Spirit gives an attractive fragrance to the believer (Song of Solomon 5:5, 13).
6. Oil invigorates and provides renewed strength. The Holy Spirit gives renewed strength in order to produce righteousness in the soul and good works in life (John 14:16-21).
7. Oil adorns. It can be used to dress hair. The Holy Spirit adorns the believer with the fruit of the Spirit (Galatians 5:22, 23).
8. Oil polishes. The Holy Spirit makes the life of the believer less caustic, less bombastic, less self-willed, and more attractive illustrated by Stephen (Acts 6:5).

### The Two Olive Trees

3 And two olive trees by it, one upon the right *side* of the bowl, and the other upon the left *side* thereof.

4:3. And two olive trees. Each olive tree represented a leader in Israel. One was Zerubbabel and the other is Joshua the high priest. One is on the right side of the oil reservoir. The other is on the left side of the oil reservoir.

4 So I answered and spake to the angel that talked with me, saying, What *are* these, my lord?

4:4. So I answered and spake. Individuals can speak with angels. Zechariah was very polite to the teaching angel and addressed him as, "my lord", a term of respect.

***Special Note.***

Some people who believe in speaking in tongues believe they are speaking an angelic language, even though they have no idea what the sounds they are uttering mean. They assume by faith they are speaking a heavenly language. Herein is spiritual danger and something should be said.

First, all human experiences should be subordinated to Scripture. God will never act contrary to Himself and what He has written.

Second, all human experience must conform to the Word of God, and not vice versa. Therefore, notice that all heavenly languages spoken conform to the human language being spoken. When an angel spoke to Abraham, he spoke in the Hebrew tongue. When an angel spoke to Peter he spoke in the Greek tongue for koine Greek was the basic language of Palestine at the time. When an angel spoke to Daniel the dialogue was either in Hebrew or Aramaic. When Zechariah spoke to the angel, it was not in some incomprehensible ecstatic utterance, but in a known language.

There is no such thing as an “*unknown*” tongue or language in the Bible. The word “*unknown*” in 1 Corinthians 14 is italicized because it has been inserted by the translators of the King James Version of the Bible. Any italicized word in the KJV is not part of the original text but has been inserted in an attempt to clarify the passages. But sometimes these italicized words add to doctrinal confusion. The word for “tongue” is *glossalia* and always means, language, a known language.

5 Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my lord.

4:5. And I said, No. Learning begins when a person is honest about what they do not know. Zechariah does not understand the vision of the lampstand or the two olive trees. He needed a teacher (Ephesians 4:11-13).

**The True Source of  
Salvation and Spiritual Ministry**

6 Then he answered and spake unto me, saying, This *is* the word of the LORD unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the LORD of hosts. Ephesians 6:17

4:6. unto Zerubbabel. The last chapter was to Joshua the high priest; this divine illumination is for Zerubbabel, the political leader of the land. From 586 BC to the Second Advent of Christ, no-one will be crowned king.



***Special Note.***

At His first advent, Jesus could have been crowned king, had He so desired. *John 6:15* When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone. Jesus took the cross, not the crown.

4:6. ZERUBBABEL. Zerubbabel (born at Babel, i.e. Babylon) was the head of the tribe of Judah at the time of the return from the Babylonian captivity in the first year of Cyrus. He was an official leader of the Jews but needed encouragement himself. To that end God sent forth His prophets such as Haggai and Zechariah. To further encourage the heart of Zerubbabel, God raised Joshua, from the tribe of Levi to be the high priest in the restored Temple.

**Timeline**

- 586 BC Beginning of the Babylonian Captivity
- 536 BC Many Jews return to the land of Palestine under Zerubbabel and Joshua
- 535 BC Work begins on the Second Temple but is soon stopped due to opposition
- 520 BC Exhortation from Haggai and Zechariah comes to finish the Second Temple
- 516 BC The Second Temple was completed

4:6. But by my Spirit. Human good and human talent cannot produce the work of God. Only by the ministry of the Holy Spirit is divine good produced. In this case divine good is finishing the Second Temple. No one will listen to the exhortation of Zechariah to finish the Second Temple unless Zechariah is first anointed with power from on high (Luke 24:49).

**The Shout of Grace**

7 Who *art* thou, O great mountain? Before Zerubbabel *thou shalt become* a plain: and he shall bring forth the headstone *thereof with* shoutings, *crying*, Grace, grace unto it.

4:7. O great mountain. The mountain Zerubbabel faced was the Mountain of Opposition. The promise is given to Zerubbabel that the mountain shall become a plain and that there would be joy and singing as a result. Herein is the teaching of Jesus confirmed. *Matthew 21:21* Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done. 22 And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

4:7. Who *art* thou. The question refers to a person and that person is Satan and all of his agents. Satan was the one opposing the finishing of the Second Temple.

4:7. and he shall bring forth the headstone. Zerubbabel will bring in the final stone, the headstone in the construction of the Second Temple. This last act will be done with the people shouting, "Grace, grace" at that precise moment.

“Marvelous grace of our loving Lord,  
 grace that exceeds our sin and our guilt!  
 Yonder on Calvary's mount outpoured,  
 there where the blood of the Lamb was spilt.

Grace, grace, God's grace,  
 grace that will pardon and cleanse within;  
 grace, grace, God's grace,  
 grace that is greater than all our sin!

Sin and despair, like the sea waves cold,  
 threaten the soul with infinite loss;  
 grace that is greater, yes, grace untold,  
 points to the refuge, the mighty cross.

Dark is the stain that we cannot hide.  
 What can avail to wash it away?  
 Look! There is flowing a crimson tide,  
 brighter than snow you may be today.

Marvelous, infinite, matchless grace,  
 freely bestowed on all who believe!  
 You that are longing to see his face,  
 will you this moment his grace receive?”

Julia H. Johnson

### **The Great Mountain**

1. After the foundation was laid, nothing was done on the Second Temple from 535 BC to 520 BC because of political opposition and personal indifference to the Law (Ezra 4: 24).
2. The people were living in lovely homes while the Second Temple was neglected. The prophet Haggai admonished the Jews to consider their ways and resume the work on the Temple (Haggai 1:1-15).
3. The Great Mountain was a mountain of testing, and a principle is established. How a Christian handles their “mountains” in life will determine their spiritual maturity.
4. By the grace of God our “mountains” can be removed and made a plain. *Philippians 3:13 Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before,*

**The Restoration of the Temple**  
**Zechariah 4:8-10**

8 Moreover the word of the LORD came unto me, saying,

4:8. came unto me. came unto Zechariah. It is the word of the LORD that guides and sustains the work of God.

4:8. saying. There were several ways God spoke to people in the Old Testament era.

**The God who is not Silent**

- |  |                  |
|--|------------------|
| • God spoke through angels.                          | Genesis 16       |
| • God spoke through dreams.                          | Genesis 28:10-19 |
| • God spoke through visions.                         | Genesis 15       |
| • God spoke through the use of the Urim and Thummim. | Exodus 28:30     |
| • God spoke through symbolic actions.                | Jeremiah 18:1-10 |
| • God spoke through a gentle whisper.                | 1 Kings 19:12    |
| • God spoke through miraculous signs and wonders.    | Exodus 8:20-25   |
| • God spoke directly Himself.                        | Genesis 3:9      |
| • God spoke by the prophets.                         | Hebrews 1:1      |

**A Prophetic Promise**

9 The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the LORD of hosts hath sent me unto you.

Ezra 3:8-10 \* 6:15 \* 2:9, 11

4:9. The hands of Zerubbabel. A prophetic promise is given to Zerubbabel and the reason why.

- The prophetic promise is that the hands of Zerubbabel would finish the temple, meaning the Second Temple would be completed under his leadership.
- The reason for this prophetic promise was so that the Hebrew people in general and Zerubbabel in particular, might know that the LORD of hosts, has sent the divine angel of interpretation to Zerubbabel.

***Special Note.***

The Bible speaks of two immutable things: the promise of God and the sacred oath of God. *Hebrews 6:18 That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us:*

*19 Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil; 20 Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec.*

4:9. laid the foundation of this house. Zerubbabel did not lay the whole foundation of the Second Temple but the foundation stone in 535 BC (Ezra 3:8-13). In 516 BC Zerubbabel was able to put in the keystone that completed the Second Temple. A great lesson is to be remembered. What the LORD begins the LORD will finish. *Philippians 1:6 Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ:*

***Special Note.***

A keystone is the wedge-shaped stone piece at the apex of a masonry arch, which is the final piece placed during construction. It presses and holds all the stones into position, allowing the arch to bear weight.

4:9. thou shalt know. One of the greatest virtues in the Christian life is to know the whole counsel of God. With knowledge of the Word of God resident in the soul, the believer is able to do the will of the Lord, and enjoy all that God has for the soul.

10 For who hath despised the day of small things? For they shall rejoice, and shall see the plummet in the hand of Zerubbabel *with* those seven; they *are* the eyes of the LORD, which run to and fro through the whole earth.

4:10 For who hath despised. The answer is, the Jewish people have despised the day of small things when they compared the Second Temple to the first Temple (Ezra 3:12-13; Haggai 2:3).

4:10. the day of small things. Only God's grace can convert the small things into great things. God's plan calls for divine activity. God's plan calls for divine provision. God's plan calls for the exclusion of human talent and ability in order for divine power to energize the work He wants to accomplish.

4:10. For they shall rejoice. Only the LORD can change sadness to gladness. Only the LORD can make the discouraged heart sing again. When the LORD is present, hope replaces despair and joy comes in the morning. Rejoicing will come to realize afresh that the Temple is the place where God dwells and where His word is communicated through sacrifices, rituals, and symbols.

4:10. shall see the plummet. The word of the LORD allows spiritual insight into the plans of God. When the plummet stone (keystone) was put in place, the people would rejoice and shout, "Grace! Grace!"

4:10. those seven. Allowing Scripture to interpret itself, "*those seven*" are the perfect "*eyes of the LORD, which run to and fro through the whole earth.*" The seven speaks of the perfections of the Lord.

- *Zechariah 3:9 For behold the stone that I have laid before Joshua; upon one stone shall be seven eyes: behold, I will engrave the graving thereof, saith the Lord of hosts, and I will remove the iniquity of that land in one day.*
- *Revelation 4:5 And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God.*
- *Revelation 5:6 And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.*

### **Some of the Perfections of God**

- |                        |                              |
|------------------------|------------------------------|
| • God is love          | 1 John 4:8, 16               |
| • God is spirit        | John 4:24                    |
| • God is holy          | Isaiah 6:2,3; Revelation 4:8 |
| • God is sovereign     | Ephesians 1:11               |
| • God is almighty      | Genesis 35:11                |
| • God is all knowing   | Matthew 9:4                  |
| • God is all present   | Psalm 139:8-12               |
| • God is eternal       | 1 Timothy 1:7                |
| • God is truthful      | Titus 1:2                    |
| • God is faithful      | Deuteronomy 7:9              |
| • God is good          | Psalm 73:1                   |
| • God is longsuffering | 2 Peter 3:15                 |
| • God is compassionate | Psalm 86:15                  |
| • God is merciful      | Exodus 34:6                  |

4:10. run to and fro through the whole earth. The omniscience of the LORD is established. He knows the beginning to the end, and nothing shall frustrate His plan. The LORD sees the legalist. He sees the opposition to His people. He sees the discouragement of His people. The eyes of the LORD sees all.

### **The Restoration of Leadership Zechariah 4:11-14**

11 ¶Then answered I, and said unto him, What *are* these two olive trees upon the right *side* of the candlestick and upon the left *side* thereof?

4:11. two olive trees.

4:11. the candlestick. the lampstand. Israel was meant to be a nation of priests and a light to the world for they were entrusted with the gospel.

12 And I answered again, and said unto him, What *be these* two olive branches which through the two golden pipes empty the golden *oil* out of themselves?

4:12. golden oil. golden liquid. Oil speaks of the Holy Spirit which empowers the believer. The Holy Spirit is golden. He is precious. He is valuable. The Spirit is indispensable.

13 And he answered me and said, Knowest thou not what these *be*? And I said, No, my lord.

4:14. And he answered me. And the teaching angel answered me and said.

4:14. No, my lord. In order to learn, a person has to be honest about their ignorance.

### **The Divine Interpretation of the Vision**

14 Then said he, These *are* the two anointed ones, that stand by the Lord of the whole earth. Revelation 11:3-14

4:14. These *are* the two anointed one. These *are* the two sons of oil. Oil speaks of anointing. Two had been anointed: Joshua, the high priest, and Zerubbabel, the political leader. The two sons of oil are the spiritual leader and the political leader of Israel. Without this divine anointment, neither man could function as they were suppose to. They would be spiritually powerless and no one would listen to them.

4:14. that stand by the LORD. The men were leaders and were anointed for they stood by the LORD.

#### ***Personal Application.***

1. Spiritual knowledge begins when a person confesses spiritual ignorance (Zechariah 4:5).
2. Opposition is removed only by God's grace (Zechariah 4:7).
3. The heart must listen for the Lord to speak (Zechariah 4:8).
4. In order to be in fellowship with God, a person must "*stand by the Lord*" (James 4:8).
5. Every Christian must believe they are sent by God for herein is holy boldness to witness and power to live the Christian life (Zechariah 4:9).
6. Never despise the day of small things. Do something for the Lord regardless of what others think and how insignificant it might seem (Zechariah 4:10).
7. Be confident that the Plan of God will never be frustrated (Zechariah 4:10).

8. Study the attributes of God and the Scriptures that teach the divine attributes (Zechariah 4:10)
9. Look and pray for spiritual leaders and political leaders (Zechariah 4:12-14; 1 Timothy 2:1).
10. Meditate on the preciousness of God the Holy Spirit (Zechariah 12). In order to have an effective ministry a person must be anointed with the Holy Spirit. They must have power from on high (Zechariah 4:12; Luke 24:49).

## ZECHARIAH 5

### Eighth Vision The Vision of the Flying Roll Zechariah 5:1-4 BC 520

1 ¶Then I turned, and lifted up mine eyes, and looked, and behold a flying roll.

5:1. Then I turned, and lifted up mine eyes. After Zechariah saw the first seven visions, after the visions had been explained to him, the teaching angel showed him a flying scroll on which were written curses upon those who commit sin.

5:1. a flying roll. a flying scroll. The scroll was partly unrolled.

***Special Note.***

There were two types of scrolls in the ancient world. One was made out of papyrus, a type of paper woven from reeds which grew along the river banks. Another type of scroll was vellum which was made from the cured skin of animals.

2 And he said unto me, What seest thou? And I answered, I see a flying roll; the length thereof *is* twenty cubits, and the breadth thereof ten cubits.

5:2. And he said unto me. And the teaching angel said unto me.

5:2. And I answered, And Zechariah answered.

5:2. I see a flying roll. I see a flying scroll. The flying scroll represented the Word of God.

5:2. TWENTY CUBITS. 360 inches. This equals 30 feet.

5:2. TEN CUBITS. 180 inches. This equals 15 feet.

***Special Note.***

These were the dimensions of the Holy Place in the Tabernacle. In the Holy Place there was the lampstand, the table of showbread, and the golden altar of incense. All of these items speak of fellowship with the Lord, the Bread of Life. The Lord lights the path of every believer. The Lord enjoys communion with the believer. And the Lord enjoys the prayers of the believer. As the priests ministered in the Holy Place, they anticipated the New Testament Church Age where every believer is a priest unto God. *1 Peter 2:9 But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light.*



***Special Note.***

The dimensions of verse 5 also refers to Solomon's Porch where the Word of God was taught. *1 Kings 6:3 And the porch before the temple of the house, twenty cubits was the length thereof, according to the breadth of the house; and ten cubits was the breadth thereof before the house.* The importance of the Word of God cannot be over emphasized.

3 Then said he unto me, This *is* the curse that goeth forth over the face of the whole earth: for every one that stealeth shall be cut off *as* on this side according to it; and every one that sweareth shall be cut off *as* on that side according to it.

5:3. Then said he unto me. Then said the teaching angel unto me.

5:3. This *is* the curse. Leviticus 26 sets forth the various forms of discipline God threatened the Jews with for disobeying His Law. God warned Israel that blessing would be turned to cursing if the Hebrew people disobeyed. One form of punishment was enslavement by other nations. In 586 BC by the Babylonians, Jerusalem fell and many Jews were deported. Seventy years of captivity would be the punishment of the people (study Deuteronomy 27:14-25; 28:16-58).

5:3. the whole earth. A reference to all the land of Judah.

5:3. according to it. according to the scroll.

***Special Note.***

On one side of the scroll was the eighth commandment. *Exodus 20:15 Thou shalt not steal.* On the other side of the scroll was the third commandment. *Exodus 20:7 Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.* Illicit commercialism breaks both of these commandments in order to get great gain.

5:3 . shall be cut off. shall receive judgment. There are many sins which will lead to a premature death, one of which is greed. Other sins that bring an early death include dishonoring one's parents (Ephesians 6:2, 3), failure to examine one's own heart prior to taking communion (1 Corinthians 11:29, 30), and blaspheming the Holy Spirit while denying the faith (1 Timothy 1:20).

**Jewish Commercialism**

4 I will bring it forth, saith the LORD of hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsely by my name: and it shall remain in the midst of his house, and shall consume it with the timber thereof and the stones thereof. Malachi 3:5

5:4. I will bring it forth. I will bring the curse forth. Zechariah made this prophesy in 520 BC. By 518 BC the wealth of those Jews who remained in Babylon and prospered was destroyed when the Babylonians revolted against the Persian leader Darius Hystaspis.

5:4. the house of the thief. In the ancient world many Jews formed a gang in order to rob the temples of the false gods for they did not fear the gods such as Baal or Venus. The temples were robbed in a quest for money in the form of silver, or gold, and precious jewels. In Acts 19:24, an example of this is found in the work of "*Demetrius, a silversmith, which made silver shrines for Diana, brought no small gain unto the craftsmen.*"

***Special Note.***

An inordinate love of money by some Jews is reflected in Scripture by the temples of the gods they robbed, by the Corban gimmick (Mark 7:10, 11), by the money changers in the Second Temple (Matthew 21:12, 13), and by the golden oath (Matthew 23:16-18). The religious Jews knew the commercial Jews could not be trusted so they made them pay in gold in order to make a vow unto God. This greed, this lust for money was enhanced by a false religion of their own making reflected in the teachings of the Pharisees.

5:4. sweareth falsely by my name. Many Jews were swearing by God in order to make a contract, but then they broke it.

5:4. in the midst of his house. The reference is to the luxurious homes some of the Jews were able to build for themselves at the expense of truth, honesty, and rebuilding the holy Temple. Those who engaged in dishonest business practices would have their illicit wealth taken from them.

5:4. and shall consume it. The wrath of God poured out upon the evil of commercialized religion was so fierce, so intense, it consumed all the timbers and stones of the buildings of thieves and liars.

**Ninth Vision**  
**The Vision of the Women and an Ephah**  
**Zechariah 5:5-11**

5 ¶Then the angel that talked with me went forth, and said unto me, Lift up now thine eyes, and see what *is* this that goeth forth. Zechariah 5:10 \* 12:8

5:5. Then the angel that talked with me. Then the teaching angel that talked with Zechariah went forth and said unto him, Lift now thine eyes, and see what *is* this that goeth forth. What went forth was the image of the wicked Jews.

6 And I said, What *is* it? And he said, This *is* an ephah that goeth forth. He said moreover, This *is* their resemblance through all the earth.

5:6. And I said, What *is* it? It is possible to be smart and yet be uniformed on spiritual matters. It is not a mental IQ that is important, but a spiritual IQ. Our spiritual IQ is enhanced by the illumination of the Holy Spirit (John 14:26), by the Word of God (2 Timothy 2:15), and sometimes by an angel. Zechariah knew what a woman was, and he knew what an ephah was. But he could not comprehend what was meant by being together.

5:6. EPHAH refers to a dry measure equal to 1/10 of a homer, or about 2/3 of a bushel or 7 ½ gallons of a dry bucket.

5:6. This *is* an ephah that goeth forth. The ephah was the largest measurement in the Jewish economy. The Jews in Babylon had managed to learn how to completely control the grain market. The ephah represents part of the Jewish wealth that accrued to them in Babylon. With their new found wealth the Jews could buy property and start businesses. They could build beautiful homes and be content. And all the while the House of the Lord in Jerusalem went unfinished. The Jews did not care if they were violating the 8<sup>th</sup> commandment and the 3<sup>rd</sup> commandment. What they did care about was their commercial interests. So they went forth, but on a dishonest basis.

7 And, behold, there was lifted up a talent of lead: and this *is* a woman that sitteth in the midst of the ephah.

5:7. a talent of lead. While the Jews were able to make money even when in captivity, they cheated by mixing the grain in an ephah with lead. A talent of lead weighs about 100 pounds. This lead formed a lid to keep the woman sitting in the “*midst of the ephah.*”

5:7. a woman. The woman represents religion which is restrained (Study Revelation 17 – 18 and the Harlot of Babylon; 2 Thessalonians 2:7-12).

5:7. ephah. A reference to commercialism and dishonest business practices. *Luke 19:45 And he went into the temple, and began to cast out them that sold therein, and them that bought; 46 Saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves.*

8 And he said, This *is* wickedness. And he cast it into the midst of the ephah; and he cast the weight of lead upon the mouth thereof. Hosea 12:7

5:8. And he said. And the teaching angel said.

5:8. this *is* wickedness. this *is* the wickedness. Commercialized religion is always wicked. God makes the wicked themselves the agents of punishing and removing wickedness.

5:8. And cast it. And the teaching angel cast her. The angel cast the woman into the ephah and then put the lid on so there is restraint.

9 Then lifted I up mine eyes, and looked, and, behold, there came out two women, and the wind *was* in their wings; for they had wings like the wings of a stork: and they lifted up the ephah between the earth and the heaven. Leviticus 11:13, 19; Psalm 104:17

5:9. there came out two women. When the lid was lifted, Zechariah beheld two women whereas before he only saw one woman.

5:9. the wind *was* in their wings. This speaks of a rapid ascendancy.

5:9. the wings of a stork. The two women, with wings like a stork, lifted up the ephah from earth to heaven.

***Special Note.***

The stork was an unclean bird according to the Mosaic Law (Leviticus 11:19; Deuteronomy 14:18). Religion can be unclean and yet it can be “lifted up” or successful. The Pharisees and the Sadducees were successful in putting rules and regulations on people in the day of our Lord. In the days of Zechariah, commercialized religion prevailed.

**Two Women**

- Religious Babylon      Revelation 17
- Commercial Babylon    Revelation 18

5:9. FEMALE ANGELS. Based on this passage, an interesting question arises as to whether there are female angels.

10 Then said I to the angel that talked with me, Whither do these bear the ephah?

5:10. Then said I to the angel. Then said Zechariah to the teaching angel.

5:10. Whither do these bear the ephah? Where are the angels going?

11 And he said unto me, To build it an house in the land of Shinar: and it shall be established, and set there upon her own base. Jeremiah 29:5, 28 \* Genesis 10:10

5:11. And he said unto me. And the teaching angel said to Zechariah.

5:11. To build it in the house in the land of Shinar. The land of Shinar is the land of Babylon. Babylon speaks of organized religion (Genesis 10:8-10; Revelation 17:1-9).

5:11. and it shall be established. when it has been prepared. When the lid is opened then ecumenical and commercial religion shall be well established.

5:11. and set there upon her own base. and set there upon its base. It is possible for commercial religion to become established upon its base.

*Lessons to Learn*

- There is power in wickedness (Zechariah 5:7).
- Wickedness builds, as it were, a house for itself, and establishes it upon a firm base or foundation (Zechariah 5:8).

## ZECHARIAH 6

### Tenth Vision The Vision of the Four Chariots Zechariah 6:1-8 c. 518 BC

#### Two Mountains of Brass

1 ¶And I turned, and lifted up mine eyes, and looked, and, behold, there came four chariots out from between two mountains; and the mountains *were* mountains of brass.

6:1. And I turned. And I returned. Zechariah is studying once again and sees a vision.

6:1. I turned...lifted up mine eyes...looked...and behold. These words reflect stages of contemplation. A person must find a place to study, concentrate on the material, think, and finally understand what is being studied.

6:1. four chariots. The number seven in the Bible is the number of perfection. The number six is the number of man. The number five speaks of God's grace. The number four reflects the sovereignty of God as He controls the four corners of the earth. The number four is used to indicate the directions of the compass: north, south, east, and west.

6:1. two mountains. One of the mountains was the Mount of Olives. The other mountain was the Mount of Zion. Between the two mountains is the Valley of Jehoshaphat.

#### Important Mountains in the Bible

- Mt. Abarim           The name literally means "the mountains across or beyond Jordan."
- Mt. Ararat           The mountain or mountains where Noah's ark came to rest.
- Mt. Bashan           The name speaks of soft rich soil, and the territory was famous for its oaks and wild cattle.
- Mt. Carmel           The scene of Elijah's sacrifice.
- Mt. Ebal              A sacred mountain from the earliest of times, where the stones inscribed with the Law were deposited.
- Mt. Gerizim         Sacred from early times, this mountain is still the scene where the Samaritans hold the Passover.
- Mt. Gilboa           The unknown scene of Saul and Jonathan's death.
- Mt. Gilead           A mountainous region east of Jordan. It was the scene of the covenant between Laban and Jacob.
- Mt. Hermon          A high mountain north of the Sea of Galilee.
- Mt. Hor              The unknown mountain where Aaron died.
- Mt. Horeb            The same as Sinai. It was the scene of the burning bush, of the giving of the Law, and of Elijah's vision.

- Mt. Lebanon      The central mountains of Syria, and famous as the source of timber for Solomon's Temple.
- Mt. Moriah      The traditional site of Abraham's intended sacrifice, and the mountain on which the Temple of Jerusalem was built. The Islamic Mosque of Omar resides on the site today.
- Mt. Nebo      Range of hills forming the western edge of the Moabite plateau above the Jordan.
- Mt. Olivet      The Mount of Olives; the scene of David's flight from Absalom; of Jesus' weeping over Jerusalem; and of His Ascension.
- Mt. Pisgah      The headland of the Nebo range from which Moses saw the Promised Land.
- Mt. Seir      The land of Esau; a mountain range identified with Edom
- Mt. Sinai      The mountain where the Israelites encamped for nearly a year, and where the Law was given to Moses. Also called Horeb.
- Mt. Tabor      The site of Barak's camp, some identify this mountain as the scene of the Transfiguration of Jesus.
- Mt. Zion      The eastern hill of Jerusalem. It was the stronghold of the Jebusites, attacked by Joab, and became the site of David's palace and the Temple.

6:1. two mountains of brass. Brass was identified with judgment. In order to protect the Jews, God had to judge those who moved to harm the Jews (Genesis 12:3).

2 In the first chariot *were* red horses; and in the second chariot black horses;

6:2. chariot. The ingredients of a chariot included wheels, iron, and horses. The Assyrians knew how to smelt iron, while the Egyptians enjoyed breeding horses. Caught between these nations of power and wealth were the Israelites.

6:2. chariot. The four chariots speak of four angels which maneuver behind the scenes to provide a wall of protection for the Jews.

6:2. red horses. The red horses speak of violence and bloodshed.

6:2. black horses. A reference to famine and economic depression.

6:2. white horses. A reference to victory and triumph.

3 And in the third chariot white horses; and in the fourth chariot grisled and bay horses.

6:3. grisled horses. A grisled horse was a spotted horse and spoke of plagues and diseases. A bay horse had a reddish body and a black tail. This horse speaks of salvation where cursing is turned to blessings. The red denotes the blood of Christ, while the black speaks of the judgment that was poured out on Him.

4 Then I answered and said unto the angel that talked with me, What *are* these, my lord?

6:4. What are these, my lord? Five times Zechariah asks this same question (Zechariah 1:9; 4:4, 11; 6:4; 13:6). A principle is established. It is important to ask the Lord for wisdom. *James 1:5*  
*5 If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.*

### **The Divine Interpretation of the Vision of Four Chariots**

5 And the angel answered and said unto me, These *are* the four spirits of the heavens, which go forth from standing before the Lord of all the earth.

6:5. These *are* the four spirits. These *are* the four angels. Spirit in the singular usually refers to the human spirit. Spirits in the plural usually speaks of angelic beings (Psalm 68:17; 104:4; Hebrews 1:7). Guarding angels are called ministering spirits (Hebrews 1:14). Demons or fallen angels are called unclean spirits (Matthew 10:1; Mark 6:7; Acts 5:16; Revelation 16:13, 14). The incarcerated fallen angels are called spirits (1 Peter 3:19).

6:5. of the heavens. A reference to the terrestrial heaven. God moves holy angels to protect and minister to those who are to be the heirs of salvation. He also sends angels to discipline and judge people.

#### **Three Heavens**

- There is the atmospheric heaven which includes the air that surrounds the earth of which we breathe and the sphere in which the birds do fly.
- There is the terrestrial heaven which houses the sun, moon, stars, and planets.
- There is the third heaven which is the dwelling place of God.

6 The black horses which *are* therein go forth into the North Country; and the white go forth after them; and the grisled go forth toward the south country.

7 And the bay went forth, and sought to go that they might walk to and fro through the earth: and he said, Get you hence, walk to and fro through the earth. So they walked to and fro through the earth. Zechariah 1:10 \* Genesis 13:17



6:6-7. The black horses went forth to Babylon in the North Country. The result was economic disaster. God will take away the toys and treasures of time which keeps the heart from Him. The Jews that stayed behind in Babylon needed to be encouraged to leave.

6:6-7. the white horses followed the black in order to restore what was lost. Herein is a spiritual cycle of blessing and cursing; cursing and blessing. When Babylon was destroyed an economic opportunity arose.

6:6-7. grisled. A reference to the various epidemics of the military legions on the march. They went towards the south country of Egypt. Jeremiah had warned the people not to go down to Egypt (Jeremiah 42).

6:7. And the bay. The bay horse did not go north or south, but travelled throughout the earth. There was worldwide evangelism beginning in 518 BC.

8 Then cried he upon me, and spake unto me, saying, Behold, these that go toward the North Country have quieted my spirit in the North Country.

6:8. have quieted my spirit. The wrath of God was appeased after being poured out upon the North Country. Though God had been angry with Israel for seventy years, His wrath turned on those who took Israel hostage because they had gone beyond their commission and because there was no more use for their being an instrument of punishment. A principle is established. Those who hurt the church will in time be hurt by the Lord of the church. These will be days of vengeance.

**The Message of the Four Chariots  
The Two Mountains of Brass  
The Four Spirits of Heaven**

- |   |  |
|---|--|
| • First chariot were red horses             | A reference to warfare and violence  |
| • Second chariot consisted of black horses  | Those that would go into the North Country   |
| • Third chariot was pulled by white horses  | Those that follow into the Western Country   |
| • Fourth chariot had grisled and bay horses | Those that would go into South Country and walk to and fro through the whole earth |

**The Coronation of Joshua the High Priest  
Prediction of the Messiah  
Zechariah 6:9-15**

9 ¶ And the word of the LORD came unto me, saying,

6:9. And the word of the LORD came. Here is the source of all divine revelation. During the Old Testament era, the word of the LORD came mainly through the prophets or through the priests. The prophets and priests were given the word of the LORD through dreams, visions, angels, or direct communication with the LORD. Elect angels would often interpret the dreams and visions. As the word of the LORD was established, Scriptures were recorded and carried the weight of divine revelation and divine authority. The Law of Moses illustrates this truth.

10 Take of *them of* the captivity, *even* of Heldai, of Tobijah, and of Jedaiah, which are come from Babylon, and come thou the same day, and go into the house of Josiah the son of Zephaniah;

6:10. Take of *them of* the captivity. Despite the decree of 536 BC, many Jews remained in Babylon for a variety of reasons. The three men mentioned were among those that continued to trickle into Jerusalem. Zechariah was instructed to take the three men who had returned from Babylon, have them make crowns for Joshua the high priest, and then go with them into the house of Josiah.

***Special Note.***

**Timeline Reviewed**

586 BC	Jerusalem fell to the Babylonians.
539 BC	The Babylonians were destroyed by the Persians.
536 BC	Cyrus the Great, king of Persia, gave a large number of the Jews permission to return to Palestine. Under the political leadership of Zerubbabel and the spiritual leadership of Joshua the High Priest, accompanied by the prophets Haggai and Zechariah, the people went back to Israel.
535 BC	The foundation of the Second Temple was laid, and then construction stopped due to opposition by the Samaritans.
520 BC	Zechariah had the visions. In these visions the building of the Temple was seen.
518 BC	Joshua was crowned as High Priest and the Levitical priesthood was re-established.
516 BC	The Second Temple is completed and the 70 years of divine discipline came to an official end.

6:10. HELDAI (worldly) was an Israelite who returned from the captivity (520 BC). His name indicates that Heldai was concerned with the affairs of life such as making money and enjoying material possessions.

6:10. TOBIJAH (goodness of Jehovah; pleasing to the Lord) was one of the captivity in the time of Zechariah, in whose presence the prophet was commanded to take crowns of silver and gold and put them on the head of Joshua the high priest (BC 519).

6:10. JEDAIAH (the Lord knows him; Jehovah provides) was a priest in the time of Jeshua the high priest (536 BC).

6:10. JOSIAH (whom Jehovah heals) was the son of Zephaniah, at whose house took place the solemn and symbolical crowning of Joshua the high priest (c. 520 BC).

6:10. ZEPHANIAH (hidden by Jehovah) was the father of Josiah and of Hen.

### The Coronation of Joshua as High Priest

11 Then take silver and gold, and make crowns, and set *them* upon the head of Joshua the son of Josedech, the high priest;

6:11. silver and gold. The double crowns were to be made of silver and gold. Silver is often a picture of redemption in Scripture, while gold speaks of the purity of the Lord and the production of good works.

- Redemption. *Leviticus 5:15 If a soul commit a trespass, and sin through ignorance, in the holy things of the Lord; then he shall bring for his trespass unto the Lord a ram without blemish out of the flocks, with thy estimation by shekels of silver, after the shekel of the sanctuary, for a trespass offering:*
- Good works. *1 Corinthians 3:12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; 13 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.*

6:11. and make crowns. Joshua was to wear a double crown. Up to this point the high priest wore only a single crown saying, "Holy to the LORD". As a type of Christ, these two crowns represent the unity of the political and spiritual. Jesus Christ is King and Priest.

### Two Parenthetical Verses Concerning Jesus Christ Zechariah 6:12-13

12 And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold the man whose name *is* The BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD: Zechariah 3:8

6:12. And speak unto him. And speak unto Joshua the High Priest.

6:12. Behold the man. Here is a messianic reference to Jesus Christ as perfect humanity. *John 19:5 Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man!* As the man, Jesus is called The BRANCH.

- *Isaiah 4:2 In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel. (Study Jeremiah 23:5; 33:15)*

#### **Prophecy Concerning the Messiah**

- His name is The BRANCH
- He shall grow up out of His place
- He shall build the temple of the LORD
- He shall bear the glory
- He shall sit and rule upon His throne
- He shall be a priest upon His throne

On Palm Sunday people cut down palm branches in recognition of Jesus Christ as the fulfillment of prophecy, though they misunderstood the message He preached. *Matthew 21:8 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.*

\* 13 Even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both. *Matthew 16:18*

6:13. He shall build the temple. Study Ezekiel 40-48; Micah 4:1-7; Isaiah 56:4-7; John 2:19-21.

#### **The Threefold Office of Christ**

- Christ is Prophet                      Deuteronomy 18:15-18
- Christ is Priest                         Psalm 110:4
- Christ is King                         Psalm 2:6; Isaiah 9:6-7; Micah 5:2; Matthew 2:2; 21:5; 25:31, 34, 40; Luke 13:2-33; Revelation 11:15; 20:1-10

6:13. them both. Jesus Christ combines the office of the priest with that of being king.

6:13. the counsel of peace shall be between them both. When Jesus comes there is to be no trouble between church and state, or between the priestly line of Aaron and the political line of David.

### Two Memorial Crowns

14 And the crowns shall be to Helem, and to Tobijah, and to Jedaiah, and to Hen the son of Zephaniah, for a memorial in the temple of the LORD.

6:14. HELEM (strength) is a man mentioned only in Zechariah 6:14. He is the same as Heldai mentioned in v. 10.

6:14. TOBIJAH (goodness of Jehovah) was one of the captivity in the time of Zechariah, in whose presence the prophet was commanded to take crowns of silver and gold and put them on the head of Joshua the high priest (BC 519).

6:14. HEN (rest) was a son of Zephaniah and the same who is called Josiah in Zechariah 6:10.

15 And they *that are* far off shall come and build in the temple of the LORD, and ye shall know that the LORD of hosts hath sent me unto you. And *this* shall come to pass, if ye will diligently obey the voice of the LORD your God.

6:15. And they *that are* far off shall come. A reference to the salvation of the Gentiles. *Ephesians 2:17 And came and preached peace to you which were afar off, and to them that were nigh. 18 For through him we both have access by one Spirit unto the Father.*

6:15. the LORD of hosts sent me to you.

6:15. if. This is an important word. If hearing ye shall hear and will diligently obey, then blessings will flow. This is a principle for every generation.

**ZECHARIAH 7****JEWISH CALENDAR**

<b>Months</b>		<b>Number of Days</b>		<b>Special Event</b>
Tishri	September – October)	30	Seventh Month	New Year
Heshvan	October – November)	29 or 30	Eighth Month	
Kislev	November – December	29 or 30	Ninth Month	Hanukkah
Tevet	December – January	30	Tenth Month	
Shevat	January – February	30	Eleven Month	
Adar	February – March	29 or 30	Twelfth Month	
Adar Sheni	Leap year only	29		
Nisan	March – April	30	First Month	Passover
Iyar	April – May	29	Second Month	
Sivan	May – June	30	Third Month	
Tammuz	June – July	29	Fourth Month	
Av	July – August	30	Fifth Month	
Elul	August – September	29	Sixth Month	

***Special Note.***

The names of the months of the Jewish calendar were adopted during the time of Ezra, after the Jews return from the Babylonian exile c. 536 – 516 BC. The names are actually Babylonian month names, brought back to Israel by the returning exiles. Note that most of the Bible refers to months by number, not by name.

The individual months are based on moon cycles instead of sun cycles.

“Leap months” are added to synchronize with the sun cycles.

Since the fourth century AD, the months are calculated mathematically as opposed to observation.

The years are numbered from Creation

**An Enquiry Concerning Fasting  
Hypocrisy Reproved  
Zechariah 7:1-7  
BC 520**

1 ¶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;

***Special Note.***

During the Babylonian Captivity (586 BC – 516 BC) there were four fasts that were observed each year. The feasts were set aside but the fasts continued.

- The Fast of Tammuz (June – July). Tammuz was the fourth Jewish month. *Jeremiah 39:2 And in the eleventh year of Zedekiah, in the fourth month, the ninth day of the month, the city was broken up. Jeremiah 52:6 And in the fourth month, in the ninth day of the month, the famine was sore in the city, so that there was no bread for the people of the land. 7 Then the city was broken up, and all the men of war fled, and went forth out of the city by night by the way of the gate between the two walls, which was by the king's garden; (now the Chaldeans were by the city round about:) and they went by the way of the plain.* The purpose of this fast was to remember the capture of Jerusalem in 586 BC in the reign of Zedekiah whose eyes had been put out.
- The Fast of Av (July – August). Av was the fifth Jewish month. *Jeremiah 52:12 Now in the fifth month, in the tenth day of the month, which was the nineteenth year of Nebuchadrezzar king of Babylon, came Nebuzar-adan, captain of the guard, which served the king of Babylon, into Jerusalem, 13 And burned the house of the Lord, and the king's house; and all the houses of Jerusalem, and all the houses of the great men, burned he with fire: 2 Kings 25:8 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.* The purpose of this fast was to remember the destruction of Solomon's Temple in 586 BC.
- The Fast of Tishri (September – October). Tishri was the seventh Jewish month. *Jeremiah 41:1 Now it came to pass in the seventh month, that Ishmael the son of Nethaniah the son of Elishama, of the seed royal, and the princes of the king, even ten men with him, came unto Gedaliah the son of Ahikam to Mizpah; and there they did eat bread together in Mizpah. 2 Kings 25:25 But it came to pass in the seventh month, that Ishmael the son of Nethaniah, the son of Elishama, of the seed royal, came, and ten men with him, and smote Gedaliah, that he died, and the Jews and the Chaldees that were with him at Mizpah. 26 And all the people, both small and great, and the captains of the armies, arose, and came to Egypt: for they were afraid of the Chaldees.* This fast recalled the murder of Gedaliah, a good governor of the Jews left in the land after the fall of Jerusalem. Many Jews fled Judea, taking Jeremiah with them (Jeremiah 40:13; 41:1-3, 15-18).

- The Fast of Tevet (December – January). Tevet was the tenth Jewish month. *Jeremiah 39:1* *In the ninth year of Zedekiah king of Judah, in the tenth month, came Nebuchadrezzar king of Babylon and all his army against Jerusalem, and they besieged it. 2 Kings 25:1* *And it came to pass in the ninth year of his reign, in the tenth month, in the tenth day of the month, that Nebuchadnezzar king of Babylon came, he, and all his host, against Jerusalem, and pitched against it; and they built forts against it round about.* The purpose of this fast was to recall the seizure of Jerusalem prior to its fall.

7:1. DARIUS was the King of Persia (da-ri'us; Darius Hystaspes; 521 B.C. - 486 BC; Ezra 4:5,24; 5:5-7; 6:1,12,15; Haggai 1:1; 2:10; Zechariah 1:1,7; 7:1) was the restorer of the Persian Empire founded by Cyrus the Great.

7:1. the fourth year of king Darius. 518 BC.

7:1. ZECHARIAH (Jehovah is renowned or remembered) was a prophet of Judah, the eleventh of the twelve Minor Prophets. Like Ezekiel, he was of priestly extraction. He describes himself (1:1) as "the son of Berechiah." In Ezra 5:1 and 6:14 he is called "the son of Iddo," who was properly his grandfather. His prophetic career began in the second year of Darius (520 BC), about sixteen years after the return of the first company from exile. He was contemporary with Haggai (Ezra 5:1).

7:1. CHISLEU is the name adopted from the Babylonians by the Jews after the Captivity for the third civil, or ninth ecclesiastical, month (Nehemiah 1:1; Zechariah 7:1). It corresponds nearly with the moon in November - December.

7:1. The events of chapter seven are said to have taken place on 4 December 518 BC.

2 When they had sent unto the house of God Sherezzer and Regemmelech, and their men, to pray before the LORD,

7:2. When they had sent unto the house of God. When they had sent unto the city of Bethel. The main idea of verse 2 is that two men were going from Bethel (the house of God) to pray before the LORD in Jerusalem.

7:2. SHEREZER (protect the king) was a messenger sent, with Regem-melech, in the fourth year of Darius, to inquire at the Second Temple regarding the day of humiliation in the fifth month (518 BC).

7:2. REGEMMELECH (friend of the king) was the name of a person sent with Sherezzer to seek the face and favor of the Lord (518 BC).

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?



7:3. And to speak unto the priests. The priests were functioning once more because of the coronation of Joshua, the high priest, in chapter 6. The priests taught from the Torah, the Law of Moses. They explained the meaning of the sacrifices and the holy days. They communicated the doctrines of God associated with the various articles in the Tabernacle and later the Temple. In contrast, the prophets made Scripture in that they saw and wrote and preached the message God placed upon their hearts.

7:3. A question by Sherezzer or Regemmelech: “Should I weep in the fifth month, separating myself from food, as I have done these so many years?”

***Special Note.***

A delegation from Bethel went to Jerusalem to ask about continuing to fast as they had been doing for so many years. Fasting is forsaking ordinary activities to spend special time with the Lord or in His Word. One major problem with fasting is that the reality of being with Christ or in His Word turns into a meaningless ritual.

7:3. FIFTH MONTH. The fifth month is Shevat. It was on the first day of Shevat that Moses began reading the last book of the Torah to the assembled Israelites (Deuteronomy 1:3). On 15 Shevat, (January – February) the process of the earth's renewal is underway, and the day marks the New Year for Trees, which is a minor festival of the Jewish calendar.

4 Then came the word of the LORD of hosts unto me, saying,

5 Speak unto all the people of the land, and to the priests, saying, When ye fasted and mourned in the fifth and seventh *month*, even those seventy years, did ye at all fast unto me, *even* to me?

7:4-5. The word of the LORD came to Zechariah to speak, not only to the people of the land, but also to the priests. Everyone must be taught of God.

7:5. SEVENTH MONTH. Tishri is the seventh month of the Jewish calendar.

7:5. A question by the LORD of hosts. “When ye fasted and mourned in the fifth and seventh *month*, even those seventy years, did ye at all fast unto me, *even* to me?” The honest heart had to answer, “No, LORD.”

6 And when ye did eat, and when ye did drink, did not ye eat *for yourselves*, and drink *for yourselves*? Isaiah 58:5

7:6. when ye did eat...and when ye did drink. A reference to the feasts and sacrifices which were participated in by faith.

- There was faith that God would bless them.
- There was faith that God would never leave them.

- There was faith that a Messiah would come to save the world.
- There was faith that sins would be forgiven.

7:6. eat...drink. These are symbols of faith exercised in a special way on holy days.

- Eating. *John 6:35 And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.*
- Drinking. *1 Corinthians 11:26 For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.*

### Holy Days

- The Feast of Passover
- The Feast of Unleavened Bread
- The Feast of First-fruits
- The Day of Pentecost
- The Day of Atonement
- The Feast of Tabernacles

7:6. The LORD asked all the people of the land whether they participated in the feasts and sacrifices by faith, keeping the object of faith in mind, or whether they ate and drank for themselves? This is a rhetorical question that could only be answered in the negative.

*7 Should ye not hear the words which the LORD hath cried by the former prophets, when Jerusalem was inhabited and in prosperity, and the cities thereof round about her, when men inhabited the south and the plain?*

7:7. In this verse the LORD asks another rhetorical question that can only be answered in the affirmative. The people should have heard the words of the LORD by the former prophets, such as Isaiah, Jeremiah, Ezekiel, and Hosea, when Jerusalem was inhabited and in prosperity prior to 586 BC (Study Hosea 4:1-6).

#### ***Special Note.***

Though the LORD delights to give His children gifts, as any parent does, sometimes those gifts can turn the heart towards self-centeredness and evil. Sometimes people will not listen to the warnings. The people were warned by the prophets prior to the fall of Jerusalem. The people were warned by the prophets during the seize of Jerusalem. The people were warned under perfect conditions for learning, but to no avail.

**Willful Disobedience of Israel**  
**Consequences of Disobedience**  
**Zechariah 7:8-14**

8 ¶ And the word of the LORD came unto Zechariah, saying,

7:8. came unto Zechariah. The word of the LORD came in direct conversation to the prophet, not to the priest. The priest taught doctrine. The priest could have appealed to Leviticus 17 for instructing the people. But the people needed to be stirred up. They needed exhortation and not merely illumination. The gospel must touch the heart as well as the head. The prophets appealed to the hearts of individuals.

9 Thus speaketh the LORD of hosts, saying, Execute true judgment, and shew mercy and compassions every man to his brother:

10 And oppress not the widow, nor the fatherless, the stranger, nor the poor; and let none of you imagine evil against his brother in your heart.

7:10.

**Eight Responsibilities of the People**

- |  |  |
|--|--|
| <ul style="list-style-type: none"> <li>• Execute true judgment.</li> </ul>   | <p style="text-align: right;">Christians are to judge righteously.</p> <p style="text-align: right;"><i>We are to judge ourselves. 1 Corinthians 11:31 For if we would judge ourselves, we should not be judged.</i></p> <p style="text-align: right;"><i>We are to judge others. John 7:24 Judge not according to the appearance, but judge righteous judgment.</i></p>   |
| <ul style="list-style-type: none"> <li>• Shew mercy.</li> <li>• Shew compassion every man to his brother.</li> <li>• Oppress not the widow.</li> <li>• Oppress not the fatherless.</li> <li>• Oppress not the stranger.</li> <li>• Oppress not the poor.</li> <li>• Do not engage in evil imaginations.</li> </ul> | <p style="text-align: right;">Christians are to treat other people in grace.</p> <p style="text-align: right;">Christians are to be kind one to another.</p> <p style="text-align: right;">Christians are to help the helpless women.</p> <p style="text-align: right;">Christians are to help orphans.</p> <p style="text-align: right;">Christians are to show mercy to oppressors.</p> <p style="text-align: right;">Christians are to help the poor.</p> <p style="text-align: right;">Christians are to be careful of their thoughts.</p> |

***Special Note.***

In the heart of a person evil imaginations arise to hurt others. Bitterness, hatred, jealousy, and vindictiveness will produce evil imaginations.

11 But they refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear.

12 Yea, they made their hearts *as* an adamant stone, lest they should hear the law, and the words which the LORD of hosts hath sent in his spirit by the former prophets: therefore came a great wrath from the LORD of hosts. Jeremiah 17:1 \* Nehemiah 9:29

7:12.

### **The Overt Responses of the People to God's Commandments**

- They refused to hearken.
- They pulled away the shoulder. They turned their shoulder away.
- They stopped their ears that they should not hear, like those who stoned Stephen. *Acts 7:57 Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord.*
- They made their hearts as an adamant stone lest they should hear the law.

#### ***Special Note.***

The heart is made hard and insensitive by not showing mercy, by hurting others, and by allowing evil imaginations to flood the heart.

### **The Results of not Listening to the Prophets**

- A great wrath from the LORD of hosts came upon the people.
- When the people cried out in pain, the LORD refused to listen to their cry.
- The LORD scattered the people with a whirlwind among all the nations.
- The Land of Promise was made desolate.

13 Therefore it is come to pass, *that* as he cried, and they would not hear; so they cried, and I would not hear, saith the LORD of hosts: Proverbs 1:24 \* Isaiah 1:15 \* Micah 3:4

7:13. God shouted to the people, but they would not hear. Then came the terrible destruction of Jerusalem in 586 BC. The people shouted to God, but the LORD refused to hear their cries.

14 But I scattered them with a whirlwind among all the nations whom they knew not. Thus the land was desolate after them, that no man passed through nor returned: for they laid the pleasant land desolate. Deuteronomy 28:64

7:14. They laid the pleasant land desolate. Here is human responsibility. The people refused to listen to God. The people refused to live right and do right. Nations always destroy themselves.

## ZECHARIAH 8

### Encouraging Prospects The Restoration of Israel Zechariah 8:1-8 BC 517

#### A Historical Timeline Reviewed

- 586 BC the Jews in Jerusalem were deported to Babylon
- 539 BC the Chaldean Empire was conquered by the Persian army
- 536 BC the decision was made by Darius to allow many Jews to return to their land
- 535 BC the construction of the Second Temple began but then halted due to opposition
- 520 BC Zechariah united with Haggai to encourage the Jews to finish the Second Temple
- 518 BC the work was begun again
- 516 BC the Second Temple was completed officially ending the seventy years of captivity
- 516 BC to 323 BC the Word of God was generally honored by the people allowing a time of great prosperity and national pride

1 ¶Again the word of the LORD of hosts came *to me*, saying,

8:1. Again the word of the LORD. Time after time, in matchless grace, God will come to a nation to speak either directly, or indirectly through His Word, His priests, or His prophets. Fourteen times we read in Zechariah that the word of the Lord came to someone.

#### To Whom the Word of the Lord Came

- The word of the LORD came to Zechariah (Zechariah 1:1, 7; 4:8; 6:9; 7:1, 4, 8; 8:1, 18)
- The word of the LORD came to Zerubbabel (Zechariah 4:6)
- The word of the LORD came to the land of Hadrach, and Damascus (Zechariah 9:1)
- The word of the LORD came to the “*poor of the flock*” (Zechariah 11:11)
- The word of the LORD came to Israel (Zechariah 12:1).

2 Thus saith the LORD of hosts; I was jealous for Zion with great jealousy, and I was jealous for her with great fury.

8:2. I was jealous. This is an anthropathism (an-thro- po-path-ism) whereby human passions or feelings are ascribed to God, which He does not have, in order to communicate a point of doctrine. God is not sinfully jealous, but He was, and is, zealous in providing for and protecting His people. In context God is zealous that His people return to Zion or Jerusalem, the place of the manifestation of His glory in the Old Testament church.

***Special Note.***

- Jealousy indicates a relationship of some kind. *Amos 3:2 You only have I known of all the families of the earth: therefore I will punish you for all your iniquities.*
- Jealous speaks of possession. *1 Peter 2:9 But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:*
- Jealousy is an emotional driver of people, usually to harm someone else. *Proverbs 6:34 For jealousy is the rage of a man: therefore he will not spare in the day of vengeance.*
- Jealousy involves intimacy. *Jeremiah 31:3 The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee.*
- Jealousy presupposes intense love for love is possessive. *Hebrews 12:6 For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth*
- One manifestation of jealousy is great anger. In His fury the Lord put the Jews in seventy years of captivity. *Zechariah 8:2 Thus saith the Lord of hosts; I was jealous for Zion with great jealousy, and I was jealous for her with great fury.*

3 Thus saith the LORD; I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth; and the mountain of the LORD of hosts the holy mountain.

8:3.

**Four Divine Promises**

- I am returned unto Zion.
- I will dwell in the midst of Jerusalem.
- Jerusalem shall be called a City of Truth.
- Jerusalem shall be called The Holy Mountain.

**Spiritual Blessings and Prosperity**

**The Promise of Longevity of Life**

4 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.

8:4. There shall yet old men and old women. When the elderly are present in a society, it is a sign of spiritual prosperity. During the Middle Ages (500 to 1500 BC), life expectancy was very short.

### Conditions Needed for a Longer Lifespan

#### Stated Negatively

- No warfare
- No slavery
- No malnutrition
- No communicable diseases

#### Stated Positively

- Peace
- Freedom
- A free market
- Moral Purity

### The Promise of a Population Growth

5 And the streets of the city shall be full of boys and girls playing in the streets thereof.

8:5. boys and girls playing in the streets. Another sign of social and spiritual prosperity is the laughter and playing of boys and girls. A nation that slaughters its children while they are in the womb, or soon thereafter through child abuse, will not be socially prosperous or spiritually blessed.

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.

8:6. If it be marvelous. What is marvellous to men is not marvellous to the LORD of hosts for He is sovereign and orders the affairs of this world according to His own will. *Ephesians 1:11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will.*

8:6. the remnant. There is always a remnant of God's people. This remnant is made of those who believe in the LORD. Those in the remnant are the salt of the earth (Matthew 5:13).

#### *Special Note.*

The two areas that are hard to deal with are old age and being young. Here is where much maladjustment is found for a variety of reasons. But what can help in each area is the intake of the Word of God. The Bible teaches young people how to behave with wonderful principles and promises such as found in Ephesians 6:1. "*Children, obey your parents in the Lord; for this is right.*" Another transitional passage for young people is found in Ecclesiastes 12:1. "*Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them.*"

Older people also have the Word of Truth to guide them and help them make the proper adjustments in life. The Bible teaches older people to instruct the young (Proverbs 1:1ff), to accept the will of God in their infirmities (2 Corinthians 12:9), and to prepare their hearts and lives to step out into eternity (Amos 4:12).

When a nation is in decline, the children are not valued, and the older people are resented. If older people are allowed to live, and are not subjected to state death panels, many become maladjusted until they learn how to embrace old age, and understand the principle of dying grace. Older people who have the Word of God in their hearts understand that God has a plan for them, even in old age, and the Lord will supply all their needs. *Isaiah 41:10 Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.*

Another evidence in the decline of a nation is when the youth that survive the womb are maladjusted as young adults due to being spoiled with too many material goods, not being properly disciplined, and when their will is allowed to prevail over the will of their guardians. When people have the Word of God in their hearts, then they can enjoy all that life offers.

### **The Gathering of God's People**

7 Thus saith the LORD of hosts; Behold, I will save my people from the east country, and from the West Country; *Isaiah 11:11*

8:7. I will save my people. Let the church rejoice, "Salvation is of the LORD." Only God can save people.

8:7. the east country...the west country. The LORD promised to save His people out of the land of the rising, and out of the land of the setting of the sun. Wherever the Jews had been scattered following the Babylonian Captivity of 586 BC, the LORD would bring them home.

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.

8:8. And I will bring them. I will cause them to come and they shall dwell in prosperity in the midst of Jerusalem.

8:8. and they shall be my people. A distinction must be kept in mind when speaking of the Jew.

- There is the racial Jew. This is anyone who has the genes of Abraham, Isaac, or Jacob.
- There is the religious Jew. This refers to anyone who has embraced the Law of Moses and committed themselves to keeping the sacrifices and holy days.
- There is the regenerate Jew. This refers to anyone who has the faith of Abraham (Romans 4:16; Galatians 3:7). "My people" ultimately refers to the regenerate Jew.



8:8. in truth and in righteousness. There is no prosperity for the people of God unless there is truth, or Bible doctrine in the soul, and righteousness, meaning gospel obedience. God is the God of those who know the truth, and obey the truth, which results in righteousness.

***Special Note.***

Truth is the mind of Christ.

Truth is the voice of the Holy Spirit.

Truth is the Divine point of view.

Truth is the basis for orientation to the will of God.

Truth is the basis for understanding the grace of God.

***Special Note.***

- There is the righteousness of imputation whereby the righteousness of Christ is accredited to the sinner who believes in the Lord Jesus as personal Saviour (Romans 3:22; 2 Corinthians 5:21).
- There is experiential righteousness where the believer lives out the ethics of the Christian life because Bible doctrine is learned and the Holy Spirit controls the heart (2 Thessalonians 2:13; 1 Peter 1:2).
- There is absolute righteousness which comes after death to ever soul that believes in Christ (Romans 8:28-30).

**Encouraging Prospects**  
**Zechariah 8:9-17**

9 ¶ Thus saith the LORD of hosts; Let your hands be strong, ye that hear in these days these words by the mouth of the prophets, which *were* in the day *that* the foundation of the house of the LORD of hosts was laid, that the temple might be built.

8:9. the prophets. The post exilic prophets were Haggai, Zechariah, and Malachi. They warned people to keep on being spiritually “*strong*”, and listen and apply the word of God “*by the mouth of the prophets.*” The basis for the Christian life is to latch on and be strong in the Lord (1 Corinthians 16:13), and in grace (2 Timothy 2:1).

8:9. the foundation of the house...was laid in 536 BC “*that the temple might be built*” (Study Haggai 1:6-11; 2:10-19).

10 For before these days there was no hire for man, nor any hire for beast; neither *was there any* peace to him that went out or came in because of the affliction: for I set all men every one against his neighbour. Haggai 1:6, 9

8:10. For before these days.

### Three Terrible Social Conditions

- |                                     |  |
|-------------------------------------|--|
| • There was no work for individuals | No jobs                                    |
| • There was no work for animals     | No agricultural work                       |
| • There was social unrest           | Individuals were pitted against each other |

#### *Special Note.*

The LORD says, “*for I set all men every one against his neighbour.*” God knows how to inflame the passions of individuals to devour one another by blaming each other.

11 But now I *will not be* unto the residue of this people as in the former days, saith the LORD of hosts. Psalm 103:9 \* Isaiah 12:1

8:11. residue. remnant. The LORD is warning the people not to lose interest in truth and righteousness. The Jews in the former days were under divine discipline, but the new generation, the seed of the people of old, “*shall be prosperous.*”

12 For the seed *shall be* prosperous; the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew; and I will cause the remnant of this people to possess all these *things*. Joel 2:22

### The Restoration of Israel in the Time of Zechariah Zechariah 8:13-15 518 BC

13 And it shall come to pass, *that* as ye were a curse among the heathen, O house of Judah, and house of Israel; so will I save you, and ye shall be a blessing: fear not, *but* let your hands be strong. Genesis 12:2

8:13. as ye were a curse...ye shall be a blessing. By the grace of God, cursing can be turned to blessing. First, the Lord saves or delivers His people. Second, He causes them to be brave and not afraid. Third, the Lord strengthens the hands of His people for the work He would have them to do, both in the secular and spiritual realms. The people would have strength of character to which they would hold on to.

8:13. house of Judah. A reference to the southern kingdom.

8:13. house of Israel. A reference to the northern kingdom.

8:12-13

**Six Promised Blessings**

- Agricultural production. “And the seed *shall be* prosperous.”
- Nature’s prosperity. “The heavens will give their dew.”
- Generational prosperity. “I will cause the remnant”
- The Lord will save the house of Judah.
- The Lord will save the house of Israel.
- The house of Judah and the house of Israel shall be a blessing among the Gentiles.

***Special Note.***

The Lord refers to the house of Judah and the house of Israel as being reunited indicating that some from each of the tribes came back from Babylon.

14 For thus saith the LORD of hosts; As I thought to punish you, when your fathers provoked me to wrath, saith the LORD of hosts, and I repented not:

8:14. As I thought to punish you. As I devised a plan to punish you. The plan to punish was laid out in specific phases.

- Phase I            Leviticus 26:14-15
- Phase II            Leviticus 26:18
- Phase III            Leviticus 26:21
- Phase IV            Leviticus 26:23
- Phase V            Leviticus 26:27

8:14. your fathers. A reference to the population in the southern kingdom of Judah prior to 586 BC. This was the pre-exilic generation. *Hosea 4:1 Hear the word of the Lord, ye children of Israel: for the Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land. 2 By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood. 3 Therefore shall the land mourn, and every one that dwelleth therein shall languish, with the beasts of the field, and with the fowls of heaven; yea, the fishes of the sea also shall be taken away. 4 Yet let no man strive, nor reprove another: for thy people are as they that strive with the priest. 5 Therefore shalt thou fall in the day, and the prophet also shall fall with thee in the night, and I will destroy thy mother. 6 My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children.*

8:14. provoked. caused me, forced me.

8:14. I repented not. God did not change His mind about His plan to implement punishment on Judah and so the tragedy of 586 BC occurred.

***Special Note.***

In the kingdom of God we do nothing to merit the grace of God. But the curse of God falls upon individuals because of something done that is contrary to the will of the Lord. There are mental attitude sins. There are sins of the tongue. There are overt actions of transgression. What individuals do provokes God to discipline them.

15 So again have I thought in these days to do well unto Jerusalem and to the house of Judah: fear ye not. Jeremiah 29:11 \* Micah 7:18

8:15. I thought. I devised a plan. Once the LORD devised a plan of punishment, now He planned “to do well unto Jerusalem”.

16 These *are* the things that ye shall do; Speak ye every man the truth to his neighbour; execute the judgment of truth and peace in your gates:

17 And let none of you imagine evil in your hearts against his neighbour; and love no false oath: for all these *are things* that I hate, saith the LORD. Proverbs 3:29

8:16-17.

**Commandments for God’s People**

- Speak the truth. Speak the mind of the LORD.
- Execute the judgment (fairness) of truth.
- Establish peace in your gates, in your homes.
- Do not imagine evil in the heart. Do not let the heart be full of vindictiveness or retaliation.
- Love no false oath. Do not love false doctrine which includes antinomianism, legalism, or pseudo spirituality manifested in speaking in tongues.

**Encouraging Prospects  
Zechariah 8:18-23**

18 ¶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.

8:19. The fast of four months was established to be a day of joy and gladness to the people of God.

### From Fasting to Feasting

Fourth month	Tammuz	29 days	July	Jeremiah 39:2; 52:6-7
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On the 9<sup>th</sup> day of this month the city of Jerusalem was destroyed by Nebuchadnezzar

Fifth month	Av	30 days	August	Jeremiah 52:12-13 2 Kings 25
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On the 10<sup>th</sup> day of this month the temple and houses of Jerusalem were burned.

Seventh month	Tishri	30 days	October	Jeremiah 40:8; 41:1-3
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On the 3<sup>rd</sup> day of this month, Gedaliah was murdered.

Tenth month	Tevet	29 days	January	Ezekiel 24:1-2 Jeremiah 39:1 2 Kings 25:1
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On the 10<sup>th</sup> day of this month, the king of Babylon set his face against Jerusalem.

### Loving the Word of the Lord Zechariah 8:20-21

20 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.

8:22. Yea, many people and strong nations shall come. Study Acts 2:8-11; 10.

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*.

8:23. In those days. A reference to the immediate time period under consideration. When the Jews returned from the Babylonian Captivity and were blessed of God, other nations would see the blessing of the LORD upon them and want to be near them. The principle of blessing by association is established. Having others say, "We have heard *that God is with you*" should be the testimony of every believer.

## ZECHARIAH 9

### Prophecy against Syria

#### The First Burden

**Zechariah 9:1-14:21**

**Prophecy against the Enemies of Israel**

**BC 518**

**Zechariah 9:1-8**

#### The Judgment and Mercies of some Syrian Cities

**Hadrach \* Damascus \* Hamath**

1 ¶The burden of the word of the LORD in the land of Hadrach, and Damascus *shall be* the rest thereof: when the eyes of man, as of all the tribes of Israel, *shall be* toward the LORD.

9:1. The burden of the word of the LORD. A reference to an utterance of doom. This is the first of two burdens which Zechariah is given. The second burden is given in Zechariah 12:1-14:21. In this first burden, Syria, Phoenicia, and Philistia are presented as a representation of all of Israel's enemies.

9:1. HADRACH (dwelling) was a country of Northern Syria, mentioned only once by the prophet Zechariah. The addition of the district, with its borders, is here generally stated; but the name itself seems to have disappeared. The site of Hadrach remains unknown. It was destroyed by Alexander the Great after the Battle of Issus in November, 333 BC. In that year Alexander defeated the Persian army led by Darius.

9:1. DAMASCUS was one of the most ancient and most important of the southern cities of Syria. It is situated 130 miles northeast of Jerusalem, in a plain of vast size and of extreme fertility. According to Josephus, Damascus was founded by Uz, grandson of Shem. It is first mentioned in Scripture in connection with Abraham, Genesis 14:15, whose steward was a native of the place. Genesis 15:2.

9:1. its resting place. Hadrach and Damascus will be the resting place of the impending judgment.

#### *Special Note.*

The LORD judged Hadrach and Damascus for their anti-Semitism, but he preserved "all the tribes of Israel" according to His covenantal promises.

2 And Hamath also shall border thereby; Tyrus, and Zidon, though it be very wise.

9:2. HAMATH (fortress) was the principal city of northern Syria, was situated in the valley of the Orontes, which it commanded from the low screen of hills which forms the water-shed between the source of the Orontes and Antioch. The Hamathites were a Hamitic race, and are included among the descendants of Canaan (Genesis 10:18).

### **The Judgment and Mercies of some Phoenician Cities**

#### **Tyre \* Sidon**

9:2. TYRUS (TYRE). A reference to the city of Tyre mentioned for the first time in the time of Joshua (19:29). Tyre was an island fortified city. Tyre was “a strong hold” that was very rich in silver and gold.

9:2. ZIDON (Sidon) was an ancient and wealthy city of Phoenicia, on the eastern coast of the Mediterranean Sea, less than twenty miles to the north of Tyre.

3 And Tyrus did build herself a strong hold, and heaped up silver as the dust, and fine gold as the mire of the streets.

4 Behold, the Lord will cast her out, and he will smite her power in the sea; and she shall be devoured with fire.

9:4. The Lord determined to destroy Tyre in 332 BC by using Alexander the Great who built a half mile causeway fortified with towers. The destruction of Tyre put fear into the hearts of the other city-states such as Ashkelon. What was written in 518 BC was literally fulfilled in 332 BC.

#### ***Special Note.***

Ezekiel 26:8-19 predicted what Alexander would do to conquer Tyre.

### **The Judgment and Mercies of some Greek Cities**

#### **Ashkelon \* Gaza \* Ekron \* Ashdod**

#### **Judgment came through Alexander the Great**

5 Ashkelon shall see *it*, and fear; Gaza also *shall see it*, and be very sorrowful, and Ekron; for her expectation shall be ashamed; and the king shall perish from Gaza, and Ashkelon shall not be inhabited. Zephaniah 2:4, 5 \* Amos 1:6-8

9:5. ASHKELON, ASKELON (migration) was one of the five cities of the Philistines (Joshua 13:3; 1 Samuel 6:17), a seaport on the Mediterranean, 10 miles north of Gaza. Samson went down from Timnath to Ashkelon (Judges 14:19). The one city not mentioned is Gath for it had been destroyed by this time.

9:5. GAZA (the fortified; the strong) (properly Azzah) was one of the five chief cities of the Philistines. It has survived from the very earliest times. Gaza was an important military city. Its name means "the strong;" and this was well elucidated in its siege by Alexander the Great, which lasted five months. In the conquest of Joshua the territory of Gaza is mentioned as one which he was not able to subdue (Joshua 10:41; 11:22; 13:3). The city was assigned to the tribe of Judah (Joshua 15:47), which took possession of it (Judges 1:18), but only for a little while (Judges 3:3; 13:1). The city continued through the time of Samuel, Saul and David to be a Philistine city (1 Samuel 6:17; 14:52; 31:1; 2 Samuel 21:15).

9:5. EKRON (torn up by the roots; emigration) was one of the five towns belonging to the lords of the Philistines, and the most northerly of the five (Joshua 13:3). Like the other Philistine cities its situation was in the lowlands. It fell to the lot of Judah (Joshua 15:45, 46; Judges 1:18). Afterwards we find it mentioned among the cities of Dan (Joshua 19:43). Before the monarchy it was again in full possession of the Philistines (1 Samuel 5:10). Akir, the modern representative of Ekron, lies about five miles southwest of Ramleh.

6 And a bastard shall dwell in Ashdod, and I will cut off the pride of the Philistines.

9:6. And a bastard shall dwell in Ashdod. And a foreigner shall dwell in Ashdod.

9:6. ASHDOD, AZOTUS (a stronghold; Acts 8:40) refers to one of the five confederate cities of the Philistines situated about 30 miles from the southern frontier of Palestine, three from the Mediterranean Sea, and nearly midway between Gaza and Joppa. It was assigned to the tribe of Judah (Joshua 15:47), but was never fully subdued by the Israelites. Its chief importance arose from its position on the high road from Palestine to Egypt.

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.

9:7. And I will take away his blood. This is a reference to the human blood sacrifices offered to idols by the Greeks. Time and again the Jews fell into the sin of idolatry and ate food offered to an idol. It was an abomination to do so. Dagon, half man, half fish, was a leading god of the Philistines.

9:7. but he that remaineth. This refers to the remnant of God. In every generation the LORD has a remnant of people that He keeps for Himself. Three glorious truths are said about those who make up the remnant according to grace.

#### **A Remnant According to Grace**

- The remnant will be for God.
- The remnant will manifest the virtues of a governor of Judah, even Zerubbabel, in honor and blessing.



- The remnant will be as the Jebusite in service and in rugged warfare.

9:7. JEBUSITE. The Jebusites (descendants of Jebus) were descended from the third son of Canaan (Genesis 10:16; 1 Chronicles 1:14). The Jebusites first appear in the report of the spies (Numbers 13:29). When Jabin organized a rebellion against Joshua, the Jebusites joined him (Joshua 11:3). As a result, "Jebus, which is Jerusalem," lost its king in the slaughter of Beth-horon, (Joshua 10:1, 5, 26 cf. Joshua 12:10). Its walls were sacked and burned by the men of Judah, (Judges 1:21), and its citadel finally scaled and occupied by David (2 Samuel 5:6). After this the Jebusites emerge from the darkness only one time, in the person of Araunah the Jebusite, "Araunah the king," who appears in true kingly dignity in his well-known transaction with David (2 Samuel 24:23; 1 Chronicles 21:24,25).

8 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.

9:8. And I will encamp about mine house. A reference to Jerusalem. The Jews will return from the Babylonian Captivity. The Second Temple would be rebuilt. The army of Alexander passed by on his way to conquer Egypt. He passed by Jerusalem after the battle.

9:8. no oppressor shall pass through them anymore. For a while no one will hurt the Jews until the death of Alexander.

9:8. for now have I seen with mine eyes. The vision of Alexander was fulfilled by the high priest he met at the gates to the city.

***Special Note.***

“According to Josephus (*Antiquities of the Jews* xi. 8, §§ 4-6), Alexander went to Jerusalem after having taken Gaza. Jaddua, the high priest, had a warning from God received in a dream, in which he saw himself vested in a purple robe, with his miter—that had the golden plate on which the name of God was engraved—on his head.

Accordingly Jaddua went to meet Alexander at Sapha ("View" [of the Temple]). Followed by the priests, all clothed in fine linen, and by a multitude of citizens, Jaddua awaited the coming of the king. When Alexander saw the high priest, he revered God, and saluted Jaddua; while the Jews with one voice greeted Alexander.

When Parmenio, the general, gave expression to the army's surprise at Alexander's extraordinary act—that one who ought to be adored by all as king should adore the high priest of the Jews—Alexander replied: "I did not adore him, but the God who hath honored him with this high-priesthood; for I saw this very person in a dream, in this very habit, when I was at Dios in Macedonia, who, when I was considering with myself how I might obtain dominion of Asia, exhorted me to make no delay, but boldly to pass over the sea, promising that he would conduct my army, and would give me the dominion over the Persians."

Alexander then gave the high priest his right hand, and went into the Temple and "offered sacrifice to God according to the high priest's direction," treating the whole priesthood magnificently.

"And when the Book of Daniel was shown him [see Daniel 7:6; 8: 5-8, 20-22; 11: 3-4], wherein Daniel declared that one of the Greeks should destroy the empire of the Persians, he supposed that he was the person intended, and rejoiced thereat.

The following day Alexander asked the people what favors he should grant them; and, at the high priest's request, he accorded them the right to live in full enjoyment of the laws of their forefathers.

He, furthermore, exempted them from the payment of tribute in the seventh year of release. To the Jews of Babylonia and Media also he granted like privileges; and to the Jews who were willing to enlist in his army he promised the right to live in accordance with their ancestral laws" (*Jewish Encyclopedia*, 1906).

### **Predictions Relating to Messiah Zechariah 9:9-11**

\* 9 ¶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. Matthew 21:1-5 \* Mark 11:2, 4 \* Luke 19:30

9:9. shout, O daughter of Jerusalem. A reference to a virgin daughter in contrast to the wicked wife of Hosea who symbolized Israel turning from the LORD.

9:9. thy King. A reference to the Lord Jesus Christ in fulfillment of the David Covenant that through David's line the Messiah would come.

#### **Four Facts about the Coming King**

- |  |                        |
|--|------------------------|
| • The King was yet to come during the days of Zechariah. | Zechariah 9:1          |
| • The King will be just, meaning He will be righteous.   | Zechariah 9:1          |
| • The King will come having the power to save.           | Matthew 1:21; Mark 2:7 |
| • The King will come lowly or in humility.               | Matthew 11:29          |
| • The King will be recognized by His riding on an ass.   | Matthew 21:1-11        |

10 And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off: and he shall speak peace unto the heathen: and his dominion *shall be* from sea *even* to sea, and from the river *even* to the ends of the earth.

9:10. And I will cut off the chariot from Ephraim. A reference to protection from danger from the north in Palestine.

9:10. and the horse from Jerusalem. A reference to the reconnaissance forces that would move to hurt God's people (Study Zechariah 14).

### **Three Things the LORD will Cut off**

- The LORD will destroy the chariot from Ephraim.
- The LORD will destroy the horses from Jerusalem.
- The LORD will destroy the battle bow.

9:10. he shall speak peace unto the heathen. The heathen refers to the Gentiles. The Messiah invited all men to come unto Himself (Matthew 11:28; John 10:16; Galatians 3:28).

9:10. His dominion *shall be* from sea *even* to sea (Study Zechariah 14:16-21; Isaiah 2:2-4; 11:4-12; 35:1-8; 65:20-25; Luke 1:32-33; Matthew 28:18-20; Revelation 20:1-10).

#### ***Special Note.***

The events of verse 9 and the events of verse 10 were fulfilled in Christ at His first Advent. Any attempt to make verse 9 a fulfillment of the first advent and verse 10 a fulfillment of the Second Advent will not find support in the text. There is no great division of time indicated.

The reason the church knows that verse 9 refers to Jesus Christ is because the Holy Spirit revealed it plainly to the Christian community in Matthew 21:2; Mark 11:2, 4; and Luke 19:30. When God reveals an OT prophecy to be fulfilled in Christ, then that is the end of the discussion. Modern day pundits and prophets have no right to apply a text in the OT to the *second* coming of Christ unless the NT clearly states that is the meaning of a prophecy.

11 As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein *is* no water.

9:11. by the blood of thy covenant. God established His covenant with Abraham by blood. There was the blood of circumcision, and there was the blood of the sacrifice of Genesis 15:17.

9:11. I have sent forth thy prisoners. By 516 BC the Babylonian Captivity of 586 BC came to an end.

9:11. Out of the pit wherein is no water. The Jews would be delivered from danger in times of agricultural drought and economic distress.

#### ***Special Note.***

There are four covenants that must be studied, for God is a covenant keeping God. Each covenant is conditional in the sense that there is a human responsibility to respond to the provisions of each covenant. For example, it was because Abraham obeyed the voice of the LORD he was blessed. *Genesis 22:18 And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.* Each covenant demands regeneration, faith, and gospel obedience.

• Abrahamic Covenant	God promised a seed	Genesis 12:1-3
• Palestinian Covenant	God promised a land	Genesis 12:7
• David Covenant	God promised the Messiah	2 Samuel 7; 1 Chronicles 17:11-14; 2 Chronicles 6:16
• New Covenant	God promised a new heart	Jeremiah 31:31; Hebrews 8:8, 13; 12:24

**Gospel Invitations**  
**Promises of God's Favor to Israel**  
**Zechariah 9:12-17**  
**BC 510**

12 ¶ Turn you to the strong hold, ye prisoners of hope: even to day do I declare *that* I will render double unto thee;

9:12. the strong hold. The strong hold refers to military fortresses in Palestine which would help protect the Jews as they returned home. Spiritually, the Lord is the strong hold. *Nahum 1:7 The Lord is good, a strong hold in the day of trouble; and he knoweth them that trust in him.*

9:12. I will render double unto thee. When the Jews returned after the Babylonian Captivity, the LORD promise to give them physical prosperity and spiritual prosperity. There is a double blessing for those who are in a covenant relationship with the Lord. There is a double blessing for an individual and there is a double blessing for a nation when God is the Lord.

13 When I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man. Psalm 45:2

9:13. When I have bent Judah for me. The time would come when the Lord would bend Judah like a bow in order to form a weapon. In principle, and by way of application, the Lord's weapon would be aimed at evil men such as Antiochus Epiphanes who profaned the Temple of Jerusalem in 25 December 167 BC by offering pigs in the Holy of Holies.

9:13. and raise up thy sons. In Judah there were the Maccabeans whom the Lord used to fight Israel's enemies. Also in Israel was a woman with seven sons who became martyrs. Their story is record in 2 Maccabees 8.

“Shortly before the revolt of Judas Maccabeus (2 Maccabees 8), Antiochus IV Epiphanes arrested a mother and her seven sons, and tried to force them to eat pork. When they refused, he

tortured and killed the sons one by one. The narrator mentions that the mother ‘was the most remarkable of all, and deserves to be remembered with special honour. She watched her seven sons die in the space of a single day, yet she bore it bravely because she put her trust in the Lord.’ Each of the sons makes a speech as he dies, and the last one says that his brothers are ‘dead under God’s covenant of everlasting life’. The narrator ends by saying that the mother died, without saying whether she was executed, or died in some other way” (“*Woman with Seven Sons*”, Wikipedia).

9:13. filled the bow with Ephraim. Ephraim is mentioned because some of the Jews from the north found their way south to Judah before the northern kingdom was destroyed in 721 BC. So the Lord honored their faith and used them in time.

9:13. O Greece, and made thee as the sword. There are eight kingdoms which afflicted Israel with Greece being one of them.

#### **Six Hostile Kingdoms Against Israel**

- |                |  |
|----------------|--|
| • Egypt        | Genesis 15:13-14   |
| • Assyria      | Isaiah 10:20-27; 14:25; 31:4-9; Micah 5:5,6                                    |
| • Babylon      | 2 Kings 17:24-30; 2 Chronicles 33:11; 2 Kings 20; 1 Chronicles 29; Jeremiah 24 |
| • Medo-Persian | Isaiah 13:17; Daniel 5; 10:13-21; 11:1-2; Ezra 1:1-8; 4:1; 9:9; Nehemiah 1-13  |
| • Greece       | Daniel 2:32, 39; 7:6; 8:5-9, 20-25   |
| • Rome         | Daniel 2:33,40; 7:7-8:23,24; 9:26-27; Matthew 24:1-3; Luke 21:20-24            |

14 And the LORD shall be seen over them, and his arrow shall go forth as the lightning: and the Lord GOD shall blow the trumpet, and shall go with whirlwinds of the south.

9:14. And the LORD shall be seen over them. The LORD would be seen protecting the Jews against the Assyrians, against the Medes and Persians, against the Chaldeans, against the Greeks, against Antiochus Epiphanes, and against Rome.

9:14. and his arrow shall go forth. The arrow was a prime military weapon. Well, the LORD has a prime military weapon as well which will defeat all the armies of earth.

9:14. and the Lord GOD shall blow the trumpet. The Lord GOD shall blow the trumpet for battle.

9:14. and shall go with whirlwinds of the south. The Lord will move with sudden speed and might. When an empire falls, it falls suddenly, some times in a night as was the case of the

Babylonians. One example was the fighting style of the Maccabeans against the Seleucids thereby winning independence for the Jews.

15 The LORD of hosts shall defend them; and they shall devour, and subdue with sling stones; and they shall drink, *and* make a noise as through wine; and they shall be filled like bowls, *and* as the corners of the altar.

9:15. The LORD of hosts shall defend them. The LORD of hosts shall cause them to be defended.

9:15. and they shall devour, and subdue with sling stones. When the Jews fought the Seleucids, they had primitive but effective weapons.

9:15. and they shall drink. The idea here is that they shall drink the blood of the enemy.

9:15. and make a noise through wine. This is the victory shout of joy.

9:15. and they shall be filled like bows, and as the corners of the altar. They shall slaughter their enemies so that if their blood was collected it would fill vessels like bowls used to capture animal sacrifices. This is an idiom that was used to speak of a great slaughter that would take place in Jewish history, illustrated by the Maccabean revolt.

16 And the LORD their God shall save them in that day as the flock of his people: for they *shall be as* the stones of a crown, lifted up as an ensign upon his land.

9:16. God shall save them in that day. "in that day" refers to times such as the Maccabean revolts and, by way of principled application, in modern battles as well, which the Jews have fought since 1948 to the present.

9:16. for they *shall be as* the stones of a crown. There are military heroes that are "*as* the stones or jewels of a crown."

9:16. lifted up as an ensign. An ensign was a standard. The standard was planted in the Land of Promise and the people came and enlisted and honored it by fighting the enemy at all cost. There is a principle here and that is that freedom comes through military victory.

17 For how great *is* his goodness, and how great *is* his beauty! Corn shall make the young men cheerful, and new wine the maids. Psalm 31:19 \* Isaiah 33:17

9:16-17. And the LORD their God shall save them. Let the people rejoice. Salvation is of the LORD. Salvation brings joy represented by the corn making the men cheerful and new wine for

the maidens. Let the word go forth: Christ comes that we might have life and that more abundantly (John 10:10).

***Special Note.***

In studying the history of Israel, attention needs to be paid to those who are anti-Semitic.

**Doctrine of Anti-Semitism Expanded**

1. The Anti-Semitism clause is stated in Genesis 12:1-3.
  - *Genesis 12:1 Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: 2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: 3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.*
2. The Anti-Semitism promise is confirmed by historical cases.

**Anti-Semitic Nations are Destroyed**

- Assyria
- Babylon
- Rome
- Spain and the Inquisition
- Nazi Germany
- Russia

**Pro Semitic Nations are Blessed**

- Cyrus the Great
- Alexander the Great
- England
- America

3. There are three types of Jews.
  - There is the Racial Jew who has the genes of Abraham, Isaac, or Jacob.

***Special Note.***

The tribe of Ephraim and the tribe of Manasseh were half tribes of Jew and half Egyptian (Gentile) so there is no such thing as a pure Jew.

- There is the Religious Jew which refers to a person who embraces Judaism. Jesus pronounced His strongest denunciations against the religious Jew in Matthew 23.

- There is the Regenerate Jew or someone who has the faith of Abraham, Isaac, or Jacob. *Galatians 3:7 Know ye therefore that they which are of faith, the same are the children of Abraham.*
- 4. Jews are to be evaluated on the basis of their individual attitude towards Christ. *Matthew 16:15 He saith unto them, But whom say ye that I am?*
- 5. Jews are to be judged as a nation. Zionism must be investigated and known for what it promotes. Many modern day Jews have returned to Israel, worked hard, and made the desert blossom. *Isaiah 27:6 He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit.*
- 6. Jews are to be judged as to their patriotism in the country of their choosing. Many Jews have made great contributions to American culture and politics, such as Barry Goldwater, former senator in Arizona.
- 7. Jews are to be judged as to their politics. Karl Marx and Frederick Engels founded the Community Part and have done much to hurt society with a humanist philosophy that is against God.
- 8. Jews are to be judged as a Christian. They are to be treated with kindness and grace.



**Encouragements to Trust in God**  
**Zechariah 10:1-4**  
**BC 510**

1 ¶ Ask ye of the LORD rain in the time of the latter rain; *so* the LORD shall make bright clouds, and give them showers of rain, to every one grass in the field.

10:1. LORD. A translation of the Tetragrammaton, the sacred name of God, Jehovah. A translation could refer to the Father, Son, or Holy Spirit. The context determines the reference.

Father            Prayer is addressed to the Father who is unseen.

Son                Prayer is addressed to the Son who is the revealed member of the Godhead.

Holy Spirit      Prayer is addressed to the Holy Spirit, the One who empowers.

10:1. In context of Zechariah 10:1, prayer is addressed to the Father. *Luke 11:2 And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.*

10:1. Ask ye of the LORD rain. Ask ye from the LORD. To ask the LORD for rain when it is raining already is to ask the LORD for blessing upon blessing. The promise is that when asked in faith, believing, the LORD delights to give “showers of rain, to every one grass in the field.” The larger principle is that a good economy depends on the grace of God.

10:1. the LORD shall make bright clouds. Bright clouds refers to lightnings and that speaks of the rain that will soon come.

10:1. to every one grass in the field. Under a divinely ordained system, such as free enterprise and capitalism, everyone is benefited. Under socialism and communism only a few are benefited. When God guides and blesses a nation, everyone is benefited.

“There shall be showers of blessing:  
This is the promise of love;  
There shall be seasons refreshing,  
Sent from the Savior above.

Showers of blessing,  
Showers of blessing we need:  
Mercy-drops round us are falling,  
But for the showers we plead.

There shall be showers of blessing,  
Precious reviving again;  
Over the hills and the valleys,  
Sound of abundance of rain.

There shall be showers of blessing;  
 Send them upon us, O Lord;  
 Grant to us now a refreshing,  
 Come, and now honor Thy Word.

There shall be showers of blessing:  
 Oh, that today they might fall,  
 Now as to God we're confessing,  
 Now as on Jesus we call!

There shall be showers of blessing,  
 If we but trust and obey;  
 There shall be seasons refreshing,  
 If we let God have His way."

Daniel W. Whittle, 1883

### **A Prayer for Prosperity**

- It is not wrong to pray and ask God for economic prosperity. *James 4:2 Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not.*
- Prayer must be offered in faith. *James 1:6 But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.*
- Prayer must be offered according to the will of God. *Colossians 1:9 For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding.*
- The Christian must rejoice with those who are enjoying prosperity. *Romans 12:15 Rejoice with them that do rejoice, and weep with them that weep.*
- Prayer must be offered on behalf of all men, and national leaders in particular. *1 Timothy 2:1 I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; 2 For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.*

10:1. the latter rain. There were two rainy periods in the agricultural life of Israel. The former rain came in the spring after the planting of a crop. The latter rain came in the fall, just before the harvest to guarantee a good crop.

2 For the idols have spoken vanity, and the diviners have seen a lie, and have told false dreams; they comfort in vain: therefore they went their way as a flock, they were troubled, because *there was no shepherd.*

10:2. For the idols have spoken vanity. The Hebrew word for idols is *teraphiym* (ter-aw-feme') and refers to a healer; a family idol, a small figure statue representing a god. The first mention of the *teraphiym* in the Bible is in association with Laban, the father of Rachel. *Genesis 31:34 Now Rachel had taken the images, and put them in the camel's furniture, and sat upon them. And Laban searched all the tent, but found them not.* Rachel wanted the *teraphiym* in order to secure her father's money, or at least get his permission to marry Jacob. In the end, Rachel received both (v. 35-55).

10:2. For the idols have spoken vanity. Idols will always speak words that are empty and meaningless. Of course, idols themselves do not speak, but the diviners who speak on behalf of an idol will speak words that are meaningless which is why they were forbidden.

*Deuteronomy 18:10 There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, 11 Or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. 12 For all that do these things are an abomination unto the Lord: and because of these abominations the Lord thy God doth drive them out from before thee.*

#### **Four Sins of Falsehood**

- The diviners of the idols have spoken vanity (nothing)
- The diviners have lied
- The diviners have told false dreams
- The diviners tried to comfort others but it was all in vain

#### ***Special Note.***

Prior to being disciplined by the Babylonian Captivity, Israel was full of idols and diviners.

*Isaiah 44:24 Thus saith the Lord, thy redeemer, and he that formed thee from the womb, I am the Lord that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself; 25 That frustrateth the tokens of the liars, and maketh diviners mad; that turneth wise men backward, and maketh their knowledge foolish;*

*Jeremiah 29:8 For thus saith the Lord of hosts, the God of Israel; Let not your prophets and your diviners, that be in the midst of you, deceive you, neither hearken to your dreams which ye cause to be dreamed.*

*Ezekiel 23:28 For thus saith the Lord God; Behold, I will deliver thee into the hand of them whom thou hatest, into the hand of them from whom thy mind is alienated:*

*29 And they shall deal with thee hatefully, and shall take away all thy labour, and shall leave thee naked and bare: and the nakedness of thy whoredoms shall be discovered, both thy lewdness and thy whoredoms. 30 I will do these things unto thee, because thou hast gone a whoring after the heathen, and because thou art polluted with their idols.*

10:2. therefore they went their way as a flock. Perhaps the greatest sin associated with false teachers is that they lead people away from the Lord. Whole nations can be led astray when there is a famine of spiritual truth. Those who speak for religious idols have nothing to offer God's people. The words of the diviner are always full of vanity, empty of nourishment, and void of any spiritual reality.

10:2. because *there was* no shepherd.

“Savior, like a shepherd lead us, much we need Thy tender care;  
 In Thy pleasant pastures feed us, for our use Thy folds prepare.  
 Blessèd Jesus, blessèd Jesus! Thou hast bought us, Thine we are.  
 Blessèd Jesus, blessèd Jesus! Thou hast bought us, Thine we are.

We are Thine, Thou dost befriend us, be the guardian of our way;  
 Keep Thy flock, from sin defend us, seek us when we go astray.  
 Blessèd Jesus, blessèd Jesus! Hear, O hear us when we pray.  
 Blessèd Jesus, blessèd Jesus! Hear, O hear us when we pray.

Thou hast promised to receive us, poor and sinful though we be;  
 Thou hast mercy to relieve us, grace to cleanse and power to free.  
 Blessèd Jesus, blessèd Jesus! We will early turn to Thee.  
 Blessèd Jesus, blessèd Jesus! We will early turn to Thee.

Early let us seek Thy favor, early let us do Thy will;  
 Blessèd Lord and only Savior, with Thy love our bosoms fill.  
 Blessèd Jesus, blessèd Jesus! Thou hast loved us, love us still.  
 Blessèd Jesus, blessèd Jesus! Thou hast loved us, love us still.”

Dorothy A. Thrupp, 1836

3 Mine anger was kindled against the shepherds, and I punished the goats: for the LORD of hosts hath visited his flock the house of Judah, and hath made them as his goodly horse in the battle. Song of Solomon 1:9

10:3. Mine anger. This anthropopathism is a reference to God's discipline of the nation of southern Israel by placing the people in captivity in Babylon in 586 BC.

***Special Note.***

In 539 BC the Chaldeans who took them into captivity were destroyed. In 536 BC the Jews started returning to the Land of Promise. In 535 BC the reconstruction of the Temple in Jerusalem was begun but discontinued due to opposition. In 520 BC Zechariah, and Haggai, encouraged the reconstruction of the Second Temple to resume. The Temple was needed in order to reestablish the priesthood, allow animal sacrifices, and have shepherds who were able to teach the Word of God. No Temple, no teaching. In 516 BC the Temple was completed.

10:3. against the shepherds. This is a reference to the spiritual leaders of Israel in the form of the priests, who ministered in the Tabernacle and then the Temple, and the prophets, such as Zechariah. The priests and the prophets taught Israel the Word of God. The priests taught from the Torah, the written Word of God. The prophets taught from the dreams, visions, and direct spoken encounters with angels, and with the living God. So the priests had the written word and the prophets had the spoken word.

10:3. And I punished the goats. And I will punish the goats. This a reference to the oppressors of Israel. There were the Assyrians who oppressed the northern kingdom in 721 BC. There were the Babylonians who oppressed the southern kingdom of Judah in 586 BC. According to the will of God, the Assyrian Empire fell to the Babylonians, and the Babylonian Empire gave way to the Medo-Persian Empire led by Darius. Other “goats” in Jewish history would include the Seleucid, Antiochus Epiphanes in the second century, and the Roman Empire which was finally destroyed on 24 August AD 410. By way of modern day application, when the Japanese and Italians united with Adolph Hitler and Nazi Germany to hurt God’s people, He punished them too.

10:3. For the LORD has visited his flock the house of Judah. Judah was the ruling tribe of all Israel (Genesis 49:10). Ultimately, out of the tribe of Judah would come the One who would defeat and expel every oppressor (Zechariah 10:4). But before the Messiah appeared, God visited His people many times confirmed by the events of 535 BC when the Jews started home, and 25 December 167 BC when the Temple was cleansed after the abomination of desolation of Antiochus Epiphanes. When God visits His people, He comes with blessings.

10:3. and hath made them as his goodly horse in the battle. Freedom comes through military victory. The word for “goodly horse” is a reference to a majestic charger, or a horse of grandeur. During the days of the Seleucids, under the leadership of the Hasmonean dynasty (c. 140-116 BC), the Jews were transformed from being victims, to fighting for their freedom, and winning the day of battle. The Temple had already been cleansed, a Feast of Lights, called Hanukkah, had been established (25 December 164 – January 163 BC), and the people rejoiced.

4 Out of him came forth the corner, out of him the nail, out of him the battle bow, out of him every oppressor together.

10:4. This is lovely and very poetical.

“Out of him came forth the corner,  
out of him the nail,  
out of him the battle bow,  
out of him every oppressor together.”

#### **Four Gifts of Great Blessing**

- The corner
- The nail
- The battle bow
- Every oppressor together

10:4. Out of him came forth the corner. Out of him came forth the cornerstone. This is a reference to the Lord Jesus Christ who is the cornerstone of faith. *1 Peter 2:6 Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded.*

10:4. out of him the nail. out of him the wooden peg. The wooden peg was used to secure the tents. It was used in homes to hang things on. The wooden peg is a picture of putting every facet of life into the hands of God.

- *Psalms 55:22 Cast thy burden upon the Lord, and he shall sustain thee: he shall never suffer the righteous to be moved.*
- *1 Peter 5:7 Casting all your care upon him; for he careth for you.*

The nail and the peg also speak of assurance. Every believer has God's assurance that salvation, sanctification, and glorification are spiritual certainties.

- *Romans 8:29 For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. 30 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. 31 What shall we then say to these things? If God be for us, who can be against us?*

10:4. out of him the battle-bow. After salvation (the Cornerstone), after the Word of God (the peg on which everything hangs), comes the battle bow. A person will not be motivated to fight spiritual battles, or physical battles, until they have confidence in the LORD and are armed with His grace provisions. So, when a person is born again, when a person is established in the Word of God, then that individual is prepared to engage in the battle against the world, the flesh, and the devil, and any national enemy as well.

- *Ephesians 6:13 Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. 14 Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; 15 And your feet shod with the preparation of the gospel of peace; 16 Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. 17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God: 18 Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.*

10:3. out of him every oppressor together. When the LORD destroys His enemies, and the enemies of His people, He has a way of bringing "every oppressor together." But the people have to be grounded in the Word of God.

For example, in the second century BC, the Mosaic Law did not allow the sacrifice of a pig. But the Greeks did. The Word of God authorized the sacrificing of a calf, a lamb, a goat, a red heifer, a turtle-dove, or a young pigeon. But no pig. So, when the Greek oppressors, such as the Seleucid rulers, brought the issue to the people of God, and offered a pig in the Holy of Holies, the LORD gave the victory. Between 167 – 160 BC, Judas Maccabaeus became the battle bow, and many others as well, to resist Greek pagan sacrifices and restore the Holy Temple to its proper worship.

**Evangelical Promises \* Encouraging Prospects**  
**Zechariah 10:5-12**

5 ¶ 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.

10:5. And they shall be as mighty *men*. When the Jews were in fellowship with God, and trained for military conflict, Zechariah prophesied that they would “*be as mighty men*”, meaning the Jews would be effective in battle. They learned how to fight and how to use their weapons of combat effectively. It is important that a nation have a well-trained military force for defense because other nations want to encroach on a nation's boundaries. Freedom and peace only comes through military victory, which means the killing of one's enemies, but the military must be a godly fighting force.

10:5. which tread down *their enemies*. When the Word of God is resident in the soul of warriors, they shall be victorious in battle. Military conflicts are lost when ungodly rulers squander the blood and treasure of a nation in needless foreign conflicts. But when a war is just, when the warriors know the Word of God, they can be confident that the LORD is with them, “*and they shall fight.*”

10:5. in the mire of the streets in the battle. Mire refers to mud. In the ancient world the streets were not paved. In rainy weather the ground turned to mud. The promise here is that in street fighting, the enemy would be walked over “*in the battle.*”

10:5. because the LORD *is* with them. This is the promise of Isaiah 41:10 and Deuteronomy 31:6, 8.

- *Isaiah 41:10 Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.*
- *Deuteronomy 31:6 Be strong and of a good courage, fear not, nor be afraid of them: for the Lord thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee....8 And the Lord, he it is that doth go before thee; he will be with thee, he will not fail thee, neither forsake thee: fear not, neither be dismayed.*

***Special Note.***

The LORD is with those whom He has taught to fight. *2 Samuel 22:35 He teacheth my hands to war; so that a bow of steel is broken by mine arms.*

10:5. and the riders on horses shall be confounded. When the LORD is with a nation's warriors, the enemy shall be confused. Once the enemy becomes confused in battle, panic sets in and the troops are disrupted and scatter in every direction. It is easy then for the prevailing army to pursue the enemy in a "mopping up" action "*for the battle is the LORD's*" (1 Samuel 17:47).

***Special Note.***

The killing of a nation's enemies in war does not violate the Ten Commandments. The Commandment found in Exodus 20:13, "*Thou shalt not kill,*" should be translated, "*Thou shalt not murder.*" It is wrong to murder someone in anger as an act of retaliation. *Romans 12:19 Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.* But it is not wrong to kill the enemy in battle in order to protect one's nation, and a national culture, and way of life.

**The Deliverance of God's People**  
**Zechariah 10:6-7**

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. Jeremiah 3:18 \* Ezekiel 37:21 \* Hosea 1:7

10:6. And I will strengthen the house of Judah. The house of Judah refers to the southern kingdom. This is a promise for Judah that has practical application throughout history. The promise of verse 6 is that the LORD will strengthen the house of Judah because there is a remnant of the house of Judah to strengthen. Though the world might try to destroy the people of God through pogroms and a holocaust, a remnant according to grace will survive. In grace God will give a people the moral, spiritual, intellectual, and physical strength necessary to survive. Though multitudes might die in a national calamity, God will strengthen a remnant in order to survive.

10:6. and I will save the house of Joseph. The house of Joseph refers to the northern kingdom, consisting of ten tribes. Sometimes the northern kingdom was called Ephraim; here it is called the house of Joseph.

10:6. and I will bring them again to place them. The Lord will cause the dispersed Jews to dwell again in the Land of Promise and in the City of Peace. Here is hope for those hurting hearts still in exile in 520 BC.

10:6. for I have mercy upon them. Mercy is the expression of God's matchless grace which is unmerited favor bestowed upon someone in need.



10:6. and they shall be as though I had not cast them off. In 721 BC the Lord cast off the northern kingdom of Israel. In 586 BC the Lord cast off the southern kingdom of Judah. By 520 BC the Lord promised He would show mercy to the remnant and bring them to a status that was if He *had not cast them off*. How sweet it is when a person is restored to fellowship with God the Father (Read Luke 15:11-32).

10:6. For I *am* the LORD their God, and will hear them. The basis for renewed grace, mercy, blessing, and restoration is the covenant relation the LORD has with His people. God's people are regenerate and so have a relationship with Him.

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.

10:6-7. the house of Judah...the house of Joseph...And *they of Ephraim*. This is a reference to all the people of God whom the Lord calls together in mercy and grace.

10:7. And *they of Ephraim*. In historical context, the LORD was going to bring home to the Land of Promise the exiles from the northern kingdom, as He would bring home those exiled in the southern kingdom of Judah. But first, the LORD had to make the men of Ephraim to become strong warriors, so it is said that "*Ephraim shall be like a mighty man.*"

***Special Note.***

Those in Ephraim had a reputation for being afraid in the day of battle. They were viewed as a cowardly people. *Psalms 78:9 The children of Ephraim, being armed, and carrying bows, turned back in the day of battle.* The basis for this fear is rooted in the fact that, despite being the largest tribe, Ephraim led in the revolt against the LORD. When a person revolts against the known will of God, the heart is turned to water. There is no moral courage. There is no mental courage. There is no physical courage for the soul is too emotional to think. But, when the Word of God is resident in the soul, the coward can be turned into someone courageous.

10:7. and their heart shall rejoice as through wine. When God restores a people to fellowship the heart shall be glad as though it was being influenced by wine. The Christian is not to be drunk with wine, but to be filled with the Holy Spirit (Ephesians 5:18). The larger point is that something on the inside shall change outward behavior. When a person has the indwelling Holy Spirit and the Word of Truth on the inside, it will have a profound effect on the outside. The coward becomes courageous. What a person thinks is what they are. *Proverbs 23:7 For as he thinketh in his heart, so is he: Eat and drink, saith he to thee; but his heart is not with thee.*

10:7. yea, their children shall see *it*, and be glad. Parents instill either godless memories in the lives of their children, or godly images. What is certain is that the children are watching to see how their parents react to various situations in life. Blessed is the home where the Lord dwells.

10:7. their heart shall rejoice in the LORD. The heart of parents and the hearts of children can unite in rejoicing in the LORD. Families are protected by parents filled with the LORD and the Word of God.

**A Divine Regathering  
Zechariah 10:8-9**

8 I will hiss for them, and gather them; for I have redeemed them: and they shall increase as they have increased. Isaiah 5:26

10:8. I will hiss for them. The Hebrew word for hiss is *sharaq*, and means to be shrill; to whistle. When the LORD calls, people respond. This is true whether the call is to salvation or to restoration as a nation. The whistle of the LORD is effective.

10:8. for I have redeemed them. Those who are saved shall return from the Babylonian Captivity.

10:8. and they shall increase as they have increased. When the Egyptians tried to destroy the Hebrew babies, the LORD increased their numbers. When the Babylonians tried to deport and destroy the Jews, the LORD preserved them and, according to promise, increased their number. The LORD always keeps His Word.

9 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.

10:9. And I will sow them among the people. This happened to the Hebrew people in 721 BC, in 586 BC, and later, in AD 70. Time and again the LORD scattered the Jews among the people, among the Gentiles.

10:9. and they shall remember me in far countries. The Jewish people did not forget the LORD when they were in Egypt, or Assyria, or Babylon, or later, in the territories of the Roman Empire. By way of interpretation and present application the Jews have maintained a distinct heritage.

10:9. and they shall live with their children, and turn again. In 535 BC the Jews began to return to Israel and by 516 BC they had returned.

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.

10:10. I will bring them again also out of the land of Egypt. This promise was fulfilled by the Exodus Generation.

10:11. and gather them out of Assyria. This refers to the ten tribes of the northern kingdom that went into exile in Assyria in 721 BC.

10:10. and I will bring them into the land of Gilead and Lebanon; and *place* shall not be found for them. The idea here is that when the LORD calls the Jews back to the land, there will not be enough room for them all.

11 And he shall pass through the sea with affliction, and shall smite the waves in the sea, and all the deeps of the river shall dry up: and the pride of Assyria shall be brought down, and the sceptre of Egypt shall depart away.

10:11. And he shall pass through the sea with affliction. And he shall pass through the sea of affliction. The returning Jew shall be brought back to the land despite physical barriers or obstacles such as the waves in the sea, and all the deeps of the river.

10:11. and the sceptre of Egypt shall depart away. There is no nation that can hinder the regathering of the Jews when the LORD whistles for them.

12 And I will strengthen them in the LORD; and they shall walk up and down in his name, saith the LORD. Micah 4:5

10:12. And I will strengthen them in the LORD. The LORD will redeem His people and make them strong in their faith in Him.

10:12. and they shall walk up and down in his name, saith the LORD. There is salvation and there is fellowship in the LORD. The people of God shall live as He lives.

## ZECHARIAH 11

### Destruction of the Jewish State Zechariah 11:1-3 BC 518

1 ¶ Open thy doors, O Lebanon, that the fire may devour thy cedars.

11:1. Open thy doors. A reference to the doors of the Temple. The doors of the Temple were “opened” for the purpose of destruction in 586 BC, and again in AD 70. Both times the Temple was destroyed by fire.

11:1. O Lebanon. A reference to the type of wood that was used in the Second Temple following the return from the Babylonian Captivity. The cedars from Lebanon form the basic skeleton of the Temple which was then overlaid with stone.

2 Howl, fir tree; for the cedar is fallen; because the mighty are spoiled: howl, O ye oaks of Bashan; for the forest of the vintage is come down.

11:2. Howl...because the mighty are spoiled. History tends to repeat itself. As the first temple was destroyed 10 August 586 BC among the wailing of the people, so it happened again. On 10 August AD 70 when the rebuilt Holy Temple caught on fire, the Roman soldiers tried to put it out. But the people rushed past the guards and hurled themselves into the consuming flames. There was a howl that could be heard from a great distance.

11:2. fir tree. A symbolic reference to the common people.

11:2. for the cedar is fallen. The Holy Temple has fallen.

11:2. because the mighty are spoiled. The mighty who were spoiled refers to the Jewish people who resisted the Babylonians in 586 BC, and the Romans in AD 70. Some of the mighty were killed, some were tortured, and some were sent into slavery.

11:2. O ye oaks of Bashan. This is a reference to the religious unbelievers often called the bulls of Bashan. *Psalms 22:12 Many bulls have compassed me: strong bulls of Bashan have beset me round.* The religious, though not regenerate, also howl in times of national calamity.

11:2. for the forest of the vintage is come down. For the fortified forest. There were three systems of fortification for Jerusalem. First, there were the outer walls of the city. Second, there was a secondary set of walls behind the outer wall. Third, was the high hill on which the Temple was located. Prior to AD 70 the disciples of Jesus were impressed with the defenses of Jerusalem. They marveled at the fortifications and the wall of the city. Jesus looked at the same city and wept. He knew that the vintage was going to come down as it had been destroyed in 586 BC.

***Special Note.***

In addition to the man built fortifications to protect Jerusalem, there were natural fortifications too. On one side of the city was the Valley of Jehoshaphat. On the other side was the Valley of Hinnom.

11:2. BASHAN (fruitful) was a district on the east of Jordan. It is sometimes spoken of as the "land of Bashan," (1 Chronicles 5:11; cf. Numbers 21:33; 32:33). And sometimes as "all Bashan" (Deuteronomy 3:10, 13; Joshua 12:5; 13:12, 30). It was taken by the children of Israel after their conquest of the land of Sihon from Arnon to Jabbok. The limits of Bashan are very strictly defined. It extended from the "border of Gilead" on the south to Mount Hermon on the north, (Deuteronomy 3:3, 10, 14; Joshua 12:5; 1 Chronicles 5:23), and from the Arabah or Jordan valley on the west to Salchah (Sulchad) and the border of the Geshurites and the Maachathites on the east (Joshua 12:3-5; 3:10). This important district was bestowed on the half-tribe of Manasseh, Joshua 13:29-31, together with "half Gilead."

3 *There is* a voice of the howling of the shepherds; for their glory is spoiled: a voice of the roaring of young lions; for the pride of Jordan is spoiled.

11:1-3. The first three verses form a lovely Hebrew poem written in a distinct prose.

Open thy doors, O Lebanon,  
 that the fire may devour thy cedars.  
 Howl, fir tree; for the cedar is fallen;  
 because the mighty are spoiled: howl,  
 O ye oaks of Bashan;  
 for the forest of the vintage is come down.  
 There is a voice of the howling of the shepherds;  
 for their glory is spoiled:  
 a voice of the roaring of young lions;  
 for the pride of Jordan is spoiled.

11:3. the howling of the shepherds. The image of a shepherd is often a term in Scripture for a ruler (Zechariah 11:3-8; 10:3; Isaiah 44:28; Ezekiel 34), or a pastoral shepherd (Psalm 32:1). Here, the false religious shepherds of Israel lose their manliness and start to scream thereby spoiling their glory. With the fall of Jerusalem in 586 BC by the Babylonians, and the destruction of Jerusalem in AD 70, the religious leaders lost their glory.

### **Three Types of Leadership in Jerusalem**

- The Religious Leadership                      The Shepherds are the religious leaders
- The Political Leadership
- The Military Leadership                      The "Young Lions"

11:3. for their glory is spoiled. A reference to the abundance of wealth stored in the Temple taken by the Babylonians and again by the Romans.

11:3. young lions. A reference to the young rulers or princes.

11:3. The pride of Jordan is spoiled. The rich treasures of the Temple were taken by military conquest.

11:3. the pride of Jordan. A reference to the great oaks which grew on the banks of the Jordan. Wild animals would dwell among the oaks.

***Special Note.***

The prophecy of Zechariah has historical implications as the prophet looked back on the fall of Jerusalem in 586 BC. But then the prophecy of Zechariah anticipated future ordeals for the Jewish people, under the Seleucids in the second century BC, and then under the Romans in AD 70. For the Bible teacher, and for the student of God's Word, care must be taken to first try and understand prophecy based on the relevant audience at the time, before moving on and making application of the prophetic principles in other generations. With that in mind, the "*pride of Jordan*" being spoiled has reference to the events of 586 BC, and also to the events of AD 70.

**The Pride of Jordan was Spoiled**

- Robbers. With the fall of Jerusalem in the sixth century BC, during the days of the Babylonians, violent robbers came inside the city to plunder the people even while armies were on the outside attacking.
- Zealots. When the fall of Jerusalem came again in the first century during the days of the Roman Empire, civil war broke out inside the city between the Zealots and the Moderates and raged from AD 67 to AD 70.
- Starvation. All rats and dogs were eaten and then the people turned to cannibalism.
- Slaughter. Multitudes were slain by the Babylonians in 586 BC. One million, one hundred thousand people were butchered during the seize of Jerusalem in AD 70.
- Torture. The robbers and then the conquerors tortured their victims in 586 BC. One form was by placing hooks in the jaws of the captives and marching them into exile. In AD 70, the Zealots tortured the Moderates. The Romans tortured the Jews by crucifying individuals.
- Slavery. Multitudes of Jews were deported by the Babylonians in 586 BC. Ninety-seven thousand Jews were dispersed in the fall of Jerusalem in AD 70. Some were sent to the salt mines. Some were sold into bondage. Some were made gladiators.

***Special Note.***

What Zechariah spoke of by way of historical fulfillment, with practical application to other situations, is confirmed by the Lord Jesus Christ in AD 30. Forty years before the fall of Jerusalem by the Romans, Jesus predicted the terrible events to come. Then Jesus did something else. He told His followers how to survive the impending carnage. In AD 70, when the carnage began, those who remembered the teaching of the Lord fled to a place in the desert call Pella, and many survived.

- *Luke 21:20 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.*

***Special Note.***

**Five Phases of Divine Discipline  
Leviticus 26: 14-46**

- Phase One           Leviticus 26: 14-17
- Phase Two           Leviticus 26: 18-20
- Phase Three        Leviticus 26:21-22
- Phase Four         Leviticus 26: 23-26
- Phase Five         Leviticus 26: 27-46

**Judgments Predicted and Typified**

4 ¶Thus saith the LORD my God; Feed the flock of the slaughter;

11:4. Thus saith the LORD. This is the eighteenth, and last time in this book that we read, “*Thus saith the LORD*” thereby revealing His will. There is a principle in verse 4, grace precedes judgment. Before God brings divine judgment on people, He warns them, and even provides shepherds to teach them His will.

11:4. Feed the flock of the slaughter. The Gentile conquerors of the Jews were commanded to feed the flock of Israel. Many times a subjugated people were starved, worked without mercy, or sold into slavery. In AD 70, one million one hundred thousand Jews were slaughtered. During the reign of the Nazis in Germany from 1933 to April, 1945 more than six million Jews were slaughtered.

5 Whose possessors slay them, and hold themselves not guilty: and they that sell them say, Blessed *be* the LORD; for I am rich: and their own shepherds pity them not. Jeremiah 2:3; 50:7 \* Deuteronomy 29:19

11:5. Whose possessors. With the memories of the past events in 586 BC in his heart, the prophet anticipates, by way of application, the judgment that was to come in AD 70. The “possessors” were the Romans who would slay the Jews and have no qualms in doing so.

11:5. and hold themselves not guilty. It is easy for an oppressive nation to absolve themselves of any guilt in the way they treat those whom they have conquered. The smitten conscience can be transformed into a calloused conscience. After the fall of Jerusalem in August, AD 70, the Roman general Titus surveyed the slaughter. “However, when Titus in going his rounds, saw the valleys full of dead bodies, and the sick, and the putrefactions running about them, gave a groan and spreading his hands toward heaven, he called God to witness, that this was not his doing” (*Josephus* Book 12. Chapter 5. Paragraph 2).

11:5. and they that sell them say. Often, the most vile and wicked of men are also the most religious. The Greeks worshipped many gods as they conquered new territory. The Romans were careful to show respect to the gods they honored, and thanked their gods of military victory and economic prosperity. They had no pity on those they conquered.

6 For I will no more pity the inhabitants of the land, saith the LORD: but, lo, I will deliver the men every one into his neighbour's hand, and into the hand of his king: and they shall smite the land, and out of their hand I will not deliver *them*.

11:6. For I will no more pity the inhabitants.

#### **The Abandonment of the Jews**

- The Jews were abandoned by the “*possessors*”, a reference to the military leaders who conquered them time and again, such as the Babylonians and the Romans.
- The Jews were abandoned by the false shepherds.
- The Jews were abandoned by God who said, “*I will no more pity the inhabitants of the land.*”

11:6. For I will no more pity the inhabitants of the land. When the LORD brought His people back from the Babylonian Captivity He plainly declared He would deliver them. Therefore, it is possible that the words of this prophecy might very well apply to another diaspora which took place in AD 70 when the Roman army captured Jerusalem and slaughtered its people.

11:6. I will deliver the men every one into his neighbor’s hand.



### Beauty and the Bands \* Grace and Unity

7 And I will feed the flock of slaughter, *even* you, O poor of the flock. And I took unto me two staves; the one I called Beauty, and the other I called Bands; and I fed the flock.

11:7. And I will feed the flock of slaughter. The "*flock of slaughter*" refers to the Jewish nation whom the LORD promises to feed or bless.

11:7. *even* you, O poor of the flock. A reference to the "poor" is a reference to those who are humble. Jesus said, "*Blessed are the poor in spirit, for theirs is the kingdom of heaven*" (Matthew 5:3). When the LORD is pleased to bless a people He does so based on two principles. The first is called "Beauty", meaning grace, or pleasantness. The heart is reminded that all the blessings in life are given on the basis of God's great grace.

11:7. and the other I called Bands. A reference to a union. The heart of the Christian recognizes the ties that bind the believer to the Lord, and that bands the Christian community together.

"Blest be the tie that binds  
Our hearts in Christian love;  
The fellowship of kindred minds  
Is like to that above.

Before our Father's throne  
We pour our ardent prayers;  
Our fears, our hopes, our aims are one  
Our comforts and our cares.

We share each other's woes,  
Our mutual burdens bear;  
And often for each other flows  
The sympathizing tear."

John Fawcett, 1782

11:7. And I took unto me two staves. God the Father took, as it were, two shepherd's staves or rods symbolizing His assumption of the office of a pastor over His people. The purpose of a shepherd's staff is to protect the flock.

***Special Note.***

In context, and by of application to any national entity, when the Lord is pleased to bless, He will move to protect people through the establishment of social institutions: the military, the judiciary, the executive branch of government, a reasonable legislative body, and a police force, A strong military will provide peace and freedom for a nation.

A fair and balanced judiciary will provide reasonable and just verdicts for the people. A vibrant police force will protect life and property in neighborhoods. Wise national leadership will help protect and promote the economic engine of a nation. All of this is done on the basis of grace.

8 Three shepherds also I cut off in one month; and my soul lothed them, and their soul also abhorred me.

11:8. Three shepherds also I cut off in one month. It is impossible to identify the three shepherds that Zechariah had in mind by way of interpretation. However, by way of application it can be noted that in Israel's war with the Romans in August, AD 70 and following, three princes of the Hasmonean line were destroyed: John of Gischala, Simeon ben Gioras, and his son, Eleazar.

11:8. Three shepherds. There are three categories of shepherds in chapter 11.

- The False Shepherd                      Zechariah 11:1-11      The enemy within; apostate leaders
- The Good Shepherd                      Zechariah 11:12-14    The Lord Jesus Christ rejected
- The Idol Shepherd                      Zechariah 11:15-17    Sent by God in an act of discipline

11:8. and my soul lothed them. This anthropopathism, ascribing human passions to God, indicates the LORD's attitude towards unworthy shepherds to the point He cut them down, meaning He destroyed them.

11:8. and their soul also abhorred me. By nature and by choice individuals are hostile to God and to righteousness. The wicked hate God reflected in many ways. For example, the homosexual community is militant and has been successful in influencing public opinion. Women who hate God and hate their children prove they abhor God by slaughtering the unborn. The war on Christmas is more evidence that "their soul also abhorred me." The LORD understands perfectly what the heart of individuals think of Him. In AD 70 the multitudes in the Jewish nation hated the LORD and His Anointed.

9 Then said I, I will not feed you: that that dieth, let it die; and that that is to be cut off, let it be cut off; and let the rest eat every one the flesh of another.

11:9. Then said I. Here, the LORD speaks.

11:9. I will not feed you. While the Lord is longsuffering, there is a saturation point to sin after which grace is exhausted, and divine discipline begins.

11:9. and let the rest eat every one the flesh of another. By way of application, in AD 70 with the fall of Jerusalem, cannibalism was practiced, so great was the hunger of the people under the Roman siege. Josephus records that, "The famine grew so woeful that a woman devoured the body of her own child." The reason for this horror can be traced back to the rejection by Israel of their God.

- *Luke 21:20 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.*
- *Leviticus 26:29 And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat.*

10 And I took my staff, *even Beauty*, and cut it asunder, that I might break my covenant which I had made with all the people.

11:10. And I took my staff...and cut it asunder. With a view towards a future prophecy being fulfilled, by way of application, the time came when the dictates of the Law came to an end with the death of Christ on the cross. The Old Covenant was cut asunder that a New Covenant might be enforced (Study 2 Corinthians 3:6-15; Galatians 3:13-25; Colossians 2:14-17).

11 And it was broken in that day: and so the poor of the flock that waited upon me knew that it *was* the word of the LORD.

11:11. And it was broken in that day. In one day, the Old Covenant with its rules and regulations, with its Laws and sacrifices was broken. *Ephesians 2:13 But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. 14 For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; 15 Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; 16 And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby.*

11:11. the poor of the flock that waited upon me knew that it was the word of the LORD. Those who were believers and spiritual minded, understood what was happening from a divine perspective. Those who rejected Christ, were rejected. Those who wounded the Lord were wounded themselves. In all of this the believers understood the divine purpose for all that was transpiring. The reason why believers can understand what is happening from a divine perspective is because they know the Word of God, and believe it.

\* 12 And I said unto them, If ye think good, give *me* my price; and if not, forbear. So they weighed for my price thirty *pieces* of silver. Matthew 27:9

11:12. And I said unto them. This refers to the LORD speaking to the people.

11:12. If ye think good. If you believe that this is a good thing to do.

11:12. give *me* my price. What is the asking price? *Acts 16:31 And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.* Giving Christ His price is believing in Him. Giving Christ His price is salvation.

11:12. if not, forbear. if not, forsake.

11:12. my price thirty *pieces* of silver. This passage is reference to the Messiah based on the divine interpretation whereby the New Testament comments on the Old Testament. In Matthew 27:3-10, the price for the betrayal of the Messiah was returned and was used to purchase the potter's field.

11:12. thirty *pieces* of silver. This was the price of a slave gored by a bull. *Exodus 21:32 If the ox shall push a manservant or a maidservant; he shall give unto their master thirty shekels of silver, and the ox shall be stoned.* This prophecy was fulfilled in 30 AD. *Matthew 26:15 And said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver.*

***Special Note.***

Money was important to Judas which is one reason He was given permission to manage the money when the Lord was with His disciples. But he should not have been trusted, for he stole from the funds (John 12:6). Because money was so important to Judas, he betrayed the Lord of glory, only to have his conscience smitten that he returned the money and then went out and hung himself until the rope broke and his body crashed onto jagged rocks and his intestines spilt out.

- *Matthew 27:5 And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.*
- *Acts 1:18 Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out.*

\* 13 And the LORD said unto me, Cast it unto the potter: a goodly price that I was prised at of them. And I took the thirty *pieces* of silver, and cast them to the potter in the house of the LORD. Matthew 27:7-10

11:13. I was prised. I was evaluated by them.

11:13. And I took the thirty pieces of silver. Acting out this future prophesy, Jeremiah took 30 pieces of silver and cast them in the potter in the house of the LORD.

14 Then I cut asunder mine other staff, *even* Bands, that I might break the brotherhood between Judah and Israel.

11:14. Then I cut asunder mine other staff. The bond between Judah and Israel which was restored after the Babylonian Captivity was cut asunder again in AD 70 when the tribes were once more scattered among the nations (Luke 21:20-24; James 1:1).

### Judgments Predicted and Typified Zechariah 11:15-17

15 ¶ And the LORD said unto me, Take unto thee yet the instruments of a foolish shepherd.

11:15. the instruments of a foolish shepherd. A reference to the two staves or staffs.

16 For, lo, I will raise up a shepherd in the land, *which* shall not visit those that be cut off, neither shall seek the young one, nor heal that that is broken, nor feed that that standeth still: but he shall eat the flesh of the fat, and tear their claws in pieces.

17 Woe to the idol shepherd that leaveth the flock! The sword *shall be* upon his arm, and upon his right eye: his arm shall be clean dried up, and his right eye shall be utterly darkened.

11:17.

#### Characteristics of the Idol Shepherd

- |  |        |
|--|--------|
| • The Idol Shepherd is foolish                           | v. 15. |
| • The Idol Shepherd is an instrument of God's discipline | v. 16. |
| • The Idol Shepherd will not visit                       | v. 16. |
| • The Idol Shepherd is indifferent to the young          | v. 16. |
| • The Idol Shepherd does not attend to the injured       | v. 16. |
| • The Idol Shepherd does not feed the hungry sheep       | v. 16. |
| • The Idol Shepherd ravishes his own flock for pleasure  | v. 16. |
| • The Idol Shepherd shall be judged                      | v. 16. |

11:17. His arm. The place of power and strength.

11:17. his right eye. A reference to intelligence. The power and intelligence of those who move against the people of God shall be destroyed.

## ZECHARIAH 12

### The Second Burden Zechariah 9:1 – 14:21

#### The Security of the Church Punishment of the Church's Enemies Promises to Judah

#### Zechariah 12:1-8 BC 500

1 ¶The burden of the word of the LORD for Israel, saith the LORD, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him.

#### *Special Note.*

It is possible that the prophesy of Zechariah 12:1 – 14:21 foretells the events associated with the fall of Jerusalem in AD 70. If the interpretation of the passage belongs to events elsewhere, nevertheless, by way of application, these prophesies still apply to the great ordeal that took place in the first century in Jerusalem under Roman rule. As a background to this section, the student of God's Word is encouraged to read Matthew 24, Mark 13, and Luke 21. Notice that grace is mingled with judgment when Israel is disciplined.

12:1. The burden of the word of the LORD for Israel. Zechariah has a heavy burden, or a crushing weighty message, for Israel. This is the second burden that has come to Zechariah. The first is found in Zechariah 9:1-11:17 where Syria, Phoenicia, and Philistia were presented as a representation of all of Israel's enemies. In this second burden, God's people will be tested by a fiery ordeal, but they shall emerge as more than conquerors because they will experience cleaning (Zechariah 12:1-14:21).

#### *Special Note.*

Throughout this study, and all other studies in the series, *Concise Notes*, God's people are viewed as being the "elect", the "called out" ones, consisting of both Jews and Gentiles. The "church" of the Old Testament, called "Israel", continues as the "church" in the New Testament. This consistency and continuance is possible when it is kept in mind that not all "Israel" is Israel. The true "Israel" of God consists of those who have the faith of Abraham. *Galatians 3:7 Know ye therefore that they which are of faith, the same are the children of Abraham.*

- The "church" in the Old Testament. *Acts 7:38 This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sina, and with our fathers: who received the lively oracles to give unto us:*

- The “church” in the New Testament. *Ephesians 2:13 But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. 14 For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; 15 Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; 16 And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: 17 And came and preached peace to you which were afar off, and to them that were nigh. 18 For through him we both have access by one Spirit unto the Father. 19 Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; 20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone;*

12:1. saith the LORD.

### **The Majesty of the LORD**

- He stretcheth forth the heavens.
- He layeth the foundation of the earth.
- He forms the spirit of man within him.

### **The Spirit of Man is the Soul of the Same**

- The soul of man consists of the will.
- The soul of man consists of an intellect.
- The soul of man consists of a variety of emotions.

2 Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah *and* against Jerusalem.

12:2. Behold, I will make Jerusalem a cup of trembling. If this prophecy has no fulfillment in history, it is possible it is a prophecy that will yet find fulfillment by way of application. The nations of the earth, and those in the Middle East especially, will one day learn to fear what The LORD is going to do to the Jews in Jerusalem. If God disciplined His chosen people, will He not judge the Gentile nations as well?

12:2. Judah and against Jerusalem. Judah is the southern kingdom and Jerusalem is its capital.

3 And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it.

12:3. in that day. This phrase is used several times by Zechariah in chapter 12. It is used in v. 3, 4, 6, 8, 9, and 11. Notice the specific events that will occur, “in that day” meaning “in that period of time.”



### “In that Day”

- Zechariah 12:3. Jerusalem shall be made a burden to others to the point they will be cut into pieces.
- Zechariah 12:4. The horses of Jerusalem’s enemies shall be smitten with astonishment and the riders of the horses shall be stricken with madness.
- Zechariah 12:6. Jerusalem shall be cleansed of foreign invaders and shall be inhabited.
- Zechariah 12:8. Courage will be instilled into the hearts of those that defend the Holy City.
- Zechariah 12:9. All the enemies of Jerusalem will be defeated in battle.
- Zechariah 12:11. There will be yet another battle at Megiddo.

12:3. a burdensome stone. When God determines to punish a nation, whether it is in 586 BC, AD 70, or 2014, there is a divine certainty to the event.

***Special Note.***

The phrase, “in that day,” is also used elsewhere by the prophet: Zechariah 2:11; 3:10; 9:16; 11:11; 13:1,4; 14:4, 6, 8, 9, 13, 20, 21.

4 In that day, saith the LORD, I will smite every horse with astonishment, and his rider with madness: and I will open mine eyes upon the house of Judah, and will smite every horse of the people with blindness. Psalm 76:6

12:4. astonishment. This word speaks of panic, confusion, and great fear in the horses.

### Grace Examples of Divine Intervention

- |  |                  |
|--|------------------|
| • The Deliverance of the Exodus Generation       | Exodus 15:1-19   |
| • The Destruction of the Assyrian Army in 701 BC | 2 Kings 19:25    |
| • The Return of the Jews to Jerusalem in 535 BC  | Ezra 6:1-12      |
| • The Salvation of the Elect in AD 70            | Matthew 24:15-22 |

12:4. and will smite every horse of the people. The reference is to the opposing army.

12:4. with blindness. with darkness.

***Special Note.***

Dispensational Bible teachers who teach that much of ancient prophecy is still future will engage in two practices in order to make their interpretation contemporary. First, the Dispensationalist will change the nations of prophecy to modern day nations. It is not unusual for Dispensationalist to talk about Russia or America or a Revived Romans Empire and then declare prophecy will be fulfilled in this current generation.

A second form of distorting or twisting the Scriptures to fit their interpretation is to ascribe modernized weapons to a passage. Some prophetic teachers find in the book of Revelation, Cobra helicopters. Some Dispensational teachers declare that Zechariah's prophecy speaks of a mechanized military. What is ironic is that Dispensationalist declared they are the ones who interpret the Bible in a literal, historical, and grammatical context. But their interpretation becomes nonsensical when they place modern maps over the historical nations, and when they modernize the weapons of warfare to fight what they believe will be the battle of Armageddon.

12:4.

#### **Divine Days of Darkness**

- The Day a Plague of Darkness came upon Egypt. *Exodus 10:21 And the Lord said unto Moses, Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, even darkness which may be felt.*
- The Day God Delivered Judah. *Zechariah 12:4 In that day, saith the Lord, I will smite every horse with astonishment, and his rider with madness: and I will open mine eyes upon the house of Judah, and will smite every horse of the people with blindness.*
- The Day Christ Died. *Matthew 27:45 Now from the sixth hour there was darkness over all the land unto the ninth hour.*

5 And the governors of Judah shall say in their heart, The inhabitants of Jerusalem *shall be* my strength in the LORD of hosts their God.

12:5. and the governors. and the chieftains. These leaders of Jerusalem have the ability to think and believe in the strength of the LORD of hosts who is their God.

12:5. shall say in their heart. shall think in their heart.

#### ***Spiritual Application.***

In times of national calamity the believer can trust in the strength of the LORD of hosts.

6 In that day will I make the governors of Judah like an hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left: and Jerusalem shall be inhabited again in her own place, *even* in Jerusalem. Obadiah 1:18

12:6. like an hearth of fire. The Lord will make the leaders of Judah encourage the hearts of others to fight and resist the enemies of Israel.

12:6. like a torch of fire in a sheaf. like a torch of fire touching a bundle of wheat.

***Spiritual Application.***

In difficult days the elect have the LORD as their God. They also have the ability to think, and to articulate their faith. And, spiritually, the people have a capacity to fight and “devour all the people round about.” *Ephesians 6:12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.*

12:6. and they shall devour all the people round about. The enemies of a godly nation must perish if the nation is to survive. The enemy in a war must be slaughtered. During World War I Sergeant Alvin C. York (1887-1964), a born again believer, was awarded the nation’s highest honor for killing and capturing many German soldiers. A grateful nation gave him some land and a home.

***Spiritual Application.***

In the life of a Christian, there are three main enemies: the world, the flesh, and the devil. The believer must die to self, die to the world, and flee from the devil, after resisting his temptations. In self-crucifixion, and in mortifying the deeds of the body, death is the divine solution.

- *Matthew 16:24 Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.*
- *Romans 8:13 For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.*
- *James 4:7 Submit yourselves therefore to God. Resist the devil, and he will flee from you.*

7 The LORD also shall save the tents of Judah first, that the glory of the house of David and the glory of the inhabitants of Jerusalem do not magnify *themselves* against Judah. Jeremiah 30:18 \* Amos 9:11

12:7. inhabitants of Jerusalem. Notice v. 5, 6, 7, 8, and 10. The reference in each verse is to the believers in the LORD. God tells what will happen to “the inhabitants of Jerusalem.

- v 5. The inhabitants of Jerusalem will encourage the hearts of the leaders of Jerusalem.
- v 6. The inhabitants of Jerusalem will be encouraged by the leaders of Jerusalem with the assurance that Jerusalem shall once more be dwelt in.
- v. 7. Those dwelling outside of the walled city will be saved first so that the inhabitants of Jerusalem will not become boastful or full of pride.
- v. 8. The inhabitants of Jerusalem shall be defended by the LORD and will be as bold as David.
- v. 10. The inhabitants of Jerusalem shall receive a spiritual anointing of grace and supplications.

- v.10. The inhabitants of Jerusalem shall look upon the One whom they have pierced, “and they shall mourn for Him, as one mourneth for his only son, and shall be in bitterness. 12:7.

***Special Note.***

The soul has self-consciousness, mentality, volition, emotion, conscience, and a sinful nature. When the sin nature is in control, the works of the flesh are manifested.

- *Galatians 5:19 Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness,*
- *Matthew 15:19 For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies.*

8 In that day shall the LORD defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David *shall be* as God, as the angel of the LORD before them. Psalm 8:5

12:8. and he that is feeble. A feeble person refers to someone who is hopeless, helpless, and useless. Some people are lacking in physical and mental ability to meet a personal or national crisis. In some cases the LORD will come to defend such people by infusing them with the courage of David. Courage begets courage so that the feeble “shall be as David; and the house of David *shall be* as God.” To be like God means to be immutable, unchanging in the day of danger. God promised that the people would be as “the angel of the LORD” before them.

12:8. the angel of the LORD before them.

***Special Note.***

There are times when killing another human is the right thing to do. Notice the language of Revelation 19:11. *And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.* In war, the enemy must be killed.

Certain criminals must also be executed in righteousness. *Romans 13:1 Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. 2 Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. 3 For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? Do that which is good, and thou shalt have praise of the same: 4 For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.*

**Promises to Judah \* Evangelical Predictions**  
**Zechariah 12:9-14**

9 ¶And it shall come to pass in that day, *that* I will seek to destroy all the nations that come against Jerusalem.

12:9. I will seek. I have determined.

12:9. I will seek to destroy. There are times in Scripture where killing the enemy is not only authorized, but commanded by God, and executed by Him.

- *Exodus 32:27 And he said unto them, Thus saith the Lord God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbour.*
- *Joshua 6:2 And the Lord said unto Joshua, See, I have given into thine hand Jericho, and the king thereof, and the mighty men of valour.*
- *1 Samuel 15:2 Thus saith the Lord of hosts, I remember that which Amalek did to Israel, how he laid wait for him in the way, when he came up from Egypt. 3 Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass.*

\* 10 And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me 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. John 19:37

12:10. the spirit of grace. A reference to God the Holy Spirit.

**The Ministry of the Holy Spirit**

- The Holy Spirit has a ministry to unbelievers. *John 16:8 And when he is come, he will reprove the world of sin, and of righteousness, and of judgment.*
- The Holy Spirit has a ministry to believers. *John 14:26 But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.*

- The Holy Spirit must not be sinned against.
- ❖ The Holy Spirit can be blasphemed. Mark 3:28-29
- ❖ The Holy Spirit can be lied to. Acts 5:3
- ❖ The Holy Spirit can be grieved. Ephesians 4:30
- ❖ The Holy Spirit can be resisted. Acts 7:51
- ❖ The Holy Spirit can be quenched. 1 Thessalonians 5:19

12:10. the inhabitants of Jerusalem. A reference to believers in the Lord Jesus Christ.

12:10. and they shall look upon me whom they have pierced. The apostle John quotes Zechariah in his gospel. *John 18:37 And again another scripture saith, They shall look on him whom they pierced.*

***Special Note.***

When the New Testament interprets and applies an Old Testament passage, at that moment Scripture is fulfilled.

11 In that day shall there be a great mourning in Jerusalem, as the mourning of Hadad Rimmon in the valley of Megiddon.

12:11. HADAD-RIMMON refers to a place in the valley of Megiddo (a part of the plain of Esdraelon, six miles from Mount Carmel and eleven from Nazareth), where a national lamentation was held for the death of King Josiah (2 Chronicles 35:25). It was named after two Syrian idols (Deuteronomy 12:11).

12:11. MEGIDDON, MEGIDDO (place of crowns) was on the southern rim of the Plain of Esdraelon, on the frontier line of the territories of the tribes of Issachar and Manasseh, 6 miles from Mount Carmel and 11 from Nazareth. It commanded one of those passes from the north into the hill country which were of critical importance on various occasions in the history of Judea. The first mention occurs in Joshua 12:21, where Megiddo appears as the city of one of the kings whom Joshua defeated on the west of the Jordan. The song of Deborah celebrates the place where a great military conflict took place between Sisera and Barak. When Pharaoh-Necho came from Egypt against the king of Assyria, Josiah joined the latter, and was killed at Megiddo (2 Kings 23:29; 2 Chronicles 35:22-24).

12 And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart;

12:12. By way of application, when Jerusalem fell in AD 70 there was great mourning in the land. This was not the first time the land mourned, nor was it the last time. During the Nazi era and prior to the establishment of the modern state of Israel in 1948, the land mourned.

12:12. the house of David. A reference to the ruling family of Israel.

12:12. the house of Nathan. A reference to the branch of David, through Solomon, through whom the Messiah is recognized according to the genealogy of Mary.

***Special Note.***

There are two lines of Christ going back to David as recorded in the genealogy of Matthew and the genealogy found in Luke's gospel. There is the line of Solomon, and there is the line of his brother Nathan. The line of Solomon ends with Joseph. The line of Nathan goes through Mary. Both houses are mentioned, for both are in direct line to David, and on to the Messiah.

12:12. NATHAN (na'than; "He, i.e., God, has given") was a son of David; one of the four who were born to him by Bath-Shua (Bathsheba; 1 Chronicles 3:5; 14:4; 2 Samuel 5:14), about 987 B.C. Nathan appears to have taken no part in the events of his father's or his brother's reigns. To him are to be referred, probably, the words of Zechariah 12:12. He appears as one of the forefathers of Mary in the genealogy of Luke (Luke 3:31).

13 The family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart;

12:13. the house of Levi. A reference to the priestly line.

12:13. the family of Shimei. Shimei was a descendent of Gershon, the son of Levi (Exodus 6:17; 1 Chronicles 6:17,28). *Numbers 3:18 And these are the names of the sons of Gershon by their families; Libni, and Shimei.*

14 All the families that remain, every family apart, and their wives apart.

12:14. All the families that remain. A reference to the rest of Israel. When judgment falls upon a nation, families are torn apart.

**ZECHARIAH 13**

**Evangelical Predictions**  
**The Destruction of False Prophets**  
**Zechariah 13:1-6**  
**c. BC 500**

1 ¶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. John 1:29 \* Ephesians 1:7

13:1. In that day. In the time of divine judgment.

13:1. there shall be a fountain opened. A fountain is a place for cleansing. As water washes away impurity, so the blood of Christ cleanses from all sin (1 John 1:9).

“There is a fountain filled with blood,  
 Drawn from Immanuel’s veins,  
 And sinners plunged beneath that flood  
 Lose all their guilty stains.

The dying thief rejoiced to see  
 That fountain in His day;  
 And there have I, though vile as he,  
 Washed all my sins away.

Dear dying Lamb, Thy precious blood  
 Shall never lose its pow’r,  
 Till all the ransomed church of God  
 Are safe, to sin no more.

E’er since by faith I saw the stream  
 Thy flowing wounds supply,  
 Redeeming love has been my theme,  
 And shall be till I die.

When this poor, lisping, stamm’ring tongue  
 Lies silent in the grave,  
 Then in a nobler, sweeter song,  
 I’ll sing Thy pow’r to save.”

William Cowper, 1772



13:1. fountain opened. The gospel shall be opened to all. *Isaiah 11:9 They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea. Matthew 28:18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. 19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: 20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.*

13:1. the house of David. A reference to the southern kingdom. The gospel went first to the nation of Israel, to the house of David. *Matthew 10:5 These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: 6 But go rather to the lost sheep of the house of Israel.*

13:1. the inhabitants of Jerusalem. The people in the southern kingdom. The gospel was preached to the Jews, then to the Samaritans, then to the uttermost parts of the earth, according to the divine commission. *Acts 1:8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.*

13:1. for sin and uncleanness. The sin of the unbeliever and the sins of the saints find cleansing in the Savior.

2 And it shall come to pass in that day, saith the LORD of hosts, *that* I will cut off the names of the idols out of the land, and they shall no more be remembered: and also I will cause the prophets and the unclean spirit to pass out of the land.

13:2. I will cut off. I will cause to be cut off.

#### **Where Divine Judgment will Fall**

- Idols will be cut off. This is an idiom for all false systems of religion, of which there are many, to include the mystery religions of the Orient and the cults of Western civilization.
- False prophets will be forced out of the land. There are many false prophets even today, such as those that predict the end of the world, and those that try to teach people about the signs of the time indicating that the coming of Christ is very near, even though Jesus said no one knows the time of His return. *Matthew 24:36 But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.*
- Unclean spirits will be subdued.

3 And it shall come to pass, *that* when any shall yet prophesy, then his father and his mother that begat him shall say unto him, Thou shalt not live; for thou speakest lies in the name of the LORD: and his father and his mother that begat him shall thrust him through when he prophesieth.

13:3. and his father and his mother. It is interesting that in the Old Testament economy false prophets were to be held accountable by the parents of a false prophet.

### Accountability for a False Prophet

- The rendering of a just judgment. A death penalty was passed on a false prophet.
- The reason for the penalty.           The false prophet spoke lies in the name of the LORD.
- The agent of discipline.           Discipline was to be rendered by the parents.
- The final action taken.           The false prophet was to be thrust through with a sword.

13:3. thrust him through. False prophets were held accountable by the death penalty (Deuteronomy 13:6-10).

\* 4 And it shall come to pass in that day, *that* the prophets shall be ashamed every one of his vision, when he hath prophesied; neither shall they wear a rough garment to deceive: Matthew 26:31 \* Mark 14:5-

13:4. the prophets shall be ashamed. When gospel repentance comes, the false prophet is ashamed and repents.

13:4. neither shall they wear a rough garment to deceive. With gospel repentance, the tools of a religious craft, such as wearing special garments in order to deceive, are put off.

A modern day example can be found in the Mormon religion where special temple garments are worn as underwear. Only adult Mormons who have made temple covenants wear them. They are an outward expression of an inward commitment to always remember the Lord (Evelyn T. Marshall, "Garments," in Encyclopedia of Mormonism, ed. Daniel H. Ludlow 5 vols. (1992), 2:534).

Another example is the hair shirt worn by some Catholics. Martin Luther wore a hairshirt, a rough garment meant to be painful, to punish himself and promote the religion of Catholicism, until he came by faith alone to Christ. The asceticism of the religious, but natural man, is opposed to the grace of God.

5 But he shall say, I *am* no prophet, I *am* an husbandman; for man taught me to keep cattle from my youth. Amos 7:14

13:5. But he shall say. Sometimes false prophets hide what they really believe and practice by pretending to be something else. "I *am* no prophet, I am an husbandman." In this way the spiritual "tares" of religion continue to be sown among the gospel "wheat."

\* 6 And *one* shall say unto him, What *are* these wounds in thine hands? Then he shall answer, *Those* with which I was wounded *in* the house of my friends.

13:6. What *are* these wounds in thine hands? Despite the attempt to hide, by people engaged in false religion, there is always something that gives them away. In this case, it is the hands. The hands exposed involvement in false religion. Desperate for an answer, the false prophet redirects attention to another topic saying, “I was wounded *in* the house of my friends.” John Calvin explains.

In Jewish society, when a serious matter did not come before a public tribunal, friends might inflict punishment, Zechariah, alluding to this custom, says, that though they who unjustly claimed the prophetic office and spread abroad false and impious errors, should not be visited with capital punishment, yet such would be their zeal for true religion, that friends would privately chastise such as they found to be of this character” (*Calvin's Commentaries*). It is good when the church holds one another accountable.

### **Sufferings of Christ Predicted Zechariah 13:7-9**

\* 7 ¶Awake, O sword, against my shepherd, and against the man *that is* my fellow, saith the LORD of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones. Matthew 26:31 \* Mark 14:7

13:7. Awake, O sword, against my shepherd. This verse is quoted in part by Christ in Matthew 26:31 and Mark 14:7, which means our understanding must be found in Him. The sword, refers to the divine judgment of the cross. “My shepherd” speaks of the man, the Lord Jesus Christ (John 10:11, 14-16).

#### ***Special Note.***

In context, the verse seems to be very abrupt. Zechariah has been talking about the accountability of false prophets, while offering gospel hope. Suddenly the prophet introduces hostility against the true shepherds of the church, and to Christ, the Good Shepherd in particular. *Matthew 26:31 Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad.* The conclusion is that while the church waits for the day when the Lord shall return in righteousness to judge false prophets and practices, the sheep shall know great suffering until that day, just like the shepherd knew suffering

13:7. my fellow. my equal. In context, the Lord Jesus Christ, the Shepherd, the man, is said to be equal with God the Father. Jesus Christ is also God. It was the God – Man who hung upon the cross. In theological terminology this is called The Hypo-Static Union.

13:7. the little ones. Despite the smiting of the Shepherd, despite the scattering of the sheep, the Lord will protect the little ones. They will be restored to fellowship. Herein is the doctrine of the security of the believer.

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. Ezekiel 5 \* Romans 11:5

13:8. but the third shall be left therein. God always has a remnant according to the election of grace. Following the Babylonian Captivity of 586 BC, a remnant returned to rebuild Jerusalem. After the Roman Diaspora of AD 70, a remnant remained in Judea having fled to Petra to escape the great tribulation that came upon the Holy City, over which Jesus had cried. Today, God has a remnant of believers within the organized church. Despite the corruption of many denominations, there is still a remnant according to the election of grace.

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.*  
Isaiah 48:10 \* Romans 11:26

13:8-9. And I will bring the third part through the fire. Fire speaks of purification. Silver and gold speaks of great items of great value. A spiritual principle is taught. Though there is great sorrow for the church, in the end, the LORD will bring His people 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.”

13:9. they shall say, *The LORD is my God.*

- In happy moments, praise God.
- In difficult moments, seek God.
- In quiet moments, worship God.
- In painful moments, trust God.
- In every moment, thank God.

“I will sing of the mercies of the LORD forever,  
I will sing, I will sing.

I will sing of the mercies of the LORD forever,  
I will sing the mercies of the LORD.

With my mouth will I make known  
your faithfulness your faithfulness;  
With my mouth will I make known  
your faithfulness to all generations.

I will sing of the mercies of the LORD forever,  
I will sing of the mercies of the LORD.”

James H. Fillmore, 1874

**ZECHARIAH 14****Persecution of the Church  
Judgments and Mercies;  
Encouraging Prospects****Zechariah 14:1-7  
BC 500**

1 ¶ Behold, the day of the LORD cometh, and thy spoil shall be divided in the midst of thee.

14:1. Behold, the day of the LORD cometh. The day of the Lord refers to a visible manifestation of deity upon the earth, usually associated with some form of judgment. The day of the LORD was spoken of by eleven individuals over several centuries.

• Joel	1:15; 2:1, 11, 31; 3:14	Eighth Century	BC
• Amos	5:18, 20	Eighth Century	BC
• Zephaniah	1:7, 8, 14, 18; 2:2, 3	Seventh Century	BC
• Isaiah	2: 12; 13:6, 9; 34:8	Seventh Century	BC
• Obadiah	15	Seventh and Sixth Century	BC
• Jeremiah	46:10; Lamentation 2:22	Seventh and Sixth Century	BC
• Ezekiel	13:5; 20:3	Seventh and Sixth Century	BC
• Zechariah	14:1	Fifth Century	BC
• Malachi	3:5	Fifth Century	BC
• Peter Acts	2:20	First Century	AD
• Paul	1 Corinthians 5:5; 1 Thessalonians 5:2; 2 Peter 3:10	First Century	AD

14:1. the day of the LORD cometh. This phrase refers to a day of divine visitation. Since the LORD is interested in the affairs of this world, there were, and are, many times throughout human history when “the day of the LORD”, has become, or will yet become, a present reality.

**“The day of the LORD.”  
A Historical Reality**

- The day of the LORD referred to the Day of Pentecost according to Acts 2:20 in fulfillment of Joel 2:28-30.
- 14:1. shall be divided. shall be plundered.

**“The Day of the LORD”  
A Future Reality  
The Second Advent**

- *1 Corinthians 5:5 To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.*
- *2 Corinthians 1:14 As also ye have acknowledged us in part, that we are your rejoicing, even as ye also are ours in the day of the Lord Jesus.*
- *1 Thessalonians 5:2 For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.*
- *2 Peter 3:10 But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.*

2 For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.

14:2. For I will gather all nations against Jerusalem. By way of application, the events describe here could be attributed to the fall of Jerusalem in AD 70. It could also be applied to the restoration of Israel as a nation in 1948 when a combined invasion by Egypt, Jordan and Syria, together with expeditionary forces from Iraq entered Palestine. Ten months later Israel was able to raise her flag, having been victorious in the conflict. Surely it can be said that the LORD fought against those Arab nations (v. 2).

**Five Terrible Consequences of War**

- Nations choose sides to maim and kill the soldiers, and civilians, of the opposing forces.
- Historic and beautiful cities are taken and devastated.
- Homes are destroyed and looted.
- Women are raped.
- Many of those not killed are taken captivity to suffer in exile or in death camps.

14:2. and the residue of the people shall not be cut off. In the midst of pain and suffering, the grace of God flashes forth to preserve a remnant of the elect.

3 Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle. Matthew 24:28 \* Revelation 19:17

14:3. as when he fought. Throughout Hebrew history, the LORD has fought against the enemies of the nation of Israel. The first battle the LORD fought on behalf of Israel was at the Red Sea. Pharaoh's army was drowned (Exodus 14:10-14; 15:20-22). When the people entered into the Land of Promise, the LORD went before the Hebrews and fought against the nations of Canaan. *Psalms 44:2 How thou didst drive out the heathen with thy hand, and plantedst them; how thou didst afflict the people, and cast them out.*

4 And his feet shall stand in that day upon the mount of Olives, which *is* before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, *and there shall be* a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.  
Isaiah 64:1

14:4. And his feet shall stand in that day upon the Mount of Olives. There are three views concerning these words of the prophet.

- A literal view. Many Bible teachers insist that one day in the future, the feet of Christ shall literally stand upon the Mount of Olives and the mount shall be split into two parts from the east and from the west forming a great valley.
- A spiritual view. It is possible to read these verses in a spiritual manner to teach “that God’s hand would be sufficiently conspicuous, whenever his purpose was to aid his miserable and afflicted Church” (John Calvin).
- An allegorical view. It can be argued that Christ did appear on the Mount of Olives, when He ascended into heaven, and so, the mount was divided that it might be possible for the apostles to proceed into the various parts of the world, in order that they might conquer all nations with the gospel.

***Special Note.***

It is not always possible to associate the language of a prophet with an event so that it can be said, “This is that which was spoken by the prophet etc.” Sometimes it is possible. Overall, caution should be used when exegeting the prophetic portions of the Word of God. In addition, allowance must be made to let the New Testament interpret an Old Testament verse or prophesy, and when it does, to believe what is said is a true fulfillment of that prophecy.

For example, on the Day of Pentecost, Peter stood and said, “*But this is that which was spoken by the prophet Joel; 17 And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams*” (Acts 2:16-17). Marginal notes in popular study Bibles teach that the words of Peter are not the true fulfillment of Joel’s prophesy (Joel 2:28-30), but only a partial fulfillment, and the true fulfillment is still in the future.

In like manner, the plain words of Jesus interpreting a prophecy of Malachi concerning Elijah are dismissed for a future appearance of Elijah. Still, Jesus said, that Elijah had come in the person of John the Baptist. *Matthew 11:13 For all the prophets and the law prophesied until John. 14 And if ye will receive it, this is Elias, which was for to come.*” The church should believe that the prophecy of Malachi 4: 5-6 is fulfilled. *“Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: 6 And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.”*

5 And ye shall flee *to* the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the LORD my God shall come, *and* all the saints with thee. Isaiah 29:6 \* Joel 3:11 \* Amos 1:1

14:5. And ye shall flee. During the seize of Jerusalem in AD 70, believing Christian Jews were able to flee to Petra and so were spared the slaughter within the Holy City by the Zealots and by the Romans. There is a principle. God has always had a way to deliver His own, if not out of the time of tribulation, at least through it. Noah and eight souls were saved through the Flood though there were not spared the troubled waters and rain of the Deluge.

14:5. AZAL, BETH AZAL (Micah 1:11). It is mentioned as the limit to which the ravine of the Mount of Olives will extend when "*Jehovah shall go forth to fight.*"

14:5. UZZIAH is a contracted form of Azari'ah (the Lord is my strength). Uzziah was one of the sons of Amaziah whom the people made king of Judah in his father's stead (2 Kings 14:21; 2 Chronicles 26:1). His long reign of about fifty-two years was very prosperous. He was a vigorous and able ruler, and "*his name spread abroad, even to the entering in of Egypt*" (2 Chronicles 26:8, 14).

***Special Note.***

In the earlier part of his reign, under the influence of Zechariah, Uzziah was faithful to Jehovah, and "*did that which was right in the sight of the Lord*" (2 Kings 15:3; 2 Chronicles 26:4, 5); but toward the close of his long life "*his heart was lifted up to his destruction,*" and he wantonly invaded the priest's office (2 Chronicles 26:16), and entering the sanctuary proceeded to offer incense on the golden altar. Azariah the high priest saw the tendency of such a daring act on the part of the king, and with a band of eighty priests he withstood him (2 Chronicles 26:17), saying, "*It appertaineth not unto thee, Uzziah, to burn incense.*" Uzziah was suddenly struck with leprosy while in the act of offering incense (26:19-21), and he was driven from the temple and compelled to reside in "*a several house*" to the day of his death (2 Kings 15:5, 27; 2 Chronicles 26:3). He was buried in a separate grave "*in the field of the burial which belonged to the kings*" (2 Kings 15:7; 2 Chronicles 26:23).

14:5. and all the saints with thee. When Jesus returns at the Second Advent, He will bring the saints with him (1 Thessalonians 3:13; Jude 14).



### A Dark and Unusual Day

6 And it shall come to pass in that day, *that* the light shall not be clear, *nor* dark:

14:6. the light shall not be clear. The Hebrew says that in that day “there shall be no light” (Isaiah 13:9, 10; Amos 5:18; Ezekiel 32:7-8; Joel 2:10-11; Matthew 24:29; Luke 21:25-27; Luke 23:44; Revelation 6:12).

14:6. the light shall not be clear. The prophet speaks of day that is not light, but neither is it dark. It is a day known to the LORD. Finally, at evening time it shall be light again (v. 2). In that special day, living waters shall flow from Jerusalem (v. 3).

7 But it shall be one day which shall be known to the LORD, not day, nor night: but it shall come to pass, *that* at evening time it shall be light. Isaiah 58:10 \* Jeremiah 30:7

14:7. But it shall be one day. But it shall be a unique day.

14:7. at evening time it shall be light. *Psalms 97:1 The Lord reigneth; let the earth rejoice; let the multitude of isles be glad thereof. 2 Clouds and darkness are round about him: righteousness and judgment are the habitation of his throne. 3 A fire goeth before him, and burneth up his enemies round about. 4 His lightnings enlightened the world: the earth saw, and trembled. 5 The hills melted like wax at the presence of the Lord, at the presence of the Lord of the whole earth. 6 The heavens declare his righteousness, and all the people see his glory.*

### Blessings Promised to the Church Judgments Threatened Zechariah 14:8-15

8 ¶ And it shall be in that day, *that* living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be. John 4:10, 11 \* John 7:38

14:8. the former sea. A reference to the eastern sea which is the Dead Sea.

14:8 the hinder sea. A reference to the western sea which is the Mediterranean Sea.

9 And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one. Revelation 11:15 \* Deuteronomy 6:4

10 All the land shall be turned as a plain from Geba to Rimmon south of Jerusalem: and it shall be lifted up, and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and *from* the tower of Hananeel unto the king's winepresses.

14:10. All the land. A reference to Palestine. The prophecy is that one day Palestine shall be turned into a plain (Isaiah 2:2; Micah 4:1). Today, it is not. There are mountains and there are several valleys, such as the valley of Hinnom, the Jordan valley, and the Negev.

14:10. Geba...Rimmon. A reference to the Arabah, a barren area. "The whole land, from Geba to Rimmon, south of Jerusalem, will become like the Arabah. But Jerusalem will be raised up high from the Benjamin Gate to the site of the First Gate, to the Corner Gate, and from the Tower of Hananel to the royal winepresses, and will remain in its place" (New International Version).

14:10. Geba (height). A Levitical town in Benjamin located north of Jerusalem. Near here a decisive battle was fought between Benjamin and the other tribes (Judges 20:33-48). Here, Saul made his camp before his first battle against the Philistines (1 Samuel 13:16).

14:10. Rimmon. Along with Geba, Rimmon was known as a source of great blessing.



### The Gates of Jerusalem

14:10. Benjamin's gate. A reference to the North Gate which faced Benjamin (son of my right hand)....first gate. ...corner gate (2 Kings 14:13)....tower of Hananeel. Here the Word of God was known to be taught.

14:10 the king's winepresses. A place of great happiness. There is a principle: where the Word of God is taught, reflected in the gates, it leads to great happiness.

11 And *men* shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited.

14:11. And *men* shall dwell. And they shall dwell.

14:11. and there shall be no more utter destruction. and there shall be no more ban.

### **Doctrine of the Ban**

- Anything put under the ban, or the curse, could not be redeemed. It had to die.
- Anything put under the ban, or the curse, was dedicated to the Lord.
- Anything put under the ban, or the curse, must be put to death.
- ❖ Illustration. As a branch of the Canaanites, Jericho (place of fragrance) was put under the ban, or the curse. The citizens of Jericho had to die according to divine design (Judges 6:1-21).
  - The Canaanites were lawless.
  - The Canaanites were guilty of the phallic cult. In this cult, homosexuality was magnified, along with bestiality. The command of God, which was carried out, was to destroy the citizens, with the exception of Rahab and her family, and destroy the animals. *Joshua 6:21*  
*21 And they utterly destroyed all that was in the city, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword.*
  - The Canaanites offered their children in human sacrifice.

### ***Special Note.***

When a nation, or people, are placed by God under the ban, it is for a good reason. The purpose of such a ban is to allow the rest of the human race to be able to survive. By way of application to America, our nation has been put under the ban according to Romans 1:28 as surely as the Roman Empire was placed under the ban. No nation will survive that allows open homosexuality, bestiality, and the slaughter of the innocent, in our case, the unborn. To this madness, the president of the United States is sanctioning drug addiction by telling the world that smoking marijuana is a harmless habit. All of these things do not foretell an America that is coming under judgment. It is worse. All of these practices, and more, reflect an America that has been committed to judgment and what we witness is simply the outworking of a judgment that has already been passed. Our forefathers, our Founding Fathers, fought for freedom. But this generation, like every generation since the 1930's, is legislating itself into slavery. Our freedoms are being destroyed by an over reaching, overprotective, or regulating government that is spying on every citizen through various apparatuses such as the NSA, the National Security Agency.

America is a slave to an unjust government. America is a slave to foreign nations, such as China, due to our national debt. America is a slave to minorities. America is a slave to religion, the religion of Islam, to the point that the president will not even acknowledge there is such a thing as radical Islam. America is a slave to systems of legislation that strip individuals of the freedom to possess property and use it privately. America is a slave to illicit sexual activities such as human trafficking, which is made manifest at such times as the Super Bowl. America is a slave to child pornography. America is the world's leading exporter of child pornography. America is a slave to lawlessness reflected in the number of murders committed each year, and the flash mobs that rob retailers of their merchandise. America is addicted to being a welfare nation. The government takes billions of dollars each year through excessive taxation from workers and redistributes the money to those who have never contributed to the support of the nation.

- Everything in Jericho, animals, people, and material items, had to be destroyed. There was one exception, a prostitute named Rahab, and her family (Joshua 2:18). Rahab was able to be removed from certain destruction because she had faith in the God of the Israelites. Because of her faith, Rehab's name is recorded in Faith's Hall of Fame (Hebrews 11:31), and in the genealogy of Jesus Christ (Matthew 1:5). Rahab also has the privilege of being David's great grandmother (Ruth 4:21).

***Special Note.***

Grace makes a difference. Every person is born under a curse. But, Jesus Christ took the curse for us. When Christ was placed under the ban, under the curse, He had to die.

*Galatians 3:10 For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.11 But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith. 12 And the law is not of faith: but, The man that doeth them shall live in them. 13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:*

***Special Note.***

As there was an exception for Rahab so that she was taken out from being under the curse, so there is an exception for all who will believe in Christ. The moment a person believes in Jesus Christ as personal Savior, cursing is turned to blessing. The curse is removed.

- It is possible for a person to seek after that which is cursed, illustrated by Achan (Joshua 7:1-24). Unable and unwilling to control his lust for clothing, silver and gold, he placed himself under a curse. In like manner, every person is born physically alive but spiritually dead. Through the natural birth, having a sin nature, and by acts of the will, individuals delightfully place themselves under the curse. In mercy, Christ will still redeem any sinful person who will repent and turn to Him by faith.

“Sinners Jesus will receive;  
 Sound this word of grace to all  
 Who the heavenly pathway leave,  
 All who linger, all who fall.

Sing it o’er and over again;  
 Christ receiveth sinful men;  
 Make the message clear and plain:  
 Christ receiveth sinful men.

Come, and He will give you rest;  
 Trust Him, for His Word is plain;  
 He will take the sinfulest;  
 Christ receiveth sinful men.

Now my heart condemns me not,  
 Pure before the law I stand;  
 He who cleansed me from all spot,  
 Satisfied its last demand.

Christ receiveth sinful men,  
 Even me with all my sin;  
 Purged from every spot and stain,  
 Heaven with Him I enter in.”

Richard Redhead, 1853

- Twice in the history of Jerusalem, God has placed the city under the ban. The first time was in 586 BC, and the second time was in AD 70. Before Jerusalem became “cherem” (Hebrew, marked for destruction), the city became, spiritually, a prostitute through religion. *Revelation 17:1 And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters: 2 With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.* Spiritually adultery is when anyone embraces a false religion over Christ.

***Special Note.***

As terrible as that is, the Word of God reminds individuals that where sin abounds, grace does much more abound. There is a way to escape the wrath of God. Jeremiah escaped the wrath of God prior to the fall of Jerusalem in 586 BC. Many Christians escaped the destruction of Jerusalem in AD 70 by remembering the word of the Lord and fleeing to Petra (Matthew 24:16-20). Only grace can deliver a person from “cherem”. Religion cannot deliver a person. Good works cannot deliver a person. Asceticism cannot deliver a person. Only the grace of God can deliver a person from destruction.

14:11. but Jerusalem shall be safely inhabited. Let the people rejoice. God will yet save souls. Let no one despair. There is mercy with the Lord.

“Come, every soul by sin oppressed;  
 There’s mercy with the Lord,  
 And He will surely give you rest  
 By trusting in His Word.

Only trust Him, only trust Him,  
 Only trust Him now;  
 He will save you, He will save you,  
 He will save you now.

For Jesus shed His precious blood  
 Rich blessings to bestow;  
 Plunge now into the crimson flood  
 That washes white as snow.”

John H. Stockton, 1869

In Christ, the soul can dwell with blessing, and in security. In Christ, there is happiness.

“Happiness is to know the Savior  
 Living a life within His favor,  
 Having a change in my behavior  
 Happiness is the Lord

Happiness is a new creation  
 Jesus in me in close relation  
 Having a part in His salvation  
 Happiness is the Lord  
 Real joy is mine  
 No matter if teardrops start,  
 I’ve found the secret --  
 It’s Jesus in my heart!

Happiness is to be forgiven  
 Living the life that’s worth the living  
 Taking a trip that leads to heaven  
 Happiness is the Lord, Happiness is the Lord  
 Happiness is the Lord!”

12 And this shall be the plague wherewith the LORD will smite all the people that have fought against Jerusalem; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth.

***Special Note.***

The Jewish style of teaching was to teach a vital truth, provide the “big picture,” summarize it, offer hope, and then return to the original point and expand upon that. Zechariah 14:12 picks up where verses 2-3 began in order to restate how the LORD will deal with those that fight against Jerusalem. In verses 12, 13, and 14, the details of God’s judgment will be set forth.

**Jewish Teaching Pattern**

- First, the big picture is presented of what is being communicated.
- Second, a summary is stated as to why there can be hope so that the message is positive.
- Third, the details of the narrative are then provided, even if the information is tragic.
- Fourth, there is a final summary of the information. In context here, Zechariah will share how the hope that has been alluded to shall come to pass.

The first time the Hebrew pattern of teaching can be noticed is in Genesis 1 and 2. In Genesis one, the big picture of creation is presented. In chapter 2, more details are given.

14:12. And this shall be the plague. There are any number of diseases that God can use to fulfill this passage such as the bubonic plague (Black Death), and AIDS. Nuclear war will also bring out these characteristics of God’s divine judgment.

***Special Note.***

Biblical interpretation of a passage is based upon three criteria. First, the words of a passage must be comprehended. In order to do this the etymology, or origin of a word must be considered along with understanding, the grammar, and syntax. Second, understanding the time period in which the original message was delivered. Third, understanding the style the writer intended. For example, the Psalms contain much poetry. The books of Genesis, Exodus, and Deuteronomy etc. use a straightforward prose. In the books of Daniel, and the Revelation, a special style of literature was used in writing call apocalyptic style, which used many symbols.

13 And it shall come to pass in that day, *that* a great tumult from the LORD shall be among them; and they shall lay hold every one on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour.

14:13. a great tumult from the LORD shall be among them. The first weapon of Divine choice is a plague. The second weapon God uses to cause an army to disintegrate is panic. When people are in a panic situation they will fight anyone and everyone blindly, including their neighbor. Panic occurs when people stop thinking.

14 And Judah also shall fight at Jerusalem; and the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel, in great abundance. Isaiah 23:18

14:14. And Judah also shall fight at Jerusalem. A third weapon in the Divine arsenal are born again believers who are willing to kill the enemy (Psalm 91).

14:14. and the wealth of all the heathen round about shall be gathered together. The fourth weapon that the Lord uses in warfare is the loss of economic resources resulting in the loss of ability to buy weapons to keep on fighting. God knows how to collapse an economy.

***Special Note.***

By way of personal application, in America, the Lord is collapsing our economy in three ways. The first way is by being in debt trillions of dollars. The second way is by the shedding of blood and resources in foreign nations that do not appreciate America's sacrifices. Iraq, Afghanistan, Egypt, Syria and elsewhere have depleted American resources. A third way God is judging America is by allowing it to become a welfare state.

15 And so shall be the plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts that shall be in these tents, as this plague.

14:15. And so shall be the ... of all the beasts. In warfare, the Lord will use a plague, He will use panic, He will collapse an economy, He will use trained soldiers willing to kill the enemy, and he will destroy the physical resources needed to wage war. In the ancient world that meant the destruction of the horse, the mule, the camel, and the ass.

***Special Note.***

In modern terms it would mean the destruction or immobilization of ships, planes, missile sites, drones, trains, and trucks and every other delivery system. One electromagnetic bomb could do this being a weapon of electrical mass destruction.



**Evangelical Predictions \* Threatenings and Promises**  
**Encouraging Prospects**  
**Zechariah 14:16-21**

**The Feast of the Tabernacle**

16 ¶ And it shall come to pass, *that* every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles. John 7:2

14:16. the feast of tabernacles. The Levitical feasts and offerings were designed to present the person and work of the Lord Jesus Christ prior to His incarnation. There were seven feasts in the Levitical code.

**Jewish Annual Feasts**  
**Exodus 12 \* Leviticus 23**

Name of the Feast	Time Observed	Spiritual Teaching
<ul style="list-style-type: none"> <li>• Feast of the Passover Lamb slain Drank from a cup</li> </ul>	April	Entrance into the plan of God by faith Jesus is the Lamb of God (1 Corinthians 5:7) Christ died on a cross
<ul style="list-style-type: none"> <li>• Feast of Unleavened Bread Started after the Passover</li> </ul>	April (Lasted 8 days)	Being sustained by Christ (Matthew 4:4) Christ is the true Bread of Life (John 6:35) Fellowship with Christ through His word
<ul style="list-style-type: none"> <li>• Feast of the Firstfruits First Sunday after Passover</li> </ul>	April  Occurred in the middle of Unleavened Bread	Resurrection (1 Corinthians 15:20) with inner happiness
<ul style="list-style-type: none"> <li>• Feast of Pentecost</li> </ul>	May / June 50 days after Feast of Pentecost	A prophetic feast of warning not to neglect the Bible, or fellowship with Jesus Christ.
<ul style="list-style-type: none"> <li>• Feast of the Trumpets</li> </ul>	September / October First day after Sabbath Tenth day Day of Atonement Fifteenth day Feast of Booths	God's people are called to worship and to remember the covenant blessings

• Feast of Atonement		Expiation of all sins and removal of all uncleanness
• Feast of Tabernacles (Booths)	Five days after Feast of Atonement Lasted seven days	Remembering the Exodus

17 And it shall be, *that* whoso will not come up of *all* the families of the earth unto Jerusalem to worship the King, the LORD of hosts, even upon them shall be no rain. Isaiah 60:12 \* Jeremiah 14:3-6 \* Amos 4:7

14:17. whoso will not come up. Individuals who do not want to worship the King will have no rain. They will suffer a loss in their economic status. But there is blessing for those who honor the Lord. *Hosea 6:1 Come, and let us return unto the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. 2 After two days will he revive us: in the third day he will raise us up, and we shall live in his sight. 3 Then shall we know, if we follow on to know the Lord: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth.*

18 And if the family of Egypt go not up, and come not, that *have* no rain; there shall be the plague, wherewith the LORD will smite the heathen that come not up to keep the feast of tabernacles.

14:18. the feast of tabernacles. *Leviticus 23:33 And the Lord spake unto Moses, saying, 34 Speak unto the children of Israel, saying, The fifteenth day of this seventh month shall be the feast of tabernacles for seven days unto the Lord. 35 On the first day shall be an holy convocation: ye shall do no servile work therein. 36 Seven days ye shall offer an offering made by fire unto the Lord: on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto the Lord: it is a solemn assembly; and ye shall do no servile work therein. 37 These are the feasts of the Lord, which ye shall proclaim to be holy convocations, to offer an offering made by fire unto the Lord, a burnt offering, and a meat offering, a sacrifice, and drink offerings, every thing upon his day: 38 Beside the sabbaths of the Lord, and beside your gifts, and beside all your vows, and beside all your freewill offerings, which ye give unto the Lord. 39 Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the Lord seven days: on the first day shall be a sabbath, and on the eighth day shall be a sabbath. 40 And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the Lord your God seven days. 41 And ye shall keep it a feast unto the Lord seven days in the year. It shall be a statute for ever in your generations: ye shall celebrate it in the seventh month. 42 Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths: 43 That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am the Lord your God.*

14:18. the feast of tabernacles. As the Feast of Tabernacles was a memorial service to remember how God brought Israel out of Egypt, so the Lord's Supper is the memorial service of the Church as individuals remember the Lord's death till He come. *1 Corinthians 11:23 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: 24 And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. 25 After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. 26 For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.*

19 This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles.

20 In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the LORD'S house shall be like the bowls before the altar.

14:20. In that day. A reference to when the Feast of Tabernacles is held in Jerusalem. In the ancient world, when a person enjoyed prosperity, they placed upon their horses, bells. They inscribed upon the bell the name of the person who brought prosperity to the nation. Since the Lord Jesus Christ brings prosperity to nations, it is only proper that He be acknowledged with ornamental bells.

#### **Holiness Unto the Lord**

- This same inscription was found on the crown of the high priest (Exodus 28:36).
- Such an inscription on the horses, and other means of transportation, reflected a grateful heart unto the Lord.
- By making these inscriptions, individuals were manifesting their hearts desire to know the Lord, love Him, and be with Him.
- While the ornamental inscriptions were manifested, the most important truth was a commitment to the Lord Jesus Christ. Everything else was subordinate to that.
- Ornamental bells, and all other personal possessions and achievements can only be enjoyed when the holiness of the Lord is put first.

21 Yea, every pot in Jerusalem and in Judah shall be holiness unto the LORD of hosts: and all they that sacrifice shall come and take of them, and see the therein: and in that day there shall be no more the Canaanite in the house of the LORD of hosts.

14:20-21. like the bowls before the altar...Yea, every pot...shall be holiness unto the LORD. It is important that all a professing Christian is, and everything he has be used to reflect holiness unto the LORD.

14:21. there shall be no more the Canaanite in the house of the LORD of hosts. Worship is most precious when every heart is in love with the Lord and wants to worship Christ. The time will come when there will be no “Canaanite in the house of the LORD of hosts.”

‘Come, we that love the Lord,  
And let our joys be known;  
Join in a song with sweet accord,  
Join in a song with sweet accord  
And thus surround the throne,  
And thus surround the throne.

We’re marching to Zion,  
Beautiful, beautiful Zion;  
We’re marching upward to Zion,  
The beautiful city of God.”

Isaac Watts, 1707

***Supplemental Material for the Book of Zechariah***

Divine Author:	God the Holy Spirit	2 Timothy 3:16
Human Author:	Zechariah	Zechariah 1:1
Date:	520 to 480 BC	
Purpose:	First, to encourage the Temple's completion. Second, to re-orientate the Jews to their future. Third, to remind God's people of the importance of the Word of God.	
Ruler of Persia:	Darius Hystaspis	
Ruler of Jews:	Zerubbabel, a descendant of David	Matthew 1:13
High Priest:	Joshua, a descendant from Aaron	
Prophets:	Haggai, who ministered from August to December 520 BC Zechariah, who ministered from 520 BC – 480 BC	
Grand Objective:	To teach the believer that all shall be well for those who are in Christ	

**The Historical Background**

The historical background begins with a decree of the Persian king, Cyrus the Great, which was given to the Jews in 536 BC allowing them to return to their Land of Promise, Israel (2 Chronicles 36:22-23; Ezra 1:1-2).

*2 Chronicles 36:22 - Ezra 1:2. "Now in the first year of Cyrus king of Persia, that the word of the Lord spoken by the mouth of Jeremiah might be accomplished, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, 23 Thus saith Cyrus king of Persia, All the kingdoms of the earth hath the Lord God of heaven given me; and he hath charged me to build him an house in Jerusalem, which is in Judah. Who is there among you of all his people? The Lord his God be with him, and let him go up. ...Ezra 1 Now in the first year of Cyrus king of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, 2 Thus saith Cyrus king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which is in Judah."*

Under the decree of Cyrus, 50,000 Jews returned to Israel, even though the full 70 years of divine discipline God had ordained were not over. Among those who returned to Israel were Zerubbabel, the political leader of the people, Joshua, the spiritual leader, and Zechariah, the prophet.

One year later, in 535 BC, work began on the Second Temple. The story of how the Second Temple work began is recorded in Ezra 3. There was both joy and sadness when the foundation of the Temple was laid.

*Ezra 3:11 And they sang together by course in praising and giving thanks unto the Lord; because he is good, for his mercy endureth for ever toward Israel. And all the people shouted with a great shout, when they praised the Lord, because the foundation of the house of the Lord was laid. 12 But many of the priests and Levites and chief of the fathers, who were ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice; and many shouted aloud for joy: 13 So that the people could not discern the noise of the shout of joy from the noise of the weeping of the people: for the people shouted with a loud shout, and the noise was heard afar off.*

***Special Note.***

The basic complaint of some of the “Old Timers” was that the Second Temple was not as big, nor as beautiful, as the First Temple. This concept of something being “not as big” as something else is a stumbling block to spiritual growth. The wisdom of the Apostle Paul should be remembered. 1 Timothy 6:6 But godliness with contentment is great gain.

After work on the Second Temple began, opposition arose from the Samaritans, who were half Jews and half Gentiles. The Samaritans were very proud of their Jewish heritage and resented being treated as an inferior people by other Jews. Because of their opposition to not being allowed to help in rebuilding the Second Temple, in 535 BC, work on the Second Temple came to a halt (Ezra 4).

For fourteen years no work was done on the Second Temple.

Then, in 521 BC Darius the Mede arose to occupy the Persian throne.

As ruler of the land, Darius gave the Jews permission to resume work on the Second Temple. Encouraged by Haggai, and Zerubbabel, work began afresh in 520 BC (Ezra 5:1-2).

*Ezra 5:1 Then the prophets, Haggai the prophet, and Zechariah the son of Iddo, prophesied unto the Jews that were in Judah and Jerusalem in the name of the God of Israel, even unto them. 2 Then rose up Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and began to build the house of God which is at Jerusalem: and with them were the prophets of God helping them.*

The Second Temple was completed only four years later in 516 BC. Ezra 6:15 And this house was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius the king.

## The Old Testament in the New Testament

### Zechariah was Quoted by Christ

- *Matthew 21:5 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. John 12:15 Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt.*

*Zechariah 9:9 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.*

- *Matthew 26:31 Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. ...Mark 14:27 And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered.*

*Zechariah 13:7 Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones.*

- *Matthew 27:9 Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value;*

*Zechariah 11:12 And I said unto them, If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver.*

### Zechariah was Quoted by Paul

- *2 Corinthians 6:16 And what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.*

*Zechariah 8:8 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.*

- *Ephesians 4:15 But speaking the truth in love, may grow up into him in all things, which is the head, even Christ:*

*Zechariah 8:16 These are the things that ye shall do; Speak ye every man the truth to his neighbour; execute the judgment of truth and peace in your gates:*

### **Zechariah was Quoted by Jude**

- *Jude 9 Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.*

*Zechariah 3:2 And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire? 3 Now Joshua was clothed with filthy garments, and stood before the angel.*

### **Messianic Images in Zechariah**

Christ is the Rider on the red horse. *Zechariah 1:8 I saw by night, and behold a man riding upon a red horse, and he stood among the myrtle trees that were in the bottom; and behind him were there red horses, speckled, and white.*

Christ is the Wall of Fire. *Zechariah 2:5 For I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her.*

Christ is the Branch. *Zechariah 3:8 Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth my servant the BRANCH.*

Christ is the Lord of the whole earth. *Zechariah 4:14 Then said he, These are the two anointed ones, that stand by the Lord of the whole earth.*

Christ is the Branch of David that wears the two crowns. *Zechariah 6:12 And speak unto him, saying, Thus speaketh the Lord of hosts, saying, Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the Lord:*

Christ is the King of kings. *Zechariah 9:9 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.*

Christ is the Betrayed Shepherd by an idol. *Zechariah 11:17 Woe to the idol shepherd that leaveth the flock! The sword shall be upon his arm, and upon his right eye: his arm shall be clean dried up, and his right eye shall be utterly darkened.*

Christ is the One who is pierced. *Zechariah 12:10 And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me 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.*



Christ is the Wounded One. *Zechariah 13:6 And one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends.*

Christ is the Smitten One. *Zechariah 13:7 Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones.*

### **Main Characters**

Darius	Ruler of the Persian Empire
Zechariah	The prophet
Berechiah	The father of the prophet Zechariah
Iddo	The grandfather of the prophet Zechariah
The Lord	Jehovah God
Lord of Host	A reference to the Lord Jesus Christ
The Man among the myrtle tree	The rider of the red horse
The angel that talked to Zechariah	A teaching angel

### ***Special Note.***

Zechariah saw the rider of a red horse standing among the myrtle tree (v. 8). He also saw the angel of the Lord standing behind the myrtle tree. The rider upon the red horse is not to be identified with the angel of Jehovah, nor is the angel of Jehovah the same as the teaching angel.

In the vision Zechariah sees that the rider on the red horse has stopped at the place where the angel of Jehovah was standing, i.e., in front of him, “to present a report to him of the state of the earth, which he had gone through with his retinue” (*Commentary on the Old Testament*, Kiel and Delitzsch)