

Outline of the Book of Zechariah

Zechariah

Zechariah was a prophet of a priestly lineage who had returned to Jerusalem with Zerubbabel that the temple of Jehovah may be built (cf. Neh. 12:1-4, 16). Zechariah was an existing prophet of the day with Haggai and shared the same general purpose; i.e., motivate the people to get busy and build the temple (Hag. 1:8; Zech. 4:9; 8:9).

Date of Zechariah

God sends the prophets Haggai and Zechariah to His people to motivate them to return to the work of building His temple (Ezra 5:1ff). Fifteen years would pass before any additional work on Jehovah's temple would resume (cf. compare Ezra 4:24 to 6:1ff). Ezra 5:1-2 reveals that Haggai entered upon his work on the first day of the sixth month, in the second year of Darius. Zechariah began his work two months after Haggai (compare Hag. 1:1 and Zech. 1:1). This dates the book to the second year of Darius the king (i.e., 519 BC). The last oracle of Haggai to God's people is dated the ninth month of the second year of Darius (i.e., 519 BC) whereas Zechariah went on another two years to reveal the visions and oracles of God to the people (Zech. 7:1).

The Message of Zechariah

The message Zechariah takes into consideration the book of Haggai. Haggai's message was that God's blessings of rain and fruitful earth have been withheld from the people due to the temple lying in ruins (cf. Hag. 1:7-11). God had commanded the temple to be built; however, the people, in disobedience, neglected this task (cf. Ezra 1:1-2; 6:14). The last words of Haggai take place in the ninth month of the second year of Darius (Hag. 2:20). The people had begun the work of the temple (cf. Hag. 1:14ff); however, the blessings of rain and fruitful ground continued to be withheld from them due to their disobedience in other areas (cf. Hag. 2:15-17). Zechariah reveals things about the state of God's people in Judea at this time that Haggai leaves out. Five months after the people had begun the work on the temple of God (compare Zech. 1:7 with Haggai 1:15) Zechariah is pleading with them to "*return ye now from your evil ways*" (Zech. 1:4) because of their "*wickedness*" (Zech. 5:5-7). The people's obedience came in the form of mundane, mechanical, ritualistic or habitual religious practices (cf. Zech. 7:1-7). While thinking that their spiritual practices were acceptable, God reveals that their hearts were as hard as an "*adamant stone*" (Zech. 7:12). The people devised evil against their own brethren (Zech. 7:8ff), were "*unclean*" (Hag. 2:14), and placed their trust in false prophets (Zech. 10:2). The message to the people was that if they wanted God's blessings they would have to not only build the temple but speak truth, execute truthful judgment, leave off evil devising, turn away from false oaths, and stop doing all the things that Jehovah hates (cf. Zech. 8:16-18).

Zechariah delivers eight divine visions and two oracles to the people to effectively turn the people's hearts back to Jehovah. The thrust of the visions and oracles is that God's blessings are contingent upon man's obedience from the heart. Zechariah takes his audience down a future road of a day and time when the Branch or Messiah would reign as king supreme over God's kingdom (cf. Zech. 3:6-8; 9:9). This King shall provide a "*fountain*" (Zech. 13:1) from his "*pierced*" body (Zech. 12:10) that God's people may be cleansed of their sins (Zech. 13:1). These "*living waters*" (Zech. 14:8) shall ever be supplied by the "*King over all the earth*" (Zech. 14:9).

Application

One must remember that Zechariah is addressing a people who have returned to the work of the temple yet once again faltered in this task. This fact is made apparent by the remarks of the prophet at Zechariah 4:6-9 and 8:9. The prophet encourages them to build even though it may seem like a small thing (cf. Zech. 4:10). Again,

building the temple was a commandment of Jehovah's (cf. Ezra 1:1-2; 6:14). Zechariah reminds them that the blessings of God have been withheld from them due to their disobedience (cf. Zech. 8:9-13). The message of the prophet is that the people ought to learn that all of God's blessings are contingent upon their obedience. The prophet solidifies this idea with the use of the word "rain" at Zechariah 14:17. Those who obey God will worship him in hope of receiving the fountain (Zech. 13:1) of living waters (Zech. 14:8) that cleans man of sins (Zech. 13:1). The blessing of the forgiveness of sins is compared to the blessings of rain. When the people's hearts were right and they built the temple out of a spirit of faith then the rains would return (cf. Zech. 10:1). Likewise, today, when man obeys from a heart of faith they will receive God's blessing of the forgiveness of sins (cf. Eph. 1:3-7). Such a blessing can scarcely be overlooked by man. We need the forgiveness of sins far more than rain, food, lodging, money, entertainment, and emotional well being. No possible price can be placed upon the forgiveness of sins. Zechariah teaches us the value of God's blessings and the mode in which I am to obtain them. God wants us to obey Him out of a heart of love and spirit of gratefulness. We too ought to build out of a spirit of obedience; however, let us never forget that if our actions of obedience are not motivated by faith and gratefulness then God does not accept it (Zech. 7:11-14).

Chapter 1

I. A Call to the disobedient to take assessment of their current State (1:1-6):

- A. *"In the eighth month, in the second year of Darius, came the word of Jehovah unto Zechariah the son of Berechiah, the son of Iddo, the prophet, saying, Jehovah was sore displeased with your fathers. Therefore say thou unto them, Thus saith Jehovah of hosts: Return unto me, saith Jehovah of hosts, and I will return unto you, saith Jehovah of hosts. Be ye not as your fathers, unto whom the former prophets cried, saying, Thus saith Jehovah hosts, Return ye now from your evil ways, and from your evil doings: but they did not hear, nor hearken unto me, saith Jehovah"* (1:1-4).
1. The priestly heritage of Zechariah is discussed in the introduction.
 2. Let us recall some thoughts that a study of Haggai brings out:
 - a. The 50,000 returning captives under Zerubbabel were commanded to rebuild the temple of Jehovah (cf. Ezra 6:14).
 - b. The Samaritans; however, discourage the people and for 15 years the temple lays waste (cf. compare Ezra 4:24 to 6:1ff / Hag. 1:3).
 - c. During this work stoppage the Lord has caused drought (Hag. 1:11), mildew, and hail (Hag. 2:17). All the work of the Jews hands failed because they were in sin (Hag. 1:9; 2:14).
 - d. God sends Haggai and Zechariah (519 BC)
 - e. Haggai comes to the people first (Haggai 1:1). Twenty three days after his first prophetic words to the people they begin to work on the temple (Haggai 1:14 – 2:1). When Zechariah comes on the scene the people had begun working on the temple; however, they had not as yet turned their whole hearts to Him and thereby they continue to suffer drought, hail, and mildew (a failure of crops). Let us remember that Haggai had "*stirred*" the people to fear and obedience with his preaching during the sixth month and 24th day (Hag. 1:12-15). Two months later Zechariah is calling upon them to "*return unto me, saith Jehovah of hosts, and I will return unto you...*"
 - f. Apparently their ways were still evil and they had not "*hearkened*" unto the Lord. While Haggai's preaching produced fear and obedience the people were apparently not penitent over their sinful ways (cf. Hag. 1:12).
- B. *"Your fathers, where are they? And the prophets, do they live for ever? But my words and my statutes, which I commanded my servants the prophets, did they not overtake your fathers? And they turned and said, Like as Jehovah of hosts thought to do unto us, according to our ways, and according to our doings, so hath he dealt with us"* (1:5-6).
1. Not doubt each generation of people must develop faith and understanding of their own. Success of such endeavors can be obtained by examining history and learning from our

predecessors mistakes. Zechariah makes a strong appeal to history for the unfaithful in Jerusalem that were supposed to be building the Lord's temple.

2. The prophet calls upon them to look to their father's past. Jehovah had sent prophets such as Jeremiah, Nahum, Habakkuk, and Zephaniah to prophecy against Judah. The wicked people; however, would not hearken unto these men and thereby they were conquered and exiled. While these prophets and their father's all died the word of God remained. Zechariah calls upon the people to look around them. Their city and God's temple was in ruins, the wall of Jerusalem had fallen, and their fathers have died in Babylon. Should this not be enough to cause the current generation of disobedient to see the value of taking God's commandments seriously? All that God had said through the prophets that would take place has been so (consider Isa. 46:8-11).
3. God's word had not perished even though the people's fathers had died along with the prophets that warned them. A great lesson is learned here. Though men may pervert the law of God, the church be in a state of disarray, and the godly are scarcely found the word of God abides forever. Truth remains truth no matter what you or I may do to it. Jesus said that the word of God abides for ever (cf. Matt. 24:35) (see study # 1; The Nature of Truth).

II. Zechariah reveals his first of eight divine Visions (1:7-17):

A. *“Upon the four and twentieth day of the eleventh month, which is the month Shebat, in the second year of Darius, came the word of Jehovah unto Zechariah the son of Berechiah, the son of Iddo, the prophet, saying, I saw in the 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 horses, red, sorrel, and white”* (1:7-8).

1. Three months after Zechariah's first address to the Jews in Jerusalem the prophet delivers the first of eight divine visions (see Dan. 7:1; Obed. 1:1; Joel 2:28ff; Amos 1:1). God communicates His divine revelation to the prophet by means of a vision (see study # 2; Divine Inspiration)
2. Zechariah sees a night time vision of a man riding a red horse standing in the myrtle-trees in a bottom land area. Behind this horseman stood other horses of red, sorrel (red-brown), and white.

B. *“Then said I, O my lord, what are these? And the angel that talked with me said unto me, I will show thee what these are. And the man that stood among the myrtle trees answered and said, These are they whom Jehovah hath sent to walk to and fro through the earth. And they answered the angel of Jehovah that stood among the myrtle-trees, and said, We have walked to and fro through the earth, and, behold, all the earth sits still, and is at rest”* (1:9-11).

1. The angle speaking with Zechariah in the vision seems to be the rider of the red horse. The other angelic riders had a duty to go to and fro throughout the earth to see how the nations fared.
2. The report was that *“all the earth sits still, and is at rest.”* The statement, or report, causes us to wonder whether something was about to change this still and at rest state. We recall that Haggai had prophesied that God would *“shake all nations”* (Hag. 2:7). As of the time of Haggai and Zachariah the Lord's shaking had not yet taken place. Haggai was likely speaking of the rise and fall of nations such as the Medes, Persians, Grecians, and Roman Empires.

C. *“Then the angel of Jehovah answered and said, O Jehovah 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? And Jehovah answered the angel that talked with me with good words, even comfortable words. So the angel that talked with me said unto me, Cry thou, saying, Thus saith Jehovah of hosts: I am very sore displeased with the nations that are at ease; for I was but a little displeased, and they helped forward the affliction”* (1:12-15).

1. The angel upon the red horse asks Jehovah a question. He asks, How long will you not show mercy on Jerusalem and the cities of Judah? The angel reminds Jehovah of the 70 years that they have spent in captivity.
2. Jehovah answers the angel and the angel imparts the *“comforting”* information to Zechariah to distribute to the people as a prophet.

3. The first thing that the Lord says is that He is displeased with all nations because they are at ease. Said sinful peoples do not consider their ways and neither do they consider the consequences of such wicked actions.
- D. *“Therefore thus saith Jehovah: I am returned to Jerusalem with mercies; my house shall be built in it, saith Jehovah of hosts, and a line shall be stretched forth over Jerusalem. Cry yet again, saying, Thus saith Jehovah of hosts: My cities shall yet overflow with prosperity; and Jehovah shall yet comfort Zion, and shall yet choose Jerusalem”* (1:16-17).
 1. The comforting words were that God’s house would be built and that the cities of Judah would overflow with prosperity. Furthermore, Jerusalem would return to the capital status before Judah was taken by Babylon.
 2. The lesson learned from Haggai; however, is that God’s blessings are contingent upon man’s obedience (cf. Hag. 1:9-10; 2:17-19). The comfort and prosperity of Judah was contingent upon their attitudes toward the Lord’s commandments.

III. Zechariah’s Second Vision (1:18-21):

- A. *“And I lifted up mine eyes, and saw, and, behold, four horns. And I said unto the angel that talked with me, what are these? And he answered me, These are the horns which have scattered Judah, Israel, and Jerusalem”* (1:18-19).
 1. Zechariah reveals his second vision to the delinquent Jewish released captives who were responsible for building the temple.
 2. Zechariah sees four horns responsible for scattering Judah, Israel, and Jerusalem. Horns are Biblical symbols for power (Dan. 7:7-8; Amos 6:13). Four great powers are responsible for Israel and Judah’s collapse (we are not told what four nations) (likely Assyria, Egypt, Babylon and one other).
- B. *“And Jehovah showed me four smiths. Then said I, What come these to do? And he spake, saying, These are the horns which scattered Judah, so that no man did lift up his head; but these are come to terrify them, to cast down the horns of the nations, which lifted up their horn against the land of Judah to scatter it”* (1:20-21).
 1. There are four smiths (craftsmen) seen by Zechariah that correspond to the four horns that scattered Judah and Israel. These four smiths are sent to *“terrify them, to cast down the horns of the nations...”* Though the nations that destroyed Judah and Israel may feel filled with power and might it is Jehovah that shall bring a terrifying nation against them.
 2. Time and time again Jeremiah warned Babylon of the consequences of her sinful actions. Jehovah God used Babylon to afflict the sinful people of Judah and then they too (i.e., the Babylonians) were punished for their sinful works (cf. Jer. 25:12; 50:51; 50:14).
 3. What purpose would it be to reveal these thoughts to the returned captives responsible for building the temple? The people of God needed to know that the Lord was the sovereign God of all creation and that He alone is responsible for their standing on the ruins of Judah at that very moment. He had taken them full circle. God’s people had sinned with no regard for repentance. The Lord sent the Assyrians to Israel (Isa. 10:6ff) and the Babylonians upon Judah (cf. Jer. 51:20). As God caused these world empires to rise He also caused them to fall. Truly God is in control of all environments of creation. If only His people would now obey him with their true hearts He would certainly bless them.

Chapter 2

I. Zechariah’s Third Divine Vision (2 all):

- A. *“And I lifted up mine eyes, and saw, and, behold, a man with a measuring line in his hand. 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”* (2:1-2).
 1. Zechariah has seen a vision of angelic horsemen who have seen the nations at ease to Jehovah’s displeasure. The Lord promises to have his temple rebuilt. The second vision Zechariah saw involved horns of power that scattered Israel and Judah and smiths that scatter the horns. Truly

Jehovah would “*shake the nations*” (cf. Haggai 2:7). Zechariah now sees a man on his way to measure out the dimensions of Jerusalem with a measuring device (measuring line).

2. Why measure out Jerusalem?
- B. “*And, behold, the angel that talked with me went forth, and another angel went out to meet him, and said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited as villages without walls, by reason of the multitude of men and cattle therein. For I, saith Jehovah, will be unto her a wall of fire round about, and I will be the glory in the midst of her*” (2:3-5).
 1. It seems that Zechariah has seen a picture of the current mind set of the people of Jerusalem as opposed to what God’s eternal purpose is. Judah, the young man, would take a measurement of the physical city for its future expansion. The angel of the Lord explains that Jerusalem will at a future date be an ever expanding city with Jehovah serving as a wall of fire round about her.
 2. The interpretation of the vision is clearly spiritual. God’s spiritual Jerusalem, or church of Jesus Christ (i.e., His kingdom) would ever expand in that both Jew and Gentile (the all nations of Genesis 12:3) would enter it (see study # 3; God’s Purpose for the Church is Growth through personal Evangelism).
- C. “*Ho, ho, flee from the land of the north, saith Jehovah; for I have spread you abroad as the four winds of the heavens, saith Jehovah. Ho Zion, escape, thou that dwellest with the daughter of Babylon. For thus saith Jehovah of hosts: After glory hath he sent me unto the nations which plundered you; for he that touches you touches the apple of his eye*” (2:6-8).
 1. Though Babylon was located to the east of Jerusalem they are always referred to as those of the north (cf. Jer. 50:3). The remaining captives are encouraged to get out of their settled state and come to Jerusalem where Jehovah would be in His temple.
 2. Babylon would be destroyed by another nation that God would raise up. Now is the time to get out! God’s love for his people is depicted in the term, “*apple of his eye*.”
- D. “*For, behold, I will shake my hand over them, and they shall be a spoil to those that served them; and ye shall know that Jehovah of hosts hath sent me. Sing and rejoice, O daughter of Zion; for lo, I come, and I will dwell in the midst of thee, saith Jehovah. And many nations shall join themselves to Jehovah in that day, and shall be my people; and I will dwell in the midst of thee, and thou shalt know that Jehovah of hosts hath sent me unto thee*” (2:9-11).
 1. With the ease of shaking His hands over a nation He shall take down Babylon (the ancient foe of Judah).
 2. Said events will be cause for singing and rejoicing. Furthermore Jehovah would dwell in the midst of the people during this day.
 3. As Judah experiences great success at the hands of Jehovah they will cause others nations to desire to join their ranks. It seems that these last few verses appertain to spiritual Zion under the kingship of Jesus.
- E. “*And Jehovah shall inherit Judah as his portion in the holy land, and shall yet choose Jerusalem. Be silent, all flesh, before Jehovah; for he is waked up out of his holy habitation*” (2:12-13).
 1. This new spiritual Zion (kingdom of God / church) would be God’s portion (cf. Isa. 2:2ff).
 2. The nations; i.e., “*all flesh*” are called upon to be “*silent*” in respect to their demanded reverence and fear of Jehovah God’s sovereign authority over all creation (cf. Hab. 2:20) (see study # 4; Divine Authority).
 3. Zechariah sees the nations at ease (Zech. 1:11) and such has displeased Jehovah (Zech. 1:15) and He will thereby now shake them up (Hag. 2:7) with the preaching of the gospel of the kingdom. Some would accept the message and some will not. One thing they will certainly be; however, is shaken by the presence of the gospel (see study # 5; The power and affects of Gospel Preaching). There will obviously be a physical shaking (God takes down the rebellious nations) and a spiritual shaking through the preaching of the gospel.

Chapter 3

I. Zechariah’s Fourth Divine Vision (3 all):

- A. *“And he showed me Joshua the high priest standing before the angel of Jehovah, and Satan standing at his right hand to be his adversary. And Jehovah said unto Satan, Jehovah rebuke thee, O Satan; yea, Jehovah that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?”* (3:1-2).
1. Zechariah now sees the high priests with Satan standing at his right hand before the angel of Jehovah. Satan has been behind the sins of the priesthood. Consider their recorded sins:
 - a. Could not make a distinction between the clean and unclean (cf. Ezek. 22:26 comp. to Lev. 10:10).
 - b. They had forgotten God’s laws and caused the people to forget (Hos. 4:6).
 - c. They taught a perverted law for money (Micah 3:11).
 2. As the priesthood was defiled even so were the people who followed their wicked council. Satan thereby believes that he has affectively disqualified Judah from fellowship with Jehovah God. The Lord; however, reminds Satan that these people were *“a brand plucked out of fire.”* Through the fiery trials of Assyria, Babylon, and the Samaritans God’s people were being sifted and the righteous were better understanding through time the sovereign authority of Jehovah God and thereby they would fear and obey Him!
- B. *“Now Joshua was clothed with filthy garments, and was standing before the angel. And he answered and spake unto those that stood before him, saying, Take the filthy garments from off him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with rich apparel. And I said, Let them set a clean mitre upon his head, and clothed him with garments; and the angel of Jehovah was standing by”* (3:3-5)
1. The priesthood and all the people of God are represented in Joshua the high priest. His garments are filthy with the sins of pride, cheating, murder, idolatry, and general rebellion. We read of all the wickedness of Judah throughout the book of Jeremiah, Nahum, Zephaniah, and Habakkuk. Herein they are all summarized by Joshua standing before the Lord being judged for their filth. Satan believes he has utterly conquered the people in sin.
 2. Jehovah commands that the filthy garments be taken off of Joshua. Said action symbolizes the Lord’s power and willingness to forgive or *“cause thine iniquity to pass from thee.”* While we see this as a clear display of God’s grace it is also abundantly clear that God’s blessings are ever conditioned upon man turning in repentance and obedience to His will (cf. Zech. 1:1-4) (see study # 6; Conditional Grace).
- C. *“And the angel of Jehovah protested unto Joshua, saying, Thus saith Jehovah of hosts: if thou wilt walk in my ways, and if thou wilt keep my charge, then thou also shalt judge my house, and shalt also keep my courts, and I will give thee a place of access among these that stand by”* (3:6-7).
1. The conditions of the high priest (i.e., priesthood and people as a whole) standing before Jehovah God in a forgiven state would be their dedication to His will.
 2. God’s graciousness will be experienced by all who meet His conditions as is illustrated in the little word *“if.”* To *“judge”* God’s house and *“keep my courts”* is to fulfill the work of the priest according to all God’s ordinances. Doing said work would grant them access unto the Holy God of heaven (see study # 6).
- D. *“Hear now, O Joshua the high priest, thou and thy fellows that sit before thee; for they are men that are a sign: for, behold, I will bring forth my servant the Branch. For, behold, the stone that I have set before Joshua; upon one stone are seven eyes: behold, I will engrave the graving thereof, saith Jehovah of hosts, and I will remove the iniquity of that land in one day. In that day, saith Jehovah of hosts, shall ye invite every man his neighbor under the vine and under the fig-tree”* (3:8-10).
1. God has promised, by His grace, to forgive the people of their sins if they would turn to Him in obedience. The Lord now explains how this shall take place. Jehovah would *“bring forth my servant the Branch.”* Herein is the anointed one; i.e., the Messiah or Christ:
 - a. Zechariah latter refers to the *“Branch”* as one who would rule on the throne of God’s kingdom (cf. Zech. 6:12ff).
 - b. Isaiah 11:1ff depicts this Branch / shoot as coming from the house of Jesse, David’s father, and thus fulfilling God’s promise made to David in II Sam. 7:12-16.

- c. Jeremiah tells us that this “*Branch*” would be of the seed of David, reign as king, and he shall be called Jehovah our righteousness (cf. Jer. 23:5-6).
2. It seems that the “*stone*” and “*that land*” are equivalent and representative of God’s people as a whole (i.e., the kingdom of God / church / the redeemed among men who have had their iniquities removed). Said iniquities will be removed in one day. That one day will be the time in which the Messiah would hang upon the cross. Herein is some of the greatest and revealing prophecy about the future work of Jesus and the consequential hope of all humanity. The Branch (Jesus) would not only be king of his kingdom but by the power and mercy of God he would forgive man of their sins (see study # 7; Jesus in Prophecy).
3. This stone would be comprised of every man (i.e., Jew and Gentile who submit to the will of God). Those who call upon the name of Jehovah would be a part of this redeemed stone or kingdom of God (cf. Joel 2:28-32 comp. to Acts 2:17ff). All are “*invited*” and all shall be blessed if they follow God’s conditional grace.

Chapter 4

I. Zechariah’s Fifth Divine Vision (4 all):

- A. *“And the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep. And he said unto me, What seest thou? And I said, I have seen, and, behold, a candlestick all of gold, with its bowl upon the top of it, and its seven lamps thereon; there are seven pipes to each of the lamps, which are upon the top thereof; and two olive-trees by it, one upon the right side of the bowl, and the other upon the left side thereof. And I answered and spake to the angel that talked with me, saying, What are these, my Lord?”* (4:1-4).
 1. The word “*again*” indicates that this is not the first time the prophet has been awakened this night and showed a vision. The angel asks Zechariah, “*what seest thou?*”
 2. Zechariah saw a candlestick holder of gold that occupied seven lamps (i.e., candles). Each of the lamps had seven pipes coming out of them. At the top of this candlestick holder and seven lamps was a bowl. One olive tree was planted on both the right and left sides of the candlestick holder.
 3. As Zechariah views the vision he asks the angel, “*What are these, my Lord?*”
- B. *“Then the angel that talked with me answered and said unto me, Knowest thou not what these are? And I said, No, my lord. Then he answered and spake unto me, saying, This is the word of Jehovah unto Zerubbabel, saying, Not by might, nor by power, but by my Spirit, saith Jehovah of hosts”* (4:5-6).
 1. The angel seems somewhat surprised that Zechariah did not understand the vision.
 2. The angel then explains to Zechariah that the vision is a message to Zerubbabel that the temple would not be built by might or power of men but rather by the Spirit of Jehovah. It seems that Zerubbabel had become discouraged and the Lord is giving him words of encouragement through the prophet.
- C. *“Who art thou, O great mountain? Before Zerubbabel thou shalt become a plain; and he shall bring forth the top stone with shoutings of Grace, grace, unto it”* (4:7).
 1. Zerubbabel is to be assured that all mountains of deterrents to the building process would be removed.
 2. The discouraged hearts due to the seemingly smallness of the foundation, lack of materials, surrounding nations such as the Samaritans, and any other “*great mountain*” of discouragement shall be removed and Zerubbabel will bring forth the final stone to complete the building process and shouts of joy or grace will be sung.
 3. By God’s grace any and all things of this life that we may view as mountainous difficulties can be removed (cf. Phil. 4:13) (see study # 8; God Encourages the Downtrodden).
- D. *“Moreover the word of Jehovah came unto me, saying, The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that Jehovah of hosts hath sent me unto you. For who hath despised the day of small things? For these seven shall*

rejoice, and shall see the plummet in the hand of Zerubbabel; these are the eyes of Jehovah, which run to and fro through the whole earth” (4:8-10).

1. A prophetic statement regarding the completion of the temple of Jehovah God is made. The angels state that the vision of the candlestick means that the temple will be completed by Zerubbabel. When the temple is complete all will know that the source of this prophecy was indeed divine (cf. Isa. 46:9ff). What this ought to teach us is that when the same Lord foretold of Zerubbabel’s part in the latter spiritual house (i.e., the church through Jesus Christ) that it too would indeed (and it has) come to pass.
 2. The angel asks a question, *“Who has despised the day of small things?”* Though the building of the temple may seem to be an insignificant event it truly was not. While the eyes of Jehovah God are throughout the earth tending to the smallest matters that His great plan to redeem man from the consequences of their sins was being worked out. Truly God is in control over all things. Each small event was an act of God’s sovereignty and His gracious care for the eternal well being of man (see study # 9; Redemption).
- E. *“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? And I answered the second time, and said unto him, What are these two olive-branches, which are beside the two golden spouts, that empty the golden oil out of themselves? And he answered me and said, Knowest thou not what these are? And I said, No, my lord. Then said he, These are the two anointed ones, that stand by the Lord of the whole earth” (4:11-14).*
1. More details of the initial vision are now given. Zechariah has seen branches of the olive trees extending to the bowl atop of the candlestick in which a perpetual source of golden oil is being supplied to the candlesticks for light (apparently 49 pipes come out of the main bowl and in groups of seven they are extend to each candlestick providing fuel).
 2. Zechariah asks the angel the significance of these trees and branches and once again the angel seems to be surprised that Zechariah does not know.
 3. The angel tells Zechariah that the two olive trees that are supplying the perpetual golden oil for the lamps are *“two anointed ones, that stand by the Lord of the whole earth.”* Suffice it to say at this point in our study that the two anointed ones mentioned here can be no other than Joshua the high priest and Zerubbabel the governing authority among the Jews in Judea. The high priest and king (ruler of the people) stand by the Lord of the whole earth. These two, i.e., Zerubbabel and Joshua, are thereby types of the Christ to come. They carry out God’s immediate purpose of building the temple and Christ, as the priestly king, would carry out Jehovah’s eternal purpose.

Chapter 5

I. Zechariah’s Sixth Divine Vision (5:1-4):

- A. *“Then again I lifted up mine eyes, and saw, and, behold, a flying roll. 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” (5:1-2).*
1. People of this day and age wrote letters and manuscripts upon rolls of various writing surfaces that were attached to two sticks and rolled upon them (thus a roll).
 2. Zechariah is shown one of these rolls as it is completely unrolled. The measurements were 20 cubits in length by ten cubits in width (i.e., ~ 30’ long by 15’ wide) (a rather large roll of writing).
- B. *“Then said he unto me, This is the curse that goeth forth over the face of the whole land: for every one that steals shall be cut off on the one side according to it; and every one that swears shall be cut off on the other side according to it. I will cause it to go forth, saith Jehovah of hosts, and it shall enter into the house of the thief, and into the house of him that swears falsely by my name; and it shall abide in the midst of his house, and shall consume it with the timber thereof and the stones thereof” (5:3-4).*

1. This sixth vision takes into consideration the moral condition of some among the returning captives. Some had given themselves over to unlawful acts that were not to be tolerated. Two classes of people were due God's curse (punishment). First, the man or woman who were thieves were not to be tolerated. Secondly, men or women who swears falsely by the name of God were to be cursed (such dishonored the name of God / cf. Deut. 6:13).
2. Covetousness and not keeping vows (i.e., using God's name in vows to do a thing were not taken seriously) were to be punished. The roll apparently revealed this fact (see study # 10; Vows and Oaths).

II. Zechariah sees the seventh divine Vision (5:5-11):

- A. *"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. And I said, What is it? And he said, This is the ephah that goeth forth. He said moreover, This is their appearance in all the land"* (5:5-6).
 1. The angel tells Zechariah to look and see the large container that could hold an "ephah" (~ 38.6 quarts of volume).
 2. The container with its contents symbolized the "*appearance in all the land.*" The contents of the great vessel represent the spiritual state of the people.
- B. *"(and, behold, there was lifted up a talent of lead); and this is a woman sitting in the midst of the ephah. And he said, This is Wickednes: and he cast her down into the midst of the ephah; and he cast the weight of the lead upon the mouth thereof. Then lifted I up mine eyes, and saw, and, behold, there came forth two women, and the wind was in their wings; now they had wings like the wings of a stork; and they lifted up the ephah between earth and heaven"* (5:7-9).
 1. The top of the ephah container had a circular lid made of led. The lid was lifted so that Zechariah could see a woman within the ephah vessel. The angel explains to Zechariah that the woman is called "*Wickedness.*" Once Zechariah has seen her the angel cast her back down into the vessel and sealed the top again with the led lid. The significance of this is that the people of God were "*Wicked*" and held by God to be punished. Let us recall that the people under consideration are those who are suppose to be rebuilding the temple. They have begun the work yet God continues to withhold His blessings from them because of their "*Wickedness*" (cf. Haggai 2:14).
 2. The prophet then sees two women, apparently sent by God to take the wicked woman in the ephah vessel away due to her wickedness.
- C. *"Then said I to the angel that talked with me, Whither do these bear the ephah? And he said unto me, To build her a house in the land of Shinar: and when it is prepared, she shall be set there in her own place"* (5:10-11).
 1. An interesting vision of sanctification is delivered. Zechariah asks the angel where the two women are taking the wicked women in the ephah. The angel responds by saying that they are taking her to the land of Shinar to build a permanent dwelling place for her. The land of Shinar was the place that Nimrod (a mighty hunter before Jehovah) established a kingdom. The thing to note is that Nimrod's kingdom was opposed to Jehovah's principles and authority (cf. Babel and Nineveh) (cf. Gen. 10:6-11:9).
 2. The angel is explaining to Zechariah that wickedness is to be separated from God's kingdom (see study # 11; Bible Sanctification).

Chapter 6

I. Zechariah's Eight Divine Vision (6:1-8):

- A. *"And again I lifted up mine eyes, and saw, and, behold, there came four chariots out from between two mountains; and the mountains were mountains of brass. In the first chariot were red horses; and in the second chariot black horses; and in the third chariot white horses; and in the forth chariot grizzled strong horses. Then I answered and said unto the angel that talked with me, What are these, my lord?"* (6:1-4).

1. Zechariah is shown the last of eight visions. Four chariots have appeared from between two mountains of brass (or copper). The colors of the horses are given; i.e., red, black, white, and grizzled.
 2. Zechariah has no idea as to the meaning of this vision and so he asks the angel as he did with the previous visions.
- B. *“And the angel answered and said unto me, These are the four winds of heaven, which go forth from standing before the Lord of all the earth. The chariot wherein are the black horses goes forth toward the north country; and the white went forth after them; and the grizzled went forth toward the south country. And the strong went forth, and ought 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. Then cried he to me, and spake unto me, saying, Behold, they that go toward the north country have quieted my spirit in the north country”* (6:5-8).
1. The angel explains to Zechariah that the four chariots are four winds that accomplish Jehovah’s purpose in all the earth. At this point in time, all the nations of the earth *“sits still and are at rest”* (cf. Zech. 1:12). This was not something that pleased God. Zechariah, in his first vision, records the words of God saying, *“I am very sore displeased with the nations that are at ease...”* (Zech 1:15). The wicked nations surrounding Palestine were destined to be shaken by Jehovah for their wickedness (cf. Haggai 2:7).
 2. Zechariah is thereby given a vision, the eighth, wherein God’s purpose for the heathen nations shall be accomplished. Each horse that traverses to the north and south is fulfilling God’s judgments against the nations. At the conclusion of God’s judgments being poured out upon the nations the irritated and sore displeased mind or Spirit of God will be *“quieted.”*

II. Joshua the high priest crowned as king and responsible for building the house of God as Christ the Church (6:9-15):

- A. *“And the word of Jehovah came unto me, saying, Take of them of the captivity, even of Heldai, of Tobijah, and of Jedaiah; and come thou the same day, and go into the house of Josiah the son of Zephaniah, whither they are come from Babylon; yea, take of them silver and gold, and make crowns, and set them upon the head of Joshua the son of Jehozadak, the high priest; and speak unto him, saying, Thus speaketh Jehovah 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 Jehovah; even he shall build the temple of Jehovah; 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”* (6:9-13).
1. Apparently three men; i.e., Heldai, Tobiajah, and of Jedaiah who were staying at the house of Zephaniah, were to be asked of their silver and gold offerings they brought from Babylon to construct a crown.
 2. The crown was to be placed upon the head of Joshua the high priest and to signify his place as prophet and king of Palestine.
 3. Once the crown was placed upon Joshua’s head Zechariah was to speak to him and say that a man named *“Branch”* would likewise rule as priest and king over God’s kingdom. We had earlier examined this man named *“Branch”* at Zechariah 3:8 and determined that the scriptures clearly reveal him to be the Christ (see notes at 3:8).
 4. As sure as Joshua would see to it that God’s house be built in Jerusalem even so Christ would build His spiritual house in spiritual Zion. Jesus would build his kingdom upon the fact that he was the Christ come to save men from their sins (cf. Matt. 16:16ff.).
 5. There are five attributes of the Branch given here (see study # 7):
 - a. At verse 12 we note that the Branch would *“grow out of his place”* (i.e., through the seed of David / cf. Jer. 33:15).
 - b. Secondly, the Branch would build the spiritual temple of Jehovah; i.e., His church (cf. Matt. 16:16ff).
 - c. The Branch would bear the glory in that he shall rule as king of God’s spiritual kingdom (cf. Col. 1:13).
 - d. The Branch would be priest of his kingdom (cf. Heb. 7:1-3).
 - e. Lastly, the Branch’s council would be that of peace (cf. Isa. 9:6-7).

- B. *“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 Jehovah. And they that are far off shall come and build in the temple of Jehovah; and ye shall know that Jehovah of hosts hath sent me unto you. And this shall come to pass, if ye will diligently obey the voice of Jehovah your God”* (6:14-15).
1. The physical crown designed and made for Joshua the high priest would serve as a memorial to the three men who brought the precious gifts from Babylon and voluntarily gave them up for the Lord’s purpose.
 2. Finally, Zechariah is given revelation wherein it is revealed that the spiritual temple of Jehovah’s would be built by not only Jews but peoples of all nations. When this multi-nationality kingdom is established then all would know that God’s words were spoken through the prophet Zechariah. Salvation through the temple built by the Branch would come to pass for each person *“if ye will diligently obey the voice of Jehovah your God”* (see study # 6).

Chapter 7

- I. **God is sought after for an answer regarding Fasting (7 all):**
- A. *“And it came to pass in the fourth year of king Darius, that the word of Jehovah came unto Zechariah in the fourth day of the ninth month, even in Chislev”* (7:1).
1. Two years and one month after Zechariah received 8 visions he records more of his work (see Zechariah 1:1).
 2. The current year would have been about 517 BC
- B. *“Now they of Bethel had sent Sharezer and Regem-melech, and their men, to entreat the favor of Jehovah, and to speak unto the priests of the house of Jehovah of hosts, and to the prophets, saying, Should I weep in the fifth month, separating myself, as I have done these so many years?”* (7:2-3).
1. Bethel was the city that Jeroboam had begun calf worship long ago. When the captives of Babylon came back to Palestine many went to Bethel and rebuilt a small city there.
 2. There was an annual fast observed throughout the days of the people’s captivity that reminded them of Nebuchadnezzar’s attack and destruction of the temple (cf. Jer. 52:12). Now that the temple is being reconstructed the people want to know if they needed to continue this fast.
- C. *“Then came the word of Jehovah of hosts unto me, saying, Speak unto all the people of the land, and to the priests, saying, When ye fasted and mourned in the fifth and in the seventh month, even these seventy years, did ye at all fast unto me, even to me?”* (7:4-5).
1. The fifth month fast commemorated the siege and destruction of Jerusalem and the seventh month fast was the only authorized fast for Israel to partake of (i.e., the Day of Atonement) (cf. Lev. 23:27).
 2. The Lord’s question regarding Israel’s fasting is one that implies that they did fast; however, their reasons for doing so were not sorrow over the temple or to be in compliance with the word of God regarding the Day of Atonement. Why didn’t the people keep these fasts *“even to me”* then?
- D. *“And when ye eat, and when ye drink, do not ye eat for yourselves, and drink for yourselves? Should ye not hear the words which Jehovah cried by the former prophets, when Jerusalem was inhabited and in prosperity, and the cities thereof round about her, and the South and the lowland were inhabited?”* (7:6-7).
1. It becomes clear that the people were only fasting because it was an ordinance that had to be done rather than doing it because they wanted to comply with God’s revealed words. Their hearts were not right. They were doing things for the wrong reasons. So they remained confused. They felt that God could not be satisfied. They felt that nothing they did would satisfy Him. Their confusion is now discovered. God is not to be served with mindless service but rather out of a heart that recognizes His sovereignty and thereby is willing to comply with His laws (see study # 12; God does not accept mechanical worship done out of Habit rather than Faith).

2. The people should have listened to *“the words which Jehovah cried by the former prophets.”* Rather than God’s words they followed their own ways.
- E. *“And the word of Jehovah came unto Zechariah, saying, Thus hath Jehovah of hosts spoken, saying, Execute true judgment, and show kindness and compassion every man to his brother; and oppress not the widow, nor the fatherless, the sojourner, nor the poor; and let none of you devise evil against his brother in your heart”* (7:8-10).
1. These simple instructions and or commandments had been given to Israel and Judah before these current days. They rejected these commandments and so found themselves destroyed and taken captive.
 2. Nothing had changed as far as what God desired of His people. The inference is clear. The current people of God (returned captives) were falling into the same transgressions of those who preceded them even though they were warned by Jeremiah, Micah, Nahum, and Zephaniah.
- F. *“But they refused to hearken, and pulled away the shoulder, and stopped their ears, that they might not hear. Yea, they made their hearts as an adamant stone, lest they should hear the law, and the words which Jehovah of hosts had sent by his Spirit by the former prophets: therefore there came great wrath from Jehovah of hosts”* (7:11-12).
1. Note that the hard adamant stone heart of the people was revealed as Jehovah sent prophets with His words yet they *“stopped their ears”* to the *“words which Jehovah of hosts had sent by his Spirit by the former prophets.”* A hard heart is thereby defined as one that **hears** God’s word yet **will not act** upon it (see study # 13; Hard Hearts).
 2. It is interesting that the question of fasting has brought all of this about. They want to know God’s mind regarding whether or not they should fast and now they are receiving a scathing rebuke and warning. They asks of fasting and the Lord knows that their fasting is not done out of a spirit of obedience and love but rather out of mindless repetition of duty. While the years have rolled by they have not gained knowledge of God’s will and thereby have no since of shame as they violate His holy word. Combinations of ignorance and self seeking gratification have polluted their ways. Haggai thereby calls all their doings unclean (Haggai 2:14).
- G. *“And it is come to pass that, as he cried, and they would not hear, so they shall cry, and I will not hear, said Jehovah of hosts; but I will scatter them with a whirlwind among all the nations which they have not known. Thus the land was desolate after them, so that no man passed through nor returned: for they laid the pleasant land desolate”* (7:13-14).
1. God will not hear their cries of despair because they do not obey His will. When one follows another’s will such as self or a false prophet how can that person possibly think that God will answer them in such a state of mind (see study # 14; God does not hear the Prayers of Sinners)? Will He support such a one in their false ways? Is this how grace works? No! God’s grace belongs to those who submit to His will rather than another (see study # 6).
 2. The responsibility of all hardships and desolation that they had experienced and will experience is self inflicted. When I violate the law it is I who am the cause of my trouble not the law itself!

Chapter 8

I. God will once again dwell in Zion (8:1-8):

- A. *“And the word of Jehovah of hosts came to me, saying, Thus saith Jehovah of hosts: I am jealous for Zion with great jealousy, and I am jealous for her with great wrath”* (8:1-2).
1. The Lord continues to give answer to Zechariah regarding the question of fasting from those of Bethel (cf. Zech. 7:1-4). The Lord knows all things and looks into the hearts of men. His people had only fasted because it soothed their conscience regarding God’s laws. While they fasted to keep one part of the law they violated many other parts. They were self condemned and did not even recognize it. The Lord reminds the people of Zechariah’s day that He had warned their forefathers, through His prophets, of the consequences of such delusion. Yet their *“hearts were as an adamant stone...”* (Zech. 7:12). The more law they heard the harder their hearts were against it because it was not what they wanted to do. Likewise, the fasting of

Zechariah's day was not due to God's laws but because the people saw something in it for themselves (cf. Zech. 7:6) (see study # 13).

- a We may compare the people's scrupulous keeping of these fast with many denominational bodies today who celebrate holidays such as Easter and Christmas. These holidays are viewed as religious days to commemorate the birth and resurrection of Jesus.
 - b One will search in vain to find a commandment, inference, or example of Christmas or Easter being observed. Yet many today shall asks the Lord... "shall we continue to keep Christmas and Easter as a sacred day of the year" (see study # 15; Christmas and Easter).
2. God had a rival when it came to keeping the people's hearts in tune to His laws. The rival was worldliness and selfish ambition. Such a rival hardened Zion's heart against God and thereby caused Him to be jealous to the point of great wrath.
- B. *"Thus saith Jehovah: I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called the city of truth; and the mountain of Jehovah of hosts, The holy mountain"* (8:3).
1. The Lord now turns His attention to a future day when He would return to Zion, the city of truth, and the mountain of Jehovah of hosts, the holy mountain and dwell in the midst. These terms are synonymous with the future kingdom of God or church of Jesus Christ (cf. Isa. 2:1ff; Heb. 12:22ff).
 2. The presence of God will indicate a purging of the unlawful practices of idolatry, injustice, and devising evil within the heart. God's dwelling place will be pure and undefiled.
- C. *"Thus saith Jehovah of hosts: there shall yet old men and old women dwell in the streets of Jerusalem, every man with his staff in his hand for very age. And the streets of the city shall be full of boys and girls playing in the streets thereof. Thus saith Jehovah of hosts: if it be marvelous in the eyes of the remnant of this people in those days, should it also be marvelous in mine eyes? Saith Jehovah of hosts"* (8:4-6).
1. A time of peace and joy awaits the people of God. This is in stark contrast to the siege and days of captivity that the people had experienced.
 2. No one should think this an impossible task. God can do all things! Jeremiah said, *"Ah Lord Jehovah! behold, thou hast made the heavens and the earth by thy great power and by thine outstretched arm; there is nothing too hard for thee"* (Jer. 32:17; see also Gen. 18:14).
- D. *"Thus saith Jehovah of hosts: Behold, I will save my people from the east country, and from the west country; 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 righteousness"* (8:7-8).
1. The east and west countries indicates whole world (see Isa. 11:11-12). Worldliness and self interest will not be the ruin of God's elect in His kingdom.
 2. The relationship between God and sinful man will be *"in truth and righteousness."* Jesus would later say that he is the *"the way, and the truth, and the life: no one cometh unto the Father, but by me"* (Jn. 14:6). God will be in Zion because men would receive the forgiveness of their sins through the blood of Jesus Christ!

II. **God's curse for the people's laziness and disobedient would be lifted if only they would love and obey His Words (8:9-13):**

- A. *"Thus saith Jehovah of hosts: Let your hands be strong, ye that hear in these days these words from the mouth of the prophets that were in the day that the foundation of the house of Jehovah of hosts was laid, even the temple, that it might be built"* (8:9).
1. Let us recall that Zechariah had divinely encouraged the people and Zerubbabel to build the temple of Jehovah because it had but a small part in the grand scheme of God's to redeem man from their sins. Achieving small commands of God, such as building the temple, had long reaching results (cf. Zechariah's 5th vision at Zech. 4:8-10).
 2. The context of chapter 8 is that God's people in the past have been in sin and they were thereby withheld from the future glory of God. The people of this age have a choice as to whether they shall obey the voice of God and experience future piece and joy that shall be found in the kingdom of God or eternal ruin.

3. With these thoughts before the people they are encouraged to get busy and build the temple. The people had a fifteen year work stoppage and then, at the preaching of Haggai and Zechariah, they began the work of building. They have apparently become discouraged again and stopped the building process. It seems to me that the discouragement came in the form of doing God's commands regarding building, being told that the reason for the withholding of their food sources was their disobedience, starting to work in hopes of receiving God's favor again, and yet the blessings of God were still withheld from them (cf. Hag. 2:15ff). The people are to learn that God's blessings, such as peace and joy in His kingdom, are contingent upon their continued obedience out of a heart of true love. If love and consequential obedience are not conjoined then God's blessings are withdrawn. Let the people now build the temple by faith and for no other reasons.
- B. *"For before those 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 adversary: for I set all men every one against his neighbor. But now I will not be unto the remnant of this people as in the former days, saith Jehovah of hosts"* (8:10-11).
1. The time of the people's lesson had run its course in the mind of Jehovah. He had withheld the rain and caused their crops to fail that they may learn that all God's blessings are contingent upon a heart of love and obedience toward Him (cf. Haggai 1:9).
 2. The people seem to finally realize this through the preaching of Haggai and Zechariah and thereby from this point onward Jehovah would *"bless you"* (Haggai 2:19).
- C. *"For there shall be the seed of peace; the vine shall give its fruit, and the ground shall give its increase, and the heavens shall give their dew; and I will cause the remnant of this people to inherit all these things. And it shall come to pass that, as ye were a curse among the nations, 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"* (8:12-13).
1. The Lord assures his people that peace between neighbors would be restored. The harvest would also be restored to them with rain.
 2. God's people had been looked upon by the surrounding peoples as a nation cursed for all the seemingly "bad luck" they experienced. The Lord assures them saying, *"I will save you... Fear not, but let your hands be strong."* The conditions of God graciously removing the curse from them was that they work hard with their hands and build the temple. Temple building was not the only thing God was looking for in his people. Consider the next few verses.

III. **The Conditions for which the curse would be Removed (8:14-17):**

- A. *"For thus saith Jehovah of hosts: as I thought to do evil unto you, when your fathers provoked me to wrath, saith Jehovah of hosts, and I repented not; so again have I thought in these days to do good unto Jerusalem and to the house of Judah: fear ye not"* (8:14-15).
1. When the evil deeds of Israel and Judah came up unto the Lord His wrath was kindled and He determined to bring Assyria and Babylon upon them. Though kings such as Josiah did much religious reforms it was not enough to cause God to repent of His intentions for the people.
 2. Now, the Lord has once again thought about His people. Rather than bringing nations against them and withholding the blessings of rain and crops He has determined to bless them. Knowing this the people are to *"fear ye not."*
- B. *"These are the things that ye shall do: Speak ye every man the truth with his neighbor; execute the judgment of truth and peace in your gates; and let none of you devise evil in your hearts against his neighbor; and love no false oath: for all these are things that I hate, saith Jehovah"* (8:16-17).
1. Herein we find the conditions of God's gracious care. God would remove the curse of no rain and crop failure if the people would speak the truth to his neighbor and never cheat one another. Furthermore they were not to accept and actually love false oaths. God hates such activities.
 2. God's gracious care will always be allotted to those who love and obey Him from the heart.

IV. **The blessings of obedience will be noticed and desired by other Strong Nations (8:18-23):**

- A. *"And the word of Jehovah of hosts came unto me, saying, Thus saith Jehovah 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 truth and peace"* (8:18-19).

1. The days of blessing Judah with the fruit of the harvest and rain will be a time when the various fasts were conducted out of a heart of gladness and love for the Lord.
 2. The spirit of love and peace will govern the people's actions rather than necessity and repetition.
- B. *“Thus saith Jehovah of hosts: it shall yet come to pass, that there shall come peoples, and the inhabitants of many cities; and the inhabitants of one city shall go to another, saying, Let us go speedily to entreat the favor of Jehovah, and to seek Jehovah of hosts: I will go also. Yea many peoples and strong nations shall come to seek Jehovah of hosts in Jerusalem, and to entreat the favor of Jehovah. Thus saith Jehovah of hosts: in those days it shall come to pass, that ten men shall take hold, out of all the languages of the nations, they 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”* (8:20-23).
1. It seems that as God lifts the curse of the people of Judah the surrounding nations shall hear and see their peace and physical blessings. They shall hear of the conditions of God's blessings and shall determine to serve Him rather than their own gods.
 2. This should be what people see in the Lord's church today. The Lord's church is composed of people experiencing blessings from Jehovah, great peace, and contentment in this life. Such a lifestyle of obedience from the heart ought to appeal to the peoples round about us and make them want to have a part in us (see study # 3; Personal Work).

Chapter 9

I. The Nations of Wicked men shall be Punished (9:1-7):

- A. *“The burden of the word of Jehovah upon the land of Hadrach, and Damascus shall be its resting place (for the eye of man and of all the tribes of Israel is toward Jehovah); and Hamath, also, which borders thereon; Tyre and Sidon, because they are very wise. And Tyre did build herself a stronghold, and heaped up silver as the dust, and fine gold as the mire of the streets”* (9:1-3).
1. The word “*burden*” is also translated “oracle” in the ASV footnotes. Zechariah, like Nahum 1:1, is delivering an oracle (i.e., an utterance made to an agent by divine revelation).
 2. The revelation is in relation to Hadrach, Damascus, Hamath, Tyre, and Sidon. These nations put their trust in worldliness.
 3. Zechariah reveals two burdens or oracles from chapter 9 – 14. This first oracle (i.e., chapters 9-11) is against the nations who put their trust in things other than God. The second oracle is directed toward Israel (cf. chapters 12 – 14).
- B. *“Behold, the Lord will dispossess her, and he will smite her power in the sea; and she shall be devoured with fire. Ashkelon shall see it, and fear; Gaza also, and shall be sore pained; and Ekron, for her expectation shall be put to shame; and the king shall perish from Gaza, and Ashkelon shall not be inhabited. And a bastard shall dwell in Ashdod, and I will cut off the pride of the Philistines. And I will take away his blood out of his mouth, and his abominations from between his teeth; and he also shall be a remnant for our God; and he shall be as a chieftain in Judah, and Ekron as a Jebusite”* (9:4-7).
1. Tyre and Sidon were rich and “*very wise*” in the ways of the world. The Lord would “*devour with fire*” (ultimately achieved by Alexander the Great) Tyre and Sidon even though they were seemingly impenetrable.
 2. Zechariah moves from Tyre and Sidon to the chief cities of the Philistines (i.e., Ashkelon, Gaza, Ekron, and Ashdod). These Philistine cities would see the fall of Sidon and Tyre and fear for their own safety. The Philistines' pride and idolatry would be taken from them as they are humbled by Jehovah. Some; however, the Lord would save as a remnant and they would be numbered with the people of God (probably fulfilled during the days of Christ when many of all nations were being baptized for the remission of sins).

II. Days of Hope await the true Israel (9:8-10):

- A. *“And I will encamp about my house against the army, that none pass through or return; and no oppressor shall pass through them any more: for now have I seen with mine eyes”* (9:8).

1. The Lord's "*house*" is His people. Centuries past while God watched with His eyes the defeat and subsequent tributary made of His unfaithful people.
 2. Such days were to end and no one will have the power to take His true people from Him. The only way God's people are handed over to wickedness today is if we do so our selves. We have the power, through Christ, to achieve spiritual victory in this life (cf. Phil. 4:13).
- B.** *"Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy king comes unto thee; he is just, and having salvation; lowly, and riding upon an ass, even upon a colt the foal of an ass. 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 nations: and his dominion shall be from sea to sea, and from the River to the ends of the earth"* (9:9-10).
1. The Lord's true people (i.e., Zion) are called upon to rejoice for their king shall soon come. Note the characteristics of the king of the people of God (see study # 7):
 - a. He is "*just*" (the opposite of the cheating people who robbed the poor with false balances).
 - b. He will graciously offer "*salvation*" from the consequences of sin (i.e., he cares for people).
 - c. He is "*lowly*" (illustrated by the way Jesus would make his triumphal entry into the city of Jerusalem / cf. Matt. 21:5ff). While kings of other nations rode upon horses Jesus would ride an ass. The character of Jesus would oppose all things that world empires and powers would stand for (i.e., wealth, pride, and worldly ambition to conquer and divide). Matthew tells us, in this text, that Jesus was "*mEEK*," i.e., (Greek *praus*) = "mild, soft, gentle, meek ("showing patience and humility; gentle... Easily imposed upon; submissive" – AHD 782) (LS 666) (see study # 16; Worldliness).
 2. The rule of Christ would not be by carnal weapons of bows, chariots, and horses but he would rather rule His kingdom with peace. Said kingdom will have no bounds.

III. **Jehovah addresses Zion (9:11-17):**

- A.** *"As for thee also, because of the blood of thy covenant I have set free thy prisoners from the pit wherein is no water. Turn you to the stronghold, ye prisoners of hope: even to-day do I declare that I will render double unto thee. For I have bent Judah for me, I have filled the bow with Ephraim; and I will stir up thy sons, O Zion, against thy sons, O Greece, and will make thee as the sword of a mighty man"* (9:11-13).
1. Zion was not a geographically centralized location but a people who believed in the promises of God throughout the earth. These faithful looked to the forgiveness of their sins. Zion was a people of "*hope*."
 2. God is calling upon these people of hope to cast off the religious ideology brought about by the Macedonians (Grecians under Alexander the Great) and return to the Zion of hope.
- B.** *"And Jehovah shall be seen over them; and his arrow shall go forth as the lightning; and the Lord Jehovah will blow the trumpet, and will go with whirlwinds of the south. Jehovah of hosts will defend them; and they shall devour, and shall tread down the sling-stones; and they shall drink, and make a noise as through wine; and they shall be filled like bowls, like the corners of the altar"* (9:14-15).
1. It seems that Zechariah is speaking of the people of God being used as His arrows over the foes of Zion.
 2. There would be many hard fought spiritual battles yet the Lord's people would experience victory through Jehovah's help.
- C.** *"And Jehovah their God will save them in that day as the flock of his people; for they shall be as the stones of a crown, lifted on high over his land. For how great is his goodness, and how great is his beauty! Grain shall make the young men flourish, and new wine the virgins"* (9:16-17).
1. Though the Lord would use the Grecians to achieve His purpose of punishing the wicked nations many would be infected by their religious ideology. The true Zion; however, would not be infected with these pagan ways.
 2. Though the nations be devoured spiritually and physically Zion would flourish spiritually.

I. Properly placed Trust (10:1-7):

- A. *“Ask ye of Jehovah rain in the time of the latter rain, even of Jehovah that makes lightnings; and he will give them showers of rain, to every one grass in the field. For the teraphim have spoken vanity, and the diviners have seen a lie; and they have told false dreams, they comfort in vain: therefore they go their way like sheep, they are afflicted, because there is no shepherd”* (10:1-2).
1. Zechariah calls upon Zion to pray to God for their every need and as they obey Him He will give them their needs.
 2. Zechariah warns Zion of putting their trust in the idolatry of teraphim (images of wood and stone), diviners that have seen a lie, and those who lay claims to having divine dreams when they are indeed false. Said entities offer false hope and comfort (cf. Jer. 23:13-14).
- B. *“Mine anger is kindled against the shepherds, and I will punish the he-goats; for Jehovah of hosts hath visited his flock, the house of Judah, and will make them as his goodly horse in the battle”* (10:3).
1. The shepherds or he-goats are the kings of wicked nations that are opposed to Zion.
 2. The Lord will oppose these nations with Zion (the house of Judah). Recall that the Lord referred to Zion as His bow, arrow, and sword at Zechariah 9:13-14. Now the Lord depicts Zion as his battle horse.
 3. It seems to me that Zechariah has under consideration a spiritual battle between the forces of evil and good that John spoke of in Revelation (17:12-14).
- C. *“From him shall come forth the corner-stone, from him the nail, from him the battle bow, from him every ruler together. And they shall be as mighty men, treading down their enemies in the mire of the streets in the battle; and they shall fight, because Jehovah is with them; and the riders on horses shall be confounded”* (10:4-5).
1. The apostle Paul refers to Jesus as the chief corner stone in which the kingdom of God is founded upon at Ephesians 2:20.
 2. The saints of God (Zion) shall be equipped with the power of Christ to forgive sins and they shall thereby utterly defeat all the forces of darkness by the Lord’s power (Rom. 1:16).
- D. *“And I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them back; for I have mercy upon them; and they shall be as though I had not cast them off: for I am Jehovah their God, and I will hear them. 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 rejoice; their hearts shall be glad in Jehovah”* (10:6-7).
1. Jehovah assures the remnant from the house of Ephraim (Israel; the Northern Kingdom) that they too shall be victorious as their brothers from Judah.
 2. Under the Messianic kingdom Zion would be as one and all shall gain victory over the foes of this world.

II. Jehovah will bless Judah and Israel (10:8-12):

- A. *“I will hiss for them, and gather them; for I have redeemed them; and they shall increase as they have increased. And I will sow them among the peoples; and they shall remember me in far countries; and they shall live with their children, and shall return”* (10:8-9).
1. Jehovah will “hiss” or call His people and the true Zion shall faithfully respond unto redemption (cf. Joel 2:32).
 2. The called and redeemed shall be planted among the peoples of the world and they shall multiply through the nations desire to have the blessings God’s people have (cf. Zech. 8:23).
- B. *“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. And he will pass through the sea of affliction, and will smite the waves in the sea, and all the depths of the Nile shall dry up; and the pride of Assyria shall be brought down, and the scepter of Egypt shall depart. And I will strengthen them in Jehovah; and they shall walk up and down in his name, saith Jehovah”* (10:10-12).

1. The Lord shall bring the captives of sin out of their bondage likened unto the days of Egypt and Assyria. The true Zion shall be redeemed and free from sin in Gilead and Lebanon. So many peoples shall be redeemed that there shall no space be found for them.
2. All powers opposed to God and His people shall be defeated (i.e., Egypt and Assyria's pride stand figuratively for all who would oppose the Lord).

Chapter 11

I. Zechariah called upon to be a type of the good shepherd to Come (11:1-14):

- A. *“Open thy doors, O Lebanon, that the fire may devour thy cedars. Wail, O fir tree, for the cedar is fallen, because the goodly ones are destroyed: wail, O ye oaks of Bashan, for the strong forest is come down. A voice of the wailing of the shepherds! For their glory is destroyed: a voice of the roaring of young lions! For the pride of the Jordan is laid waste”* (11:1-3).
 1. There is a variety of interpretations given for this text. Some believe that the judgment is pronounced against Judea in the form of the Assyrians and still yet others believe it looks to the future when the Romans would invade Palestine at 70 AD utterly destroying it.
 2. The context of the chapter suggests a spiritual battle between the Lord and the nations who oppose His will.
- B. *“Thus said Jehovah my God: Feed the flock of slaughter; whose possessors slay them, and hold themselves not guilty; and they that sell them say, Blessed be Jehovah, for I am rich; and their own shepherds pity them not”* (11:4-5).
 1. Micah had touched upon the unjust behavior of Judah's shepherds before Babylon had taken them for their sins. These shepherds would *“pervert all equity”* and the prophet along with the priest performed works for money alone. They believed that as long as they received money and riches that God was with them (cf. Micah 3:9-11). Amos said that these shepherds of the people *“oppress the poor and crush the needy”* (Amos 4:1). Their wickedness had caused God to withhold the blessings of rain and harvest yet God's people would not return unto Him (cf. Amos 4:6-12).
 2. These facts cause me to think that Zechariah has in mind here the rulers of the people who have slipped back into the same old practices of cheating their brethren (cf. Amos 2:6; 8:4-6).
 3. The rulers of God's people continued to perform acts of injustice upon the lesser people of the land. As they received riches for this cheating approach they considered their ways acceptable.
 4. God calls upon Zechariah to feed the flock of His people who have been mistreated much like Christ would feed the ungrateful in the coming years only to be rejected of those he helped.
- C. *“For I will no more pity the inhabitants of the land, saith Jehovah; but, Lo, I will deliver the men every one into his neighbor'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. So I fed the flock of slaughter, verily the 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”* (11:6-7).
 1. Zechariah fulfills God's request to feed these *“flock of slaughter”* (i.e., the poor and cheated among the people of God that the richer shepherds were taking advantage of).
 2. Due to the wickedness of the shepherds God determined to smite the land.
- D. *“And I cut off the three shepherds in one month; for my soul was weary of them, and their soul also loathed me. Then said I, I will not feed you: that which dieth, let it die; and that which is to be cut off, let it be cut off; and let them that are left eat every one the flesh of another”* (11:8-9).
 1. While feeding the *“flock of slaughter”* as God commanded over the space of four weeks the prophet grew weary with the treatment of three of the shepherds and *“cut them off.”* Zechariah was disgusted with them and they loathed him for his words.
 2. Weary with the wickedness of all classes of people the prophet turns them over to fill up the measure of their wickedness by eating each other's flesh in a cannibalistic fashion.
- E. *“And I took my staff Beauty, and cut it asunder, that I might break my covenant which I had made with all the peoples. And it was broken in that day; and thus the poor of the flock that gave heed*

unto me knew that it was the word of Jehovah. And I said unto them, if ye think good, give me my hire; and if not, forbear. So they weighted for my hire thirty pieces of silver, and cast them unto the potter, in the house of Jehovah. Then I cut asunder mine other staff, even Bands, that I might break the brotherhood between Judah and Israel” (11:10-14).

1. When Zechariah saw that the wicked shepherds continued their onslaught of wicked and un-just acts against the poor he withdrew his covenant to care for them. He broke the staff of Beauty and Bands to signify the end of the covenant agreement for him to feed them.
2. Zechariah asks to be paid for the work of feeding the people and they agreed. The people weigh out 30 pieces of silver for his work.
3. The people as a whole had rejected the true and caring shepherd; i.e., Zechariah. They agreed to let him go and gave him money in silver to depart. There are strong ties to the Matthew 27:9 passage where Judas received 30 pieces of silver as he sold out the Christ (though Matthew refers to this passage as belonging to Jeremiah it most assuredly and equally belongs to this one in Zechariah). Jesus was the true and caring shepherd for God’s people yet he was rejected. Likewise Zechariah has been rejected.
4. The people have illustrated a spirit of ungratefulness (see study # 12; Ungrateful for God’s Blessings).

II. **The Wicked Shepherd (11:15-17):**

- A. *“And Jehovah said unto me, Take unto thee yet again the instruments of a foolish shepherd. For, lo, I will raise up a shepherd in the land, who will not visit those that are cut off, neither will seek those that are scattered, nor heal that which is broken, nor feed that which is sound; but he will eat the flesh of the fat sheep, and will tear their hoofs in pieces”* (11:15-16).
1. The rejection of a caring and loving shepherd gives way to uncaring and unloving shepherds. Shepherds that care nothing but getting gain for self. Said shepherds could care less if some suffer or do well because all their actions are centered around gaining self benefit and glory.
 2. The identity of the *“foolish shepherd”* is likely those like Herod who ruled over Palestine without true care for the kingdom of God. To reject God’s care is to get for one’s self misery.
- B. *“Woe to the worthless shepherd that leaveth the flock! The sword shall be his arm, and upon his right eye: his arm shall be clean dried up, and his right eye shall be utterly darkened”* (11:17).
1. The shepherd’s responsibility is to watch over the flock. To have a spirit of indifference over the welfare one is entrusted with will by no means go unpunished. The sword shall come to this man and the eye that should be watchful will be darkened or gouged out (like Zedekiah’s eyes).
 2. Let this be a solemn warning to all elders of the body of Christ today. Said men are entrusted with the flock of God’s people. To ignore the fallen, scattered, and weak with a spirit of indifference is to bring condemnation upon one’s self (see study # 13; Elders in the Church).

Chapter 12

I. **Zechariah’s Second “Burden” (Oracle or Revelation):**

- A. *“The burden of the word of Jehovah concerning Israel. Thus saith Jehovah, who stretches forth the heavens, and lays the foundation of the earth, and forms the spirit of man within him: Behold, I will make Jerusalem a cup of reeling unto all the peoples round about, and upon Judah also shall it be in the siege against Jerusalem”* (12:1-2).
1. The first oracle was directed at the nations who put their trust in the things of this world (cf. Zech. 9-11). Zechariah is now given the second oracle or burden (divine revelation) which concerns Israel. The surety of the revelation is made by the facts of Jehovah. The Lord is the creator and sustainer of all creation and secondly He directs each man’s spirit with the word of God. When God makes a proclamation the reality of it occurring is based upon His creative power and divine revelation (see study # 14; Evidence of the Reality of God and His Words).
 2. The context of the chapter shall reveal this to be a time when Israel would be under the Messianic King and shall cause many nations to *“reel.”* The nations of the world believe that

Israel is weak and feeble under the new king Jesus. As they drink from the cup of Israel they reel and stagger as a drunkard for they have drunk from the cup of God's wrath.

- B. *“And it shall come to pass in that day, that I will make Jerusalem a burdensome stone for all the peoples; all that burden themselves with it shall be sore wounded; and all the nations of the earth shall be gathered together against it”* (12:3).
1. We read the first of sixteen *“in that day”* statements for this section. Each of these *“in that day”* sections reveal the time under consideration to be the church age (i.e., the time when the Kingdom of God is established with His Son reigning as King). The first *“in that day”* time frame considers a time when the nations will reel at their attempt to drink down Jerusalem due to their imaginations of the city being weak and feeble.
 2. Those who attempt to destroy Jerusalem (i.e., *all nations of the earth*) will find themselves sore wounded.
 3. The church of Jesus Christ will be assailed by many yet Jehovah and His people shall eternally prevail in victory.
- C. *“In that day, saith Jehovah, I will smite every horse with terror, and his rider with madness; and I will open mine eyes upon the house of Judah, and will smite every horse of the peoples with blindness. And the chieftains of Judah shall say in their heart, The inhabitants of Jerusalem are my strength in Jehovah of hosts their God”* (12:4-5).
1. The nations against the church of Christ will be militant. Those who oppose the truth will be as horsemen running throughout the church with weapons of warfare. Jehovah; however, shall smite these horses with blindness and they shall be defeated. Like all other gracious gifts, the defeat of these militant peoples against the church is contingent upon the church's mutual militant stand against its foes. The truth is our weapon and when it is wielded no enemy has any chance of standing (cf. Eph. 6:17). Each true member of the kingdom of God must fight knowing that God will not be defeated. The apostle Paul speaks of this spiritual warfare at II Corinthians 10:3-6 saying, *“For though we walk in the flesh, we do not war according to the flesh (for the weapons of our warfare are not of the flesh, but mighty before God to the casting down of strongholds)... and being in readiness to avenge all disobedience...”* (see study # 15; The Militant Christian Soldier).
 2. When the Jerusalem church is united in truth they are at great strength through Jehovah.
- D. *“In that day will I make the chieftains of Judah like a pan of fire among wood, and like a flaming torch among sheaves; and they shall devour all the peoples round about, on the right hand and on the left; and they of Jerusalem shall yet again dwell in their own place, even in Jerusalem. Jehovah also shall save the tents of Judah first, that the glory of the house of David and the glory of the inhabitants of Jerusalem be not magnified above Judah”* (12:6-7).
1. In the day that (i.e., the day that the church has been established and the wicked assail it with all their might) the chieftains of the people of God shall consume the wicked by the word of God.
 2. No place for pride or self glorification will be given to the people of God. All shall stand on equal ground in the fight against the ungodly forces of the world.
- E. *“In that day shall Jehovah 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 Jehovah before them”* (12:8).
1. When the enemies of truth assail the church even the feeble among the people of God will have the strength of David. David was a mighty warrior for the Lord. By the strength of God he defeated Goliath and many other foes. No enemy is powerful enough to take even the feeble one down. Note the militant disposition of those opposed to Jehovah's Kingdom! They are on the attack and so the Christian must exercise the same disposition toward them in this warfare or they shall be consumed (see study # 15).
 2. God will not lose one soul as long as that soul exercises the spirit of humility and asks for His forgiveness. The forgiveness of sins will be the ever renewing life of the Christian during the church age. The enemies of God may slay us with the sword yet through prayer and repentance the soldier of Christ is able to rise again and again. The enemy cannot defeat us (see study # 16; The Christian's 9 plus Lives)!

- F. *“And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication; and they shall look unto me whom they have pierced; and they shall mourn for him, as one mourns for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born”* (12:9-10).
1. In the day that the church will be established all nations shall wage war against it. At that time, God will pour out His *“spirit of grace and of supplication”* upon it. God will graciously offer up His beloved Son that man may be forgiven of sins through repentance and supplication (cf. Acts 8:22) (see study # 17; The Forgiveness of Sins).
 2. John quoted from this verse at John 19:37. The Roman soldiers pierced the side of Jesus to make sure he was dead on the cross. John then quotes from Zechariah 12:10 and applies it to Jesus (herein we find the interpretation of Zechariah’s second oracle to the people of Israel). Said reality will move the true people of God to mourn with a grievous mourning of sadness over their sinfulness. They will be moved, by the grace of God, to repent and asks for His forgiveness.
 3. Note that we see the deity of Jesus in these verses. God is the *“me thy have pierced”* and John applies this to Jesus at John 19:37 (see study # 18; The Deity of Jesus).
- G. *“In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon. 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; the family of the house of Levi apart, and their wives apart; the family of the Shimeites apart, and their wives apart; all the families that remain, every family apart, and their wives apart”* (12:11-14).
1. Some believe the *“mourning of Hadadrimmon in the valley of Megiddon”* to be the day when Josiah lost his life to the Egyptians who were passing through. The whole land mourned the death of Josiah. Likewise, all shall mourn when they realize that they had crucified the son of God.
 2. All families small and great shall mourn the death of Jesus upon the cross.

Chapter 13

I. Completed Revelation **“in that day”** (13:1-6):

- A. *“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. And it shall come to pass in that day, saith Jehovah 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”* (13:1-2).
1. In the day that God will cause the nations of the world that oppose Him to drink the cup of His wrath and reel (Zech. 12:2), when God shall fight against the wicked that come up against His Kingdom (Zech. 12:3-9), when He shall pour out the spirit of grace upon the righteous who desire it (Zech. 12:10), and when the people shall mourn over the pierced Son of God (Zech. 12:10-14). Zechariah continues to build upon the future time frame and even more clearly now identifying the time *“in that day”* as the time when the Christ would come into the world, be crucified for the sins of mankind, and reign in his Kingdom.
 2. Zechariah tells us that in this day God will open a fountain (the spilled blood of the pierced Savior) that shall make clean that which is unclean (i.e., the remedy for sin / for an association of sin, being defiled and uncleanness see Leviticus 16:16, 30; Numbers 5:3, 13, 27; 6:9-11) (see study # 17).
 3. When sins are forgiven (cf. Heb. 10:1ff) all forms of idolatry will be vanished from the true people of God. Unclean spirits and prophets of error will also be passed out of the kingdom of God. While idolatry and false teaching continues today it will never exist within the true church of Jesus Christ.

- B. *“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 Jehovah; and his father and his mother that begat him shall thrust him through when he prophesies”* (13:3).
1. During the time of sins being forgiven and the Christ reigning as king in his kingdom there would come a time when no more prophecy was needed due to the fact that the complete revelation would be made known (Jude 3). If there would be no more need for prophecy and revelation it stands to reason that all spiritual gifts would cease (cf. I Cor. 13:1ff). Miracles confirmed the word of God (Mk. 16:20).
 2. With this common knowledge a father and mother who had a son who laid claims to being able to prophecy or perform miracles was to be exposed as a liar and such a one would not be worthy to live (see study # 2).
- C. *“And it shall come to pass in that day, that the prophets shall be ashamed every one of his vision, when he prophesies; neither shall they wear a hairy mantle to deceive: but he shall say, I am no prophet, I am a tiller of the ground; for I have been made a bondman from my youth. And one shall say unto him, What are these wounds between thine arms? Then he shall answer, Those with which I was wounded in the house of my friends”* (13:4-6).
1. At a time when divine revelation would be complete in the Kingdom of God false prophets (teachers) will be made to be ashamed as the righteous compare their words with divine revelation. Herein is the duty of the faithful child of God (cf. I Jn. 4:1). Furthermore, we see a picture of the nations of sinful men who affront the church of Christ. The faithful are to put the wicked false teachers to shame with the sword of the Spirit (i.e., truth) (cf. Eph. 5:11; Titus 1:9) (see study # 19; Testing the spirits of Truth and Error).
 2. The false teacher will be left completely exposed to the point that he shall be embarrassed to admit the things he has taught. He shall deny, lie, and make up stories to cover his sinful past (see study # 20; Exposing False Teachers). Note that when this man is exposed he is made to feel the shame. If we choose, like so many brethren today, to not shame the teacher then he will continue on his merry way.

II. **The will of God is that the good shepherd be killed and the sheep scattered yet called back to God through the Gospel Message (13:7-9):**

- A. *“Awake, O sword, against my shepherd, and against the man that is my fellow, saith Jehovah of hosts: smite the shepherd, and the sheep shall be scattered; and I will turn my hand upon the little ones. And it shall come to pass, that in all the land, saith Jehovah, two parts therein shall be cut off and die; but the third shall be left therein”* (13:7-8).
1. God calls for the sword of death to come upon His shepherd who has been identified as the Christ at Zechariah 11:1-14 and 12:10. To do so will bring forth the spirit of grace and of supplication (Zech. 12:10) and will open the *“fountain for sin and for uncleanness”* (Zech. 13:1).
 2. The death of the shepherd brings about eternal blessings for God’s kingdom. The apostle Peter said, *“him being delivered up by the determinate counsel and foreknowledge of God, ye by the hand of lawless men did crucify and slay:”* (Acts 2:23). God’s plan to redeem man came before the foundations of the world (cf. Eph. 1:3ff) (see study # 9).
 3. Jesus quoted from this verse; i.e., Zechariah 13:7 at Matthew 26:31 in relation to his death causing a scattering of the sheep. Peter boldly tells the Lord that he would never be offended or deny the Christ; however, as Jesus predicted Peter denied the Lord three times that night. God’s hand would be turned against His people that He may test their spirit to see who truly loves Him. Many would not (will not) pass the test and fall away as they give heed to the desires of the world (cf. I Jn. 2:16-17). Spiritual death would consequently come to two thirds of all mankind (See study # 21; God tests His People).
- B. *“And I will bring the third part into 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, Jehovah is my God”* (13:9).
1. The apostle Peter said that the saints of God would be tried and purified by trials as gold and silver (I Pet. 1:6-7). The apostle Paul said that, *“through many tribulations we must enter into*

- the kingdom of God*" (Acts 14:22). If passing through the fiery trials of life is the only way into heaven then let us all rejoice when going through them (cf. James 1:2ff) (see study # 21).
2. To call upon the name of God is to invoke the Lord for help in time of our greatest need. We may call upon the Lord during times of trials and afflictions and we may call upon the name of the Lord when we have sinned against Him. The point being that the true purified people will put their trust in Jehovah God and none other (see Joel 2:32).

Chapter 14

- I. **Though the days seem dark the saints of God are called upon to await the life giving waters of God (14:1-8):**
 - A. *"Behold, a day of Jehovah comes, when thy spoil shall be divided in the midst of thee. 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"* (14:1-2).
 1. In keeping with the context from the previous three chapters there can be no doubt that Zechariah is referring to spiritual Jerusalem and the onslaught of wicked workers against the Lord's kingdom.
 2. Many shall fall away from the faith when the going gets tough; however, Jehovah's remnant would remain true to him throughout their lives.
 3. Notice that Jehovah *"gathers all nations against Jerusalem to battle."* The Lord has always used the wicked nations to accomplish His will of repentance in His people and so He does today (see study # 21).
 - B. *"Then shall Jehovah go forth, and fight against those nations, as when he fought in the day of battle. 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 be cleft 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"* (14:3-4).
 1. Jehovah's going forth to fight against the forces of world darkness is compared to the days when he literally fought using various objects to accomplish his physical will. God's battles, as ours, are now spiritual. God wages war against the wicked with His holy word through His disciples.
 2. Through God's word will a spiritual valley of refuge be found for the faithful. The valley is a spiritual place of safety where Satan treads not (see study # 22; God provides Comfort and Safety to the Faithful).
 - C. *"And ye shall flee by the valley of my mountains; for the valley of the mountains shall reach unto Azel; yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah; and Jehovah my God shall come, and all the holy ones with thee"* (14:5).
 1. The picture is one of the sheep being scattered after the piercing of the good shepherd. The scattering abroad is compared to people who scattered in the earthquake during the days of Uzziah (cf. Amos 1:1 / this quake must have been tremendous and thereby left a great impression upon the minds of generations of Jews).
 2. The scattered sheep are far from being without hope. Jehovah comes to stand by them with His holy ones!
 - D. *"And it shall come to pass in that day, that there shall not be light; the bright ones shall withdraw themselves: but it shall be one day which is known unto Jehovah; not day, and not night; but it shall come to pass, that at evening time there shall be light. And it shall come to pass in that day, that living waters shall go out from Jerusalem; half of them toward the eastern sea, and half of them toward the western sea: in summer and in winter shall it be"* (14:6-8).
 1. Note the continued used of the phrase, *"in that day."* With the time frame of Christ, his death, establishment of his kingdom, and the forgiveness of sins being clearly established we can say that the same time continues to be considered.

2. Just when all seems lost, dark, and dreary the Lord pronounces help in the form of light at the evening time of persecution. Jehovah shall provide, “*living waters*” that shall cause the distressed disciples to live. Jeremiah referred to Jehovah as the fountain of “*living waters*” at Jeremiah 2:13; 17:13. Jesus referred to these “*living waters*” to the Samaritan woman at Jacob’s well. These waters represented the truths of God that man may be saved from the life threatening effects of sin (see study # 23; Hope in a time of Despair).

II. **Jehovah is King of His Kingdom and shall consume all those who oppose Him (14:9-15):**

- A. “*And Jehovah shall be King over all the earth: in that day shall Jehovah be one, and his name one*” (14:9).
 1. The deity of Jesus Christ is depicted in the fact that Zechariah states that “*Jehovah shall be King over all the earth*” (cf. Isa. 9:6-7) (see study # 18).
 2. Jesus declared that he was one with the Father in purpose and mission (cf. Jn. 17:21). “*In that day*” would Jesus be made King! The formula continues; i.e., “*in that day*,” and thereby we know that the prophet continues to discuss the day that the church would be established and Christ would reign as King of his Kingdom.
- B. “*All the land shall be made like the Arabah, from Geba to Rimmon south of Jerusalem; and she shall be lifted up, and shall dwell in her place, from Benjamin’s gate unto the place of the first gate, unto the corner gate, and from the tower of Hananel unto the king’s winepresses. And men shall dwell therein, and there shall be no more curse; but Jerusalem shall dwell safely*” (14:10-11).
 1. The land of Palestine had in years past been ravished, besieged, burned, and knocked to the ground. Spiritually speaking, God’s people had been plummeted as well.
 2. When Christ reigns in his kingdom the land (spiritual landscape of the souls of men) would be revitalized and take its spot as a permanent fixture in the kingdom of God.
- C. “*And this shall be the plague wherewith Jehovah will smite all the peoples that have warred against Jerusalem: their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their sockets, and their tongue shall consume away in their mouth*” (14:12).
 1. Jehovah shall send a plague upon those who have looked and spoke of ways to destroy the church of Jesus Christ.
 2. While these false teachers and detractors of truth stand on their feet they are dying (they are spiritually dead cf. Eph. 2:1ff) (see study # 24; Spiritual Death).
- D. “*And it shall come to pass in that day, that a great tumult from Jehovah shall be among them; and they shall lay hold every one on the hand of his neighbor, and his hand shall rise up against the hand of his neighbor. And Judah also shall fight at Jerusalem; and the wealth of all the nations round about shall be gathered together, gold, and silver, and apparel, in great abundance. And so shall be the plague of the horse, of the mule, of the camel, and of the ass, and all the beasts that shall be in those camps as that plague*” (14:13-15).
 1. In the day of the wicked man’s spiritual death they shall turn upon each other with little respect. Not only will they be against each other but Jehovah’s elect shall be against them as well.
 2. All things, even animals that are used as weapons to oppose the Lord’s Kingdom, will be overthrown.

III. **God’s Blessings to Man have ever been contingent upon his Obedience (14:16-21):**

- A. “*And it shall come to pass, that every one that is left of all the nations that came against Jerusalem shall go up from year to year to worship the King, Jehovah of hosts, and to keep the feast of tabernacles*” (14:16).
 1. Some of the ungodly who waged war against Jehovah and his kingdom will see the error of their ways and turn to Jehovah. One considers the apostle Paul. Paul had waged war against the saints of God yet in the end he turned to the church as his eternal hope.
 2. These Gentiles and all others who once opposed the church of God shall come, with a spirit of thanksgiving (the feast of tabernacles) and worship “*the King, Jehovah of hosts.*”
- B. “*And it shall be, that whoso of all the families of the earth goeth not up unto Jerusalem to worship the King, Jehovah of hosts, upon them there shall be **no rain**. And if the family of Egypt go not up, and come not, neither shall it be upon them; there shall be the plague wherewith Jehovah will smite*

the nations that go not up to keep the feast of tabernacles. This shall be the punishment of Egypt, and the punishment of all the nations that go not up to keep the feast of tabernacles” (14:17-19).

1. Zechariah has now completed the argument aimed at the discouraged Jews who have left off building God’s temple. The delinquent Jews have been commanded to build; however, they have been discouraged. God assures them of the great importance in the grand scheme to redeem man the building of the temple plays (cf. Zech. 4:10).
 2. The lesson to learn is that God’s blessings are contingent upon man’s obedience. Jehovah takes the opportunity of their failure to build to teach the remnant of the far reaching doctrine of conditional grace. God has withheld the blessings of rain from them because they have not obeyed (cf. Haggai 1:7ff). The eternal principle is that all those who refuse obedience and worship to Jehovah God in truth will have His blessing of salvation withheld! Nothing but punishment awaits such a foolish one (see study # 6).
- C. *“In that day shall there be upon the bells of the horses, HOLY UNTO JEHOVAH; and the pots in Jehovah’s house shall be like the bowls before the altar. Yea, every pot in Jerusalem and in Judah shall be holy unto Jehovah of hosts; and all they that sacrifice shall come and take of them, and boil therein: and in that day there shall be no more a Canaanite in the house of Jehovah of hosts” (14:20-21).*
1. The prophet concludes by saying that in the day that Jesus reigns as King in the kingdom of God all within the gates thereof shall be clean through the blood of Jesus Christ.
 2. There shall be no unclean or sinful person within the church of Jesus Christ.