

ZECHARIAH

Zechariah (meaning “Jehovah remembers”) was a Priest and a contemporary of Haggai. The Book of Zechariah positioned the theme of “Repent by turning to God, and He will turn to you.”

This book of Zechariah is called “the Apocalypse of the Old Testament” (along with Ezekiel and Daniel). Zechariah chapters 1-8 are quoted most frequently in the book of Revelation while Zechariah chapters 9-14 are quoted most frequently in the Gospels.

Zechariah is thought to have died a violent death (Mt 23:35); as Abel was the first martyr of the Old Testament, Zechariah was the last (“A-to-Z”; 2 Chron 24:20-21).

The Word of the Lord came to the Prophets	
Isaiah	1:10; 28:13-14; 37:22; 38:4; 39:5; 66:5
Jeremiah	1:2, 4, 11, 13; 2:1, 4, 31; 7:2; 9:20; 10:1; 13:2-3, 8; 14:1; 16:1; 17:20; 18:5; 19:3; 20:8; 21:1, 11; 22:2, 29; 24:4; 25:3; 26:1; 27:1; 28:12; 29:20, 30; 30:2; 31:10; 32:1, 6, 26; 33:133:19, 23; 34:1, 4, 8, 12; 35:1, 12; 36:1, 27; 37:6; 39:15; 40:1; 42:7; 42:15; 43:1, 8; 44:16, 24, 26; 46:1, 13; 49:34; 50:1 (Daniel 5:10)
Ezekiel	1:3; 3:16; 6:1; 7:1; 11:14; 12:1, 8, 17, 21, 21; 13:1; 14:2, 12; 15:1; 16:1; 17:1, 11; 18:1; 20:2, 45; 21:1, 8, 18; 22:1, 17, 23; 23:1; 24:1, 15, 20; 25:1, 3; 26:1; 27:1; 28:1, 11, 20; 29:1, 17; 20:1, 20; 31:1; 32:1, 17; 33:1; 33:23; 34:1; 35:1; 36:16; 37:15; 38:1
Daniel	--
Hosea	4:1
Joel	1:1
Amos	3:1; 7:16
Obadiah	--
Jonah	1:1; 3:1, 3
Micah	1:1
Nahum	--
Habakkuk	--
Zephaniah	1:1; 2:5
Haggai	1:1, 3; 2:1, 10, 20
Zechariah	1:1, 7; 4:6, 8; 6:9; 7:4, 8, 12; 8:1, 18; 9:1; 11:11; 12:1
Malachi	1:1

The first 6 chapters are visions with chapters 7-14 giving instruction based on those visions. There is a spiritual reality outside of this material world, and the sovereign God is in control and has a plan to bring about His purposes. Zechariah’s eight visions came in a single night.

Outline of Zechariah’s Visions	
Chapters 1 & 2	Restoration of Israel
Chapter 3	Gospel Message/Internal Cleansing
Chapter 4	Witness
Chapter 5	Warnings
Chapter 6	The Messianic Kingly Priest

Zechariah's Eight Visions			
Vision 1	Zechariah 1:8-17	Multi-colored Patrol Horses Among Myrtle Trees	Spiritual "realities" will encourage God's people in difficult & challenging times
Vision 2	Zechariah 1:18-21	Four Horns & Four Carpenters	God will use Gentiles to carry out His judgment and blessing
Vision 3	Zechariah 2:1-13	The Man with the Measuring Line	Jerusalem will be restored and inhabited
Vision 4	Zechariah 3:1-10	The High Priest on Trial before being re-dressed and consecrated	Satan cannot challenge God's plan
Vision 5	Zechariah 4:1-14	Seven Lamps & Two Olive Trees	God will accomplish His plan by His Spirit – not by man's power or might
Vision 6	Zechariah 5:1-4	The Flying Roll	God's truths will go out from God's Temple
Vision 7	Zechariah 5:1-11	The Woman sitting in an Ephah	God will use Assyria & Babylon to remove idolatry & commercialized religion
Vision 8	Zechariah 6:1-8	Four Chariots between two brass mountains	The Messiah will build His Temple and rule as King-Priest upon His Throne

26 Zechariah 1-3

Read Zechariah 1:1-6 ... Zechariah's Call for the Remnant to Repent

1:1 Iddo ("In His Time") had been a Priest, and Zechariah had succeeded him because his father Berechiah ("Jehovah Blesses") was dead (Nehemiah 12).

- The 8th month would be the October/November timeframe with the 2nd year of Darius I (522-486BC) being 520BC.
- In the other genealogies, Berechiah is left out leaving just Iddo as possibly more worthy to be listed (Ezra 5:1; 6:14; Nehemiah 12:4, 16)

1:2 The Lord was emotionally angered by the patriarchs or Zechariah as well as the current remnant who had not completed the Temple.

1:3 *"Return to me, says the Lord of hosts, and I will return to you."* (James 4:8) The Lord of hosts is a military term as God being the commander of the army of Heaven (1 Samuel 1:3; Romans 9:29; James 5:4).

- As Assyria and Babylon worshipped astral deities, the title "Lord of Hosts" would have elevated Yahweh above any astral deity that Assyria/Babylon worshipped.
- When the phrase "return to me" (Zechariah 1:3, 4, 6) is used in the Old Testament, it implies repentance from sin and idolatry towards lifeless idols towards the only, ever-living God.

1:4 Zechariah would quote from the former prophets being referenced as God tells Israel not to adopt the generational sin and rebellion of their fathers. *"Do not be like your fathers."*

- "Biblical faith" is an initial response followed by a lifestyle commitment (1 John 3:6, 9).
- Some rebels do not even listen to God's Word/the call of the Lord (Jeremiah 6:17; 11:7-8).

1:5 While God's Words are eternal and true (Isaiah 55:11; Matthew 5:17), man is temporal and frail (Isaiah 40:6-7; 1 Peter 1:24).

1:6 The verb “overtake” (nasag נִשָּׁר) is a hunting or pursuing metaphor. Although the patriarchs did not return to the Lord before the Assyrian/Babylonian exiles, the more recent “fathers” who had been disciplined in the exile had returned to the Lord.

- Every individual within every generation will be judged independently based on their response.

Read Zechariah 1:7-11 ... Zechariah’s Vision of the Horseman in the Myrtle Trees

- **Vision 1**

1:7 The first vision of Zechariah came three months after the Word of the Lord first came to Zechariah. The second year of Darius was 520BC.

- Haggai had recorded multiple events on the 24th of various months Haggai 1:15; 2:10, 18, 20).

1:8 The nighttime represents spiritual darkness, and this Man is said to be riding (Rev 19:11-12; Isaiah 63:1-3) before being mentioned three times as standing among the myrtle trees in a ravine.

- This picture might symbolize God’s remnant people of joy (Judah means “praise”) experiencing a challenging time since they returned to Jerusalem.
 - Myrtle might be used to symbolize “joy” as the word “myrtle” means “sweetness” (Hebrew) or “perfume” (Greek).
 - The Persian name for Myrtle means “Star” and Esther’s original name (Hadessah) also means “myrtle.”
 - The term “valley” (ravine) is used as a metaphor for difficult and challenging times.
- There are multiple riders following the Angel of the Lord on red, sorrel and white horses. (Zechariah 6:2-8)
 - “Horses” often relate to military activities. (Exodus 15:1; Joshua 11:4; 2 Kings 6:14; Deuteronomy 11:4)
 - The color “red” typifies blood/war while “sorrel” characterizes famine; the color “white” symbolizes purity. (Rev 6:2-8)
 - The Hebrew words for red, sorrel and white are plural meaning that there are many horses of each color.

1:9 The Angel of the Lord (Zechariah 1:11) agrees to show Zechariah what he is seeing.

1:10 The other riders are God’s “angelic patrol” of the earth. (Job 1:7, 2:2; 1 Pet 5:8).

1:11 The “Angel of the Lord” is the pre-incarnate Jesus (Genesis 16:7-13; 22:11-12, 31:11-13, Exodus 3:2-6; Judges 6:14, 22; 13:9-18, 22)

- The Hebrew use of the word “quiet” infers a forced “quiet” by the oppressive Persian Empire compelling peace. When Darius I took over the Persian throne, there were 19 rebellions across the Persian territory that he silenced.
- When He is referred to as “man” it is thought that this is what He will be like when He rules on earth during the millennium.

Read Zechariah 1:12-17 ... God Comforts Zechariah with His Mercy on the Remnant

1:12 Jesus asks the Father how long the post-captivity, returned Israelites in Jerusalem would make God want to withhold mercy (Jeremiah 25:11-12).

- Jesus is participating in intercessory prayer (1 John 2:1)

- 1:13 The way that God the Father interacts with His Son is kind. *“And the Lord answered gracious and comforting words to the angel who talked with me.”*
- 1:14 The Angel of the Lord tells Zechariah to pray because God loves Jerusalem and Zion.
- 1:15 The Lord has degrees of anger and can get angrier. God used the cruel nations to carry out His judgment, but the wicked nations went too far.
- 1:16 After the Lord’s Spirit left the Temple (Ezekiel 11:23), He would now return to Jerusalem to establish His Temple.
- Although the measuring line was often used to show much out of line the people were (Lamentations 2:8; Isaiah 34:11; 2 Kings 21:13), this time the measuring line would be used to establish the boundaries of Jerusalem in restoration.
- 1:17 Zechariah is told to cry out again because of the overflow of prosperity.

Read Zechariah 1:18-21 ... Zechariah’s Vision of the Four Horns and Carpenters

- **Vision 2**
- 1:18 The four horns are defined in Daniel 2 & 7 as Babylon, Persia, Greece, and Rome
- 1:19 The four horns of world empires had scattered the southern kingdom (Judah), the northern kingdom (Israel) as well as the capital of Jerusalem.
- 1:20-21 The purpose of these craftsmen/carpenters was to keep each kingdom in check.
- The creative power of the craftsmen was instead used to destroy each kingdom.
 - The angels assigned to each kingdom (Daniel 10:20-21) may be related to these craftsmen.
 - Jesus was a carpenter (Mark 6:3) – as He nailed the nails in His work, did He think of His cross?

Read Zechariah 2:1-5 ... God Measures Jerusalem to Care for It

- **Vision 3**
- 2:1-2 Jesus is the surveyor/judge (Revelation 21:2, 15), but this time the measuring line is used in preparation for building instead of destruction (Ezekiel 40:3, 5, 42:16-19; 2 Kings 21:13; Is 28:17, 34:17; Jeremiah 52:21; Zechariah 2:1; Rev 11:1).
- There could be multiple fulfillments including the measurement of future Jerusalem.
- 2:3 Although this first Angel leaves Zechariah, he will return on or before Zechariah 4:1
- 2:4 The second angel was told to “run” due to the urgency and importance of this message; that a city would be without walls inferred peace and prosperity without bounds because of God’s protection (Revelation 21:25).
- 2:5 God is a wall of fire towards unbelievers (Heb 12:29; Ex 24:17; Dt 4:24 & 9:3) while a (shekinah) glory to those who follow Him (Is 4:5-6; Ex 13:21, 43:1-7; Revelation 21:3, 23).

Read Zechariah 2:6-9 ... God Will Judge the Enemies of the Remnant

- 2:6 God has bid His Israel to return throughout the ages – from Egypt after slavery, Babylon after captivity, Russia (the north) in 1948, and even into the future as they will be scattered by the Tribulation.

- 2:7 Only 50,000 Israelites had returned after Babylonian Captivity, but the Lord was going to bring judgment on the Fertile Crescent, so He urged everyone to return to the Promised Land.
- 2:8 The pupil of the eye in which the light enters is incredibly sensitive (Deuteronomy 32:9-10; Psalm 17:8; Proverbs 7:2).
- The phrase “*after glory, He has sent me*” can convey intensity or it might mean “with glory” (Exodus 11:5; Psalm 73:24; Ecclesiastes 12:2) or “on behalf of God’s glory.”
 - God the Father sent God the Son to speak and act on His behalf.
- 2:9 Those nations who plundered would now be plundered by others (Zechariah 1:15). The waving of the hand refers to God’s action and engagement in judgment (Isaiah 11:15; 19:16).
- God’s work through the Messiah would be evidence that He was the Messiah.

Read Zechariah 2:10-13 ... The Promise of God’s Presence

- 2:10 This Daughter Zion (Zechariah 9:9) is juxtaposed to Daughter Babylon (Zechariah 1:7; Rev 18) and the Hebrew word “dwell” (hekinah) is the root of “Shekinah.”
- The word “Shekinah” is not in Scripture although the description was; The Targum did include “shekinah” to mean “to reside” (Exodus 19:16-18; 40:34-38; 1 Kings 6:13)
 - The shekinah glory represented God’s presence in the wilderness, but once they crossed the Jordan River into the Promised Land, God’s presence was symbolized by the ark of the covenant.
 - Immanuel means “God with Us” and the ultimate goal of God is His dwelling with His people.
- 2:11 God will include the Gentiles (“nations”) as His covenant people in the last days (Zechariah 8:20-23). This was always God’s plan and the “mystery” (Ephesians 2-3).
- The Messiah will dwell in the midst of His people; a Messianic reference to God dwelling with them.
- 2:12 Judah is considered God’s inheritance (Exodus 19:5, 34:9; Deuteronomy 4:20, 7:6, 9:26, 29, 14:2 32:9; Psalm 33:2); in the New Testament, the church is called God’s inheritance (Titus 2:14, 1 Peter 2:9).
- This is the only place in all of the Old Testament that Palestine is called the “Holy Land.”
 - The Temple began at Gilgal, then Shechem, Shiloh and finally Jerusalem; God would once again establish Jerusalem as His choice for His name to dwell.
- 2:13 When God moves, there is nothing more to be added in thought or deed – just silence (Zephaniah 1:7; Joshua 6:10; Revelation 8:1).
- All men will be quiet (in reverence and worship) before the LORD (“Yahweh”); God’s covenant name is used.
 - God has been “roused” which means that He is now willing to act on behalf of His people.

Chapter Three is the famous Court Setting

Read Zechariah 3:1-4 ... The High Priest (Joshua) on Trial with Satan Prosecuting

- **Vision 4**

3:1 Joshua is introduced in Haggai 1:1 as the high priest; in Israel, the high priest is representative of all of Israel (e.g., Yom Kippur).

- The name “Joshua” (Yeshua) is the same name as “Jesus meaning “Yahweh saves.” (Matthew 1:21)
- Satan (meaning “accuser”) is standing in the place of power (at the right hand)
- Standing at the right hand was a common legal procedure which is still the case in modern judicial system with the prosecutor on the right. (Job 1:6-12; 2:1-7; 1 Kings 22:19; Psalm 109:6)
- This chapter can also be used to represent spiritual leadership under spiritual attack where only God can sustain and protect.

“Standing Before....”	
Standing Before in a “Priestly” Sense	Standing Before in a “Legal” Sense
Deuteronomy 10:8	Number 35:12
2 Chronicles 29:11	Deuteronomy 19:17
Ezekiel 44:15	Joshua 20:6
	1 Kings 3:16

3:2 Satan is not even allowed to speak regardless of the validity of his charges.

- The LORD (Yahweh) rebukes Satan twice (Jude 1:9) – the second time while reminding Satan who God has chosen.
- When the “LORD” speaks, He emphasizes Himself (the LORD) as being the Speaker. “*The Lord said to Satan, ‘The Lord rebuke you.’*” (Jude 1:9)
- A defining characteristic of the “LORD” was that He chose Jerusalem to be the place where His name should dwell.
- The man is likened to sparked kindling (Amos 4:11) that is saved (John 15:5-7; Jude 1:23).

3:3-4 The high priest dressed in more finery (lived more purely) than anyone else (Ex 28), but clothing represents righteousness, and any manmade clothing is polluted (Is 64:6)

- The term “filthy” is used for human excrement which made his clothing ceremonially unclean. (Isaiah 64:6; 2 Corinthians 5:3)
- During the post-exilic period, the High Priest began to take on more esteemed (king-like) duties and authority. During the Hasmonean dynasty (140BC-37BC), there were eight sequential kings who also held the role of High Priest.

Read Zechariah 3:5-7 ... Joshua Encouraged to Obediently Serve in the Temple

3:5 God put His own clothing (righteousness – Isaiah 61:10) on Joshua (Is 61:10) replacing his high priest headdress (Miter) with a clean turban (Ex 29:6; Lev 8:9)

- The Miter (nezer נֵזֶר) was a “priestly crown” that stated holy to the Lord.” (Exodus 28:36-38; 39:28, 31)

3:6 Jesus “charged” Joshua with a challenge of obedience instead of Satan’s accusation.

3:7 Governing God’s Temple and attending the Temple’s courts were the functions of the priests; however, the focus is on following God’s regulations Spiritually (His house) and Judicially (His courts).

Read Zechariah 3:8-10 ... A Prophecy of the Messiah as the Branch and Stone

3:8 Jesus of Nazareth (meaning “Branch” – Is 4:2, 11:1, 53:2; Jeremiah 23:5, 33:15) is juxtaposed to the burning sticks (Amos 4:11; Zechariah 3:2).

- The friends of the High Priest are other priests who serve in the Temple.
- This verse holds two Messianic terms: “My Servant” & “the Branch”
 - The phrase “my servant” is an ancient title used for Job (Job 1:8); Moses (Joshua 1:2), and David (2 Samuel 3:18). Isaiah defined the “Suffering Servant” in a Messianic sense (Isaiah 40-66).
 - Zerubbabel was called “my servant” earlier (Haggai 2:4-5). Zerubbabel was in the Davidic lineage of Jesus as well as Jesus would come as the King-Priest (Psalm 110:1, 4).
 - The “Branch” was also Messianic to identify the “coming One” (Isaiah 4:2; 11:1; 53:2; Jeremiah 23:5; 33:15)

3:9 A white stone being cast was used in non-guilty verdict (Rev 5:6), and the seven (complete) eyes (sight/understanding) – Zechariah 4:10.

- This stone is one bringing salvation although others stumble over the stone (Romans 9:33; 1 Peter 2:8)
- The iniquity of the land will be removed on a single day (Jeremiah 31:33)

3:10 Ownership and harvest reminiscent of Solomon’s days (1 Samuel 4:25) which the world falsely offers (2 Kings 18:31; Isaiah 36:16), but God will bring to fruition (Micah 4:4)

- The partial fulfillment would occur with the restoration of the Temple in Jerusalem post-Babylonian exile; however, a more complete fulfillment will occur at the second coming of Jesus when the Millennial Temple is established.
- The concept of sitting “under his own vine and fig tree” is a symbol of peace and prosperity (1 Kings 5:5; Micah 4:4)

27 Zechariah 4-6

Read Zechariah 4:1-7 ... Zechariah Asks to Understand the Golden Lampstand Vision

- **Vision 5**

4:1 This sequence is similar to Jesus’ waking Peter at the transfiguration (Lk 9:32) which is interesting in relation to the two olive trees defined in Zechariah 4:14.

- The visions into the spiritual world seemed physically debilitating (Ezekiel 3:15; Daniel 7:28; 8:17-18, 27; 10:10-19; Revelation 1:17)

4:2 This lampstand may represent the churches (Rev 1:20) on fire by the oil (Spirit) each being sealed with a bowl (seven seals). This resembles, but not exactly, a menorah meaning “light bearer” (Ex 25:31-40)

- The Hebrew word for “lampstand” is menorah (מְנוֹרָה) which means “to flame.”
- There was a seven-branched lampstand in the Tabernacle in the wilderness (Exodus 25:31-40).
 - The menorah is a seven-branched lampstand which is the modern symbol of the Nation of Israel. The central candle stands apart while the other 6 branch out.
 - The “Hanukkah” menorah is a nine-branched lampstand used solely for Hanukkah. The central candle stands apart while the other 8 branch out.

- There may have been a ten-branched lampstand in Solomon’s Temple (1 King’s 7:49).
- 4:3 From olives come oil, and these two olive trees may represent the Old and New Testaments (Zechariah 4:6). These two olive trees ensure perpetual oil for the lamps.
- 4:4 This is the first of three times in this chapter that Zechariah seeks understanding (Zechariah 4:11, 12). Zechariah continues to inquire of Jesus about spiritual meaning and insight instead of relying on his own reason.
- 4:5 Several times in scripture, there seems to be disappointment in mankind’s knowledge and understanding of Him (John 3:10; Luke 19:41-42). The angel answers Zerubbabel’s question with a question.
- 4:6 “*Not by strength or by might, but by My Spirit, says the LORD of Hosts.*”
- In the immediate sense, this was meant as an encouragement to Zerubbabel and Joshua as God was going to rebuild the Temple and reestablish the nation of Israel. This restoration would not come from human design. God’s Spirit would help rebuild the Temple (Haggai 2:4-5).
 - The word “might” (wəḥayil חַיִל) symbolizes military strength (2 Kings 6:14; Jeremiah 46:22; Ezekiel 38:15).
 - The word “power” (wəḵōah כֹּחַ) infers the ability to “carry a load” via human or animal strength (1 Samuel 2:9; 2 Kings 19:3; Isaiah 37:3).
- 4:7 There were external challenges to rebuild the Temple, but God would overcome any challenges.
- Mountains represent political systems (governments), and this “great mountain” speaks of Jerusalem’s reconstruction that the surrounding nations are antagonizing; however, those nations (mountain) would be beaten down (flattened).
 - The “cornerstone” of Jesus (Mt 21:42; Mk 12:10; Lk 20:17; Eph 2:20; 1 Pet 2:4-6) would be laid and the “capstone” of Jesus (Is 19:19) would be put into place.
 - This also applies to Jesus overcoming the nations used by Satan’s beast at the battle of Armageddon. These “shouts” of grace are likened to “storm/rumble/thunder.”

Read Zechariah 4:8-10 ... The Foundation of Zerubbabel

- 4:8 This is the fourth time that the Word of the LORD had come to Zechariah.
- 4:9 Zerubbabel was in the Davidic lineage of Jesus (Matthew 1:13; Luke 3:27) and represented the fulfilment of the Messianic promise as the everlasting kingdom (2 Samuel 7:11-13). God had sent Zerubbabel as a foreshadowing of Jesus being sent to establish the Kingdom of God (Luke 9:59-62; 18:29-30; 1 Corinthians 15:50).
- At the incarnation of Christ, the Lord Jesus established the spiritual kingdom (Ephesians 2:19-22) with His believers as the Temple of God (1 Corinthians 3:16-17; 6:19-20; 2 Corinthians 6:16).
 - Although Zerubbabel completed this Temple (Ezra 3:10, 6:15), it was replaced by Herod’s Temple which was destroyed in 70 AD.
 - Another physical Temple will be constructed in the Tribulation to also be destroyed and replaced by the millennial Temple (Ezekiel 40–43)
 - Sheshbazzar may be another name of Zerubbabel or possibly a relative (uncle) who helped lay the foundation of Jerusalem’s restored Temple (Ezra 5:16).

4:10 As this demanding effort had produced disappointing (to man) results (Ezra 3:12; Haggai 2:3), God points out that there are no “little” acts of faithfulness/obedience with Him (Luke 16:10).

- The seven (complete) eyes (vision/understanding) see all – both large and “small” (Revelation 1:4, 3:1, 4:5, 5:6; Isaiah 11:2). The Lord is omniscient and will act accordingly.
- In spite of Zerubbabel’s efforts seeming small, there was rejoicing at the construction of this Temple (Lk 15:10).
- The plumb line is usually used in the sense of judgment (Isaiah 28:17, 34:11; Lamentations 2:8; Amos 7:7-8); however, the plumb line is now being used in the sense of restoration according to God’s standard (Zechariah 1:16, 2:1-2; Jeremiah 31:38-40).

Read Zechariah 4:11-14 ... Zechariah Asks to Understand the Two Olive Trees

4:11 Zechariah inquired about the olive trees, but this first question went unanswered.

4:12 Zechariah asks a second time with slight changes in the wording of the question.

- The Hebrew word for “golden” (hazzāhābֿ :הַזָּהָבֿ) can carry the connotation of dripping. The branches may be hanging over the large bowl on the top of the lampstand as they drip into it.
 - The Hebrew word for “speak” (nataph נִטַּף) also means to “drip” (Judges 5:4; Job 29:22; Psalm 68:8; Joel 3:18), so prophets can be referenced as “drippers.” (Ezekiel 20:46, 21:2; Amos 7:16, 9:13; Micah 2:6, 11)
 - These olive trees may infer prophets (drippers) who are speaking the truth
- God is using Zerubbabel and Joshua to establish the lampstand with a bright light to the surrounding nations.

4:13 It is a great blessing when God provides for interpretation of His Word (Daniel 8:27)

4:14 The word “anointed” means Messiah, and these two roles/characteristics will coalesce into a single Messiah in Zechariah chapter 6. Both the King and the Priest were “anointed” ministries.

- The “whole earth” would include the pagan Gentiles.

Interpretations of the Two Anointed Ones “Who Stand By The Lord Of The Whole Earth” <small>(Zechariah 4:14)</small>		
Local:	Joshua	Zerubbabel
Broad: <small>(Rev 11:4)</small>	Elijah	Moses
Spiritual:	Spirit	Jesus
Jesus:	Divine	Human

Read Zechariah 5:1-4 ... A Vision of the Flying Scroll

- **Vision 6**

5:1 The flying (swift) scroll (papyrus) representing the curse (Numbers 5:23) for those unfaithful to God and man (Zechariah 5:3).

- This was a readable banner removed from a scroll and lifted into the air; similar to the billboard size messages pulled behind airplanes.
- 5:2 These dimensions are that of the Holy place of Moses' Tabernacle and Porch of Solomon's temple (1 Kings 6:3) where the law was usually read (10 yards x 5 yards).
- It is also the size of Solomon's bronze altar for the sacrifice of sins (2 Chronicles 4:1).
 - Jesus preached on Solomon's Colonnade during the end of His ministry (John 10:23), and it was the place of meeting for the first church (Acts 5:12).
- 5:3 The thief and the liar seem to represent the whole law, and they are inscribed (like Moses' tablets – Ex 32:15) both front and back.
- A man is a thief to his fellow man and a liar to God thus being false to both which God hates (Zechariah 8:17).
 - The pagan empires of ancient days symbolize all of human society organized and functioning apart from God.
 - The two listed sins of “stealing” and “swearing” may be symbolic of the two halves of the Ten Commandments (“The Decalogues”). The act of stealing would represent man's interactions while the act of swearing would relate to man's interaction with God.
 - Beyond the High Priest (Joshua 3:3-5), God would cleanse all of His people and change their hearts towards Him. God would take away the sin in His people's lives (Daniel 9:24), and those who would not stop sinning would themselves be taken away.

Sinners have been False to Mankind (Civil) and to God (Spiritual) (Zechariah 5:3)				
Chapters in Zechariah	Persons	Function	Revelation 11	Revelation 13
3	Joshua	Religious	Elijah	False Prophet
4	Zerubbabel	Civil	Moses	Roman Beast

- 5:4 This complete destruction is likened to the demolition of the leper's house, so that the disease would not pollute those around the diseased (Lev 14:45)
- God's house would be holy, sacred and safe while the house of sin will bring death.

Read Zechariah 5:5-11 ... A Visions of a Woman in a Basket

- **Vision 7**
- 5:5 The defining characteristic of the angel was that it communicated with Zechariah and gave him spiritual insight and understanding.
- 5:6 The measuring basket was used by Israel in gathering manna.
- The Ephah is the largest “dry” commercial measure (7-10 gallons in volume; a bushel).
 - This manna/grain represents the Word of God conveying a religious aspect while the basket implement conveys commercialization; this may be a rebuke on the commercialism of religion (Micah 3:11).
 - Just as the “flying scroll” was “going out” to accomplish God's purpose (Zechariah 5:3), the basket was also “going out” to accomplish God's purpose (Zechariah 6:7).

5:7 This lead cover (bronze/lead symbolizes judgment) weighs a talent (the heaviest Hebrew weight).

- This woman represents wickedness.
 - She could symbolize the woman in Revelation 17 (Jeremiah 44:24-25); a woman who is trapped in commercialism of the religious.
 - The woman may be an idolatrous statue of Ishtar.
- The heavy cover is related to the balances and weights used for commercial transactions.
 - The false economic system was characteristic of the world systems apart from God (Hosea 12:7; Amos 8:5; Micah 6:11).
 - Religious leaders had commercialized religion to preach what they were paid to preach.

5:8 This woman of wickedness had no power over the angel as he thrust her into the basket and impeded her escape.

5:9 These two (witness) women (in past were Assyria and Babylon) had wings like a stork (unclean animal – Deuteronomy 14:18)

5:10 Two women with wings carried the wicked woman from Palestine into Babylon.

- These women may have represented workers of evil (Assyria and Babylon) who carried out the will of God.
- The Hebrew word “ruah” (or “pneuma” in Greek) can mean wind or spirit.
- Storks were known for their strength and stability. Storks are migratory and mute without any bird call. Storks are carnivorous and heavy (up to 10 pounds) with wide wing spans (up to 7 feet) that rely on thermal air currents to carry them; they glide a great deal to conserve energy.

5:11 Wickedness will culminate in a specific place for its permanent abode.

- The land of Shinar is used for Babylon seven times in the Bible. (Genesis 10:10; 12:2, 14; Isaiah 11:11; Daniel 1:2).
- Wickedness (possibly idolatry) is being taken out of Palestine and returned to the land that much of it originated (Joshua 24:2)
- Israel had struggled with idolatry since the Exodus from Egypt (Judges 2:11-19); however, upon the return of the remnant to the Promised Land after the Babylonian exile, they were no longer idolatrous.



The eighth and last vision is like the first; chariots are used for war (as are horses) and God’s judgments. These four (the number of the earth & testing) come between two mountains (governments) of bronze (strength/judgment).

Each of the chariot’s horses represents a progression of affliction: 1.Red (War) 2.Black (Famine/Death) 3.White (Purity) 4.Dappled (Mix) → all were strong horses (Jeremiah 15:2).

Read Zechariah 6:1-8 ... A Vision of Four Chariots

- **Vision 8**

6:1 Similar to the patrolling angels on colored horses, these chariots patrolled the four corners of the earth (East, West, North, South) and all of creation. (Isaiah 11:12)

- Mountains often represent authorities (often political systems or governments)
- Bronze often represents strength and judgment; bronze was the strongest alloy that they knew in that day (1 Kings 7:13-22).
 - Bronze is stronger and harder than any common alloy other than steel.
 - Bronze can be stronger than simple iron, but it is weaker than carburized iron; “carburization” is a heat treatment process in which iron absorbs carbon while the metal is heated.
 - The Three-Age Division of “Pre-History”
 - The Stone Age (prior to 1700BC)
 - The Bronze Age began in ancient China circa 1700BC
 - The Iron Age began in the Middle East circa 1200BC

6:2-3 “Horses” often relate to military activities. (Exodus 15:1; Joshua 11:4; 2 Kings 6:14; Deuteronomy 11:4)

- The color “red” typifies blood/war while “black” characterizes famine; the color “white” symbolizes purity. The fourth horse represented as pale or dappled symbolizes death.
- The colored horses of red, black, white, and dappled/pale are repeated as the “four horses of the apocalypse” at the end times (Rev 6:2-8)
- All of the horses are strong.

6:4 Zechariah continues to ask for clarification and spiritual understanding as he addresses the angel as “my lord” (Zechariah 1:9, 4:4)

- Zechariah asks seven questions similar to “*What are these?*” (Zechariah 1:9, 19, 21; 4:4, 12; 5:6; 6:4)

6:5 The four winds/spirits are the heavenly patrols of earth (Psalm 104:4).

6:6 It seems that most of Israel’s enemies have been located in the north; the south may refer to Egypt.

- The direction of the north can include the east because enemies came over the fertile crescent from the north.
- Peace would follow famine in the north (Zechariah 6:8).
- The chariot pulled by the red horse is not mentioned.

6:7 These four angels (winds) from the four corners of the earth seem to be patrolling (testing) in the four directions to the ends of the earth (Isaiah 11:12; Jeremiah 49:36; Revelation 7:1-3)

6:8 The horses bringing judgment on the north had satisfied God’s wrath. The white horse would follow the black horse of famine into the north country (Zechariah 6:6).

At this point Zechariah moves from visions to action.

Read Zechariah 6:9-14 ... The Crowning of the Branch Who Builds the Temple

- **The King and Priest are merged into a single Messiah (Psalm 110:1, 4)**

6:9 This is the fourth time that the Word of the LORD had come to Zechariah.

- 6:10 An offering was collected from three peoples:
1. Heldai (“worldly”; One of David’s Captains - 2 Samuel 23:29)
 2. Tobijah (“God is good”; Teacher of the Law under Jehoshaphat – 2 Chronicles 17:8)
 3. Jedaiah (“God knows”; Priest & Levite - Nehemiah 11:10, 12:6, 19)
- Zechariah went into the house of Josiah (“God support him” – a possible craftsman)
- 6:11 The high priest, Joshua, was crowned with a crown of silver (redemption) and gold (glory). The is the only place in Scripture that a Priest is crowned as a King.
- This priest wearing the crown is symbolic of the Messiah as “Priest/King.”
- 6:12 This Branch (a man from Nazareth - Isaiah 4:2, 11:1; Jeremiah 23:5, 33:15; Zechariah 3:8) is introduced by the Lord as “Behold the man” (John 19:3)
- The name “Zerubbabel” means the “sprout of Babylon.”
- 6:13 It is mentioned twice that Jesus will build the Temple (Mt 26:61; Jn 2:19), and His throne will be in it as He reigns as King/Priest (Hebrews 7)
- Zerubbabel is rebuilding the immediate Temple while Jesus (who was in the lineage of Zerubbabel) would establish His believers as the Temple at His first incarnation, and then establish the Millennial Temple (Ezekiel 41-43) at His second coming.
 - There will be peace between the civil and religious leadership.
- 6:14 The Crown in the Temple will be a memorial for the four (creation & testing) types of people (warrior, teacher, priest, craftsman).

Two Names Changed Between Zechariah 6:10 & 6:14			
Heldai	“Worldly”	Helem	“Hammer/Smite”
Tobijah	“God is Good”	Tobijah	“God is Good”
Jedaiah	“God Knows”	Jedaiah	“God Knows”
Josiah, the son of Zephaniah	“God has Healed”	Hen, the son of Zephaniah	“Grace/Rest”

Read Zechariah 6:15 ... Gentile Assist in Building the Temple

- 6:15 Even the Gentiles (Ephesians 2:11-22) will be assimilated to assist in the building of the Spiritual Temple (1 Peter 2:5).
- A recurring theme of the Old Testament is that they will know that I am God (Exodus 29:46; Ezekiel 20:20; 28:22, 26; 34:30; 39:28).
 - A recurring theme in Zechariah is the Messianic statement that “*you will know that the LORD of Hosts has sent Me to you.*” (Zechariah 2:9, 11; 4:9; 6:15)
 - God requires obedience of His people. “*And this shall come to pass, if you will diligently obey the voice of the Lord your God.*”

28 Zechariah 7-9

Chapters 1-6: Visions → Chapters 7-8: Questions → Chapters 9-14: Burdens

Read Zechariah 7:1-3 ... The Remnant Question Their Habitual Rituals

- 7:1 This chapter continues 2 years after the beginning of Zechariah 1:1.
- 7:2 Sharezer (“Protect the King”) and Regem-melech (“Friend of the King”) were sent from Bethel (“House of the Lord”) to ask for God’s favor.

- Bethel was 10 miles north of Jerusalem, and had become the religious center of cultic worship. Jeroboam had established idol calves at Dan and Bethel which continued to be worshipped. Bethel had initially worshipped God, but they devolved into idol worship (Amos 4:4, 5:5).

7:3 For a number of years the Israelites had fasted and mourned in remembrance of the day that Jerusalem’s Temple had been burned down (2 Kings 25:8-9).

- The question of the people was whether they should continue to be grieved by the loss of the Temple or might they begin celebrating the new Temple being constructed.
- Believers struggle with this question over past sin. A shorter grief over sin can lessen one’s value of the grace of God; however, a longer the grief over sin, can lessen one’s value of the mercy of God and His work on the cross.

In the Old Testament, there was only one national fast day on Yom Kippur – the Day of Atonement (Leviticus 16), but the Jews had added other memorials as a time for national grieving. The Pharisees began to fast every week (Matthew 6:16-18; Mark 2:18; Luke 18:12; Psalm 35:13; Isaiah 58)

Read Zechariah 7:4-7... The Lord Questions the Motives of the Remnant’s Rituals

7:4 This is the fifth time that the Word of the LORD had come to Zechariah.

7:5 Feasts and Fasts were devoid of God; man’s worship and religious acts must include Him.

- The soul is the personality of an individual with all of their inclinations while the spirit is the spiritual part of a person. The soul might be titillated while the spirit is unaffected; emotion should not be confused with communion with the LORD.

7:6 Men can perform religious ritual for his own purpose outside of consideration for pleasing and communing with God.

- These are the traditions of men done in God’s name (Isaiah 29:13).
- Modern believers set aside days for the Lord, but Sundays are not spent in worship; Christmas has been commercialized; Easter is about fashion; Thanksgiving is about turkey and football.

7:7 God had already corrected His people for following religious rituals instead of having a relationship with Him.

Read Zechariah 7:8-14... Hard, Sinful Hearts Led to Captivity; Loving Hearts Desired

7:8 This is the sixth time that the Word of the LORD had come to Zechariah.

7:9 Instead of the fasts and rituals, God calls His people to justice and faithful love (hesed).

7:10 Instead of attacking and exploiting the powerless, God’s people should love and protect the powerless. A man’s love for God is reflected in his obedience to God and a man’s love for his neighbor.

Blessings are not the result of hypocritical piety and routine rituals <i>(Eph 4:31-32; Jn 13:35)</i>	
<u>Godly Lifestyles Do:</u>	<u>Godly Lifestyles Do NOT:</u>

Render True Justice	versus	Oppress the Widow, Fatherless, Stranger, Poor
Show Faithful Love and Compassion	versus	Plot Evil Against One Another

7:11 *“They refused to pay attention and turned a stubborn shoulder and stopped their ears that they might not hear.”*

- Men are often focused on learning new truths instead of applying truths that they already know.
- Believers should approach God’s Word with changeable hearts instead of stubborn sin.

7:12 The heart of man is hard (Mt 19:8; Mk 3:5, 10:5, 16:14; Rom 2:5; Jer 17:1) like a heart of stone which is followed as an idol (Ez 14:3-4; Lev 26:1).

- God wrote His law in the stone (Ex 31:18, 32:16, 34:14; Dt 4:13, 5:22, 9:9-11, 10:1, 13:10; Prov 3:3, 7:2-3) with his prophets as diamonds (Ez 2:7-9), but God removes the heart of stone for a heart of flesh when one comes to Him (Ez 11:19, 36:26) and writes His law on these hearts (Jer 31:33; Heb 8:10, 10:16)

7:13 Just as people would not listen to God, He will not hear their prayers (Is 1:15, 59:2; Lam 3:8, 44; Ez 20:31). They would not listen when He called, so He would not listen when they called.

7:14 The Lord caused the diaspora as He exiled His people from the Promised Land. God removed the Amorites from Canaan because of their idolatry and sin, so when God’s people devolved to the sin and idolatry of the Amorites, God judged His people the same way (Genesis 15:16).

Israel’s returning after the Babylonian Captivity is a type of Israel’s return after the Tribulation diaspora.

Read Zechariah 8:1-8... The Restoration of Jerusalem

Israel’s Return after the Babylonian Captivity is a type of Israel’s Return after the Tribulation Diaspora. <i>(Zechariah 8)</i>			
		<u>Obedience</u>	<u>Blessing</u>
Then	→	Partial	→ Partial
Millennial	→	Total	→ Total

8:1 This is the seventh time that the Word of the LORD had come to Zechariah.

8:2 The term “jealous” (qinnêṭî יָקִינֵנִי) is used three times in this single verse, and it carries the meaning of “zealous.” (Zechariah 1:14)

8:3 Zion is the spiritual representation of the physical Jerusalem. God would dwell (shekinah) in the midst of His people (Exodus 29:45). Immanuel captures the concept of “God with us.”

8:4 That the life span is extended, and the elderly can sit in safely in the streets reflect a blessed community.

- Elderly and childhood denote blessings of God

8:5 The children (boys and girls) can play safely in the streets reflecting a safe community.

8:6 As God’s people walk with Him, they will have His heart, and it would be a joy for Him to do marvelous things for them.

8:7 Approximately 50,000 people had returned from Babylon (Ezra 2:64-65), so God would continue to bring the exiles of Israel and Judah back to the Promised Land. (Psalm 50:1; 113:3; Isaiah 59:15; Malachi 1:11).

8:8 Beyond returning to Jerusalem, the remnant would return to the Lord. The remnant would walk with the Lord relationally in faithfulness and righteousness. Beyond simply rules, walking with the Lord includes attitude and lifestyle.

Read Zechariah 8:9-15... God’s Blessing on the Remnant

8:9 Twice, God emphasizes to “let your hands be strong” – be steady/confident in your work (Zechariah 8:13); the Bible stresses that His faithful believers are not to be afraid (Zechariah 8:15).

- Although the surrounding people had attempted to obstruct the rebuilding of the Temple, God’s people should not have waited 16 years to construct His Temple.

8:10 God is the One Who turned each person against their neighbor (Is 45:7)

8:11 The judgment of the exile was over, and God was ready to bless the construction of the Temple.

8:12 Peace would be planted in the restored Jerusalem, and God’s people would be materially blessed.

Natural Harvests with Blessing (Zechariah 8:12)	
Vine	Fruit
Ground	Produce
Heavens	Dew/Rain

8:13 Just as God’s people had a worldwide reputation of being despised in judgment, they would now have a reputation of being blessed of God. The phrase “let your hands be strong” is a way of saying not to be too fearful to take action.

8:14 God had committed to bringing judgment on Israel’s forefathers.

8:15 In the same way, God would now commit to bringing blessing.

Read Zechariah 8:16-19... The Responsibility of the Remnant

- **The Purpose of God’s Selection of Israel was to Testify to the Gentile world (Goyim)**

8:16 God instructs believers to love truth and peace (Zechariah 8:19). Although believers are not responsible for the world’s attitudes towards them, the believer’s relationship with God should be reflected in their love towards others.

8:17 God hates sin; God hates the plotting against a neighbor, and God hates deceitful oaths (this would include marriage vows that are broken as God hates divorce – Malachi 2:16)

8:18 8:1 This is the eighth time that the Word of the LORD had come to Zechariah.

Series of Fast Days Related to the Destruction of Jerusalem			
Timing	Scripture	Commemorates	Zechariah
1. In the Fourth Month	Jeremiah 39:2; 2 Kings 25:3	The Fall of the Walls of Jerusalem	7:3, 8:19
2. In the Fifth Month	2 Kings 25:8	The Destruction of the Temple	7:5, 8:19
3. In the Seventh Month	2 Kings 25:25	The Murder of Gedaliah	8:19
4. In the Tenth Month	Jeremiah 39:1; 2 Kings 25:1-2	Siege of Nebuchadnezzar	8:19

8:19 These fasts are likened to a burial where instead of a grieving memorial, God will give joy of His renewal and life to come.

- Fast days should become feast days as God’s people walk with Him believing that He will bless them as His Word declares.

Read Zechariah 8:20-23... The Gentiles Seek Favor in Jerusalem

8:20-21 Israel will have an existence of testimony as every believer can; others should see that God is with His people and draw near to come close to Him.

8:22 Israel will fulfill their purpose in testifying of God’s great work while inviting the Gentile (Goyim) nations to come celebrate and worship the Lord with them.

8:23 Israel will be entreated by the Gentile world to allow them to come worship. *‘Let us go with you, for we have heard that God is with you.’*

- The robe would represent the righteousness that the world grabs and desires for themselves.

Chapter 9:1-8 had partial fulfillment during the times of Alexander the Great, Ptolemies (Egypt) and Seleucids (Syria), but the ultimate and complete defeat of Israel’s enemies will be at the end of the Tribulation.

Read Zechariah 9:1-8... Judgment on Israel’s Enemies

- **God is “invading” the Promised Land from the north in order to reunify His people for blessing.**
- **The physical attacks on surrounding pagan nations seem to prepare the people for the spiritual advance of God.**
- **Zechariah 1-8 begins in the north before moving down the coast to Philistia in the south.**

9:1 Israel’s enemies would be judged: Hadrach (north of Lebanon) had an alliance with Damascus (Capital of Syria).

- The omniscience of God is emphasized on all mankind beyond His people.

9:2 Israel’s enemies would be judged including Hamath (north of Damascus – Numbers 13:21; Joshua 13:5) as well as Tyre and Sidon (renowned for their worldly wisdom – Ezekiel 28:3-4).

- The urban centers and commercial, maritime powers of Tyre and Sidon are characterized as very wise just as Satan (the King of Tyre) was said to have magnificent wisdom (Ezekiel 28:7)

9:3 Tyre had untold wealth as the center of world commerce. There is a play on words as the Hebrew word for “Tyre” is “Sor” (צֹר) while the Hebrew word for “fortress/tower/rampart” is “Masor” (מְצוֹר).

Tyre’s Dependence on the Sea (Zechariah 9:4)		
664 BC	Assaulted by Assyria	Survived with Sea Trade
574 BC	Attacked by Babylon	Moved onto Island Off-Shore
332 BC	Defeated by Alexander/Greece	Built Causeway to Overtake Island

9:5 The pride (reputation) of each Philistine city would fail (e.g., Gaza was the Philistine capital, and it would cease to have a king).

- The statement about Gaza that she “*shall writhe in great pain*” is a metaphor for childbirth.
 - Ekron, Ashdod and Gaza were part of the initial inheritance of Judah (Joshua 15:45-47) that went unclaimed.
- 9:6 Four of the primary Philistine cities are named (Ashkelon, Gaza, Ekron, Ashdod) while the city of Gath is not listed.
- The people of Ashdod had attempted to stop the rebuilding of the Temple in Jerusalem (Nehemiah 4:7), but once the Temple was constructed, the women of Ashdod seduced Israel’s remnant men into marriage (Nehemiah 13:23-24).
 - The Rabbi’s used the term “mamzêr” (מַמְזֵר) as a term to describe the child of a Jew and a Pagan (Deuteronomy 23:2).
- 9:7 God would remove their idol sacrifices and drinking of blood (blood in mouth) while they are converted to kosher food laws. Ekron would intermarry with the Jews as the Jebusites had done. (2 Samuel 24:16; 1 Chronicles 21:18).
- 9:8 God would become the protector of Philistia after they repented of their sinful, idolatrous practices and turned to Him.

Read Zechariah 9:9-13... Celebration of the Coming King of Zion

- 9:9 Jesus triumphant entry is foretold (Mt 21:5; Jn 12:15). God was always King of Israel in their theocracy (Genesis 49:8-12; 1 Samuel 8:7, 12:12)
- The imperative “rejoice greatly” seems to be a war cry over God’s victory (Zechariah 2:10; Zephaniah 3:14-15).
 - The term “daughter of Zion” is emphasizing the intimate relationship between God and His people.
 - While God is just, He is also a loving, merciful Savior (Isaiah 45:8; 46:13; 51:4-5)
 - The Hebrew word for “humble” (‘ānî אָנִי) can also infer “poor” and “afflicted.” (Zechariah 11:7, 11; Isaiah 14:32; 51:21; 54:11)
 - A donkey was the royal mount for the kings (Judges 5:10; 10:4; 12:14).
 - A donkey represents natural man with his inherent rebellion while the colt represents the second generation or regenerate man.
 - Jesus riding on the donkey shows His command over man’s rebellious nature.
- 9:10 This verse is the millennial result of Jesus’ second coming.
- The Jews hoped that Jesus would fulfill this at His first coming.
 - Verse 9 is Christ’s first incarnation while verse 10 was the second coming of Jesus.
 - During the millennium, the rule of Jesus would include the Gentile nations.
- 9:11 Although this covenant was originally made in the Abrahamic covenant (Genesis 15:9-11) and extended through the Mosaic covenant (Exodus 24:8), it culminated with the blood of Christ (Mark 14:24).
- As Joseph was thrown into the waterless well, so Israel was dispersed into the world for two thousand years – a place without the living water that is found in Jesus (John 7:38)
- 9:12 In the immediate age, God called those remaining in Babylon to return to the Promised Land of Israel.

- The term “Aliyah” (meaning “the act of ascent/going up) is used for the immigration of Jews from the worldwide diaspora to the land of Israel.
- 9:13 God would give deliverance to the Jewish remnant from the Gentiles at the end of the Tribulation.
- The southern kingdom of Judah and northern kingdom of Ephraim would be united again.
 - Although the Hebrew word “Javan” (yāwān יָוָן) is used for Greece (Daniel 8:21; 10:20; Joel 3:6), but it is also used for “distant peoples” (Genesis 10:2, 4; Isaiah 66:19)

Read Zechariah 9:14-17... The LORD Will Save His People

- 9:14 The LORD (Yahweh) would appear in the midst of His people, and He would blow the trumpet. The trumpet (“shophar”) would be blown to prepare the people for attack.
- 9:15 “As full as the sprinkling basin” references the fact that it was drenched with the blood of the sacrifice.
- 9:16 At Jesus’ second coming, He will save His people from the attacking armies of the world, and then the Lord will rule on earth during the millennium.
- 9:17 The Lord’s beauty is as great as His goodness. The young men will eat while the young women enjoy wine to make both flourish.

29 Zechariah 10-12

Read Zechariah 10:1-3... The LORD Will Make the Land Fruitful & Punish Idolaters

- 10:1 Ask and rely on God for blessing (rain), and He will fulfill. (Deuteronomy 11:13-14)
- Prior to the Babylonian exile, Israel worshipped in the high places thinking that Baal and Asherah were the gods of fertility.
- 10:2 The teachings of religious leaders should be based on Scripture. Poor religious leaders rely on opinion and flattery as they only give “empty comfort.” False religious leaders are later likened to waterless clouds (Jude 1:12).
- Teraphim are household gods (Genesis 31:19; 34-35; Judges 17:5; 18:14; 2 Kings 23:24; Hosea 3:4; 1 Samuel 15:23; 19:13, 16)
 - Diviners would sometimes use the organs of animals, cast dice/arrows or even read tea leaves. Diviners were condemned in Scripture (Deuteronomy 18:9-13; 1 Samuel 15:23)
 - Israel was warned against false dreams (Deuteronomy 13:1-5; Jeremiah 29:8-9; Ezekiel 22:28)
 - God’s people were viewed as sheep (Numbers 27:17) who were afflicted because they didn’t have a shepherd. Some of this affliction resulted from the sheep not being told God’s Word and knowing right from wrong.
- 10:3 Both religious and civil leaders of Israel had failed the people (Ezekiel 34); however, God would be the Great Shepherd Who would care for His people (Genesis 49:24). There are times when God “visited” His people for blessing (Genesis 50:24; Exodus 3:16; 4:31; 13:19)
- The Lord would change His people from cowering sheep to war horses.

Read Zechariah 10:4-7... The LORD Will Strengthen His People

10:4 Jesus, from the tribe of Judah, would be the cornerstone on which the house of God was built (Eph 2:20), the tent peg on which could hang the weight of His believers (Is 22:23-24), the battle bow as the strength of victory (Rev 6:2), and in His reign in the millennium, all earthly rulers would follow His will.

10:5 The reason that God's people can engage in battle as mighty men is because the LORD is with them.

10:6 *"For I am the LORD their God, and I will answer them."*

- The house of Joseph includes the exiled northern kingdom, and this verse seems to refer to the unification of the northern and southern kingdoms.

10:7 The northern tribes of Israel who had been exiled two centuries prior by Assyria would be made mighty and joyful.

- Their hearts would be joyful as would their children. The joy of children is a blessing.

Read Zechariah 10:8-12... The LORD Will Gather & Restore His People

10:8 The Lord would gather His people because He has paid the price to redeem them.

- A whistle is the unique call of the shepherd towards his sheep (Judges 5:16).
- They would be more numerous than before judgment; this refers to the Abrahamic covenant. (Genesis 13:16, 15:5)

10:9 God was responsible for the exiles; however, the exiles would remember the Lord (Deuteronomy 8:18), and the children would return to Palestine.

10:10 There would be so many exiled Israelites returning to the Promised Land that the land allocation would be expanded to Gilead in the Transjordan region as well as Lebanon to the north. Israelites will overflow their land.

10:11 The chaos of the world system is likened to the sea (Isaiah 57:20), and the waters of Egypt and Assyria would not protect them (Ezekiel 29:10).

- This may allude to the Israelites who passed through the Red Sea during the exodus from Egypt.

10:12 *"I will make them strong in the Lord, and they shall walk in his name," declares the Lord.*

- The people of Israel would reject their idolatrous past for a relationship with the one true and living LORD.

Read Zechariah 11:1-6... Poor Shepherds (Spiritual Leaders) Brought Judgment

11:1 This description tends towards the destruction of Israel from Rome (70 AD) as well as probably representing the Tribulation, but it also speaks figuratively of judging (fire) the leaders (cedars) of the nation of Israel (Lebanon).

- The cedars of Lebanon were their pride and joy; Lebanon's cedars had been used in the construction of Solomon's Temple as well as ship building along the Phoenician coast.
 - Cedars were symbolic of leadership and royalty.
- Fire is a judgment from God that would consume Lebanon's most treasured possession.

11:2 All would grieve the downfall of their leaders (cedars) from the fair women (cypress) to the strong men (oaks).

- Bashan was in the Transjordan area east of the Sea of Galilee that was known for their mighty forests of oaks.
- 11:3 The religious leaders (shepherds) would grieve with the future leaders (young lions known for pride and power) as the populous inhabitants (thick woods) are destroyed.
- The symbolism of young lions was used by each of the major prophets as lions inhabited the Jordan River valley (Isaiah 5:29; Jeremiah 2:15, 51:38; Ezekiel 19:2, 6).
- 11:4 God's people are referenced as "the flock of slaughter." As the Prophet feeds the truth to the sheep, he is fattening them for slaughter.
- Zechariah may have taken the role of a shepherd over the flock used for eating or possibly Temple sacrifices. This shepherding work was symbolic of the LORD shepherding His people (Israel – Psalm 44:22) although they were being raised for destruction (Zechariah 11:11).
- 11:5 Israel's spiritual leaders (in their misconduct) believe that God is blessing them materially even in their misuse of the flock entrusted to them. (Ezekiel 34)
- Israel's religious leaders believed that God was blessing their exploitation of their sheep without pity or mercy.
- 11:6 The inhabitants of Israel would be given into the hands of godless men; surrounding nations/peoples would conquer Israel

Read Zechariah 11:7-9 ... God Assumed Responsibility as Shepherd For A Short Time

- 11:7 God shepherded the northern and southern kingdom of Israel with two staffs: Favor (Blessing) and Union (Unity, Peace, Fellowship).
- Another interpretation is that Favor represents Gentiles (grace) while Union represented Israel.
 - Shepherds would carry two instruments: the rod and the staff (Psalm 23:4).
 - The crook-necked staff was used to manage the sheep.
 - The other item (the rod) was a "war club" that often hung from the shepherd's belt.
 - Instead of having a rod, this shepherd had two staffs.
- 11:8 "One month" represents "with great speed;" God provided three shepherds (Civil Authorities, Priests, Prophets)
- Zechariah focused on the enemies of the sheep which were the threefold shepherds.
 - The threefold shepherds may have been the three roles of authority (Civil Authorities, Priests, Prophets), but the Targum (ancient paraphrase of the Hebrew Bible) believed that false priests were the sole focus as they considered the false shepherds as Aaron, Moses and Miriam.
- 11:9 These congregations were destined for destruction, so they really needed no shepherd to achieve their demise (Revelation 22:11; Hosea 4:17; Ezekiel 20:39).
- There is a spiritual and emotional "cannibalism" by the devouring of one's own kind. (Micah 3:3)
 - The sheep seemed to have gone their own way – possibly choosing the false shepherds over the true shepherd.
 - God turned these sheep over to the consequences of their rebellious tendencies (Romans 1: 24, 26, 28)

Read Zechariah 11:10-14... The Annulment of Favor and Union

- 11:10 God broke this covenant with His people (the sheep) because they had rejected the Great Shepherd (Jesus).
 - This verse might have eschatological ramifications as “all of the people” may reference the world Jews and Gentiles) at the end times rejecting the LORD.
- 11:11 The owners of the flock understood that the LORD was symbolically working through Zechariah’s actions as shepherd.
- 11:12 Zechariah asks the “sheep traders” (the spiritual leaders) to pay him according to the value that they placed on this message from God.
- 11:13 As Zechariah’s worth is likened to Jesus’ betrayal (Matthew 27:3-7), they are both devalued to the value of a gored slave (Ex 21:32).
 - As at the crucifixion, the potter received the money as a field was purchased with Judas’ money that was thrown to the priests.
 - Zechariah is quoted in the New Testament (Matthew 27:7-10), but attributed to Jeremiah who bought the potter’s field (Jeremiah 18:2-3; 32:8-9).
 - Sarcasm is used when calling the price of a gored slave a “magnificent” and “lordly” price.
- 11:14 Christ’s death led to the age of the church and the diaspora of Israel. The unity of God’s people would be disrupted.
 - This may be symbolic of the rightful kingdom (Judah of the Davidic line) breaking away from the false northern kingdom of Israel. The rightful kingdom would be the Messianic believing Jews (Jewish believers) contrasted to the false Jews. (Romans 2:28-29)

Read Zechariah 11:15-17... The Annulment of Favor and Union for Israel

- 11:15-16 The curse on God’s people would be false religious leaders who were sustained by the prosperous followers (fat sheep) even to their own detriment (tearing off their hooves).
 - These materially successful (false) leaders who have capitalized on their flocks will culminate in the end time beasts. This could be an allusion to the Antichrist.
- 11:17 At the end of the Tribulation, the beast (as with all false religious leaders) will lose their strength (arm) and spiritual understanding/insight (eye).

There may be two literary groupings at the end of Zechariah as designated by the term “oracle” being given at the beginning of chapters 9-11 and chapters 12-14.

Read Zechariah 12:1-3... Israel Will Be A Bane to the World

12:1 The Bible frequently refers to God “spreading out” the heavens (Is 40:22, 48:13; Jer 10:12; 51:15); it has recently been discovered that galaxies are moving apart by the expansion of space (“The Expanding Universe”).

Three Defining Works of the Creator God (Zechariah 12:1)
He stretched out the heavens (Isaiah 40:22, 51:33)
He laid the foundations of the earth (Job 38:4-6; Psalm 104:5)
He formed the spirit within man (Genesis 2:7; Psalm 139:13-16)

12:2 Each man's cup relates to one's destiny.

- Each man's cup can hold God's blessings (Ps 23:5, 116:13; 1 Cor 10:16) or God's wrath (Is 51:22; Jer 25:15, 49:12; Ez 23:33; Mt 26:39).
- Each of the nations that come against God's people will drink from their own cup of wrath and destruction.

12:3 The phrase "on that day" is used 16 times over the last three chapters of Zechariah.

- "On that day" references the eschatological intervention by God through the Lord Jesus with an end times focus.
- The "heavy stone" cannot be lifted, moved or influenced by the nations of the world, but instead, they will hurt themselves by assailing the stone (Isaiah 8:9-10; 17:12-14; Joel 3:9-17; Zechariah 14:2; Revelation 16:14-26, 19:17-19)

12:4 At the end of the Tribulation, Jerusalem (protected by Jesus – Mt 21:44; Lk 20:18) will not be moved.

- Fear will strike the battalions while the leaders (riders) pursue no strategy. Fear and confusion are direct results of sin.
- In ancient days, the cavalry was the most significant military power (Isaiah 31:1)

Read Zechariah 12:5-9... The World Will Realize That the LORD Will Save Israel

12:5 The leaders of God's people will understand and depend on God's strength for Israel's salvation.

12:6 God's people will then be the "kindling" that sparks God's fire (judgment) on those around them. As with the great stone (Zechariah 12:3), anyone who assaults God's people will get burned.

12:7 The "tents of Judah" were much more vulnerable than the walled fortresses of Jerusalem, and God would save even the most defenseless of His people.

- God is also showing that His people are valued in relation to Him and not the city of Jerusalem; there was no favor for His people in Jerusalem as God would protect and defend all of His people throughout Judah.

12:8 Just as David was the youngest/weakest of seven sons (1 Sam 17:12-15), David was a victor because of God's strength (1 Sam 16:13).

- Life and victory are not about the believer, but they're about Christ in the believer.
- Even the weakest of God's people would be like the mighty warrior David.
- This verse does not ascribe deity, but instead, this verse describes the supernatural power of God's people to fight their enemies.
 - The Hebrew term for "God" is "Elohim" which can be used to represent powerful spiritual beings.

The Term "Elohim" is Used to Represent Powerful Spiritual Beings	
Exodus 4:16	Moses
Exodus 7:1	Moses
1 Samuel 28:13	Dead Samuel
Psalms 8:5	Yahweh or Angels
Psalms 82:1, 6	Rulers

- The Angel of the Lord represents Jesus (Exodus 13:21, 14:19, 23:20-21, 32:2, 33:2, 14-15)

12:9 The LORD will destroy any nations that comes against Jerusalem. (Joel 3:1-2)

Read Zechariah 12:10-14... Israel Will Mourn the Crucifixion of the Messiah

- **The repentance of God’s people will set the stage for future blessing in chapter 13**

12:10 The pouring out of God’s Spirit is fulfilled in the local sense (Acts 2) and the prophetic sense (Joel 2). The term “pour out” shows God’s initiating grace that often reveals God sending His Spirit (Isaiah 32:15; 44:3; Ezekiel 39:29; Joel 2:28-29).

- The Trinity is active together in this verse as God the Father pours out His Spirit while God’s people look upon Jesus who they crucified.
- The reference to Jesus’ crucifixion is obvious as the verse states “*they will look at me (Aleph Tau) whom they pierced.*” (Numbers 21:9)
 - The Aleph/Tau in Hebrew (Alpha/Omega in Greek) are not translatable, so they are not written in the English translations although they are there in the Hebrew.
 - The verse literally reads, “*they will look at me, the Alpha and Omega, whom they pierced*” (John 19:37; Romans 11:25-27; Revelation 1:7)
- God understands the sorrow of losing His only begotten son.

12:11 There are two primary interpretations of the “mourning of Hadadrimmon.” This is probably referencing the grief around good king Josiah’s death in the valley of Megiddo. However, Hadad & Rimmon are two different ways of saying “the Thunderer” which is another name for Baal. Megiddo was the center of worship for Baal and included much grief and sadness as part of the worship ceremony.

12:12 Just as David was a godly king and Nathan was a godly prophet, the kings and prophets would individually repent.

12:13 Just as Levi was the head of the Priestly line and Shimei was a godly priest, priests would individually repent.

With the Death of the Messiah, Personal Sorrow would be Represented in Every Strata of Society (Zechariah 12:12-14)	
David’s House	Kings/Rulers
Nathan’s House	Prophets
Shimei’s House	Priests
Each Family	People

12:14 Although repentance was on a national level, each family and person were to personally mourn and repent.

- The Mishnah (the first major written collection of the Jewish oral traditions) used these verses as “proof text” to legislate that men and women were to worship separately.

30 Zechariah 13, 14

Read Zechariah 13:1-6... Israel Will Be Cleansed of Idolatry, False Prophecy & Sin

13:1 “On that day” is a continuing reference to the end of the Tribulation when Israel will understand God’s Word (Jesus Christ), and this will wash away (Ephesians 5:26) their sin.

- This impurity is closely related to sexual sin linked with idolatry, but also adultery that is symbolic of idolatry (Deuteronomy 31:16; Ezekiel 6:9).
 - The fountain of life or fountain of living waters is an allusion to God's grace. (Jeremiah 2:13; 17:13)
 - This fountain being opened is closely related to the independent and national repentance of the prior chapter.
- 13:2 At the onset of the millennia, three items will be removed: 1. Idols 2. False prophets 3. The unclean spirit
- The LORD of hosts emphasizes God as the military commander of the heavenly armies who fight on behalf of His people.
 - The unclean spirit is the evil one who is demonic in nature (1 Kings 22:21)
- 13:3 In that day, God will be more important than anything – even family (Deuteronomy 13:6-10, Luke 14:26). Scripture defines the criteria to determine false prophets (Deuteronomy 13:1-10; 18:18-22).
- Parents would even be willing to kill their child for falsely claiming to be a prophet.
- 13:4 Some critical prophets (Elijah and John the Baptist) wore hairy cloaks (2 Kings 1:8; Mark 1:6), but they were the genuine prophets.
- As Jacob did by imitating Esau's hairy appearance (Genesis 27:23), false prophets have always proclaimed genuineness.
- 13:5 No one would falsely claim to be a prophet when they weren't.
- This may be an excuse that someone who had pretended to be a prophet used after being caught in false prophecy.
- 13:6 Cutting the chest was a cultish practice of self-inflicted wounds (1 Kings 18:28).
- The Hebrew word for "friends" in this verse (מֵאֲהָבָיִם מְרִבֵּי אֵימָן) is always used in Scripture (Hosea 2:5, 12) in the context of adulterous lovers (idolatries). This false prophet is making excuses to get out of the judgment of a false prophet.

Read Zechariah 13:7-9... God's People Will Be Scattered When the Shepherd Is Struck

- **This is a radical break from false prophets to the Messiah which sets the stage for chapter 14.**
 - **Chapter 13:7-9 are in poetry whereas verses 1-6 were in prose.**
- 13:7 The sword (the Word of God) will mean that the good Shepherd (Jesus) will be struck and His believers scattered (Matthew 26:31; Mark 14:21). God's covenant with Israel warned of scattering the people (Deuteronomy 28:64)
- God (the LORD of hosts) will strike the Messiah (Isaiah 53:10; Acts 2:23; 2 Corinthians 5:21) – the Good Shepherd (John 10:11).
 - The apostles/believers in Christ will also pay a price.
- 13:8 This speaks to the enormity of the deaths during the Tribulation; a remnant of Israel will be left.
- 13:9 God will put the remaining third through fire (trials) as a test of their faith just as silver (redemption) is refined and gold (glory) is tested.
- God seems to test all that He loves in order to strengthen instead of destruction.
 - The covenant relationship is being restored as God's People as they follow God as LORD.

Read Zechariah 14:1-5... The LORD Defeated All of The Nations Attacking Israel

14:1 Instead of the possessions of Israel being taken as spoil, Israel would receive spoil from the nations.

14:2 On a very specific day (“THE” day) at the end of the Tribulation, the nations will come against Israel for plunder. (Zechariah 13:8)

- After the 2nd verse, the focus changes until the 12th verse.

The Final Battle with the Nations (Zechariah 14:2)
Isaiah 8:9-10, 17:12-14
Ezekiel 38-39
Joel 3:9-17
Revelation 16:14-16; 19:17-19

14:3 The LORD Himself will fight in battle against the enemies of Jerusalem. God is a warrior for His people as exemplified in the Exodus and the conquest of the Promised Land.

14:4 Jesus intervenes by returning to the Mt of Olives which was the location of His ascension (Acts 1:9-12) thereby splitting the mountain into two.

- The Mt of Olives is on the east side of Jerusalem (2,580 Feet above sea level) on a high ridge (2,650 Feet above sea level) that runs north to south several miles long.
- A large hotel chain researched building a hotel on the Mt. of Olives, but they discovered a fault line that they believed might jeopardize their safety.

14:5 Azal is an unknown location to the east which means “Proximity has reserved.” (Possibly the city mentioned in Micah 1:1).

- The earthquake under Uzziah that is referenced was so great that it had occurred 250 years prior to this writing (Amos 1:1).
- The saints of God will be with Jesus at His return, but the “holy ones” may refer to the angels (Joel 3:11; 2 Kings 6:16-17; Deuteronomy 33:2-3; Matthew 16:27, 25:31; Mark 8:38; 2 Thessalonians 1:7; Revelation 19:14)

Read Zechariah 14:6-11... The Kingdom of the Lord

14:6-7 There will be no dark places throughout the world because Jesus (the light of the world) will shine everywhere (Isaiah 16:19-20; John 8:12; Revelation 21:23, 25; 22:5)

- Only God the Father knows the timing of Jesus’ return (Matthew 24:36)

Natural Impact of the Second Coming of Jesus
Isaiah 13:10; 24:23
Jeremiah 4:23
Ezekiel 32:7
Joel 2:30-31
Matthew 24:29
Acts 2:16, 19

14:8 Metaphorically, Jesus (the source of living water – Jn 4:10-11, 7:38) will reign from Zion, but the water is also tangible as it flows from the Temple (Ezekiel 47:1-2; Joel 3:18; Revelation 22:1-2)

14:9 “On that day Yahweh will become king over all the earth - Yahweh alone, and His name alone.” (John 1:49)

14:10 Giba (“elevation/height”) and Rimmon (“pomegranate”) were two mountainous regions that designated the northern and southern borders of Judah’s territory.

- In the Millennium they would become a plain while Jerusalem is exalted and physically elevated.
- Giba may be a town about six miles north of Jerusalem (2 Kings 23:8)

Physical Boundaries of Jerusalem represent aspects of Jesus (Zechariah 14:10)		
Benjamin Gate	Benjamin means “Son of the Right Hand” (Mk 16:19; Acts 7:55; Rom 8:34; Heb 12:2)	Jesus is at the throne of God with the right hand being the very strength of God
First Gate	Firstborn (Rom 8:29; Rev 1:5, Col 1:15; Heb 1:6)	Jesus was the first resurrected into a glorious eternal body
Corner Gate	Cornerstone (Mt 21:42; 1 Pet 2:6-7)	He is the foundation and union
Tower of Hananel	Tower is a fortress with vision; Hananel means “Grace of God” (2 Sam 22:51; Prov 18:10)	Jesus is the power of God with grace to His followers
Royal Winepresses	Wine is symbolic of Joy & Blood (Psalm 4:7; Isaiah 16:10, 24:11; Jeremiah 48:33)	Jesus has given His blood for mankind’s joy.

14:11 Jerusalem means “double peace” but mankind has chosen to live in Babel (Babylon confusion) - Revelation 22:3

- Jerusalem will be secure (Joel 3:20), and everyone will have access to God.

The decree of utter destruction (the curse) could be...	
Genesis 3:17	All Creation is Cursed
Deuteronomy 28	The Covenant Curses & Blessings
Zechariah 8:13	The Curse of the Exile

Read Zechariah 14:12-15... The LORD Will Strike Jerusalem’s Enemies with Plagues

14:12 This seems similar to the attack on Hezekiah in Jerusalem by Assyria’s Sennacherib when God killed 185,000 Assyrian warriors in a single night (Isaiah 37:36; 2 Kings 19:35)

- These physical characteristics are likened to atomic radiation (nuclear war) – Ezekiel 39:1-16.

14:13 The enemies of God’s people will realize that judgment is coming as they panic.

- Some will grab their neighbor for support while others turn on their neighbors.
- God would periodically bring victory in battle by causing confusion among the attackers (Judges 7:22; 1 Samuel 14:15-20; 2 Chronicles 20:22-23).

14:14 Beyond victory, the spoils of the enemy nations would be gained by Jerusalem.

- Judah would be joined at Jerusalem to fight with them against the attacking enemy.

14:15 A plague would fall on the animals of Jerusalem’s enemies as well as their people. These animals are the modes of escaping and taking away the spoils from the battle. The attackers would have no transport.

Read Zechariah 14:16-19... Gentile Nations Will Worship the King in Jerusalem

14:16 There will be some in the Gentile army who will survive and the remnant will be converted in the Tribulation. (Isaiah 66:19-24)

14:16-19 Three times the Festival of Booths (Sukkot – the longest Jewish Festival) is mentioned remembering when God took care of His people in the wilderness (Leviticus 23:34-44), but also a time of thanksgiving and rejoicing after the harvest.

- The Law was also read during this time (Nehemiah 8:14-18).
- Drought was established as a judgment when the covenant initially began (Deuteronomy 11:13-17; 28:22-24)
- Beyond the literal land of Egypt, the term “Egypt” might represent the traditional enemies of God.
- All of the nations (the Gentiles of the world) must come to worship in Jerusalem.

Read Zechariah 14:20-21... Nothing in Jerusalem will Be Common; All will Be Holy

14:20 Everything will be dedicated to the Lord’s service (Leviticus 27:28; Ezekiel 48:14) so that even the insignificant pots would be valued as the sacred altar bowls, and every single one of them would be holy (Zechariah 14:21)

- The words “holy to the Lord” was on the high priest’s miter or turban (Exodus 28:36)
- The whole community is holy to the Lord

14:21 Everything including the mundane will be holy to the Lord; everything will be sacred to the Lord.

- Canaanite means “trafficker” (Matthew 21:12-13) so in relation to the Temple, there would be no more capitalizing on religious activity.