THE BOOK OF ZECHARIAH

I. INTRODUCTION - 1:1-6 - THE ETERNAL WORD OF GOD

A. The Call of the Prophet - 1:1

1. Name
   a. זֶקֶרַיָּה - Zechariah
   b. Meaning: “Jehovah remembers”

2. Family
   a. Came from a priestly family - Nehemiah 12:4, 16
   b. Father - Berechiah
   c. Grandfather - Iddo
   d. Elsewhere called the son of Iddo
      (1) Ezra 5:1
      (2) Ezra 6:14
      (3) Nehemiah 12:16
      (4) Not unusual for a man to be called after his grandfather
      (5) Might also be him in Matthew 23:35

3. Date
   a. In the eighth month
      (1) October-November
      (2) About a month before Haggai received his final message – Thus the two men overlapped by one month
b. *In the second year of Darius - 520 B.C.*

c. Prophetic period - 520-470 B.C. (Fifty years)

4. Locale – Jerusalem

5. Historical Background: Captivity and Return - Ezra 5:1; 6:14

   a. Idolatry forsaken

   b. Rise of Synagogue

   c. Spiritual conditions poor

   d. Three prophets to post-captivity Jews

      (1) Haggai: Sixth through ninth month

      (2) Zechariah: Begins in eighth month

      (3) Malachi: Time of Nehemiah

6. Major Points

   a. Affirmation of the Former Prophets

   b. Purpose - To trace God's program during The Times of the Gentiles

      (1) Daniel - The Times of the Gentiles

      (2) Zechariah - Israel during The Times of the Gentiles

   c. Key phrase: Jehovah of Hosts - 52 times

   d. Basic outline

      (1) The Eight Visions - Chapters 1-6

      (2) The Four Messages - Chapters 7-8

      (3) The Two Burdens - Chapters 9-14
7. New Testament Quotations
   d. Zechariah 13:7
      (1) Matthew 26:31
      (2) Mark 14:27

8. Theme - Israel During the Times of the Gentiles

9. The Verse: *Came the Word of Jehovah*
   a. The three generations
      (1) *To Zechariah the Prophet* - “Jehovah remembers”
      (2) *Son of Berechiah* - “Jehovah blesses”
      (3) *Son of Iddo* - “His time”
   b. Jehovah remembers and Jehovah blesses in His time

B. Declaration of Past History: *Jehovah was sore displeased with your fathers* - 1:2

C. Call to Repentance: *Therefore say unto them, Thus says Jehovah* - 1:3-4

1. Reciprocal Arrangement - 1:3
   a. *Return to Me, says Jehovah of Hosts, and I will return to you, says Jehovah of hosts*

   b. This is the way it is during the Times of the Gentiles

2. Don't Be Like Your Fathers Who Rejected the Prophets - 1:4
a. Be you not as your fathers, unto whom the Former Prophets cried

(1) Former Prophets - Pre-exilic Prophets

(2) Prophets called for repentance

(a) Saying: Thus says Jehovah of Hosts

i) Return you now from your evil ways

ii) And from your evil doings

(b) Isaiah 55:6-7

(c) Jeremiah 3:12-13

(d) Ezekiel 18:30-31

(e) Hosea 14:1-2

b. But the Prophets were rejected

(1) But they did not hear

(2) Nor hearken unto Me, says Jehovah

D. Conflict Between Israel and God (Dialogue) - 1:5-6

1. God: Your fathers, where are they? - 1:5a

2. People: But the Prophets did not make it either – And the prophets, do they live forever? - 1:5b

3. God - 1:6

a. But My words which the Prophets spoke were fulfilled: But My words and my statutes, which I commanded my servants the Prophets, did they not overtake your fathers? – YES

b. In captivity, the fathers acknowledged that the Word of God had been fulfilled in their lives - Isaiah 40:6-8
(1) And they turned and said

(2) Like as Jehovah of Hosts thought to do unto us
   (a) According to our ways
   (b) According to our doings

(3) So has He dealt with us
II. THE EIGHT VISIONS - 1:7-6:18

A. The First Vision - 1:7-17

Point - God Has a Plan for Israel

Summary

a. The Angel of Jehovah is in the midst of a degraded and deprived people

b. His loving and yearning intercession for them

c. Promise of future blessing

1. The Date of the Visions - 1:7

a. Upon the twenty-fourth day

b. Of the eleventh month, which is the month of Shevat

c. In the second year of Darius

d. February 15, 519 B.C.

(1) Three months after his original call

(2) Two months since Haggai’s last message

e. Came the Word of Jehovah unto Zechariah

(1) The Son of Berechiah

(2) The Son of Iddo

2. The Vision of the Horses - 1:8-11

a. The horses - 1:8

(1) The vision: I saw in the night

(2) Behold, a man riding upon a red horse
(3) *He stood among the myrtle-trees that were at the bottom*

(a) *Bottom* - A shady place

(b) Located in the bottom of a low shady place

(c) Symbol of the Gentile world

(d) *Myrtle Trees* - Branches used for Feast of Tabernacles

(4) *Behind there were horses*

(a) Colors

   i) *Red*

   ii) *Sorrel or Ruddy*

   iii) *White*

(b) Divine agencies in the affairs of government

b. Request for identification - 1:9

(1) *Then said I - O my Lord, what are these?*

(2) *The Angel that talked with me said unto me*

(a) *I will show you what these are*

(b) This is the rider of the red horse

(c) He is the Angel of Jehovah

c. The identification - 1:10

(1) *The man that stood among the myrtle-trees answered and said*

(2) *These are they whom Jehovah has sent to walk to and*
fro through the earth

(a) Shows them to be more than horses
(b) Angelic beings with specific missions
(c) To and fro: Angelic movement - Job 1:7; 2:2

d. Report to the Angel of Jehovah - 1:11

(1) And they answered the Angel of Jehovah that stood among the myrtle-trees
(2) We have walked to and fro through the earth - Their mission accomplished
(3) The report: All the earth sits still, and is at rest
   (a) The earth is still and at rest
   (b) Nothing is moving while Israel is desolate
   (c) Nothing is moving towards the accomplishment of the plan

3. The Promise of Mercy to Zion - 1:12-17

a. The prayer of the Angel of Jehovah: Then the Angel of Jehovah said - 1:12

(1) O Jehovah of Hosts, how long will You not have mercy on Jerusalem and the cities of Judah against which You have had indignation these threescore and ten years?
(2) When will God move to restore Jerusalem that has lied desolate these 70 years?
(3) World is at peace while Israel is in degradation
(4) Shows a specific ministry of the Angel of Jehovah - Prays for the Jews
(5) Same as the angels of Isaiah 62:6-7

b. The message of comfort to the Angel of Jehovah - 1:13

(1) And Jehovah answered the Angel that talked with me

(2) Content

(a) Good words

(b) Comfortable words

c. The content of the message - 1:14-17 (Zechariah is to cry out the following seven declarations which the Angel received from Jehovah)

(1) I am jealous for Jerusalem and for Zion with a great jealousy - 1:14

(2) I am very sore displeased with the Gentiles that are at ease - 1:15

(a) Hebrew: With great anger I am angered

(b) The sin of the nations – Antisemitism

(c) They went further than God wanted them to

   i) I was but a little displeased - Against Israel

   ii) But they helped forward the affliction - Against Israel

(d) Elaborated by the Second Vision

(3) I am returned to Jerusalem with mercies - 1:16a

(4) My House shall be built in it - 1:16b

(a) The Temple will be rebuilt
(b) Elaborated by the Fifth Vision

(5) *A line shall be stretched out over Jerusalem* - 1:16c

(a) Symbol of building

(b) Elaborated by the Third Vision

(6) *My cities shall yet overflow with prosperity* - 1:17a

(7) *Jehovah shall yet comfort Zion, and shall yet choose Jerusalem*: Elaborated by the Fourth Vision - 1:17b

B. The Second Vision - 1:18-21

Point - God is in Control

Summary

a. Elaboration of 1:15

b. God takes into account every one who lifts up his hand against the Jews

c. He has complete knowledge of the condition of His people

d. He has already pronounced the punishment for those rising against the Jews

e. Principle of the Abrahamic Covenant: I will curse them that curse you

1. The Four Horns - 1:18-19

a. The vision of the Four Horns - 1:18

   (1) *I lifted up mine eyes, and saw* - New Vision

   (2) Content: *Behold - Four horns*

b. The identification of the Four Horns - 1:19
(1) Question: *I asked the Angel that talked with me - What are these?*

(2) Answer: *And He answered me - These are the horns which have scattered Judah, Israel, and Jerusalem*

   (a) The four Gentile Empires who have scattered Israel - Daniel 2 and 7

      i) Babylon

      ii) Medo-Persian

      iii) Hellenistic

      iv) Imperialism

   (b) *Horns - Power and pride*

   (c) *Judah - The Southern Kingdom*

   (d) *Israel - The Northern Kingdom*

   (e) *Jerusalem - Treated as a separate category*

2. The Four Smiths - 1:20-21

   a. The vision of the Four Smiths: *And Jehovah showed me four smiths - 1:20*

   b. The identification of the Four Smiths - 1:21

      (1) Question: *Then said I - What come these to do?*

      (2) Answer

      (a) *These are the horns which scattered Judah, so that no man did lift up his head*

      (b) Did not respond in mercy
(3) *But these are come to terrify them* - Those sent to punish the horns

(4) *To cast down the horns of the nations* - The four kings who cast down the Four Gentile Empires

(a) Cyrus

(b) Alexander the Great

(c) Pompey

(d) Messiah

(5) The reason

(a) *They lifted up their horn against the Land of Judah to scatter it*

(b) The outworking of the Abrahamic Covenant - Genesis 12:3

C. The Third Vision - 2:1-13

Point - Jerusalem will be the Capital of the Millennial Earth

Summary: Elaboration of 1:16-17

1. The Vision of the Man with the Measuring Line - 2:1-5

a. The surveyor with the measuring line - 2:1

(1) *I lifted up mine eyes, and saw* - New Vision

(2) Content: *Behold - A man with a measuring line in his hand*

(a) Symbol of building up

i) Jeremiah 31:38-40

ii) Ezekiel 40:3
iii) Revelation 21:15

(b) Jerusalem is destined to be built up

b. Purpose - 2:2

(1) Question: Then said I - Where are you going?

(2) Answer: He answered me - To measure Jerusalem

(a) To see what is the breadth thereof

(b) What is the length thereof

(3) To measure Jerusalem in view of complete restoration

c. The message - 2:3-5

(1) The Angel's command - 2:3-4a

(a) And, behold - The Angel that talked with me went forth

(b) And another angel went out to meet him

(c) And said to him

   i) Run - Urgency

   ii) Speak to this young man - To Zechariah

(2) Jerusalem will be inhabited as villages without walls - 2:4b

(a) By reason of the multitude of men and cattle therein

(b) Jerusalem will be too great with too many people to be put within the confines of a wall

(c) Without walls: Symbol of security - Ezekiel 38:11
(3) Jehovah will be the wall and the glory - 2:5

(a) I will be a wall of fire round about – says Jehovah

i) Manner of the protection

ii) It will burn those who touch it

(b) I will be the glory in the midst of her

i) Presence of the Shechimah Glory

ii) The Messiah will be present in the city

2. The Explanation - 2:6-13

a. The call to leave Babylon - 2:6-7

(1) Vision ends at 2:5 and rest is explanation of 2:1-5

(2) Ho, ho, flee from the land of the north says of Jehovah-Babylon

(3) For I have spread you abroad as the four winds of the heavens

(4) Ho Zion - Escape, you that dwell with the Daughter of Babylon

(5) Since Israel is to be restored (2:1-5), return and enter into the blessing now

b. The coming of the Messiah - 2:8-9

(1) Speaker - For thus says Jehovah of Hosts

(2) After glory has He sent Me unto the nations which plundered you
(a) On account of God's glory, He sends the Messiah

(b) Abrahamic Covenant - Sent to punish the nations for mistreatment of the Jews

(3) Reason: He who touches you touches the apple (pupil) of My eye

(a) הֵנַח - The “gate” or pupil of the eye

(b) Hapax

(4) The Judgment: I will shake My hand over them

(5) They shall be a spoil to those that served them - The nations are to become a spoil for Israel

(6) You shall know that Jehovah of Hosts has sent Me

(a) The Speaker is Jehovah (vv. 8) but Jehovah sent the Speaker (vv. 9)

(b) Shows plurality in the God-Head

c. God's inhabitation of Jerusalem - 2:10-13

(1) Jehovah will indwell Jerusalem - 2:10-11

(a) Israel is to rejoice, for God will dwell in her midst - 2:10

i) Sing and rejoice, O Daughter of Zion

ii) The reason

a) For, lo, I come - The Second Coming

b) I will dwell in the midst of You-Jerusalem
(b) Gentiles will also come - 2:11a

i) Many nations shall join themselves to Jehovah in that day - Gentiles will be saved

ii) They shall be My people

iii) The sheep Gentiles of Matthew 25:31-46

(c) Messiah's dwelling in Israel's midst will be the evidence that God did send Him - 2:11b

i) I will dwell in the midst of you - I will Shechinah with you

ii) You shall know that Jehovah of hosts hath sent Me unto You

(d) Two Jehovah's found in this verse

i) The Speaker

ii) The Sender

(2) Jehovah will inherit Judah - 2:12

(a) Jehovah shall inherit Judah as His portion in the Holy Land

i) Israel is God's inheritance

ii) Holy Land – Hapax

(b) He will yet choose Jerusalem

(3) Call to earth for silence - 2:13

(a) Be silent, all flesh, before Jehovah

(b) Reason: For He is waked up out of His Holy Habitation
(c) God in the figure of a lion is about to come out of His place to fulfill the promise

D. The Fourth Vision - 3:1-10

Point - God will Cleanse Israel so that the Nation can Fulfill the Function of a Kingdom of Priests

Summary

a. Before the blessings of the previous visions can be Israel's, there must be a spiritual transformation

b. Restores people's confidence in the priesthood - Who led in the sin that brought about the Captivity (Ezekiel)

1. The Court Case - 3:1-5

a. The situation - 3:1

(1) *And he showed me* - New Vision

(2) *Joshua*: Symbol of Israel – Defendant

(a) *The High Priest*: Symbol of Priesthood - He was High Priest

i) Ezra 4:3; 5:2

ii) Haggai 1:1, 12; 2:2

iii) Zechariah 6:11-15

(b) *Standing before* - In a court of law

i) If condemned - So is Israel

ii) If cleansed - So is Israel

(3) *The Angel of Jehovah* - The Judge
(4) *Satan* - Prosecuting attorney
   
   (a) *Standing at his right hand*
   
   (b) Purpose: *To be his adversary*

b. The rebuking of Satan - 3:2
   
   (1) The addressee: *And Jehovah said unto Satan*
   
   (2) The strong rebuke
      
      (a) *Jehovah rebuke you, O Satan*
      
      (b) *Yea, Jehovah that has chosen Jerusalem rebuke you*
      
      (c) *Rebuke* - Hebrew: Suppression and annihilation of the accusation
   
   (3) Grounds or basis - *God will yet choose Jerusalem*
      
      (a) Not because accusation is not true
      
      (b) Not because Israel is righteous
      
      (c) God's choice - Unchanging love and choice of the Jews
   
   (4) God will save Israel
      
      (a) *Is this not a brand plucked out of the fire?*
      
      (b) Wood plucked out of the fire
      
      (c) Wood that is burning and is saved because there is still a use for it
      
      (d) *Amos 4:11*

c. The state of Joshua - 3:3
(1) Now Joshua was clothed with filthy garments

   (a) Describes Israel's present state

   (b) Filthy garments - Hebrew: שד - Filth of the most loathsome character

      i) Isaiah 4:3-4

      ii) Isaiah 64:6

   (c) Renders the High Priest ceremonially unclean

(2) He was standing before the Angel - In a court of law

d. The changing of the garments - 3:4

   (1) The Judge's order: He answered and spake unto those that stood before him, saying - To the angels

   (2) The command: Take the filthy garments from off him

      (a) Marks the forgiveness of sins

      (b) Isaiah 61:10

   (3) The Judge's verdict

      (a) Behold - I have caused your iniquity to pass from you

      (b) I will clothe you with rich apparel - The garments of salvation

e. The placing of the mitre - 3:5

   (1) And I said: Let them set a clean mitre upon his head

      (a) Priestly hat

      (b) "Holiness unto Jehovah" was inscribed on a gold plate on hat
(2) So they set a clean mitre upon his head

(3) They clothed him with garments
   (a) Clean garments
   (b) Probably priestly garments

(4) The Angel of Jehovah was standing by - Approves of the priesthood

2. The Personal Message to Joshua - 3:6-10
   a. The message to Joshua strongly stated - 3:6
      (1) The Angel of Jehovah protested unto Joshua, saying
      (2) Emphatically stated
   b. His duties - 3:7a
      (1) Walk in My ways - Personal walk
      (2) Keep My charge - Official duties
   c. His rewards - 3:7b
      (1) You will judge My house
         (a) Temple duties
         (b) To determine what is Kosher and non-Kosher
      (2) You will keep My courts - Controls who enters
      (3) I will give you a place of access among these that stand by
         (a) To the angelic court - 3:4
(b) Joshua’s representation of the people will enter Heaven itself

d. The priests are a sign - 3:8

(1) The addressee

(a) *Hear now, O Joshua the High Priest*

(b) *You and your fellows that sit before you* - To the common priests

(2) *They are a sign*

(a) The Sign - *I will bring forth My Servant the Branch*

(b) The development of the Branch Doctrine

i) Servant: Theme of Mark - 3:8

ii) Man: Theme of Luke - 6:12

iii) King: Theme of Matthew

   a) Isaiah 11:1

   b) Jeremiah 23:5; 33:15-16

iv) God: Theme of John

   a) Isaiah 4:2

   b) Jeremiah 23:5-6; 33:15-16

e. The branch a stone - 3:9

(1) *For, behold the Stone that I have set before Joshua*

(2) *Upon one Stone are seven eyes*

   (a) *One Stone - One Messiah*
i) **Stone**: Symbol of Messiah

ii) Isaiah 28:16

iii) Psalm 118:22

iv) Daniel 2:35

(b) **Seven eyes**

i) All seeing

ii) Priest typified the all-seeing Messiah of the Millennium

(3) **I will engrave the graving thereof** - Identification of the Name of the Stone

(4) **I will remove the iniquity of that land in one day**

(a) The Holy Land of 2:12

(b) The national regeneration will occur in one day

(c) Indicates that the Stone represents the Corner-Stone of the New Temple

(d) Isaiah 66:8

f. The Millennium: Summary scene - 3:10

(1) **In that day, says Jehovah of Hosts, shall you invite every man his neighbor**

(a) **Under the vine**

(b) **Under the fig tree**

(2) Symbol of security and prosperity in the Kingdom

(a) I Kings 4:25
(b) Isaiah 36:16
(c) Micah 4:4

E. The Fifth Vision - 4:1-14

Point - Through the Work of the Holy Spirit, Israel will Become a Witness to the World

Summary

a. Personal message to Zerubbabel

(1) Frustration over rebuilding of the Temple
(a) Begun - Ezra 3:8
(b) Ceased - Ezra 4:23-24

(2) Opposition of the enemies

(3) Apathy of the people

b. Restored Jewish State and the Holy Spirit

1. The Vision - 4:1-3

a. Preparation of Zechariah - 4:1

(1) And the Angel that talked with me came again - A New Vision

(2) And waked me, as a man that is wakened out of his sleep

(a) Waken - נמשלק

(b) To stir up - Usually to take action as in Haggai 1:14
c) Zechariah was stirred up from one vision to another
   i) After the first four visions, he became spiritually exhausted and fell asleep
   ii) Now he is wakened to another vision

b. The vision - 4:2-3

(1) The Lampstand - 4:2
   (a) Question: He said unto me: What do you see?
   (b) Answer: Behold, a candlestick
      i) Candlestick - Gold with seven lamps
         a) Lampstand
         b) Symbol of Israel
            (II) Shows Israel as she will be in the Kingdom
         d) History
            (I) Tabernacle
            (II) The First Temple
            (III) The Second Temple
            (IV) Channukah - The Feast of the Dedication or Lights
(V) A.D. 30 Incident - Cessation of continuous burning for 24 hours

(VI) Diaspora - Symbol of Judaism

(VII) State of Israel - Code of Arms

ii) *All of Gold* - Pure gold

iii) *With its bowl upon the top of it*

iv) *With seven lamps thereon* - To be explained later

v) *There are seven pipes leading to each of the seven lamps which are upon the top thereon* - A total of 49 ducts

a) The first seven - sevens (49 years) of Daniel 9:24-27 (25)

b) Refers to the 49 years it took to rebuild Jerusalem

(c) The bowl of oil supplies the 49 pipes

(2) *The two olive trees* - 4:3

(a) *And two olive trees by it*

i) *One upon the right side of the bowl*

ii) *The other upon the left side thereof*

(b) The two olive trees supplying the bowl

i) Inexhaustible supply of oil

ii) Tabernacle and Temple - Supply dependent on gifts of people
iii) Oil here comes from its very source - The olive trees

(3) The main ingredient is oil - The common element of the whole vision

(a) Olive trees = Spouts = Bowls = 49 Ducts = Seven Lamps

(b) Symbol of the Holy Spirit

2. The Purpose of the Vision: Encouragement to Zerubbabel - 4:4-10

a. Request for the interpretation - 4:4

(1) *I answered and spake to the Angel that talked with me, saying*

(2) Question: *What are these?*

(a) Not of the *menorah* - This will come later

(b) But the purpose of the whole vision

b. The response of the Angel - 4:5

(1) *Then the angel that talked with me answered and said unto me – Do you not knowest what these are?*

(2) Zechariah's response: *And I said - No, my Lord*

c. The first message to Zerubbabel - 4:6-7

(1) The means by which God will accomplish His Program - 4:6

(a) *Then he answered and spake unto me, saying - This is the Word of Jehovah unto Zerubbabel saying*

(b) The means: *Says Jehovah of Hosts*
i) Not by might – Physical

ii) Nor by power – Mental

iii) But by My Spirit

a) Oil - The main element running through every part of the vision

b) Oil - Symbol of the Holy Spirit

c) Lamp supplied but not by human hands

(c) The Temple will be completed with divine power

(d) There is an inexhaustible supply of this power since its source is the living Holy Spirit

(e) Establishment of Israel by the same means

(2) The promise - 4:7

(a) Mountain will become a plain: Who are you, O great mountain? - Before Zerubbabel you shall become a plain

i) Mountain - Symbol of King, Kingdom, or Throne

ii) The king who put a halt to the building will be removed, as every impediment to God's program will be

iii) Cambysis II committed suicide near Mount Carmel setting the stage for Darius

(b) Zerubbabel will lay the top stone - He shall bring forth the top stone
i) Foundation stone marks the beginning - Laid 15 years earlier

ii) Top stone marks the completion

iii) Zerubbabel started - Ezra 3:8

iv) Zerubbabel will finish - Ezra 6:14-15

(c) With shoutings of Grace, Grace, unto it

i) Grace - Unmerited favor

ii) Confirms that God is doing it

iii) Authentication of verse six - By My Spirit

d. The second message to Zerubbabel - 4:8-10

(1) Introduction to the second message: Moreover the Word of Jehovah came unto me, saying - 4:8

(2) The promise to Zerubbabel - 4:9

(a) Zerubbabel who laid the foundation will also finish it

i) The hands of Zerubbabel have laid the foundation of this House

ii) His hands shall finish it

iii) Ezra 6:14-15

(b) The fulfillment will authenticate the prophetic office of Zechariah - And you shall know Jehovah of Hosts hath sent me unto you

(3) The promise to the people - 4:10
(a) *For who had despised the day of small things?*

i) The foundation was not much
   a) Ezra 3:10-13
   b) Haggai 2:1-9

ii) God has a more glorious purpose, but this is the starting point
   a) Zerubbabel's Temple later was remodeled into Herod's Temple
   b) This was the Temple the Messiah Himself was going to come to - Malachi 3:1
   c) Israel will yet be glorified and be the Light to the Gentiles (Isaiah 60:1-2), but this is the start

(b) *For these seven shall rejoice, and shall see the plummet in the hand of Zerubbabel -* The seven lamps will rejoice when they see Zerubbabel pick up the hammer again

(c) *For these are the Eyes of Jehovah*

i) The Seven Lamps represent the Seven Eyes of Jehovah

ii) *Seven:* The number of completion - The all-seeing God
   a) Omniscience
   b) Omnipresence

iii) Zechariah 3:9
(d) Which run to and fro throughout the whole earth

i) By means of angelic beings

ii) It may be a humble beginning, but God is happy with it

3. The Interpretation - 4:11-14

a. Request for the interpretation of the two olive trees: Then answered I, and said - 4:11

(1) What are these two olive trees

(2) Upon the right side of the candlestick and upon the left side thereof

b. Request for the interpretation of the two olive branches: And I answered the second time, and said unto him - 4:12

(1) What are these two olive branches

(2) Which are beside the two golden spouts

(a) רעוה - Hapax

(b) Two pipes

(3) That empty the golden oil out of themselves

c. The angel's response - 4:13

(1) The angel: Do you not know what these are?

(2) Zechariah: And I said - No, my Lord

d. The interpretation - 4:14

(1) These are the two anointed ones that stand by the Lord of the whole earth
(a) The two "oiled ones" that stand before the Lord of the whole earth

i) In the Old Testament only two categories were anointed: Kings and Priests

ii) Immediate

a) Joshua and Zerubbabel

b) Priestly and ruling function

iii) Messiah - Both functions united into one person

(b) The Tribulation: The Two Witnesses – Revelation 11:3-13 (v. 4)

i) The Two Witnesses: The day of small things – Beginnings

ii) End: Through the work of the Holy Spirit, Israel will become a witness to the whole world

(2) Application - Small beginnings ending in glory

(a) First Coming and Second Coming

(b) The Temple today

i) Ephesians 2:11-22 - The Church

ii) Ephesians 5:25-27 - Also from small beginnings to end in glory

F. The Sixth Vision - 5:1-4

Point - God will Punish Sinners and Rule with a Rod of Iron

1. The Vision of the Flying Scroll - 5:1-2
a. The flying Roll - 5:1

(1) *Then again I lifted up mine eyes, and saw* - New Vision

(2) The content: *Behold, a flying roll*

(a) Emblem of a message or pronouncement from God

i) Ezekiel 2:9-10

ii) Revelation 5:1

(b) Represents the Law of Moses - Standard of the Sanctuary

b. The measurements of the roll - 5:2

(1) Question: *And He said unto me - What do you see?*

(2) *And I answered*

(a) *I see a flying roll*

(b) Measurements – *Its length is twenty cubits and its width is ten cubits*

i) 15 feet x 30 feet

a) Normally: 3 by 25-30 feet – unrealistically large

b) The issues: Something inside corresponds to these measures

ii) All appearances of these measurements are connected with the Sanctuary

a) Same as the Holy Place of the Tabernacle - Exodus 26
2. The Interpretation: *Then He said to me* - 5:3-4

a. The curse - 5:3

(1) *This is the curse that goes forth over the face of the whole land*

(a) The Flying Roll represents the curse that God has over the whole land

(b) Law is a curse to the lawbreaker - Galatians 3:10-13

(2) Death on both sides of the two tablets

(a) *For everyone that steals shall be cut off*

i) Stealing

   a) The Eighth Commandment

   b) Against man

   ii) *On the one side according to it* - On one side of the tablet

(b) *And every one that swears shall be cut off*

i) Swearing

   a) The Third Commandment

   b) Against God
ii) *On the other side according to it* - On the other side of the tablet

(c) Middle commandment of each side of the tablets - Shows they broke the whole law

b. The carrying out of the curse in the lives of the lawbreaker - 5:4

(1) *I will cause it to go forth, says Jehovah of Hosts*

(a) *It shall enter into the house of the thief*

(b) *And into the house of him that swears falsely by My Name*

(2) The result

(a) *It shall abide in the midst of his house*

(b) *It shall consume it with the timber thereof and the stones thereof*

G. The Seventh Vision - 5:5-11

Point - God will Remove National Wickedness

1. The Vision - 5:5-7

a. Zechariah told to look at next vision - 5:5

(1) *Then the Angel that talked with me went forth, and said unto me*

(2) *Lift up now your eyes - The New Vision*

(3) *And see what is this that goes forth*

b. The *Ephah* - 5:6a

(1) The question: *And I said, What is it?*
(2) The answer: *And He said - This is the ephah that goes forth*

(a) The true standard of weight

(b) Largest measure of dry goods

2. The Interpretation - 5:8-11

a. The judgment of God - 5:8

(1) The declaration: *This is Wickedness*

(a) The woman represents Wickedness

(b) The false measure controls economic affairs

(c) Commerce - Determines the policy of the nations

(2) *And He cast her down into the midst of the ephah - Wickedness in economic affairs*

(3) *He cast the weight of lead upon the mouth thereof - Confining the wickedness*

b. The carrying away of the false ephah - 5:9-11

(1) The lifting of the false measure - 5:9
(a) *Then I lifted up mine eyes and saw* - A new facet of the vision

(b) *Behold, there came forth two women* - Demonic spirits
   
i) *The wind was in their wings*

ii) *Now they had wings like the wings of a stork* - An unclean bird

(c) *They lifted up the ephah between earth and heaven*

(2) Question as to where - 5:10

(a) *Then said I to the Angel that talked with me*

(b) *Whither do these bear the ephah?*

(3) The answer - 5:11

(a) *To build her a house in the Land of Shinar*
   
i) *The Land of Shinar* - The Land of Babylonia
      
a) Genesis 10:10 - Nimrod's Apostasy

b) Genesis 11:2 – Babel

c) Genesis 14:1 - War: First war against the Jews
   
ii) *In a house* - Permanent home

(b) *When it is prepared, she shall be set there* - To remain there throughout Millennium

(c) *She shall be set in her own place*
i) Where it all began

ii) Revelation 18

c. Interpretation in broader scope - Revelation 18

(1) Tribulation - Babylon is the economic capital of the world

(2) The false measure makes the kings of the earth rich

H. The Eighth Vision - 6:1-8

Point - Before He will Establish the Messianic Kingdom, God will Judge the Gentile Nations Which Oppress Israel

1. The Vision - 6:1-3

a. The four chariots from between the two mountains - 6:1

(1) And again I lifted up mine eyes, and saw - New Vision

(2) Behold - There came four chariots

(a) The four chariots - 6:5

(b) Agents of God's providence towards nations dealing with Israel

(3) Out from between two mountains

(a) Moriah and Olives

(b) The Valley of Jehoshaphat in between

(c) The place of the Judgment of the Gentiles

i) Joel 3:1-3

ii) Matthew 25:31-46
(4) *The mountains were mountains of brass* - Symbol of judgment

b. The horses - 6:2-3

(1) *In the first chariot were red horses* – war and bloodshed

(2) *In the second chariot were black horses* – Famine and death

(3) *In the third chariot white horses* – victory

(4) *In the fourth chariot grizzled strong horses* – Wholesale death from sources other than war

(5) Not the same as in Revelation Six except for color

(6) In the First Vision - Gave report of the Gentile nations to the Angel of Jehovah

(7) In the Eighth Vision - Sent back to carry out judgment against the Gentiles

2. The Interpretation - 6:4-8

a. Request for the interpretation - 6:4

(1) *Then I answered and said unto the angel that talked with me*

(2) *What are these, my Lord?*

b. The interpretation: *The Angel of the Lord answered me* - 6:5

(1) *These are the four winds of heaven*

(a) *The four winds*: The four winds that gave rise to the four Gentile empires - Daniel 7:1-3

(b) Horses - Ministering spirits
(2)  *Which go forth from standing before the Lord of all the earth* — Again shows them to be angels

c.  The sending out of the horses - 6:6-7

(1)  *The chariot wherein are the black horses goes forth toward the north country* - To Babylon

(2)  *The white went forth after them*

(a)  Black to the north followed by the white

(b)  To Medo-Persia

(3)  *The grizzled went forth toward the south country*

(a)  Hellenistic

(b)  Especially Ptolemaic Egypt

(4)  *The strong went forth, and sought to go that they may walk to and fro through the earth*

(a)  Red — Strong

(b)  Sought permission to go to and fro over all the earth

(c)  Mission granted: *And he said - Get you hence and walk to and fro through the earth*

(d)  Mission accomplished: *So they walked to and fro through the earth*

(e)  The Fourth Empire – Worldwide

d.  Mission accomplished by those who were sent North - 6:8

(1)  *Then cried He to me - And spoke unto me, saying*

(2)  *Behold: They that go toward the north country have quieted My spirit in the north country*
(a) Babylon was finished

(b) The cycle has begun to work - God's program is moving on

I. Summary of the Eight Visions

1. First: God's sovereignty over Israel's restoration
   a. Angry with the Gentile nations
   b. Mercy to be shown to Israel

2. Second - Anger with the Gentiles over Israel's dispersion

3. Third - Restoration of Jerusalem

4. Fourth - Seventh: Preparation for the Restoration
   a. Fourth - Confidence in the priesthood: Renewal of Israel's priestly ministry
   b. Fifth - Confidence in civil authority: Messiah as Priest and King
   c. Sixth - Removal of the sinner: Judgment for covenant disobedience
   d. Seventh - Removal of the sin: The return of wickedness to Babylon, its point of origin

5. Eighth - Put Cycle into Force: God's final and universal dominion

J. Conclusion of the Eight Visions - 6:9-15

1. The Symbolic Act - 6:9-11
   a. The Word of Jehovah to Zechariah: *The Word of Jehovah came unto me* - 6:9
   b. The act - 6:10-11
(1) Go take from returnees from Babylon - 6:10

(a) *Take of them of the Captivity* – Babylon

(b) The men: *From*

   i) *Heldai*

   ii) *Tobijah*

   iii) *Jedaiah*

(c) *Come you the same day, and go into the House of Josiah the son of Zephaniah*

(d) *Wither they are come from Babylon*

(2) Content of the taking - 6:11

(a) *Take of them silver and gold*

(b) *Make crowns*

(c) *Set them on the head of Joshua*

   i) *The Son of Jehozadak*

   ii) *The High Priest*

2. The Lesson for the Distant Future - 6:12-13

a. *Speak unto him, saying* - To Joshua

b. *Thus speaks Jehovah of Hosts, saying: Behold, the Man whose Name is the Branch – Humanity*

   (1) *The Branch (man) shall grow out of His place (natural growth)*

   (2) *He shall build the Temple of Jehovah (Millennium) - Even He shall build the Temple of Jehovah*
(3) **He shall bear the Glory**

(a) Deity

(b) The Shechinah Glory

(4) **He shall sit and rule upon His Throne** - Kingly functions

(5) **He shall be Priest upon His Throne** - Priestly functions

(6) **The counsel of peace shall be between them both:**
King and Priest - Isaiah 9:6

(a) Wonderful Counselor

(b) Prince of Peace

  i) Chasm of verse 11-13

  A: Joshua the Priest is crowned (11)

  B: The Branch sprouts up
      (12a)

  C: The Temple is built
      (12b)

  C: The Temple is built
      (13a)

  B: The Branch enthroned
      (13b)

  A: The Priest Enthroned (13c)

3. The Lesson for the Immediate Future - 6:14-15

  a. The meaning of the crowns - 6:14

     (1) **The crowns shall be**
(a) *To Helem*

(b) *To Jedediah*

(c) *To Hen the son of Zephaniah*

(2) *For a memorial in the Temple of Jehovah*

(3) Placed in the new Temple as a memorial to the generosity of the men of verse 10

b. The authentication of the Prophet - 6:15

(1) *They that are far off will come and build in the new Temple* - Like the men of 6:10 who just returned from Babylon

(2) *And you shall know that Jehovah of Hosts hath sent me unto you* - This will authenticate Zechariah's prophetic office

(3) The distant prophecies will be fulfilled when Israel will diligently obey the Voice of Jehovah

(a) *And these shall come to pass* - The distant prophecies

(b) *If you will diligently obey the Voice of Jehovah your God*
III. THE QUESTION OF FASTING - 7:1-8:23

A. The Real Issue Concerning the Fasts - 7:1-7

1. The Date - 7:1

   a. *And it came to pass in the fourth year of King Darius* - 518 B.C.

   b. *In the fourth day of ninth month*

      (1) *Even in Chislev*

      (2) November-December

   c. December 7, 518 B.C.

   d. *That the Word of Jehovah came unto Zechariah*

      (1) Almost two years after the eight visions and over the two years since the resumption of the building of the Temple (August 29, 520 B.C.) - Haggai 1:12-15

      (2) About five years before the completion of the Temple (March 13, 515 B.C.) - Ezra 6:14-15

2. The Occasion - 7:2-3

   a. The delegation from Bethel - 7:2-3a

      (1) *Now they of Bethel*

         (a) Formally the center of Jewish idolatry in competition with Jerusalem and, hence, the cause of the Captivity

         i) I Kings 12:25-33

         ii) Amos 3:14; 4:4; 5:5-6

         (b) Bethel rebuilt after the exile
i) Ezra 2:28

ii) Nehemiah 7:32

(c) Now Jerusalem is recognized by those of Bethel

(2) Had sent

(a) Sharezer

(b) Regem-melech

(c) And their men – Escorts

i) Sharezer and Regem-Melech - Babylonian names

ii) Shows they returned from the Exile

(3) Purpose

(a) To entreat the favor of Jehovah - To ask for God's grace

(b) And to speak - To confer

i) Unto the Priests of the House of Jehovah of Hosts

a) The title appears 36 times in the book

b) Fifteen of these are in this oracle

ii) And to the Prophets

b. The question - 7:3b

(1) Should I weep in the fifth month - The mourning of the fifth month

(2) Separate myself - For fasting
(a) Should fasting of the fifth month be continued?

(b) The Ninth of Av - Second most important fast in the Jewish calendar

  i) Destruction of the City and the Temple
  
  ii) The Judgment of Kadesh Barnea - Numbers 13-14
  
  iii) Second Temple destroyed

  iv) Betar destroyed - Marked the end of the Bar Cochba or Second Jewish Revolt

  v) Temple Mount plowed

  vi) The Spanish Expulsion

(3) As I have done these so many years

(a) From 586 to 518 for a total of 68 years

(b) The seventy years of Jeremiah 25:11 are almost past

3. The Answer of God - 7:4-7

  a. The Word to Zechariah - 7:4

  b. The hypocrisy - 7:5-6

  (1) The addressee - 7:5a

  (a) Speak unto all the people of the land

  (b) And to the Priests

  (c) Shows the message is to a wider audience

  (2) Fasting was not fasting for the Lord - 7:5b
(a) When you fasted and mourned in the fifth and in the seventh month

i) Fifth month - Ninth of Av

ii) Seventh month - Tishrei: Fast of Gedaliah

(b) Duration: Even these seventy years

(c) Did you at all fast unto Me, even to Me? - NO!

(3) Feasting was not for the Lord - 7:6

(a) When you did eat and when you did drink - During the feasts

(b) The issue

i) Did you not eat for yourselves?

ii) Did you not drink for yourselves?

c. Failure of obedience to the Former Prophets - 7:7

(1) Should you not hear the words which Jehovah cried by the Former Prophets - The pre-exilic prophets

(2) The timing

(a) When Jerusalem was inhabited and in prosperity

(b) The cities thereof round about her - Still standing

(c) And the South and the Lowland were inhabited

i) The South – Negev

ii) The Lowland - Shephelah
(3) The point

(a) Obedience to the Former Prophets would have prevented this whole fasting question from ever being asked - Isaiah 58:3-7

(b) These fasts were never commanded by God

(c) They were instituted by themselves because Jerusalem was destroyed

(d) Jerusalem was destroyed because of disobedience

(e) Had they obeyed, the question of fasting never would have come up

B. The Disobedience to the Former Prophets - 7:8-14

1. The Word to Zechariah - 7:8

2. Thus hath Jehovah of Hosts spoken: Summary of the Former Prophets - 7:9-10

   a. The summary

      (1) Execute true judgment

      (2) Show kindness and compassion every man to his brother

      (3) Oppress not

         (a) The widow

         (b) The fatherless

         (c) The sojourner

         (d) The poor
(e) James 1:26-27

(4) Let none of you devise evil against his brother in your heart

b. Point - Why concern yourselves with that which was not commanded when there is plenty that was commanded to be concerned about

c. The nature of tradition

(1) Concerned with that which God did not command

(2) Ignoring that which God did command

3. The Disobedience of Israel - 7:11-12

a. The process of apostasy

(1) They refused to hearken

(2) They pulled away the shoulder - Act of rebellion

(3) They stopped their ears - That they might not hear

(4) They made their hearts as an adamant stone

(a) Lest they should hear the Law - The Law of Moses

(b) Lest they should hear the words which Jehovah had sent by His Spirit by the Former Prophets

(c) The Word came by the Spirit

b. Therefore there came great wrath from Jehovah of Hosts

(1) Rejection of the Prophets resulted in their rejection by God

(a) II Chronicles 36:14-16
(b) Jeremiah 8:18-22

(2) They had reached the point of no return

(a) Past

i) Kadesh Barnea

ii) The sins of Manasseh leading to the Babylonian Captivity

(b) Future: Matthew Twelve - The rejection of the Messiahship of Jesus on the basis of being demon possessed

4. The Judgment - 7:13-14

a. God will not listen - 7:13

(1) Israel's move: *And it came to pass that, as He cried - They would not hear*

(2) God's move: *So they shall cry - I will not hear, says Jehovah of Hosts*

(3) True once a point of no return is reached

b. The Dispersion - 7:14

(1) The Jews scattered - *But I will scatter them with a whirlwind among all the nations which they have not known*

(a) Looks to the future

(b) Wind - Scattered by the Gentile nations of Daniel Seven

(2) The Land will lie desolate

(a) *Thus the Land was desolate after them*
(b) So that no man passed through or returned

(c) For they laid the pleasant Land desolate

(3) The fulfillment

(a) Partially fulfilled in the Captivity - Land desolate

(b) Final fulfillment: A.D. 70 - Scattering

C. The Future Restoration and Prosperity of Jerusalem - 8:1-8

1. The Word to Zechariah - 8:1

2. God's Jealousy over Jerusalem - 8:2
   a. I am jealous for Zion with great jealousy
   b. I am jealous for her with great wrath
   c. As in the First Vision - 1:14
   d. Overrun 46 times but never any indigenous government

3. The Restoration of Jerusalem - 8:3
   a. I am returned unto Zion
      (1) God will return
      (2) The Second Coming
         (a) Hosea 5:15-6:3
         (b) Matthew 23:37-39
   b. I will dwell in the midst of Jerusalem
      (1) God will dwell in it
      (2) Messiah will rule from it
c. The result

(1) Jerusalem shall be called - The City of Truth
   (a) Isaiah 1:26
   (b) Isaiah 60:14

(2) The Mountain of Jehovah of Hosts: The Holy Mountain - The Millennial Temple

4. Inhabited by the Very Old and Very Young - 8:4-5
   a. The very old - 8:4
      (1) There shall yet old men and old women dwell in the streets of Jerusalem
      (2) Every man with his staff in his hand for very age
      (3) By the end some will be over 1,000 years old
      (4) Isaiah 65:20
   b. The very young: The streets of the city shall be full of boys and girls playing in the streets - 8:5

5. The Blessing of the Remnant - 8:6
   a. Thus says Jehovah of Hosts - If it be marvelous in the eyes of the remnant of this people in those days
   b. Should it also be marvelous in Mine eyes? says Jehovah of Hosts - YES!
   c. Marvelous: ἀναμφίβολος - Word used only of what God is or can do

6. The Salvation and the Restoration of the Remnant - 8:7-8
   a. The regathering - 8:7
(1) Behold, I will save My people from the east country

(2) And from the west country

b. The restoration - 8:8

(1) I will bring them

(2) They shall dwell in the midst of Jerusalem

(3) They shall be My people, and I will be their God – Salvation

(a) In Truth

(b) In Righteousness

D. The Message to Zechariah's Generation - 8:9-17

1. The Call to Obedience - 8:9

a. Let your hands be strong - To finish the Temple

b. You that hear in these days these words from the mouth of the Prophets

(1) To obey the present Prophets as they failed with the former

(2) Includes Zechariah and Haggai

c. That were in the day that the foundation of the House of Jehovah was laid - Seventeen years earlier

d. Even the Temple, that it might be built - Encouragement to finish the Temple

2. The Situation in the Land before the Return - 8:10

a. For before those days - The days before foundations laid

(1) Unemployment
(a) No hire for man
(b) No hire for beast
(2) External enemy
   (a) Neither was there any peace to him that went out or came in
   (b) Because of the adversary
(3) Internal strife - For I set all men every one against his neighbor

b. Haggai 1:2-6

3. The Promise to That Generation - 8:11-13
a. The change - 8:11
   (1) But now I will not be unto the remnant of this people - The proposed time
   (2) As in the former days
b. The promise of peace and prosperity - 8:12
   (1) For there shall be the seed of peace
      (a) The vine shall give its fruit
      (b) The ground shall give its increase
      (c) The heavens shall give their dew
   (2) I will cause the remnant of this people to inherit all these things

   c. The removal of the curse - 8:13
      (1) And it shall come to pass
(a)  As you were a curse among the nations
   i)    O House of Judah
   ii)   And House of Israel

(b)  So will I save you - And you shall be a blessing

(2)  Fear not: But let your hands be strong - To rebuild the Temple

d.  The promise of peace to spur them on to complete the Temple

e.  Reaffirmation of the promises of Haggai

f.  Shows that members of all Twelve Tribes returned

4.  God's Former and Present Plans - 8:14-15

a.  The former plans - 8:14
   (1)  As I thought to do evil unto you
   (2)  When your fathers provoked me to wrath
   (3)  And I repented not

b.  The present plans - 8:15
   (1)  So again have I thought in these days to do good
       (a)  Unto Jerusalem
       (b)  And to the House of Judah
   (2)  Fear ye not

5.  Repeat of the Summary of the Former Prophets for that Generation to Obey - 8:16-17

a.  These are the things that you shall do
(1) Speak ye every man the truth with his neighbor

(2) Execute the judgment of truth and peace in your gates

(3) Let none of you devise evil in your hearts against his neighbor

(4) Love no false oath

b. For all these are things that I hate - Says Jehovah'

E. The Final Answer Concerning the Fasts - 8:18-23

1. The Word to Zechariah: The Word of Jehovah of Hosts came unto me - saying - 8:18

2. The Fasts will be Turned into Feasts: Thus says Jehovah of Hosts - 8:19

a. The fast of the fourth month - The city taken

   (1) II Kings 25:3-7

   (2) Jeremiah 39:2-9; 52:6-11; 25:3-7

b. The fast of the fifth month - The city destroyed

   (1) II Kings 25:8-9

   (2) Jeremiah 52:12-14

c. The fast of the seventh month - Gedaliah killed

   (1) II Kings 25:25

   (2) Jeremiah 41:1-3

d. The fast of the tenth month - The city besieged

   (1) II Kings 25:1

   (2) Jeremiah 39:1
e. **Shall be to the House of Judah**

(1) Joy
(2) Gladness
(3) Cheerful feasts
(4) Thus fasting, a major element of Judaism is removed

f. **Therefore:** Because of this - *Love truth and peace*

(1) Since fasting was not commanded - It is irrelevant to God whether they continue or not for now
(2) But in the future - There will be no fasting

3. **Jerusalem:** The Center of World Attention - 8:20-22

a. The call - 8:20-21

(1) *It shall yet come to pass* - 8:20

(a) That there shall come peoples
(b) And the inhabitants of many cities

(2) The inhabitants of one city shall go to another, saying - 8:21

(a) Let us go speedily to entreat the favor of Jehovah
(b) And to seek Jehovah of Hosts
(c) I will go also

b. The result - 8:22

(1) Yea, many peoples and strong nations – Gentiles
(2) Shall come to seek Jehovah of Hosts in Jerusalem

(3) And to entreat the favor of Jehovah

c. Isaiah 2:2-3

d. Zechariah 14:16-17

4. The Jew: The Center of Gentile Attention - 8:23

a. And it shall come to pass in those days - The prophetic future

b. Ten men shall take hold

(1) Out of all the languages of the nations

(2) They shall take hold of the skirt of him that is a Jew

(a) Take hold: 펼 - To grasp firmly with the intention of not letting go

(b) Skirt: פתח - What flies out

i) Flapping garment

ii) May refer to the tassels but this is not the normal word for it

(3) Saying

(a) We will go with you

(b) For we have heard that God is with you

c. Gentiles turn to God on the basis of Jewish Restoration and Regeneration

d. Jews

(1) Agency by which above takes place

(2) And so throughout the Millennium

Summary

1. Israel's Rejection of the True Shepherd and Subsequent Turning Over of Israel into the Hands of the Gentiles

2. Judgment Upon the Gentile World

3. Israel Strengthened to Withstand the Gentile Invasion Until Her Physical and Spiritual Redemption by the True Shepherd

A. The Conquests of Alexander the Great in 332 B.C. - 9:1-7

1. The First Burden: The Burden of the Word of Jehovah - 9:1a
   a. Burden: זֶבַע - From זֶבַע meaning “to lift” or “To carry”
   b. Used by Isaiah (13:1; 14:28; 15:1; 17:1; 19:1; 21:1, 11, 13; 22:1; 23:1), Nahum (1:1) and Habakkuk (1:1)
   c. Best translated “oracle”

2. Syria - 9:1b-2a
   a. Upon the Land of Hadrach - The Land of Syria
   b. Damascus
      (1) Shall be its resting place
      (2) The goal
   c. For the eye of man and of all the Tribes of Israel is toward Jehovah
      (1) Parenthetical statement
      (2) God is in control
      (3) Something Israel then recognizes
d.  *Hamath: Also which borders thereon* - Borders Damascus

3.  Phonecia - 9:2b-4

   a.  *Tyre*  
       
   b.  *Sidon*  

(1)  *Tyre - Built herself a stronghold*

   (a)  Island stronghold with wall 150 feet thick a half mile into the sea - Isaiah 23:4

   (b)  Shalmaneser - Besieged the city for five years

   (c)  Nebuchadnezzar - Besieged the city for 13 years

(2)  Saved silver and gold in abundance - Ezekiel 28:1-5

   (a)  Silver: *Heaped up silver as the dust*

   (b)  Gold: *Fine gold as the mire of the streets*

(3)  God's judgment

   (a)  *God will dispossess her*

   (b)  *Smite her power in the sea*

   (c)  *She shall be devoured by fire*

(4)  The fulfillment

   (a)  Alexander built a moat

   (b)  Seven month siege

   (c)  8,000 killed by the sword

   (d)  2,000 crucified
(e) 13,000 sold into slavery

(f) What was left was burned

4. Philistia - 9:5-7

a. Ashkelon

(1) Shall see it, and fear: Will see what is done to Phonecia and fear

(2) Shall not be inhabited

b. Gaza

(1) The judgment

(a) Will be sore pained

(b) King will perish

(2) The fulfillment

(a) Five month siege

(b) King (Batis) dragged to death by chariot

(c) 10,000 killed

(d) Rest enslaved

c. Ekron

(1) Her expectation (that Tyre will stand) shall be put to shame

(2) Shall be as a Jebusite

(a) Conquered - Servant – Disappear

(b) Incorporated into Israel
i) Joshua 15:63

ii) II Samuel 5:6-9

iii) I Kings 9:20-21

d. Ashdod: A bastard race will live there - Nehemiah 4:7; 13:24

e. The Philistines - As a whole

(1) Pride will be cut off

(2) Idolatry will cease

(a) I will take away his blood out of his mouth

(b) His abominations from between his teeth

(3) He shall be a remnant for our God - Some Philistines will be saved

(4) He shall be as a chieftain in Judah- Saved remnant will be as a clan within the nation

f. Gath

(1) Not mentioned

(2) Already incorporated into Israel

B. The Protection of Jerusalem - 9:8

1. Fulfillment at the Time of Alexander - 9:8a

a. I will encamp about My House against the army

(1) Legend of Alexander's Dream

(2) Did not put Jerusalem under tribute

b. None shall pass through or return - Alexander did not enslave Jerusalem
2. Fulfillment in the Millennium - 9:8b
   a. *No oppressor shall pass through them any more*
   b. *For now I have seen with my eyes*

C. The Coming of the King - 9:9-10 (From Greek to Jewish King)
1. The First Coming - 9:9
   a. The call to rejoice - 9:9a
      (1) *Rejoice greatly, O Daughter of Zion*
      (2) *Shout, O Daughter of Jerusalem*
      (3) Not to fear
   b. The reason: *Your King is coming to you* - 9:9b
      (1) *Your King* - Jewish and not Greek
      (2) *To You* - Not against the Jews, but for the Jews
   c. The description - 9:9c
      (1) *He is just*
         (a) Righteousness - Jeremiah 23:5-6
         (b) Alexander - Died in a drunken stupor
      (2) *Having salvation* - Alexander brought death
      (3) Humble
         (a) *Lowly* - Brought low by oppression
         (b) Alexander - Came in pomp of power
   d. Manner of His coming - 9:9d
(1) Riding upon an ass

(a) Even upon a colt the foal of an ass

i) Colt: נקב

ii) Offspring of a she-ass

iii) Foal - Not broken in

(b) Alexander - Rode a white steed

(2) Does not point to a conquering hero riding at the head of a victorious army but points to peace and tranquility

e. The fulfillment - Matthew 21:1-11

(1) Zion's King - Matthew 1:1

(2) Unto you - John 1:11

(3) Just - Isaiah 53:11

(4) Lowly - Isaiah 53:2

(5) Salvation - Isaiah 53:11

2. The Second Coming - 9:10

a. Instruments of war removed from Israel - 9:10a

(1) I will cut off the chariot from Ephraim

(2) The horse from Jerusalem

(3) The battle bow shall be cut off

b. He shall speak peace unto the nations: Causes peace to come - 9:10b

c. The Messianic reign - 9:10c
(1) His dominion shall be from sea to sea

   (a) From the Dead Sea
   (b) To the Mediterranean Sea

(2) From the River to the ends of the earth

   (a) From the Euphrates River
   (b) To worldwide rule

(3) Quote from Psalm 72:8

3. Rabbinical Explanations

   a. The Two Messiah View

   b. Rabbi Joseph, the son of Levi objects, that it is written in one place, "Behold, one like the son of man comes with the clouds of heaven." But in another place it is written, "Lowly and riding upon an ass". The solution is, if they be righteous, he shall come with the clouds of heaven. If they be not righteous, he shall come lowly and riding upon an ass.

D. The Redemption, Salvation and Restoration of Israel - 9:11-10:12

1. The Redemption of Israel - 9:11-17 (Fuller Exposition and Its Relation to Israel of Verse Ten)

   a. Israel Freed - 9:11-12

   (1) Based upon the Abrahamic Covenant - 9:11

      (a) As for you also - As for Israel

      (b) Because of the blood of your Covenant - The Abrahamic Covenant

      (c) I have set free your prisoners from the pit wherein is no water - Empty cisterns used as prisons
i) Joseph – Genesis 37:24

ii) Jeremiah – Jeremiah 38:6

iii) A messianic work – Isaiah 42:7

(2) Principle of rendering double for Israel's sins - 9:12

(a) Turn you to the stronghold, you prisoners of hope

i) The hope

ii) Specific - The Messianic Hope

(b) Even today do I declare that I will render double unto you

i) First-born principle - Exodus 4:22-23

ii) Double punishment

a) Isaiah 40:2

b) Jeremiah 16:18

iii) Double blessing - Isaiah 61:7

b. Israel empowered to withstand the Gentiles - 9:13

(1) For I have bent Judah for Me

(2) I have filled the bow with Ephraim

(3) I will stir up yor sons, O Zion, against your sons, O Greece - Macabbean Wars

(4) I will make you as the sword of a mighty man

c. The Gentiles defeated by God Himself - 9:14-16

(1) The intervention - 9:14
(a) Jehovah will be seen over them - Hover over them as in the cloud of the wilderness

(b) Jehovah is the Bowman

   i) His arrow shall go forth as the lightning

   ii) Jehovah is doing battle with the enemy

(c) The Lord Jehovah will blow the trumpet - Stir up the sons

(d) And will go with whirlwinds of the South - The hot withering winds

(2) The defense - 9:15

   (a) Jehovah of Hosts will defend them

   (b) They shall devour

   (c) They shall tread down the sling-stones

   (d) They shall drink and make a noise as through wine

   (e) They shall be filled like bowls – like the corners of the altar – Like the bowls of blood that splashed the corners of the Altar of Sacrifice

(3) The deliverance - 9:16

   (a) Jehovah their God will save them in that day as the flock of His people

   (b) They shall be as the stones of a crown, lifted on high over His land

   d. Praise and result of deliverance - 9:17

   (1) For how great is His goodness
(2) How great is His beauty

(3) Grain shall make the young men flourish

(4) New wine the virgins

2. The Salvation of Israel - 10:1-7

a. The restored blessings of rain - 10:1

(1) The rains
   
   (a) הָרָגָה - Former rain
   
   (b) נֶפֶשׁ - Ordinary rain
   
   (c) חֹם - Heavy rain
   
   (d) סָלֹק - Latter rain

(2) Ask ye of Jehovah rain in the time of the latter rain
   
   (a) Ask for heavy rain at the time of the latter rain
   
   (b) At a time when rain begins to peter out
   
   (c) Ask for little - You will get much

(3) Even of Jehovah who makes lightnings
   
   (a) He will give them showers of rain
   
   (b) To every one grass in the field - Enough for every blade of grass

(4) Promise of Mosaic Law
   
   (a) Leviticus 26:3-4
   
   (b) Deuteronomy 11:13-15

b. The failure of idolatry and the false prophets - 10:2
(1) *For the teraphim have spoken vanity* - Failure idolatry

(2) Failure of false prophets
   (a) *The diviners have seen a lie*
   (b) *They have told false dreams*
   (c) *They comfort in vain*

(3) Results in a scattered flock
   (a) *Therefore they go like sheep*
   (b) *They are afflicted, because there is no shepherd*
   (c) To be developed in 13:2-6 and 7

c. Failure of Israel's shepherds - 10:3a
   (1) *Mine anger is kindled against the shepherds* - Jewish leaders
      (a) Reason: Leading flock astray
      (b) To be developed in 11:4-14

(2) *I will punish the he-goats*

d. Israel empowered to withstand the Gentiles - 10:3b-5
   (1) The empowering by God - 10:3b
      (a) *For Jehovah of hosts has visited His flock* - *The House of Judah*
      (b) *He will make them as his goodly horse in the battle*

(2) The Messiah - 10:4
(a) *From Him shall come forth the cornerstone* - The foundation

(b) *From Him the nail*
   
i) Tent peg
   
ii) All that is important will hang on Him

(c) *From Him the Battle Bow* - By which false shepherds are removed

(d) *From Him every ruler together* - He is the source of authority

(3) Result of empowerment - 10:5

(a) *They shall be as mighty men*

(b) *Treading down their enemies in the mire of the streets in the battle*
   
i) *They shall fight - Because Jehovah is with them*
   
ii) *The riders on horses shall be confounded*

e. Israel saved - 10:6-7

(1) The rescuing of Israel - 10:6

(a) *I will strengthen the House of Judah*

(b) *I will save the House of Joseph*

(c) *I will bring them back*

(d) *For I have mercy upon them*

(e) *They shall be as though I had not cast them off*
(f) *For I am Jehovah their God - And I will hear them*

(2) The results - 10:7

(a) *And Ephraim shall be like a mighty man, and their heart shall rejoice as through wine - Yea, their children shall see it, and rejoice*

(b) *Their heart shall be glad in Jehovah*

3. The Restoration of Israel - 10:8-12

a. The regathering as a result of redemption - 10:8-9

(1) *I will hiss for them -* The call of a shepherd for his sheep

(a) *And gather them -* from being scattered

(2) *For I have redeemed them -* The regathering follows their salvation

(3) *They shall increase as they have increased -* Increase in population

(4) *I will sow them among the peoples-* To be sent out among the Gentiles to win them to God

(5) *They shall remember Me in far countries -* Among the Gentiles

(6) *They shall live with their children*

(7) *And shall return -* To Israel

b. The regathering from among the Gentiles - 10:10-11

(1) The regathering - 10:10

(a) *I will bring them again also out of the Land of Egypt*
(b) And gather them out of Assyria

(c) And will bring them into the Land of Gilead and Lebanon - The occupation of the Land

(d) And place shall not be found for them - Total settlement

(2) The punishment of the Gentiles - 10:11

(a) He will pass through the sea of affliction - Red Sea

(b) All the depths of the Nile shall dry up

(c) The pride of Assyria shall be brought down

(d) The scepter of Egypt shall depart - No kingdom

(3) Isaiah 11:15-16

c. Spiritual restoration - 10:12

(1) I will strengthen them in Jehovah

(2) They shall walk up and down in His Name, says Jehovah

E. The Rejection of the True Shepherd - 11:1-17

1. The Devastation of the Land - 11:1-3

a. Lebanon - 11:1-2a

(1) Open your doors, O Lebanon

(a) That the fire may devour your cedars

(b) Wail, O fir-tree, for the cedar is fallen

(c) Because the goodly ones are destroyed
(2) Concentration on the Temple - I Kings 5:5-6

b. Bashan - 11:2b

(1) *O you oaks of Bashan*

(2) *For the strong forest is come down*

c. The wailing of the shepherds - 11:3a

(1) *A voice of the wailing of the shepherds* - The Jewish leaders

(2) The Reason: *For their glory is destroyed* - The destruction of Jerusalem and the Temple causes the wailing

d. The Jordan Valley - 11:3b

(1) *A voice of the roaring of young lions*

(2) The reason: *For the Pride of the Jordan is laid waste*

(a) The Jordan Valley

(b) Jeremiah 12:5; 49:19; 50:44

e. Fulfilled in A.D. 70 and 135

2. The True Shepherd - 11:4-14 (The First Reason for 11:1-3 - The Rejection of the True Shepherd)

a. The commission to the Prophet - 11:4-6

(1) The flock - 11:4

(a) *Thus says Jehovah my God* - Zechariah's God

(b) *Feed the flock of slaughter*

   i) *The flock of slaughter* – Israel
ii) Destined for Destruction

a) In keeping with 11:1-3

b) By Rome in A.D. 70 and 135

(2) The condition of the flock - 11:5-6

(a) Abandoned by man - 11:5

i) Their Possessors - The Romans

a) Slay them

b) Do not hold themselves guilty

ii) Shepherds - Jewish leaders

a) They that sell them say: Blessed be Jehovah, for I am rich - In order to become rich

b) Their own shepherds pity them not

(b) Abandoned by God - 11:6

i) For I will no more pity the inhabitants of the Land

ii) But lo: I will deliver the men everyone into the hand of his neighbor - Civil strife of A.D. 70

iii) Into the hand of his king

a) Caesar

b) John 19:15

iv) The Land will be smitten - 11:1-3
v) No deliverance - *Out of their hand I will not deliver them*

a) 1,100,000 killed

b) 97,000 taken into slavery

b. The carrying out of the commission - 11:7-11

(1) The feeding of the flock of slaughter - *So I fed the flock of slaughter* - 11:7

(a) All Israel

(b) *Verily - The poor of the flock*

i) The offer was to the whole flock with emphasis on the poor of the flock

ii) Those who accepted

iii) Matthew 9:35-36

(c) *I took unto me two staves*

a) *The one I called Beauty:* נָעָם

(I) Graciousness

(II) Protection

b) *The other I called Bands:* חֲלְנוֹם

(I) Binding

(II) Unity of the flock

(d) *I fed the flock*

i) The flock was fed
ii) The commission was fulfilled

(2) The destruction of the other shepherds - 11:8

(a) *I cut off three shepherds in one month*

i) Priests - Scribes – Elders

ii) Civil Authorities - Priests - False Prophets

iii) Lawyers - Sadducees – Pharisees

iv) Best

   a) Pharisees

   b) Sadducees

   c) Scribes

(b) Mutual antagonism

   i) *For my soul was weary of them*

   ii) *Their soul also loathed me*

(3) The cessation of the feeding - 11:9

(a) *Then said I - I will not feed you*

i) Rupture of the Good Shepherd and the people as a whole

ii) Ended the feeding in order to leave them to the natural course of events

(b) *That which dies - Let it die*

(c) *That which is to be cut off - Let it be cut off*
(d) Let them that are left - Eat every one the flesh of another

(4) The breaking of Beauty - 11:10

(a) And I took my staff Beauty, and cut it asunder

(b) That I might break My covenant which I had made with all the peoples - Grace and protection removed

i) Covenant with the Gentiles broken – They are now allowed to hurt Israel


(c) Fulfilled at the time of the break in Matthew 12:22-45

(5) The effect on the poor of the flock - 11:11

(a) And it was broken in that day

(b) Thus the poor of the flock that gave heed unto me then knew it was the Word of Jehovah

(c) Fulfilled in the flight to Pella in A.D. 70 – Luke 21:20-21 (Cestus Gallus)

c. The price of the Good Shepherd - 11:12-14

(1) The attitude of the Jewish leaders - 11:12

(a) And I said unto them

i) If you think good - Give me my hire

ii) If not – Forbear

(b) So they weighed for my hire thirty pieces of silver
i) Price of contempt since it was the price of a dead slave – Exodus 21:32
   a) Not: The intrinsic value of the slave
   b) But: The estimated value of the service of the slave in the course of his lifetime
   c) It was not the value of Zechariah or God that was evaluated but the worth of their labor as shepherds

ii) Price for a woman who vowed herself to God – Leviticus 27:4

(2) The commission to the Prophet - 11:13a
   (a) *And Jehovah said unto me*
   (b) *Cast unto the potter* - Told to cast the money to the potter's area of the Temple Compound
   (c) *The goodly price that I was prized by them*
      i) *I was prized* - God Himself
      ii) This is the price for God - Sign of contempt
      iii) Sarcasm: *Goodly price* - "Splendid value"
      iv) Fulfillment - Matthew 26:14-16

(3) The carrying out of the commission - 11:13b
   (a) *I took the thirty pieces of silver*
   (b) *I cast them unto the potter* - In the House of Jehovah
(c) Fulfilled - Matthew 27:3-10

(4) The breaking of Bands - 11:14

(a) *Then I cut asunder mine other staff* - Even Bands

(b) Purpose - *That I might break the brotherhood between Judah and Israel*

i) Unity of the Jews destroyed - Factions formed

ii) Civil strife caused Jerusalem to fall to Rome

iii) Jews scattered - Zechariah 13:7-9

d. Summary

(1) Before the destruction - Messiah will come

(2) Remnant will follow

(3) Others - Will value Him equal to that of a dead slave

(4) Consequence - People given over to the Gentiles and scattered

(5) Messiah the Good Shepherd - John 10:11-18

3. The Foolish Shepherd - 11:15-17 (The Second Reason for 11:1-3 - The Acceptance of the False Shepherd)

a. The commission to the Prophet - 11:15

(1) *Take unto you yet again* - Play a second role

(2) *The instruments of a foolish shepherd* 

(a) Play the part of the foolish shepherd
(b) Instruments are the same but have different uses

b. Reason and purpose - 11:16

(1) 

For lo - I will raise up a shepherd in the Land

(a) Who will not visit those that are cut off

(b) Neither will seek those that are scattered

(c) Nor heal that which is broken

(d) Nor feed that which is sound

(e) But he will eat the flesh of the fat sheep

(f) And will tear their hoofs in pieces

(2) A foolish shepherd will arise and be accepted but will not do these things that the Good Shepherd did

(3) Simon Bar Cochba - A.D. 132-135

c. The judgment on the foolish shepherd - 11:17

(1) Woe to the worthless shepherd that leaves the flock

(2) The sword shall be upon his arm, and upon his right eye

(a) Arm

i) His arm shall be clean dried up

ii) Should have been used to protect the flock

iii) Corresponds to Beauty

(b) Eye
i) *His right eye shall be utterly darkened*

ii) Should have been used to watch the flock so that it does not scatter

iii) Corresponds to Bands

(3) With the failure of the Bar Cochba Revolt

(a) The depletion of the Land began its final phase

(b) The Land was renamed Palestine

(c) Jerusalem became off limits for all Jews

(d) Jerusalem was renamed Aelia Capitolina
V. THE SECOND BURDEN OF THE WORD OF JEHOVAH - 12:1-14:21

Summary

1. The Final Campaign Against Israel

2. Israel is Purged, Saved and Redeemed from His Enemies

3. Establishment of the Messianic Kingdom

4. More Details as to How the Events of 9-11 are Accomplished

A. The Campaign of Armageddon - 12:1-9 - The Physical Deliverance of Israel

1. The Second Burden - 12:1a

   a. The Burden of the Word of Jehovah concerning Israel

   b. The message concerns Israel in particular

2. The God in Control - 12:1b

   a. Thus says Jehovah

      (1) Who stretches forth the heavens – Space

      (2) Who lays the foundation of the earth – Physical earth

      (3) Who forms the spirit of man within him – Human life

   b. Because of who God is, the following will be accomplished and done

3. The Nations against Jerusalem - 12:2-3

   a. Jerusalem: The Cup of Reeling - 12:2

      (1) Behold I will make Jerusalem a cup of reeling unto all the peoples round about
(a) Jerusalem becomes a vast bowl around which nations gather to drink

(b) Cup - Symbol of God's Judgment
   i) Psalm 75:8
   ii) Isaiah 5:17; 21-23
   iii) Jeremiah 25:15-16; 51:7

(2) **Upon Judah also shall it be in the siege against Jerusalem**

   (a) When Jerusalem is besieged, Judah will also feel it

   (b) A separation of Judah and Jerusalem since Judah is now elsewhere

b. **I will make Jerusalem a burdensome stone - 12:3**

   (1) **It shall come to pass that I will make Jerusalem a burdensome stone for all peoples round about**

   (2) **All those who burden themselves with it will be sore wounded – Lacerated**

   (3) **All the nations of the earth shall be gathered together against it**

     (a) Joel 3:9-13

     (b) Zechariah 14:1-2

4. **The Physical Deliverance of Judah and Jerusalem - 12:4-9**

   a. The judgment on the horses - 12:4

     (1) Timing: **In that day** - Of the above-mentioned war in the prophetic future
(2) The judgment

(a) *I will smite every horse with terror*

(b) *And his rider with madness*

(c) *I will smite every horse of the peoples with blindness*

(d) The result is that they will rush to their own destruction

(e) Deuteronomy 28:28 - Once upon Jews, now upon Gentiles

(3) *I will open mine eyes upon the House of Judah*

(a) Eyes upon Judah - While enemy is blinded

(b) Again Judah is distinguished from Jerusalem

b. The energizing of the Jews of Judah - 12:5-6

(1) The source - 12:5

(a) *The chieftains of Judah shall say in their heart*

(b) *The inhabitants of Jerusalem are my strength in Jehovah of Hosts their God*

i) *Their God* - Jerusalem's God

ii) "Remember the Alamo" motif

iii) Judah and Jerusalem distinguished

(2) The energizing - 12:6

(a) *In that day* - The prophetic future

(b) *I will make the chieftains of Judah*
i) Like a pan of fire among wood
ii) Like a flaming torch among sheaves

(c) The results
i) They shall devour all the peoples round about
   a) On the right hand
   b) On the left hand

ii) They of Jerusalem shall yet again dwell in their own place, even in Jerusalem - Jerusalemites are yet to be restored

(d) Judah and Jerusalem distinguished
(e) Judah to a degree helps in rescuing Jerusalem

(c) Judah saved - 12:7
   (1) Jehovah also will save the tents of Judah first
      (a) Tents of Judah: Temporary dwellings for they are in Bozrah - Micah 2:12
      (b) Jews of Bozrah saved before Jews of Jerusalem - Reason for the distinction
   (2) Reason: That two groups will not be magnified above Judah
      (a) The glory of the House of David
      (b) The glory of the inhabitants of Jerusalem

d. The energizing of the Jews of Jerusalem - 12:8
   (1) The source: In that day - The prophetic future
(2) The act: Shall Jehovah defend the inhabitants of Jerusalem

(3) He that is feeble among them in that day will be like David - Fight like David

(4) The House of David

(a) Shall be like God

(b) Like the Angel of Jehovah before them

i) Who once killed 185,000 Assyrians in one night

ii) Isaiah 37:36

e. The judgment of the Gentiles - 12:9

(1) It shall come to pass in that day - The prophetic future

(2) That I will seek to destroy all the nations that come against Jerusalem

(3) But first must come the national regeneration of Israel

B. The Salvation and Spiritual Deliverance of Israel - 12:10-13:1

1. The Mourning for the Messiah - 12:10-14

a. The pleading for the Messiah to return - 12:10

(1) The cause: I will pour the Spirit of grace and supplication

(a) Grace - The grace of God that leads to salvation

(b) Supplication - Causing Israel to turn to God

(c) The pouring out of the Spirit upon Israel leads to her national salvation
i) Isaiah 32:13-20

ii) Isaiah 44:3-5

iii) Joel 2:28-32

iv) Acts 2:16-21

(2) The subjects

(a) *Upon the House of David*

(b) *Upon the inhabitants of Jerusalem*

(3) The result: *They shall look unto Me Whom they have pierced*

(a) גֵּרָה - Thrust through
   
i) Used eleven times in the Old Testament
   
ii) Used twice by Zechariah - Here and in 13:3

(b) A reference to the spear - John 19:37

(4) The mourning for the Messiah

(a) *They shall mourn for Him as one mourns for his only son*

(b) *They shall be in bitterness for Him as one that is in bitterness for his first-born*

(c) *Only son* and *first-born* - Shows intensity

(d) Change of pronouns without change of persons is rather common especially in poetic and prophetic literature

b. Mourning like that for King Josiah - 12:11
(1) *In that day shall* - The prophetic future

(2) The mourning

(a) *There be a great mourning in Jerusalem*

(b) *As the mourning of Hadadrimmon in the Valley of Megiddon*

(3) II Chronicles 35:22-25

c. The mourning of the Royal House - 12:12

(1) *The land shall mourn* - Every family apart

(2) *The House of David apart, and their wives apart* - The greatest

(3) *The House of Nathan apart, and there wives apart* - The least

(a) The third son of David born in Jerusalem

i) II Samuel 5:14

ii) I Chronicles 3:5

(b) This line begins to take the pre-eminence over the Solomonic due to the Jeconiah curse

(c) Of that line the pierced Messiah comes – Luke 3:27

d. The mourning of the Priestly House - 12:13

(1) *The family of the House of Levi apart, and their wives apart* - The greatest

(2) *The family of the Shimeites apart, and their wives apart* - The least

(a) Grandson of Levi through Gershom
i) Exodus 6:16-17

ii) Numbers 3:17-18

(3) Not priests since that line came through Kohath, his brother – I Chronicles 6:1-3

e. The mourning of the people - 12:14

(1) All the families that remain

(2) Every family apart, and their wives apart

2. The Spiritual Cleansing of Jerusalem - 13:1

a. Timing: In that day

(1) The prophetic future

(2) Part of Armageddon

b. There shall be a fountain opened

(1) Old Testament - Means of cleansing from ceremonial uncleanness

(2) Outpouring of the Holy Spirit through the Messiah

c. Subjects

(1) To the House of David

(2) To the inhabitants of Jerusalem

d. Purpose

(1) For sin – active expression of sin

(a) Judicial guilt – lack of conformity to the Law of God
(b) Requires justification

(2) For uncleanness – passive lust of sin

(a) Moral guilt – condition or state of defilement due to violation of holiness

(b) Requires sanctification

C. The Spiritual Cleansing of the Land - 13:2-6

1. The Judgment Against All Sources of Pollution - 13:2

   a. The timing: It shall come to pass in that day

      (1) The prophetic future

      (2) In conjunction with Israel's salvation

   b. The removal

      (1) Idolatry

      (a) I will cut off the names of the idols out of the Land

      (b) They shall no more be remembered

      (2) False prophets

      (a) I will cause the prophets to pass out of the Land

      (b) They passed and led people to worship idols

      (3) Demons

      (a) I will cause the unclean spirit to pass out of the Land

      (b) The source of false prophecy

2. The Killing of the False Prophets - 13:3
a. And it shall come to pass, that when any shall yet prophesy - Still in rebellion

b. Then his father and his mother that begat him shall say unto him

(1) You shall not live

(2) For you speak lies in the Name of Jehovah

c. And his father and his mother that begat him shall thrust him through when he prophesies

(1) Thrust him through

(a) Same word as in 12:10

(b) Also used in Numbers 25:8 when two people engaged in pagan sexual intercourse are thrust through with a spear

(2) Old Testament requirement - Deuteronomy 13:6-10; 18:20-22

(3) National transformation - Zeal against those sins

3. The Hunt for the False Prophets - 13:4-6

a. The shame - 13:4

(1) The timing: It shall come to pass in that day - In conjunction with the above in the prophetic future

(2) That the prophets shall be ashamed every one of his vision, when he prophesies

(a) Shame - Prophecy did not come true

(b) One evidence of being false prophets

(3) Neither shall they wear a hairy mantle to deceive
(a) *Hairy mantle* - Mark of a prophet

(b) I Kings 19:13, 19

(c) II Kings 1:8; 2:8, 13

(d) Matthew 3:4

(e) Mark 1:6

b. The dialogue - 13:5-6

(1) The denial: *He shall say* - 13:5

(a) *I am no prophet*

(b) *I am a tiller of the ground*

(c) *For I have been made a bondman from my youth*

(2) Explanation of the wounds - 13:6

(a) Question: *And one shall say to him - What are these wounds between thine arms?*

i) Idiom for chin

ii) II Kings 9:24 - strikes “between the arms” piercing the heart

iii) Name of false prophets – I Kings 15:28

iv) Forbidden to true prophets

a) Leviticus 19:28

b) Deuteronomy 14:1

(b) Answer: *Then shall he answer - Those with which I was wounded in the house of my friends*
(c) Not a messianic prophecy - But speaking of false prophets

D. Summary of Israel's Relationship to the Messiah - 13:7-9

1. The Rejection of the Messiah - 13:7a
   a. *Awake, O sword*
      (1) Symbol of death and not manner of execution
      (2) Killed violently
   b. God Himself calls for the death of the Shepherd – Isaiah 53:10
   c. *Against My Shepherd*
      (1) The Messianic Shepherd of 11:4-14
      (2) Humanity
   d. *Against the Man that is My Fellow, says Jehovah of Hosts*
      (1) *The Man – Humanity*
      (2) *My Fellow*
         (a) ידוע - My Equal
         (b) Deity
         (c) As a noun, found elsewhere only in Leviticus
            i) 6:2
            ii) 19:11, 15, 17
            iii) 25:14, 15, 17

2. The Results of the Rejection - 13:7b-8
a. Summary of 11:4-14 - 13:7b

(1) *Smite the Shepherd and the sheep shall be scattered*

   (a) First result: The dispersion of the flock

      i) The Shepherd smitten in A.D. 30

      ii) The flock scattered in A.D. 70

   (b) Applied to the Disciples - Matthew 26:31-32

(2) *I will turn my hand upon the little ones* - Even the innocent common people suffer

b. Second result: Death of two-thirds of the flock - 13:8

(1) *It shall come to pass, that in all the Land* - Or earth

(2) *Two parts therein shall be cut off and die* - Two thirds killed

(3) *But the third shall be left therein* - The Faithful Remnant

3. The Salvation of the Third - 13:9

   a. *I will bring the third part into the fire*

   b. *I will refine them as silver is refined*

   c. *I will try them as gold is tried*

   d. Results in salvation

      (1) *They shall call on My Name* - And *I will hear them*

      (2) *I will say: It is My people*

      (3) *They shall say: Jehovah is My God*
E. The Campaign of Armageddon - 14:1-5

1. The Gentiles against Jerusalem - 14:1-2

   a. The spoil divided - 14:1

      (1) Timing: *Behold, a day of Jehovah comes*

      (2) *When your spoil shall be divided in the midst of you*

      (3) In their presence comes

         (a) *A day of Jehovah comes* - A specific part of the Day of Jehovah

         (b) End of Tribulation

   b. The city taken - 14:2

      (1) *For I will gather all nations against Jerusalem to battle* - As in 12:3

      (2) Results

         (a) *The city shall be taken* – Captured

         (b) *The houses rifled*

         (c) *The women ravished*

         (d) *Half of the city shall go into captivity* - Enslaved and taken out of the city

         (e) *The residue of the people shall not be cut off from the city* - The rest left alive and in the city

2. The Second Coming and the Fight - 14:3

   a. *Then shall Jehovah go forth, and fight against those nations*

   b. *As when He fought in the day of battle*
3. The Victory Ascent - 14:4-5

a. His coming - 14:4a

(1) *His feet shall stand in that day upon the Mount of Olives*

(2) *Which is before Jerusalem on the east*

(3) This is after the fighting of verse three

b. Result: Earthquake - 14:4b

(1) *The Mount of Olives shall be cleft* – Divided

(2) *In the midst thereof*

(a) *Toward the east and toward the west*

(b) *And there shall be a very great valley*

(3) *And half the mountain shall remove toward the north, and half toward the south*

(4) Geographical changes

c. The flight from Jerusalem - 14:5

(1) *And you shall flee by the valley of my mountains* - The new valley in the cleft causing the Mount of Olives to become two mountains

(2) *For the valley of the mountains shall reach unto Azel*

(a) Place unknown

(b) But must be east of Jerusalem and the Mount of Olives

(3) *Yea, you shall flee*
(a) Like you fled from before the earthquake in the days of Uzziah king of Judah

(b) Amos 1:1

(4) The Second Coming

(a) Jehovah my God shall come – Messiah

(b) And all the Holy Ones with Him

i) Angels - Matthew 16:27; 25:31

ii) Saints - Jude 14

F. The Results of the Second Coming - 14:6-11

1. Changes in the Light Sources - 14:6-7

a. The removal of light - 14:6

(1) Timing: And it shall come to pass in that day - In the prophetic future

(2) That there shall not be light

(3) The bright ones shall withdraw themselves

(4) Blackout V

b. The one day - 14:7

(1) But it shall be one day which is known unto Jehovah

(2) Not day, and not night

(3) But it shall come to pass, that at evening time there shall be light

(4) With the Second Coming, the Shechinah Glory light disperses the darkness, creating a long Joshua-like day
2. The Millennial River - 14:8
   a. Timing: *It shall come to pass in that day*
      (1) The prophetic future
      (2) The Kingdom
   b. *That living waters shall go out from Jerusalem*
      (1) *Half of them toward the Eastern Sea* - The Dead Sea
      (2) *Half of them toward the Western Sea* - The Mediterranean Sea
      (3) Ezekiel 47:1-12
      (4) Joel 3:18
   c. *In summer and in winter it shall be* - Not like a wadi which is seasonal

3. Jehovah will be King and the One God - 14:9
   a. *And Jehovah shall be King over all the earth*
   b. *In that day* - The Kingdom of the prophetic future
      (1) *Shall Jehovah be One*
      (2) *And His Name One*

4. Topographical Changes - 14:10
   a. *All the Land shall be made like the Arabah*
      (1) *From Geba to Rimmon - South of Jerusalem* – From the north side of Jerusalem (Geba) to the south side (Rimmon)
         (a) Geba of Benjamin – Six miles northeast of Jerusalem
(b) Rimmon – Ein Rimmon located 33 miles southwest of Jerusalem

(2) Isaiah 2:2

(3) Micah 4:1

(4) Ezekiel 40:1

b. Jerusalem exalted above all

(1) She shall be lifted up - Set on the highest mountain in the world

(2) She shall dwell in her place

(a) From the Gate of Benjamin

i) Unto the place of the First Gate

ii) Unto the Corner Gate

(b) From the Tower of Hananel to the King's Winepresses

5. The Safety of Jerusalem - 14:11

a. Men shall dwell therein - It will be inhabited

b. There shall be no more curse

c. Jerusalem shall dwell safely – Securely

G. The Destruction of the Enemy - 14:12-15

1. Introduction - 14:12a

a. This shall be the plague where with Jehovah shall smite all the peoples that have warred against Jerusalem
b. This is the way that the Messiah will destroy the Gentile nations

2. First Method: Melting - 14:12b

a. *Their flesh shall consume away - While they stand upon their feet*

b. *Their eyes shall consume away in their sockets*

c. *Their tongue shall consume away in their mouths*

3. Second Method: Civil Strife - 14:13

a. Timing: *And it shall come to pass in that day*

(1) The prophetic future

(2) Armageddon

b. *That a great tumult from Jehovah shall be among them - Causing them to panic*

c. Result

(1) *They shall lay hold every one on the hand of his neighbor*

(2) *His hand shall rise up against the hand of his neighbor*

4. Third Method: Jews Energized - 14:14

a. *Judah also shall fight at Jerusalem - Returning from Bozrah with Christ*

b. *The wealth of all the nations round about shall be gathered together - Results in Jews collecting spoil instead of being spoil*

(1) *Gold*

(2) *Silver*
(3) Apparel

(4) In great abundance

5. Fourth Method: Plague on the Animals - 14:15

a. So shall be the plague

(1) Of the horse

(2) Of the mule

(3) Of the camel

(4) Of the ass

(5) Of all the beasts that shall be in those camps

b. As that plague – Emphasis

6. Observation: Verses 1-15 Follow a Chiastic Structure

A: A day is coming - 1:2a

B: Jerusalem attacked and insecure - 2b

C: In that day - 3-5

D: And it shall come to pass in that day - 6

E: It will be one day - 7a

D: And it will come to pass in that day - 7b-8

C: In that day - 9-10a

B: Jerusalem protected and secure - 10b-11

A: It shall come to pass in that day - 12-15
H. The Messianic Kingdom - 14:16-21

1. Gentile Celebration of the Feast of Tabernacles - 14:16-19

   a. The requirement of Gentile worship - 14:16

      (1) *It shall come to pass, that everyone that is left of all the nations that came up against Jerusalem* - The Sheep Gentiles

      (2) *Shall go up from year to year*

         (a) *To worship the King* - Jehovah of Hosts

         (b) *To keep the Feast of Tabernacles*

      (3) Under the Law of Moses - This was obligatory for Jews only

      (4) Under Kingdom Law - This will be obligatory for both Jews and Gentiles

   b. The punishment of no rain - 14:17

      (1) *It shall be, that whoso of all the families of the earth goes not up unto Jerusalem to worship the King - Jehovah of Hosts* – Use of the singular pointing to the individual leader

      (2) *Upon them there shall be no rain*

         (a) Use of the plural pointing to the people or nation as a whole

         (b) Rain: *Geshem* – The copious rainfall

   c. The example of Egypt - 14:18-19

      (1) The example - 14:18

         (a) *And if the family of Egypt go not up*
i)  And come not

ii) Neither shall it be upon them

(b) There shall be the plague wherewith Jehovah will smite the nations that go not up to keep the Feast of Tabernacles

i) Plague: שָׁבָא - Same word used in verse 12

ii) Related term: מִשְׁבָּא - used of the plagues on Egypt in Exodus 12:13 of death of firstborn

iii) Punishment could include physical death

(2) The punishment - 14:19

(a) This shall be the punishment of Egypt

(b) And the punishment of all the nations that go not up to keep the Feast of Tabernacles

2. The Holiness of All Things in the Land - 14:20-21

a. The bells of the horses - 14:20a

(1) Timing: In that day

(a) The prophetic future

(b) The Kingdom

(2) Shall there be upon the bells of the horses - HOLY UNTO JEHOVAH

b. The pots and the pans - 14:20b-21a

(1) The pots in Jehovah's house shall be like the bowls before the Altar
(2) Yea, every pot in Jerusalem and in Judah shall be holy unto Jehovah of hosts

(3) All they that sacrifice shall come and take of them, and boil therein

c. The extinction of the Canaanite - 14:21b

(1) Timing: In that day

(a) The prophetic future

(b) The Kingdom

(2) There shall be no more a Canaanite in the House of Jehovah of Hosts

(a) A people under a divine cure - Genesis 9:25

(b) Destined for total destruction - Joshua 3:10

(3) The Temple will never be desecrated again
d. Observation: Chiasm of verses 20-21 upon the holiness of the pots of Jerusalem

A: In that day

B: The Holy: There will be on the bells of the horses: “Holiness unto Jehovah”

C: The pots in the House of Jehovah will be like bowls before the altar

D: Every pot in Jerusalem and Judah will be holy unto Jehovah of Hosts

C: All who sacrifice will come and take some of them to boil in them
B: The Unholy: There will no longer be a Canaanite in the House of Jehovah

A: In that day