

Supplemental Notes:

The Book of Zechariah

Chuck Misler

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Supplemental Audio

Biblical Israel

Modern Israel

Zechariah

The Apocalypse of the Old Testament The Most Messianic book of the OT

Often called the Apocalypse of the OT, it presents the Messiah as:

- The Branch who will remove iniquity;
- The Stone;
- His Throne;
- His Temple;
- The Coming King;
- The Shepherd;
- The Triumphal Entry, on a donkey;
- His Betrayal for 30 pieces of silver;
- His Crucifixion, and
- His Second Coming: "looking upon me whom they pierced."

It also focuses on the Day of YHWH, the return of Israel in unbelief, and their passing through the Great Tribulation; the siege of Jerusalem by the confederated Gentile powers, and their deliverance by King Messiah.

Zechariah also gives us the only physical description of the Antichrist in the Scripture.

[It also seems to suggest a neutron bomb in Chapter 14.]

It also may hold the solution to the enigma of "Mystery Babylon" and its relation to literal Babylon in prophecy.

This most challenging little book is second only to Isaiah in its distinctiveness and importance as a Messianic prophet.

Introduction

The postexilic Prophet Zechariah was a Levite born in Babylon (Neh 12:1, 16).

Zechariah was a contemporary of Haggai the prophet, Zerubbabel the governor, and Joshua the high priest (Ezra 5:1-2; Zech 3:1; 4:6; 6:11). Zechariah returned to Jerusalem from Babylon with

almost 50,000 other Jewish exiles. He was probably a relatively young man at the beginning of his prophetic ministry (cf. 2:4) while Haggai might have been considerably older.

Zechariah = "Whom Yahweh Remembers."

Son of Berechiah = "Yahweh Blesses."

Son of Iddo = "The Appointed Time."

[Some confused: no word for "grandson"; i.e., Gen 31:28, et al.]

[Note also how the Holy Spirit dwells on the meaning of names, and their order, in the case of Melchizedek in Hebrews 7:2. The Genealogy in Genesis 5 is another provocative example. See *The Flood of Noah* Briefing Package or our *Genesis* Commentary for further details.]

Nehemiah speaks of an Iddo as one of the priestly families returning to Judah (Neh 12:4, 16). Both Jeremiah (Jer 1:1) and Ezekiel (Ezek 1:3) were also priests.

There are 29 "Zechariahs" in the OT; at least 30 total.

Mt 23:35: "That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar."

Jewish Targum states that Zechariah the son of Iddo was slain in the sanctuary and that he was both prophet and priest. Neh 12:4 includes Iddo as one of the heads of a priestly family.

Jospheus (in *War of the Jews*, iv. 5, 34) mentions the murder of "Zecharias, the son of Baruch (Barachiah?) As perpetrated in the Temple by the Zealots just before the destruction of Jerusalem (Ellicott's *Commentary on the Whole Bible*).

[It is possible, but not probable, that our Lord was referring to the martyrdom of Zechariah the son of Jehoiada, who was stoned to death in the court of the Temple (2 Chr 24:20, 21).]

Zechariah, in effect, closes the OT. Luke opens with the account of another Zechariah ("Yahweh Remembers") and his wife Elisabeth ("His Oath"). Also a priest, the angel ends 400 years

of silence with the announcement of the forthcoming birth of John the Baptist.

Written 520 B.C.; contemporaneous with Haggai (Ezra 5:1; 6:14). Zechariah contains more *Messianic* prophecies than all of the other “Minor” prophets put together.

“Minor” is a designation from their length (although Zechariah is the longest of them). In the Hebrew Scriptures, they are “The Twelve” and form a part of the *nebi'im 'aharonim*, the latter prophets. Among these, Zechariah is the preeminent.

It is the longest book of the 12 “Minor” prophets, and it is the most frequently quoted:

- 71 quotes or allusions in NT; 1/3 of these in the Gospels;
- 31 [name of God, *E/I*] in Revelation;
- 20 from Chapters 1-8;
- 8 from Chapters 9-14.

The Historical Background of Zechariah

[Excerpted from John Walvoord and Roy Zuck, *The Bible Knowledge Commentary*.]

The fall of Jerusalem to the armies of Nebuchadnezzar in 586 B.C. marked the finale of the kingdom of Judah, much as the earlier defeat at the hands of the Assyrians in 722 B.C. brought to an end the Northern Kingdom of Israel. Most of Jerusalem’s inhabitants were deported to Babylon for a period of about 70 years, as prophesied by the Prophet Jeremiah (Jer 25:11; 29:10).

During this Exile the Prophet Daniel received the revelation that Gentile kingdoms would be dominant over Judah and Israel until God would set up His kingdom on the earth under the rule of the Messiah (Dan 2: 7). This period was referred to by Jesus Christ as “the times of the Gentiles” (Lk 21:24).

When the Babylonian Empire fell to the Persian Empire (539 B.C.), Cyrus the Great decreed (2 Chr 36:22, 23) that the Jews could return to Jerusalem to rebuild their temple (Ezra 1:2-4; cf. Isa 44:28). However, only a small minority of about 50,000 Jews (including Haggai and Zechariah) returned under the leadership of Zerubbabel the governor and Joshua the high priest (Ezra 2).

Levitical sacrifices were soon reinstated on a rebuilt altar of burnt offering (Ezra 3:1-6), and in the second year of their return the foundation of the temple was laid (Ezra 3:8-13; 5:16). However, external oppression and internal depression halted the rebuilding of the temple for about 16 more years of spiritual apathy till the rule of the Persian King Darius Hystaspis (522-486 B.C.).

In the second regnal year of Darius (520 B.C.) God raised up Haggai the prophet to encourage the Jews in rebuilding (Ezra 5:1-2; Hag 1:1). Haggai preached four sermons in four months and then disappeared from the scene. Two months after Haggai delivered his first sermon, Zechariah began his prophetic ministry (cf. Hag 1:1; Zech 1:1), encouraging the people to spiritual renewal and motivating them to rebuild the temple by revealing to them God’s plans for Israel’s future. With this prophetic encouragement the people completed the temple reconstruction in 515 B.C. (Ezra 6:15).

The dated portions of Zechariah’s prophecy fall within the period of the rebuilding of the temple. The undated prophecies of Zechariah 9-14 were probably written much later in his ministry. According to Jewish tradition, Zechariah was a member of the Great Synagogue, a council originated by Nehemiah and composed of 120 members. Ezra is said to have been the president of this council, which was later succeeded by the Sanhedrin. The following summary compares significant dates in the ministries of Haggai and Zechariah:

Dates of Key Events

August 29, 520 B.C.	Haggai’s first sermon (Hag 1:1-11; Ezra 5:1)
September 21, 520	Temple building resumed (Hag 1:12-15; Ezra 5:2)
October 17, 520	Haggai’s second sermon (Hag 2:1-9)
October - November	Zechariah’s ministry begun (Zech 1:1-6)
December 18, 520	Haggai’s third and fourth sermons (Hag 2:10-23)
February 15, 519	Zechariah’s eight visions (Zech 1:7-6:8)
December 7, 518	Delegation from Bethel (Zech 7)
March 12, 515	Temple dedicated (Ezra 6:15-18)

[Dates according to Walvoord and Zuck]

The Unity of the Book

The arguments for a later date generally emphasize stylistic differences and alleged historical discrepancies. Such arguments have been answered satisfactorily by conservative scholars who have demonstrated that the entire Book of Zechariah was indeed written by the prophet. [Freeman, pp. 337-44; Unger, pp. 12-4; see also Baron, pp. 261-282; Pusey, vol.II, pp. 327-338; Lange, pp. 11-16]. The differences in subject matter, literary style, and probably a later period in Zechariah's life account adequately for the stylistic differences found in Chapters 9-14.

[The reference to Greece in 9:13 does not require a late date if one accepts the reality of predictive prophecy.]

A related challenge emerges from Matthew 27:9,10, which assigns Zechariah 11:12 to Jeremiah. The Talmud specifically states (*Baba Bathra*) that Jeremiah was arranged by the Jews in their canon as the first of the prophets. In this way Jeremiah lent his name to all the prophetic books, and Matthew so treats it. [Feinberg, *God Remembers*, p. 10.]

The Lord Jesus received all The Twelve as the Scripture of God. Josephus and others present the book of Zechariah just as we now have it.

Outline

Intro: 1:1 - 6

Eight (or Ten re: McGee) Visions (in one night!): 1:7 - 6:15
Riders under Myrtle Trees: 1:7-17
Four Horns: 1:18-19
Four Smiths: 1:20-21
Man with Measuring Line: 2
Joshua and Satan: 3:1-7
The Branch: 3:8-10
Lampstand and Two Olive Trees: 4
Flying Roll: 5:1-4
Woman and the Ephah: 5:5-11
Four Chariots: 6

Historic Interlude: 1:7 - 8

Queries regarding feast days (Zechariah was also a priest).

Messianic Prophecies: 1:9 - 11

First Advent of Christ: 9-11
Second Coming: 12-14

The text suggests that Zechariah was a young man when he received his visions in Chapters 1-8. Chapters 9-14 were probably written much later, in Zechariah's old age. If Zechariah was 30 years old when he wrote the 1st eight chapters, he must have been 70 when he wrote the last six chapters. His age, and the changes in political circumstances (the revolt of Egypt in 486 B.C. and death of Darius in 485 B.C.) account for the differences in style, outlook, and themes between Chapters 1-8 and 9-14.

The Greek manuscript found in the Dead Sea Scrolls contains the end of Zechariah 8 and the beginning of Zechariah 9, with no gap or space between the two chapters.

Zechariah continued to minister long after Haggai's brief 5-month ministry from Aug 29 to December 18, 520 B.C. Zechariah's ministry may have stretched as long as 50 years, from 520 B.C. to 470 B.C. [A chronology of relevant events will be appended with the notes on Zechariah 9.]

* * *

Zechariah 1

The Call to Repentance

This call to repentance establishes the prerequisite for the spiritual blessings promised to Israel in the eight (ten?) visions to follow. G.L. Robinson has called this "one of the strongest and most intensely spiritual calls to repentance to be found in the Old Testament."

God would not bestow comfort on unrepentant hearts. God's covenants with Abraham (cf. Gen 12:2-3; 15:5-21) and David

(cf. 2 Sam 7:8-16) rendered certain the fulfillment of His purposes for Israel. But those covenants did not nullify the need for each generation of Israelites to be obedient to God in order to experience His promised blessings. What are the implications here for us as Christians?

1] In the eighth month, in the second year of Darius, came the word of the Lord unto Zechariah, the son of Berechiah, the son of Iddo the prophet, saying,

Eighth month (which began October 27, 520 B.C.) = November. Haggai had begun in the 6th month of that year and prophesied in Sept, Oct., and Dec., but not Nov. Zechariah seems to have filled a gap of some kind. [Haggai's timing: see Kaiser, p.286.]

[Convinced, but can't prove, dates are significant, re: Dan 9, Gen 8:4, et al.]

Haggai's task was to rouse the people to continue the task they had started 16 years earlier. Zechariah's task was to focus on a complete spiritual revival.

Significant is the fact that a Jewish prophet dated his prophecy according to the reign of a *Gentile* monarch, rather than by Judean kings in the line of David. This was a vivid reminder to all of Zechariah's hearers that "the times of the Gentiles" (Cf. Luke 21:24; Dan 2: 7) were in progress and that no descendant of David was sitting on the throne in Jerusalem (cf. Hosea 3:4-5). Darius I, the Great was an Achaemenid prince, the son of Hystaspes, who saved the Persian empire in the revolt that followed the death of his predecessor, Cambyses II (530-522 B.C.), who in turn succeeded Cyrus the Great who founded the mighty Persian empire which ruled the world for over two centuries (539-331 B.C.). It was this Darius who is so prominent in the datings of the books of Haggai and Zechariah, who is no less famous archaeologically. It was he who recorded his triumph over his enemies trilingually on the famed rock of Behistun, the decipherment of which furnished the key to unlocking Babylonian-Assyrian cuneiform, the wedge-shaped writing of antiquity.

Four summons (1:3-6) delivered three months before the eight night visions (1:7-6:8); 18 years since Cyrus issued his famous decree allowing the Jews to return to their land.

"Came the word of the Lord unto Zechariah" occurs 14 times in this book. Same expression Haggai used. Here is identified the real author of this book!

He was the son of Berekiah and the grandson of Iddo the priest. Ezra and Nehemiah referred to him as "a descendant of Iddo" (Ezra 5:1; 6:14; cf. Neh 12:4, 16), implying perhaps that his father had died young and Zechariah became the successor of his grandfather (cf. Neh 12:4, 16). So, like Jeremiah and Ezekiel before him, Zechariah was both a prophet and a priest.

Son of Iddo = "(At) The Appointed Time."
Son of Berechiah = "Yahweh Blesses."
Zechariah = "Whom Yahweh Remembers."

2] The Lord hath been sore displeased with your fathers.

"Sore displeased" = lit. "Angry with anger"; emphasized by three grammatical devices: the initial position of the verb in the sentence; the use of the cognate accusative ("to be angry with anger," a Hebraism meaning to be "severely angry;"; the choice of the word *qatsaph*, further emphasizes God's keen displeasure.

[34X: wroth 22, wrath 5, displeased 3, angry 2, angered 1, fret 1, to be displeased, be angry, fret oneself, be wroth; provoke to wrath or anger; to put oneself in a rage, anger oneself.]

This warning stating not to repeat the errors of their fathers is similar to Paul's in 1 Cor 10:11.

This warning for the present (v.2) extended divine grace (v.3) and drew its severity from the threefold lesson from the past:

disobedience (v.4);
delay (v.5) and
doubt (v.6).

Both testaments affirm God's wrath as well as His love (Ex 34:6-7; Deut 7:7-11; Jn 3:15, 36). God will deal with sin (2 Pet 3:9).

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

“Thus saith the Lord of *Tsabaoth*” - 52X in this book (3X in this verse; 18X in Chapter 8).

𐤒𐤓𐤁𐤀 *Tsabaoth*, (plural); 𐤒𐤓𐤁 *tsaba* (singular); “that which goes forth, army, war, warfare, host;

host (of an organized army);

host (of angels);

of sun, moon, and stars;

of whole creation;

war, warfare, service, go out to war; service.”

[485 occurrences: host 393, war 41, army 29, battle 5, service 5, appointed time 3, warfare 2, soldiers 1, company 1, misc 5;]

Armies of Israel (Judg 5:14; 1 Sam 17:45);

Armies of heaven (1 Kgs 22:19; Lk 2:13; Rev 19:14).

“(Re)Turn”: to the Lord. In all of Scripture, this is the one prerequisite to receiving *any* of God’s blessings. (Isa 55:6-7; Joel 2:12-13; Mal 3:7; Mt 3:7; 4:17; Acts 2:38; 3:19; 5:31; 17:30; 20:21; 26:20; 2 Cor 7:10).

Are people today any more heavenly inclined than those of Zechariah’s day? (!) Personal repentance is always a prerequisite for any fellowship with the Living Lord (1 Jn 1:9).

We must be responsive to the lessons of history if we do not wish to be destroyed.

- 4] Be ye not as your fathers, unto whom the former prophets have cried, saying, Thus saith the Lord of hosts: Turn ye now from your evil ways, and [from] your evil doings: but they did not hear, nor hearken unto me, saith the Lord.

It is risky business to waste the lessons of previous generations. “History teaches that man learns nothing from history.”

—Hegel

A call to repentance, one of the principal goals of all prophecy. Is it effective in *your* life?

We must realize how brief the time and opportunities are if we wish to do anything positive.

- 5] Your fathers, where [are] they? and the prophets, do they live for ever?

Two rhetorical questions which highlight the brevity of human life (and thus the hazard of delay in repentance!).

[How many “weekends” do you have left?]

“Lord, teach us to number our nanoseconds...”

Ps 90:12, (Intel version)

We must count on the unchangableness of our Lord’s Word if we wish to do anything that lasts.

- 6]

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

“But...”: this being with a strong adversative. God’s Word is permanent, unchangeable, immutable. [We need to distinguish between the weakness and fragility of the best of God’s servants—including televangelists and pastors—and the abiding veracity and eternal effectiveness of the message these prophets bring!]

“Did not my words overtake your fathers?” Like a highway patrolman pulling a speeder over, God’s Word will nail us with precision for every infraction...

“Overtake” is direct quote from Moses (Deut 28:15, 45).

While there were *external symbols* of a turning back to God, such as sackcloth (Jonah 3:6,8; Neh 9:1; Dan 9:3; Joel 1:8; Isa 58:5) and ashes (Est 4:3; Dan 9:3; Isa 58:5), it is more important to *rend our hearts* (Joel 2:13).

Is it time to “turn 18” in *your* life?

Now are a series of eight (10? Re: McGree, Luck, et al.) visions given in a single night, which bridge the centuries between the rebuilding of the Temple until the kingdom is restored to Israel under the Messiah (Acts 1:6, 15:16).

Each has a similar pattern: introductory words, a description of things seen, a question of the angel for its meaning, and an explanation by the angel.

Vision of the Rider Among the Myrtle Trees

71 Upon the four and twentieth day of the eleventh month, which [is] the month Shebat, in the second year of Darius, came the word of the Lord unto Zechariah, the son of Berechiah, the son of Iddo the prophet, saying,

The day the visions came was the 24th day of the 11th (Jewish) month of Darius' second regnal year (February 15, 519 B.C.). *Shebat* was the Babylonian name of the 11th month, adopted by the Jews after the Exile. This date was five months after the building of the temple was resumed (Hag 1:14-15; 2:15), three months after Zechariah's first prophecy (Zech 1:1), and two months after Haggai's last prophecy (Hag 2:20—a prophecy regarding the destruction of world powers before the millennial rule of the Messiah; cf. Hag 2:21-23).

The 24th day of the month is specified in two other occasions during this period after the exile: Hag 1:15 and 2:10, 18, 20. This was the day when the work on the Temple was resumed. Israel's obedience seems to be memorialized by further revelations.

The eight prophecies appear in a *chiasmic* pattern, with the theological climax coming in the 4th and 5th visions (with the 2nd & 3rd, 4th and 5th, and the 6th and 7th in pairs) [Kaiser, p. 303].

- a) The calm before the international storm (1:7-17);
- b) Watching the nations punish one another (1:18-21);
- b) Expecting the glory of God on Earth (2:1-13);
- c) Removal of sin all in one day (3:1-10);
- c) Receiving God's Spirit for His work (4:1-14);
- b) Purging evil from Israel [Man's glory positioned for judgment?] (5:5-11);
- a) Executing judgment on the Gentile Nations (6:1-15)

81 I saw by night, and [behold!] a man riding upon a red horse, and he stood among the myrtle trees that were in the bottom: and behind him were there red horses, speckled, and white.

He *saw*: he was awake, as indicated by his questions (v.9) and interruptions (3:5).

The man riding the red horse was, apparently, the leader, receiving reconnaissance reports from the rest. (The other riders are only implied; only their horses are mentioned.) He is seen "standing" (astride his horse). [Note v. 10] He is identified in v. 11 as the Angel of the Lord. He is the center of *all* history.

Angel of the Lord: Gen 16:7 is the first reference in the Old Testament to "the Angel of the Lord" (lit., "the Angel of Yahweh"). In Exodus 23:20-21, God's "name" was "in" this one. This Angel is identified with Yahweh in Gen 16:13, as well as in 22:11-12; 31:11, 13; 48:16; Judg 6:11, 16, 22; 13:22-23; Zech 3:1-2. And yet the Angel is distinct from Yahweh (Gen 24:7; 2 Sam 24:16; Zech 1:12). Thus, "the Angel of the Lord" may refer to theophany of the preincarnate Christ (cf. Gen 18:1-2; 19:1; Num 22:22; Judg 2:1-4; 5:23; Zech 12:8).

[Don't confuse Him with "the angel that talked with me," Zechariah's interpreter (1:8; 2:3; 4:1,5; 5:5; 6:4).]

Red suggests war and judgment (Rev 19:11; the treader of the winepress, Isa 63:1-6); white, righteousness, mercy, and peace. "Speckled," "sorrel," "awny" (translated "brown" or "speckled") is unclear; used only here in the OT. (The Angel of the Lord is *not* on the white horse, perhaps to avoid confusion with regard to Rev 6:2.) The present participle here means that the riders (only implied) were in the act of riding at the time of the vision.

Christ is said to be "*among the myrtle trees*." The myrtle, or *hadassah* shrub (the Jewish form of the name Esther), was an indigenous shrub that grew all over Israel and was a popular name for Israel. (Also, featured in the ritual of constructing booths in the celebration of the Feast of Tabernacles (Neh 8:15; Lev 23:33-44); suggestive of the millennium (Isa 41:19; 55:13). He was located "*in the hollow*." מְתַרְתָּ, *metstalah*, "a deep place," "a low ravine." This was a low time in the nation's history, a period of deep humiliation. The "times of the Gentiles" had begun (Luke 21:24).

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

The interrogation element is present in each element of the visions. Don't assume that "the angel that talked with me" is

identical with “the Angel of the LORD.” [Pusey: “in me”; heart-to-heart communication?]

- 10] And the man that stood among the myrtle trees answered and said, [These I are they] whom the Lord hath sent to walk to and fro through the earth.

Their job was to reconnoiter and patrol the events, movements, and happenings on the earth.

[Cf. The “7 eyes,” 3:9; 4:10; Rev 5:6. Also, Noah’s raven (Gen 8:7); the Lord Himself (2 Chr 16:9); Satan (Job 1:7; 2:2); “many” of Dan 12:4, etc.]

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

All the earth is resting quietly. The great shake-up of the heaven and the earth that God had promised in Haggai 2:21-2 had not come as immediately as some had hoped.

- 12] Then the angel of the Lord answered and said, O Lord of hosts, how long wilt thou not have mercy on Jerusalem and on the cities of Judah, against which thou hast had indignation these threescore and ten years?

The return of the exiles from Babylon was not yet the fulfillment of the prophecy of Jer 25:11 and 29:10 (Cf. v. 11); there was more to come!

...and the wait continues to the present moment, even though the State of Israel has been reestablished (May 14, 1948) and Jerusalem was regained (June 1967); and the U.S. is forcing Israel into a retreat through the so-called “peace process.” How long will we poke our finger into the eye of God? How long before God’s promise is finally realized?

The scope of all eight night visions appear to parallel Revelation 5ff. These are a prelude to the unleashing of calamities which are the prerequisite to Israel’s restoration to millennial blessing (Hag 2:21,22; Zech 1:11,12).

- 13] And the Lord answered the angel that talked with me [with] good words [and] comfortable words.

Three Declarations and Four Words of Comfort

[Note: The Lord and the Angel of the Lord, and the Angel who has been talking with him are distinctly separate persons here.]

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

[1] God is zealous for Jerusalem.

The focal point of the prophecy: the zeal of the Lord: *ḥṣṣ*; *qana’* {*kaw-naw’*} (From the Arabic root, *qana’a*, “to become very red.”) [33X: -jealous 10, envy 9, jealousy 5, envious 4, zealous 2, very 2, zeal 1, to envy, be jealous, be envious, be zealous to provoke to jealous anger, cause jealousy.]

God is spoken of as being “zealous” or “jealous” (Ex 20:5; 34:14; Deut 5:9). Indeed, a devouring fire (Deut 4:24; 6:15; 29:18, 19; 32:16,21).

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

[2] God is exceedingly angry with the nations.

How about today?

- 16] Therefore thus saith the Lord: I am returned to Jerusalem with mercies: my house shall be built in it, saith the Lord of hosts, and a line shall be stretched forth upon Jerusalem.

[3] (Implicit:) God will judge these nations (Joel 3:1ff; Zech 6:1-8)

Now, Four Comforting Words:

[1] The Messiah will come to Jerusalem.

The glory of the Lord (Shekinah) had departed: from the Holy of Holies, to the porch of the Temple, out to the eastern gate, finally up to the Mount of Olives, then ascended up to heaven (Ezek 10:18-19; 11:23).

[2] My house shall be built in Jerusalem.

The “second Temple” was only a partial fulfillment. The promise of a Temple (which had never before been seen, Ex 40-48) will be realized in the future. Zechariah will have more to say in Chapter 2.

[3] Jerusalem’s boundaries would expand.

The ravaging by the Babylonians in 586 B.C., and the Romans in 70 A.D., notwithstanding, the surveyor’s line would be “stretched out” to measure an enlarged Jerusalem.

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

[4] God would, once again, choose Jerusalem.

“The gifts and calling of God are irrevocable” (Rom 11:29).

[Since we are the “wild branches” grafted into the olive tree, we should derive comfort from what comforts Israel. 1:17 ends Chapter 1 in Hebrew Bible.]

Zechariah 2

Review

In a day when Israel felt discouraged and forgotten, a young prophet whose name means “Yehovah Remembers” rose in their midst to declare a coming day of unparalleled glory.

With a power and beauty unmatched since the days of Isaiah, this prophet-priest laid out God’s entire panorama, from the rebuilding of the Temple until the coming Messiah who would rule the entire earth from Jerusalem.

Note: Zechariah is *not* a sealed book (except to certain commentators!) Cf. Daniel (Dan 12:9), which was; and Revelation (Rev 22:10), which is not.

Eight (Ten?) Visions: in one night! [It is dated on the day—the 24th—that the work on the Temple was obediently resumed.]

Each connected by the Hebrew conjunction (the *waw* connective). *These carry through from the “Times of the Gentiles” until they are restored to their land with their rebuilt city and Temple under the Messiah the King.*

Babylonian Talmud: “This man is no other than the Holy One, blessed be He; for it is said, ‘The Lord is a man of war.’”

The peace among the nations did not mean that the blessing of God was upon them. They were at ease in a bad sense: in carelessness and unfeeling security. (Cf. Amos 6:1; Isa 32:9, 11; Jer 48:11; also Ezek 38:8, 11, 14; 39:6, 26.)

[1:17 Ends Chapter 1 in the Hebrew. Our English versions follow the Greek (and Latin) versions of the OT.]

* * *

The 2nd Night Vision: The Four Horns

18] Then lifted I up mine eyes, and saw, and beheld four horns.

The horns, the pride and symbol of strength of animals, are used figuratively to represent the nations that have plagued Israel. (Ps 75:4, 5; 102:10; Jer 48:25; Amos 6:1-3-15. Cf. Mic 4:13; Dan 8:3-4, 20-21.)

“To lift up one’s horn” was a sign of victory (2 Sam 2:1); “to lower one’s horn,” a sign of defeat (Job 16:15).

The Targum renders “four horns” “four kingdoms” here and in vv. 19 & 21.

[Also, note the prevalence of the number 4 in Zechariah: Four horses; four horns; four craftsmen; four chariots; four winds; four subordinate clauses (3:7); four words of comfort; four persons (6:1-4); four feast days (8:19); four admonitions (8:9f); four-fold guilt (7:13); four pronouncements (8:12); fourfold punishment (8:10); four cities (9:5, 13, 14, 15); four verbs (9:15); groups of 4 things (10:2); four lamentations (11:2f); four animals (14:5), etc. (4 x 2 = 8 visions leads the book.)]

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

These are the scatterers who have plagued Israel. Most [Jerome, Kimchi, Targum of Jonathan, et al.] identify them with the four great empires in Daniel (2, 7 & 8), marking the “times of the Gentiles” (Luke 21:24).

Others, specific enemies of the time:

Samaritans on the north;
Ammonites to the east;
Edomites to the south; and
Philistines and Tyrians to the west.

[Feinberg, *Minor Prophets*, p. 278]

More generally, the “4” could also simply signify the four cardinal directions of the compass: complete opposition until the consummation. In any case, the opposition to Israel was not contemporaneous but successive.

Four Smiths

20] And the Lord shewed me four workmen.

These could be any craftsmen: wood-workers (2 Sam 5:11); metal-workers (1 Sam 13:19) or masons (Ex 28:11).

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

He didn't ask about their identity, only their *function*. The verb is the active participle in Hebrew, indicating what they were doing was already in progress. Also, the “lifting up” horns was also an active participle, indicating that the persecution of the Jews has been continuous, not sporadic.

These workmen are to strike terror into the nations who have trodden down and scattered God's people, and to bring about the overthrow of Israel's enemies. They are the instruments of God to break the horns to pieces. For every horn, God has an agency

to destroy it. (Some take the horns as the successive empires in Daniel 2 & 7, and thus also as the workmen as each successive “horn” puts down the previous—until the “carpenter” of Nazareth puts down the 4th: Rome, Phase II. He is, in any case, the “ultimate” craftsman!)

We tend to view them as more generic, as exemplified by the prevalence of the number 4 in this book.

[The world would do well to learn the lesson that such action does not pass unnoticed by God; He is still awake to Israel's interests (Ps 121:4). God is not through with the nation Israel. When He says Israel, Judah, and Jerusalem, His geographic designations are not ambiguous or symbolic.]

God is sovereign over the nations (cf. Dan 4:17, 35). “Beloved, do not avenge yourselves, but rather give place to wrath; for it is written, ‘Vengeance is mine, I will repay,’ says the Lord.” (Romans 12:19)

* * *

Zechariah 2

[Just as the 2nd vision was an amplification of 1:15, the forthcoming 3rd vision is an amplification of 1:16.]

Man With a Measuring Line

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

An angel in human form (Cf. As preparing for the Temple, Ezek 40:3; 41; 42; Rev 11:1-2) (Most strongly identify him as Christ; also presented as a man, *’ish*, in Zech 6:12.)

2] Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, to see what [is] the breadth thereof, and what [is] the length thereof.

A vision of Jerusalem's enlargement (v4-13). Just as a line was formerly stretched over the city to destroy (2 Kgs 21:13; Isa 34:11), it is now to be extended over Jerusalem preparatory to rebuilding (Job 38:5).

According to Josephus, the population increased greatly by the time of the Maccabees.

3] And, behold, the angel that talked with me went forth, and another angel went out to meet him.

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

na'ar, young man. Of David by Saul (1 Sam 17:33); Jeremiah of himself (>18); Joseph before Pharaoh (Gen 28). As a priest, he would begin at age 30 (Num 4).

“Without walls” = also speaks of vulnerability (Cf. 1 Sam 6:18; Est 9:19; Ezek 38, 39 where the enemy seeks to take advantage of this condition).

A city without walls (Cf. Isa 49:19-20). When a British Jew, Sir Moses Montefiore, began building houses outside the walls of Jerusalem in the mid-1800's, no one would live in them until he hired a private security force to protect the people. Montefiore's windmill still stands in Jerusalem today. [Note the Ethiopian airlift, spring 1991 (which broke the Guinness' Book of Records: the influx of Russian Jews in 1990, 1991.)]

...but the real scope of the eight night visions—which appear connected—are eschatological: the scope is through the consumption.

5] For I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her.

“I” is emphatic. Contrary to normal Hebrew practice, the verb “to be” is expressed as incomplete or future action. This is reminiscent of the pillar of fire in Exodus (14:19-24; also Isa 4:5; Zech 9:8); also the chariots of fire in 2 Kings 6:17; Isa 66:15; Joel 2:5). The Angel of the Lord had also been previously associated with the cloud (Ex 13:21-22).

“Glory” recalls the tragic reversal of that presence which had departed in Ezekiel's day (Ezek 9:3; 10:19; 11:23). Not until the Lord returns (in the 2nd Coming) would His “glory” come back (Ezek 43:1-7). In that day the name of the city will be “Yehovah-Shammah” - “The Lord is there” (Ezek 48:35).

The remainder of Chapter 2 is in poetry in two stanzas, vv. 6-9 and 10-13. Each begins with a command followed by “for...” Zechariah now speaks, first, to the exiles in Babylon; and then, the people of Zion whose return will act as a symbol of God's work in the final Day of the Lord.

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

הוי, הוי, woe, alas, etc.

A direct address to those still in Babylon (Jer 6:22; 16:16). This same command has been given in Jer 50:8: “Move from the midst of Babylon,” and 51:6, “Flee from the midst of Babylon.”

If Jeremiah's command had been intended to warn Israeli residents of Babylon to flee before it fell in 539 B.C., why did the prophet Daniel remain that fateful eve? He clearly knew and regarded Jeremiah's prophecy as Scripture (Dan 9:2; Jer 25:12; 29:10). When Belshazzar summoned him to interpret the famed “handwriting on the wall” (Dan 5), why didn't Daniel excuse himself and split?

It is the *second* regathering that is the final one—the one presently underway (Isa 11:11-12). Cf. Jer 23:3-8.

Note: the “four winds...” (9X: Jer 49:36; Ezek 37:9; Dan 7:2; 8:8; 11:4; Zech 2:6; Mt 24:31; Mk 13:27; Rev 7:1).

7] Deliver thyself, O Zion, that dwellest [with] the daughter of Babylon.

This obviously refers to an eschatological event in which Babylon will be involved in the final events of history before the 2nd Coming of the Lord. [Cf. Rev 17, 18. The ostensible enigma with Papal Rome, we believe, will be resolved in Chapter 5.]

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

“After glory”: he is going to send the Messiah, not the prophet, to visit the nations which have plundered His people. (Mt 25:31-46). The One Sent, in v. 8 & 9, can only be the Messiah.

“Sent me” Cf. Isa 61:1,2; John 10:30, 36. When? Psa 2.

“The apple of His eye”: (Cf. Deut 32:10; Ps 17:8; Prov 7:2.) Although the usual word for “apple” of the eye is *‘yshoww*, meaning pupil (of the eye). Zechariah uses the word *רַבֵּי*, *babah*, a word that occurs only once in the Hebrew Bible. Babah appears to be a cognate of “Babylon,” which in the Akkadian logographic writing is associated with “gate” in the presence of deity. It could well be then, that Zechariah’s “gate of the eye” is an ironic pun on the pride of Babylon, which called herself the gateway to God. [Kaiser, p. 316]

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

The shaking of the hand is a threatening gesture (Isa 11:15).
“They shall know I am the Lord,” is also the watchword of Ezekiel (Cf. 38, 39.)

10] Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the Lord.

The rock of Behistun at the border of Persia records the two great rebellions of Babylon and of its seizure twice, each during Darius’ reign. The first about the time of Zechariah’s ministry, the 2nd some 6 years later. [Luck, p. 31]

[In the 4th year of Darius, the Babylonians, after much plotting, revolted and shut themselves up in their city, ready for a long siege. Zopyrus, Darius’ friend and general, cut off his own ears and nose, and by pretending that he had been thus mutilated by Darius, gained entrance into the city and the confidence of the besieged ones. By his craft the gate were opened to the Persians, and when the city was mastered thousands of Babylonian nobles were crucified. (Feinberg, *God Remembers*, p. 50)]

While some of these predictions may have had a preliminary fulfillment at that time, clearly they will experience their literal fulfillment in the days of the reign of their Messiah.

The prophet moves continually from the then present to the far future. The Scripture always views the events in the national life of Israel as but links in a chain working towards the grand finale.

All previous events are leading up to that blessed time. [Another of the innumerable examples which support the “premillennial” view, the prevailing view in the first four centuries. Premillennialism’s roots and significance goes far beyond the present “amillennial” criticisms. God will conclude history just as He promised Abraham, Isaac, and Jacob. He will bring Israel back to her land, and then He will personally reside in the land and will be her King and Sovereign.]

Four Promises are Built Upon vv. 1-6:

1) Behold, I am coming and I will dwell in your midst.

11] And many nations shall be joined to the Lord in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath sent me unto thee.

2) The 2nd promise: Many nations shall be joined to the Lord in that day, and they shall become My people.

[“joined”: the same word from which *Levi* comes.]

The term “my people” was generally reserved for Israel, but now includes the *goyim*, or Gentiles, who would be joined by faith to form a new, one people of God. Isa 19:25 used the same term to describe converted Egypt.

[“After this”: Acts 15:14-17 (q.v. Amos 9:11-12). When? After the Rapture: Romans 11:25-26.]

(Cf. Ps 67:2,3; 72:7; Isa 2:1-4; 19:23-25; 60:1-3; Zech 8:20-23.)

The 3rd time the mention of dwelling among His people (cf. v.5, 10). *שָׁכַן*, *shakan*, is the root from which the *Shekinah* comes.) No can miss the reference to “tabernacled” among them in John 1:14, this reference is clearly to the 2nd coming. What was begun will be consummated at the appearing of glory (Titus 2:11-15; Mal 3:1; Isa 40:10).

The verse concludes in the same manner as v.10.

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

3) *the 3rd promise: The Lord will take possession of Judah as His inheritance in the Holy Land and will again choose Jerusalem.*

[This is the only place where the phrase “holy land” is found in the Scriptures! (Although it does appear in the Apocrypha: *Wisdom* 12:3; 2 *Macc* 1:7). However, it is more accurately a millennial epithet and is reserved for a time when the Lord will say, “I will remove the iniquity of that land in a single day...” Zech 3:9, in the next chapter.]

“Choose”: Ps 132:13-14; 78:67-68. Note that it is Judah, not Joseph or Ephraim.

Certainly God is not finished with the city He chose 3,000 years ago for the throne of David (Isa 2:2-3). God will manifest to the world the immutable character of His original choice in the renewed, restored, and resettled Israel. And there will never be peace on earth until there is peace in Jerusalem.

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

Hush. The Lion is waking from His lair. Let the foes of Israel beware! He will leave His heavenly temple (Hab 2:20; Ps 68:6; Jer 25:30; Deut 26:15) to come to the earth.

4) *The 4th promise is one of worldwide judgment at the Second Coming:*

The silence will be broken when the Lamb of God opens the Seven-sealed book in Revelation 5:1-14. [One of my favorite bumper stickers: “Beware the Lamb!”]

Here is the hope of both Israel *and* the Church: “Say unto the cities of Judah, ‘Behold your God.’”

What a day that will be:

- 1) The Lord will return.
- 2) The Gentiles will come to know the Lord.
- 3) Jerusalem will be rebuilt and become the New World Center.
- 4) World judgment from God will show right cannot forever be denied. The Lord will be King and truth will

be the normal way of life, not the exception.
5) Babylon will be judged and Israel will be restored.

Great, indeed, will be the Day of the Lord!

* * *

Zechariah 3

Intro/Review

Eight (10?) visions an integrated whole; to be considered *together*. Joshua was the high priest at the time of the return of the Jews from their captivity in Babylon, some 16 years before this (Ezra 4:3; 5:2; Hag 1:1, 12; 2:2; Zech 6:11-15).

Key Issue: How can an infinitely holy God accomplish such grand plans with a sinful and besmirched people?

This vision: the transformation of the nation from self-righteousness to the righteousness of God. [Prophetic: the future conversion of the nation to the Messiah.]

Christ Intervenes for Us as our High Priest

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

“And” = the *waw* consecutive; all eight visions are an integral sequence.

Joshua = ye-ho-shua: “YHWH saves” (Num 11:28; 13:16; Deut 1:38). Cf. Jesus: “He shall save his people from their sins” Mt 1:21. [Here, Joshua, as high priest, stands as their representative. Cf. v.9.]

“Saw Satan”: He is a real person.. Sin is the prerequisite for his attacks.

“To resist him”: “to satanize him”: a paronomasia upon the same root. That’s why we need an advocate. He is the “accuser of the brethren” Cf. Rev 12:10.

Who's our advocate? 1 John 2:1 (And the charges are against me *are* valid).

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

The Lord...the Lord: two persons of the Trinity, distinct. Cf. John 5:17. Cf. Psalm 110, which Jesus quoted to confuse the Pharisees (Mt 22:41-46).

“The Lord rebuke thee”: Cf. Jude 9 (note also that Jude seems to draw from Zechariah in v.23: “fire” and “garments” are echoed). Repeated 2X for accentuation (Cf. Gen 14:10; Ecc 7:24; Rev 14:8; 18:2). [Satan probably the highest creature God created. Fell through *pride*. Isa 14:12ff.]

It is not Joshua's sin, but Jerusalem's; he was representing the people (v.9). The most remarkable aspect: the *basis* upon which God brings to nought the accusations of Satan:

- Not because the claims were baseless;
- Not because of their suffering;
- Not due to a promise to better in the future;
- Solely on God's sovereign choice in *grace* (Rom 9:16; 11:5; Cf. Rom 9:15; Ex 33:19).

“Brand plucked...” = not only Babylon, but all the worldwide suffering of Israel; as He showed Moses in the desert, He will not allow it to be “consumed” (Ex 3:1-8).

Fire, in connection with Israel:

- Covenant with Abraham (Gen 15:17);
- Offering of Isaac (Gen 22:7);
- Burning Bush (Ex 3:2);
- Giving of the Law (Ex 19:18);
- Rearing the Tabernacle (Num 9:15);
- Wilderness journeyings (Deut 1:33).

Christ Cleanses us as our High Priest

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

Just as the high priest, on *Yom Kippur*, the Day of Atonement, “impersonates” Israel. (Leupold) God had chosen him; God had chosen Israel.

“Filthy” - excrement-bespattered; not just vilely dirty, but offensively smelly. [That's us...] (Only here as an adjective in OT; noun: *שָׁרָץ* *tsolah*, from the root *שָׁרַץ* *yatsa'*, to go forth, to come out, to be evacuated.)

Our garments: Isa 64:6; Prov 30:12; Jude 23; Rev 7:14.

Joshua's silence analogous to Christ's in His six trials. Why? Because He was in *our* shoes!

How great it is to have God Himself as our advocate! Rom 8:31-34 (Cf. Isa 50:8-9).

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

Joshua (as ourselves) cannot stand before a righteous, holy God with these filthy garments on. “Our righteousness is as (used menstrual cloths)” Isa 64:6.

Emblematic of the taking away of sin (Rom 3:25; Eph 1:7), and the imputation of the righteousness of God (Rom 1:16, 17; 3:22, 26). First occasion: Gen 3:7, 21 = Adam and Eve: by the shedding of innocent blood they would be covered (Cf. Rev 7:13-14).

What's the answer to our plight? Rom 3:21-24; 8:31-34; 1 Jn 1:9.

High priest's garments (Ex 28:4,5; Lev 8:7-9) included a “coat” of fine linen (Ex 28:39), the long garment worn next to the person, and the robe of the ephod (Ex 28:31-35) a seamless piece of blue linen worn over the coat; shoulder pieces set with onyx stones engraved with the names of the twelve tribes; supported the breastplate (Ex 28:15-21) with an oblong gold setting with 12 precious stones also engraved with the names of the 12 tribes; a square pouch of linen (Ex 28:16) containing the Urim and Thummim (Num 27:21; Deut 33:8).

Christ Challenges us as our High Priest

51 And I said, Let them set a fair mitre (turban) upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the Lord stood by.

“I said...”? Zechariah seems to be getting into the act!

Turban: *tsaniyph*, from the root “to wind around.”

“Holiness unto the Lord” (Ex 28:36-38). [Headdress can be seen today at the Temple Institute in Jerusalem.] Jer 2:3; Zech 14:20, 21.

On Yom Kippur, the garments of glory and beauty were put on *after* the full atonement ritual, ministrations which were in simple linen garments (Lev 16:1-24).

It is Israel the nation that is in view (Rom 11:25-29). This signified the complete reinstatement by the Lord. This was clearly God’s work, with no help from man: forgiveness, acceptance, restoration to a position of privilege (Cf. Isa 61:10).

God’s ultimate plan is for all of His people to be a “Kingdom of priests.” OT: Ex 19:6; Isa 61:6; NT: 1 Pet 2:5; Rev 1:6.

[Cf. The Marriage Supper of the Lamb, and the wedding garments: Mt 22:1-14; Rev 19:6-16.]

6] And the angel of the Lord protested unto Joshua, saying,

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

The Lord of the Armies. Despite (and yet because of) the new garments, *there remains a call to obedience*. Service is to flow out of a Godly life. “If ye love me, keep my commandments.” John 14:15.

Christ Delivers us as our High Priest

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

Imperative followed by the polite: Cf. “If you please,” French, *si’l vous plaît*.

“Thou and thy fellows”: not personal, but to the nation in the future. Joshua is that of the coming Savior of Israel.

“Wondered at” = even more glorious events to come!

“Servant”: (Isa 42:1; 49:3; 50:10; 52:13; 53:11; Ezek 34:23-24; Phil 2:6-8).

“The Branch”: *נֶטֶף, tsemach*, to sprout out (Cf. Isa 53:1, “a tender plant”).

Isa 4:2: “**Immanuel**” character of Christ (Isa 7:14) to be fully revealed to converted and restored Israel after His 2nd Advent (Mt 25:31).

Jer 23:5; 33:15: “**The Branch of David**” as the offspring of David, according to the flesh (Rom 1:3) to be manifest in His kingdom glory as “King of kings and Lord of lords” (Rev 19:16).

Zech 6:12, 13: as **Son of Man**, the last Adam (1 Cor 15:45-47) reigning as King-Priest over the earth forfeited by the “first Adam.”

1st Advent. (Zechariah uses it as a proper name.) 2nd Advent: *נֶטֶף netser*, from the root of David (Isa 11:1-16; Rev 19:16).

Another profile of the Branch, re: the Gospels:

Matthew: As Royal King: Jer 23:5.

Mark: As Servant: Zech 3:8 (here).

Luke: As Son of Man: Zech 6:12.

John: As Son of God: Isa 4:2.

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

“The stone”: cut without hands, to smite the image (Gentile dominion), and brake them in pieces: Dan 2:34-35; Laid in Zion: Isa 28:16.

The stumbling stone and rock of offense (Rom 9:32; 1 Cor 1:23) => headstone of the corner (Zech 4:7). The stone which the builders refused has become the headstone of the corner (Ps 118:22).

“Seven eyes”: Rev 5:6; Zech 4:10. (Cf. Ezek 1:18; 10:12) Also, Col 2:3; 1 Cor 1:30.

“Engrave the engraving” = of an precious stone: (Isa 28:16; 1 Pet 2:6) (Ex 28:11, 21, 36; 39:6, 14, 30).

Where was He “engraved”? On His brow, and in His hands and feet; and His side. The only man-made things in heaven are scars. These are the divine engraving cut deeply in the precious chosen stone to bring out its beauty and flashing splendor.

The “iniquity of the land”: not Joshua’s personal sin at issue. Scripture is silent concerning his sin personally.

“In a single day”: Calvary, the antitypical Day of Atonement (Lev 16) when the Lamb took away the sin of the world (Jn 1:29). After His rejection, the day will arrive when they shall look upon Him “whom they have pierced” (Zech 12:10).

10] In that day, saith the Lord of hosts, shall ye call every man his neighbor under the vine and under the fig tree.

“That Day”: The Day of the Lord! Peace and fulfillment.

“Under the vine and fig tree”: Judah and Israel under Solomon (1 Kgs 4:25) as type of Millennium (Mic 4:4), by “One greater than Solomon (is here)” (Mt 12:42).

* * *

Zechariah 4

It was God’s purpose that Israel should be His lightbearer and witness to the surrounding nations engulfed in the darkness of paganism. He set the boundaries of the nations accordingly (Deut 32:8; Mt 5:14-16; Lk 12:35; Eph 5:8-9; Phil 2:15; Rev 1:20).

Jerusalem was set in the center: Ezek 5:5 (All languages write “toward” Jerusalem: western, left to right; eastern, right to left!)

[There seems to be an interval between this and the previous visions.]

Israel, however, failed abysmally in her national calling. The rejection of the Messiah resulted in the destruction of the Temple and the institution of national blindness (Lk 19:42) until the “fullness of the Gentiles be come in.” (Rom 11:25).

During this interval, seven (separate) lampstands bear the light: Rev 2 & 3, with a spiritual unity under the headship of Christ, yet each mutually independent and government and external order. (With the Lord *in their midst*.)

Lampstand and Two Olive Trees

1] And the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep.

As Abraham in Gen 15:12; also, at the Transfiguration, Lk 9:32.

2] And said unto me, What seest thou? And I said, I have looked, and behold a lampstand all [of] gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which [are] upon the top thereof:

This lampstand (of solid gold) was apparently similar to the lampstand placed in the tabernacle (cf. Ex 25:31-40), and the 10 lampstands of Solomon’s temple (1 Kgs 7:49).

[Note: The official symbol of Israel is the *Menorah* (“lightbearer”)—not the *Magen David*. The “Shield of David” was originally the “Seal of Solomon,” an occultic symbol. [See *The Star of David* by Dr Asher Eder, and *The Magen David* by W. Gunther Plant.]

The Tabernacle

“The House of Blood”

When Moses came down from Mount Sinai, he not only had two tables of stone with the Ten Commandments, he also had been given a highly detailed set of specifications for a portable

sanctuary, known as the Tabernacle, that was to accompany them during their wanderings. In fact, Moses was apparently shown a model to follow in its building (Heb 9:24; Rev. 11:19. Complete details in Ex 25-27; 35-38).

It is important to keep in focus God's purpose in having Moses prepare this sanctuary: that God might dwell among His people. (Ex 25:22.) The Tabernacle would serve this purpose until the Temple of Solomon was built.

This unique structure was composed of a linen fence enclosing a courtyard containing a portable building and seven articles of "furniture."

The Courtyard

The outside element was a linen fence, supported by poles set in bronze sockets, with a single entrance on the east side. This area was approximately 75 feet by 150 feet, depending upon the precise length of a "cubit," here assumed to be about 18 inches. (Various authorities estimate a cubit to be between 14 and 25 inches.)

Upon entering, the first item to be encountered was a bronze altar for sacrifices to be offered in accordance with the various Levitical ordinances.

The next item was a large laver for washing before entering the Holy Place itself. (This is translated "molten sea" in the King James Version. "Molten" is a way of referring to cast bronze.)

The Building Structure

The building itself was assembled from vertical wooden planks covered with gold, and fitted with rings which, when fitted with horizontal poles, would give it rigidity.

The structure was about 15 feet wide, 15 feet high, and about 45 feet long. The initial chamber was about 30 feet long, with the final 15 feet leaving a cubical chamber known as the "Holy of Holies."

The entire structure was covered with four successive layers:

- 1) an embroidered linen tapestry;
- 2) a covering of goat's hair;
- 3) a covering of ram's skins dyed red; and,
- 4) a covering of porpoise skins. ("Badger skins" is an alternative translation.)

It seems strange that such a magnificent structure would be hidden under such an unattractive external covering. Each layer, however, had special symbolic significance.

The Holy Place

Upon entering the initial chamber, the Holy Place, three items would be in view: on the left, the Menorah, or seven-branched lampstand; on the right, the Table of Shewbread; and directly in front of the curtain covering the final inner sanctum, the Holy of Holies, was the Golden Altar, or Altar of Incense.

The **Menorah** was an oil-fed lampstand with seven branches, providing the only source of light within the structure. (Light: Ex 25:31, 32, 37; Heb. "His"??)

The **Table of Shewbread** held 12 loaves of unleavened bread, one for each of the 12 tribes, and renewed every sabbath (sabbath day.)

Directly in front of the final chamber, the **Holy of Holies**, and associated with it, was the the Golden Altar for the offering incense.

The Holy of Holies

The final inner sanctum was the Holy of Holies which contained the **Ark of the Covenant** and its unusual lid called the Atone-ment Cover (or "**Mercy Seat**?") (*Kappoth*, or "Mercy Seat" is translated "propitiation" in Romans 3:25.)

This Ark, or chest, was made of acacia wood, covered inside and outside with gold. It contained the two tables of stone with the Ten Commandments, a pot of manna, and Aaron's rod that budded (Num 17:1-9).

The unusual lid was of gold and was emblazoned with two “cherubim” (a kind of “super angel”); man-like figures with wings. (Ezek 1,10; Isa 6; Rev 4.)

The *shekinah* glory (the cloud by day and a pillar of fire by night) entered the Tabernacle and dwelt above the ark, between the cherubim (Ex 25:22; Num 7:89; Lev 1:1).

The Day of Atonement

The Holy of Holies could only be entered by the High Priest and only on one day of the year—Yom Kippur, the Day of Atonement, when he was to sprinkle the blood from the sacrifices upon the Mercy Seat. The picture is one in which God, looking down from between the cherubim, would see the broken laws, but could justify His mercy (in satisfaction of His righteousness) because of the atonement provided by the blood shed in sacrifice. (Introduced in Eden, Gen 3:21).

The Mystical Architecture

The Tabernacle, in all of its detail and symbolic significance, is a vital study worth the serious student’s careful attention. Every aspect of its design, every material used, every detail, contains special significance that goes beyond our space available here. (See our briefing package, *The Mystery of the Lost Ark*.)

It is interesting that every detail of the Old Testament points, in some way, to our Lord Jesus Christ (Rev 19:10; Mt 5:17,18, etc.). The Tabernacle is no exception. The New Testament is in the Old Testament concealed; The Old Testament is in the New Testament revealed.

“The Word was made flesh and *tabernacled* among us...” John 1:14. In fact, Jesus laid claim to each element of the tabernacle design.

The Courtyard

As we approach the Tabernacle from outside, all we see is the white linen barrier, symbolizing His righteousness.

The posts were set in bronze sockets. Everything outside the building itself was bronze, symbolizing judgment. Bronze was the metal that could endure fire; it was the Levitical symbol for judgement.

The tabernacle had only one *entrance*. “I am the door. Anyone who enters but by me is a thief and a robber...” (Jn 10:1-8).

The first item encountered was the Altar of Sacrifice. Everything begins (and ends) at the Cross, where the ultimate sacrifice was to be made.

Next is the laver, symbolizing the Word of God (Eph 5:26; Rev 4:6; John 4:10, 14; 7:37, 38).

As we approach the building itself, “it has no beauty that we should desire it.” (Isaiah 53:2.) *Until we enter in.*

Each of the coverings has its Levitical significance. Linen: gold, purple, blue, scarlet, with cherubim; Goat’s hair: sin bearer, Ex 26:7; Lev 16:19-22; Ram’s skins (died red), Gen 3:21, 22:13; Porpoise (Badger?) skins: Ex 16:10, shoes!; Deut 8:4, 29:5; Neh 9:21; Ruth 4:7.

The Place of Fellowship

The building proper was built of acacia wood wrapped in gold. Wood, once alive, speaks of His humanity; the gold, of His deity. The planks rested on *silver* sockets: silver is the Levitical symbol for blood. Even Judas, as he threw the 30 pieces of silver onto the temple floor, exclaimed, “Behold, I have betrayed innocent blood.”

Upon the entering the place of fellowship, the Holy Place, we encounter the lampstand, or Menorah. “I am the Light of the World.” He claimed (Mt 5:14; Jn 8:12; 9:5). The construction of the lampstand was from a *single piece* of gold: “I am the vine, ye are the branches.” 1 + 6 = 7 (Cf. Lampstands of Rev 1, 4).

Across from the lampstand was the Table of Shewbread: “I am the Bread of Life.” He claimed (Jn 6:35).

The Altar of Incense (or Golden Altar, not to be confused with the brazen Altar of Sacrifice) speaks of intercessory prayer, His current role on our behalf (Heb 7:25).

The Holy of Holies

The Ark of the Covenant in the Holy of Holies was, of course, the climactic encounter, in which the supreme sacrifice would avail to atone for our own sins—a prophetic picture of the completed work of the Cross.

This is all part of a love story, written in blood, on a wooden cross, almost two thousand years ago. Praise His Name!

* * *

The Lampstand of this Vision

While the Tabernacle lampstand had to be filled with oil by the priests, this lampstand in the vision was automatically filled with an endless supply of oil *without human agency*. This is indicated by three significant and peculiar features:

- 1) A bowl for storing oil was suspended over the lampstand (Zech. 4:2);
- 2) Oil was transported by gravity from the bowl through seven channels or conduits to each of the seven lights of the lampstand, apparently 49 conduits in all (v. 2);

Hebraism: **שִׁבְחֵה'אֵל**, *shibhe'ah weshibhe'ah*, a Hebrew idiom suggesting that seven were connected to each of the seven pipes, 49 in total (Cf. 2 Sam 21:20; 1 Chr 20:6); and

- 3) The lampstand was flanked by two olive trees which were tapped by two gold pipes through which golden oil flowed constantly into the bowl (vv. 3, 11-12).

Oil

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

Oil is one of the most clearly defined symbols in the Bible, speaking of the Holy Spirit. (Ex 27; Acts 2:16; Joel 2:28-32; etc.)

Seven attributes, each speaking of the Holy Spirit:

- Oil is a source of light; illuminates.
- Oil soothes, heals.
- Oil lubricates; abolishes friction; soothes over.
- Oil warms.
- Oil invigorates.
- Oil adorns; emblem of adornment. Especially in sorrow or grief.
- Oil polishes. He's not finished with any of us yet.

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

The seven branches were familiar (he was a priest). The other features of the vision were unusual.

- 5] Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my lord.
- 6] Then he answered and spake unto me, saying, This [is] the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the Lord of hosts.

“Word.. unto...” *all of us*: 2 Tim 3:16.

Unusual syntax: no subject. No predicate. Only an adverbial modifier of an implied predicate.

“Lord of armies” ..highest source, authority.

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

The king lays the foundation *and* the (final) headstone. “Grace, grace...” 2X for emphasis.

- 8] Moreover the word of the Lord came unto me, saying,
- 9] The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the Lord of hosts hath sent me unto you.

Zerubbabel began it and his finishing the restoration temple would drive the critics to silence for they would know God had sent the prophet.

Also, a *type* of the ultimate Builder (Messiah) of the Millennial Temple... [Note: Joshua is not mentioned. (?) This might impact how we view v.14.]

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

“Plummet” (plumbline?): “stone of tin”; or “Chosen stone,” “stone of separation”; thus, capstone?

“Day of small things” may refer to the old timers who disparaged the restoration compared to Solomon’s (Ezra 3:12-13; Hag 2:3).

Some view the word for plummet as referring to a capstone; others, simply his supervision.

“(Seven) Eyes”: Zech 3:9.

11] Then answered I, and said unto him, What [are] these two olive trees upon the right [side] of the lampstand and upon the left [side] thereof?

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

“Branch” = ^{שֵׁנַי} *shibbole*, or ear of grain (Gen 41:5, 22; Isa 17:5; Ruth 2:2; Job 24:24). (Used as a discriminating password in Judg 12:6.)

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

14] Then said he, These [are] the two anointed ones, that stand by the Lord of the whole earth.

“Anointed ones” = “sons of oil.”

“The Lord of the whole earth.” Indicates the Millennial scope of the vision. Micah 4:1-13. Some link Zerubbabel and Joshua as the two witnesses of Rev 11.

* * *

Review: Revelation 11:3-12

Two Witnesses

By two witnesses a thing is established (Deut 17:6; 19:15; Mt 18:11; 26:60; 2 Cor 13:1; 1 Tim 5:19; Heb 10:28). God never leaves Himself without a witness (Acts 14:17).

3] And I will give [power] unto my two witnesses, and they shall prophesy a thousand two hundred [and] threescore days, clothed in sackcloth.

First half of the 70th Week? Sackcloth: speaks of the *law* rather than grace. Everything here speaks from the OT.

4] These are the two olive trees, and the two lampstands standing before the God of the earth.

Olive trees = “trees of oil.” Zech 4: Anointed ones = “sons of oil.”
Some: Ref to Zerubbabel and Joshua, who re-established Israel (Zech 4:10-14). Continuous filling by the Holy Spirit (Zech 4:12).

5] And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.

[James and John would have duplicated Elijah’s acts, but Jesus rebuked them (Lk 9:54-56).]

6] These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.

God has confidence in *them*.

Identities:

1) Three were expected: John 1:20,21 [Talmudic expectations, etc.]

Messiah: Mal 3:1-3, 5,6.

Elijah: Mal 4:5,6 (Last words in OT).

Moses: Deut 18:15-19.

* * *

John the Baptist: "I am not" (Jn 1:19, 20; Mt 11:14; 17:10-11). He did not "turn the hearts of the children" as Malachi predicted, nor usher in the "great and dreadful day," etc.

- 2) Two ministries were unfinished:
Moses: Num 20:12; Deut 3:26-28.
Elijah: 1 Kgs 17:1; 19:13-16; 2 Kgs 2:11.

- 3) Unique Powers, Miracles:

Elijah (most agree on this one)
Fire from heaven: 1 Kgs 18:37; 2 Kgs 1:10, 12 (Jer 5:14).
Shut heaven: 1 Kgs 17:1; (3 1/2 years! Lk 4:25; Jas 5:17).

Moses

Water into blood: Ex 7:19.
Plagues: Ex 8 - 12.

[vs. ministers of Church to be harmless: Phil 2:15; Rom 16:19. James and John would have duplicated Elijah's acts, but Jesus rebuked them (Lk 9:54-56).]

- 4) It wasn't necessarily Enoch: Heb 9:27 = general rule, exceptions: Lazarus, Jairus' daughter, Nain's son, etc.
He was a Gentile: Witnesses are Jewish
[Model of rapture? Born, translated, on 6th of Sivan, the Feast of Shavout?]

- 5) Staff Meeting in Mt 17; connected with 2nd coming: Lk 9:31; 1 Pet 1:10-12; 2 Pet 1:6-18

[Mystery: Why did Michael contend with Satan for the body of Moses? Jude 9; Deut 34:5, 6.]

Alternatives:

John the Baptist? (McGee).
John, the Apostle (and writer)?

Previous chapter: "Thou must prophesy again" (Rev 10:11).
John 21:20-24 "tarry till I come..."

However, we would include John with the Church, which is in heaven. John is viewing all this: Is this an "out of body" experience? [John expressly rebuked from desiring Elijah's acts.]

- 7] And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.

Invulnerable until testimony is completed. [Moses and Elijah had their ministries interrupted.]

Antichrist now in power. (First mention. Note the origin of this beast.)

- 8] And their dead bodies [shall lie] in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

Bodies = carcasses.

Jerusalem =

"Sodom" Isa 1:9-10, 3:8, 9; Jer 23:14; Deut 32:30-33.

"Egypt" Ez 23:3, 4, 8, 19.

["great" in Chapter 11: 8 times.]

- 9] And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves.

Predicted in Ps 79:1-3, 10-11?

- 10] And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwell on the earth.

Only celebration on the earth in Revelation! A "Satanic Christ-mas"?

- 11] And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.

CNN exclusive? [Same coverage as Mt 24:15?]

- 12] And they heard a great voice from heaven saying unto them, Come up hither: And they ascended up to heaven in a cloud; and their enemies beheld them.

Film at eleven. Cf. Rev 4:1; 2 Kgs 2:11.

* * *

Zechariah 5

Review

The series of visions take a sharp turn. Comfort now turns to a stern warning.

- Summary: The enlargement of Israel;
The subjugation of her enemies;
The internal cleansing and restoration;
Her consequent ministry of illumination and witness;
Now the coming judgment(s).
A Holy God cannot brook evil.

The Flying Scroll

- 1] Then I [re]turned, and lifted up mine eyes, and looked[!] and behold[!] a flying roll.

“Behold”: *הִנֵּה* *himmel*, a demonstrative interjection, signaling in a lively manner.

“Scroll”: *סֵפֶר*, *megillah* [In contrast to our codex, where pages are separate and bound in a book form; leaves as we are familiar with them developed in the 3rd century. The largest papyrus roll was about 10 in. wide and 30 ft. in length. (Cf. The copy of Isaiah from the Dead Sea discoveries presently in the Shrine of the Book, Israeli Museum, Jerusalem.)]

“Flying”: *מְעִיף*, *aphah*. [Cf. Ephah in next vision?] Active energy suggested. Heb 4:12 “The Word of God is living and active, sharper than any two-edged sword, dividing asunder of the soul and spirit, of joints and marrow, and is a discerner of the thoughts and the intentions of the heart.”

Cf. v.3: “On this side,” “and on that side”: *two sides*. Two tables of stone: Ex 32:15; Seven sealed scroll (Rev 5:1); Also, Ezek 2:9-10;

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

Dimensions of the Tabernacle: Ex 26:15-25; also, Solomon’s Porch (1 Kgs 6:3).

1Pet 4:17 “For the time [is come] that judgment must begin at the house of God; and if [it] first [begin] at us, what shall the end [be] of them that obey not the gospel of God?”

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

“Curse”: (in this case) judgment of God (Num 5:23; Deut 29:18-20; 30:7; 2 Chr 34:24; Isa 24:6; Jer 23:10; Dan 9:11). [*לֹא־שָׁן*, *alah* retribution, punishment; vs. “Allah” of Islam?]

“On this side” ... “and on that side”: *two sides*. Two tables of stone (Ex 32:15); Seven sealed scroll (Rev 5:1).

“Stealing,” “sweating”: theft and perjury, representing the both tables of the Law (the middle commandment of each).

“Cut off”: cleansed out; purged from; prophetic perfect: “shall surely be cleaned out.”

Gal 3:13 - “Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed [is] every one that hangeth on a tree.”

The Great Commandment: “Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might” (Deut 6:5; Lev 19:18; Mt 22:37-40).

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

[Unger: Palestinian Covenant: Deut 30:1-10.]

Dispersion for disobedience; Deut 30:1; 28:63-68;
Future repentance (30:2)
Reversal of fortunes and return to Lord (v.3)
Final regathering and restoration (vv.3-5)
National conversion (v.6)
Judgment upon enemies (v.7)
Obedience and millennial blessing (v.9)
Preparation: Jer 30:7
Applies individually (v.10)

“I, the Lord of the celestial as well as terrestrial armies, will cause the curse to go forth, with certainty and celerity. With certainty because I will send it forth, with celerity because it shall go forth as a *flying* scroll.”

Rev 4:1 - 19:16; Jer 30:7.

None will be able to sin and hide from God in that day. In our present age—an “Age of Grace,” or call it patience, long suffering—while the Gospel of salvation is patiently proclaimed, a God is, for the most part, silent to the blasphemies and crimes of ungodly sinners, while the heavens have received the crucified and risen Redeemer “until the times of the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began” (Acts 3:21)... criminals, undetected, may appear to prosper.

The “destruction of the house”: as in the case of a leper (Lev 14:45; Amos 3:15).

The opening of the Seven Sealed Scroll (Rev 5:1-9) will loose judgments that will dispossess the usurper and his demons and wicked men from the earth, preparatory to the advent of the King of kings and Lord of lords to establish His rule and kingdom.

The Woman and the Ephah

Preamble: The Mystery of Babylon

(The “Fall” vs. “Destruction” vs. “Mystery”)

The Destruction of Babylon detailed: Isa 13, 14; Jer 50, 51
vs. The Fall of Babylon, 539 BC?
vs. “Mystery Babylon (Rev 17, 18)?

[See Alexander Hislop, *The Two Babylons*; Dave Hunt, *A Woman Rides the Beast*; Missler, Hunt, *The Kingdom of Blood*.]

The Destruction of Babylon

The Prophecies of Isaiah

In Isaiah 13 and 14, the *destruction* of Babylon is predicted. In vigorous terms, Isaiah describes how Babylon will be destroyed and then will *never again be inhabited*. This identifies the *time* of the destruction as that particular period known as the “Day of the Lord” that is mentioned throughout the scripture and is associated with the final day of God’s vengeance (Joel 2:10; Mal 4:5; Dan 12:1; Mt 24:21-22). When God destroys Babylon, he will destroy all the evil in the world.

Isaiah 13

13:10 This exact imagery is used in Revelation 6 to describe the judgment of the Tribulation just before the Second Coming.

13:11-12 This startling idea parallels Matthew 24:21-22. We can’t say that the world’s population has been on the brink of annihilation before.

13:13 This clearly is yet future.

13:17 This reference to the Medes is one of the reasons why many have viewed this as referring to the events of 539 B.C. However, nothing prohibits the Medes from being involved in the future. The Medes were a people who occupied the mountainous area of northwestern Iran and northeastern Iraq, presently occupied by the Kurds today.

They have been fighting Turkey, Iran, and Iraq in an attempt to establish their own independent country of Kurdistan. Hundreds of Kurdish women and children were the victims of Saddam Hussein's poison gas attacks in 1987 and 1988 and the hatred by the Medes for the Babylonians runs deep.

13:19 "The glory of the Babylonians' pride": not Rome, nor allegorical: literally, the Chaldeans' pride. Overthrown like Sodom and Gomorrah, that is, with "fire from heaven." This has yet to happen to Babylon.

13:20 After the Fall of Babylon under the Persians, it was inhabited, even by Alexander and subsequently.

Isaiah 14

14:1-2 It is also important to note that this judgment on Babylon will take place at a time when Israel is resettled in their own land from many nations. This cannot be applied to the fall of Babylon to the Persians, during which Israel was still in captivity and in exile from the land.

14:22-27 Clearly, this is part of God's climactic scenario as part of the "Day of the Lord" and is part of the final scenes at the end of the "Seventieth Week" of Daniel 9, and that is highlighted in Matthew 24 and Revelation 6 through 19.

The Prophecies of Jeremiah

50:1-3 Does the "nation from the north" refer to Magog or the Russians?

50:4 Again, the spiritual position of Israel is described.

50:9 Again, it appears to be an alliance of many nations that are coming against Babylon.

50:10-3 Again, the absence of subsequent habitation marks this event as yet future.

50:15 Again, the period of time is the "Day of Vengeance" of God, a time of climax described throughout the Scripture and yet future.

50:20 The repeated references to the forgiveness of Israel imply a time that is after the New Testament period alluded to in Romans 11:25. It certainly cannot be applied to Israel at the time of her return from the Babylonian captivity (Zech 12:10; 13:1).

50:40 A repeated comparison to the overthrow of Sodom and Gomorrah, which has never yet happened to Babylon.

50:41, 46 A multinational force, not just the Persians.

51:7 A reading of the language clearly links this with Rev 17 and 18.

51:26 Again, a reference to the non-reuse of remaining materials. When Robert Koldewey arrived in Babylon in the late 1800's, he found entire sections of the old city being mined for bricks. [Koldewey, p.168.]

51:45 Again, remarkably similar language as in Revelation 17 and 18.

The destruction of Babylon predicted by both Isaiah and Jeremiah *has never been fulfilled.*

Revelation 17

Notice that the prostitute is *not the beast*, but rides the beast. She initially exploits the beast, but is eventually destroyed by him (Rev. 17:16,17).

The reference to the "cup" is another link with Jeremiah, et al. Again, note the distinction between the Woman and the Beast.

Mystery Babylon as a false religious system is here identified with the city of Rome from the first century until this present hour.

See our briefing package, *The Kingdom of Blood* for a more detailed review.

Revelation 18

The destruction of Mystery Babylon continues in Chapter 18, with commercial as well as religious overtones. Notice that there are three groups that bemoan her fall: kings, merchants, and those who trade by sea. Notice that there are 28 *literal* commodities listed: perhaps this is to prevent us from allegorizing these references.

The clear references to Rome, in both religious and commercial terms, have caused most commentators to identify “Mystery Babylon” as the Roman religious system commingled with the emerging European Union. This allegorical view has overlooked the re-emergence of a literal city of Babylon as well.

This apparent paradox may be resolved by the vision of Zechariah 5:5-11!

5] Then the angel that talked with me went forth, and said unto me, Lift up now thine eyes, and see what [is] this that goeth forth.

“Then”: the *waw* consecutive continues the temporal sequence...

“Lift up your eyes, if you will”: angelic courtesy; cf. French, *S’il vous plait*; German, *bitte*; English, “please.”

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

Ephah = dry measure containing 10 omers (Ex 16:36); equivalent to 1.05 bushels American. Used for flour (Judg 6:19) or barley (Ruth 2:17). Equal to a bath or 1/10 of a kor (Ezek 45:11, 14) and contained one Attic metretres or 72 sextaries [Josephus, *Antiquities* VIII, 2, 9; XV, 9, 2].

“This is their resemblance...” *Their*, a pronominal suffix whose antecedent is in the previous vision. [Kell, *Minor Prophets*, II, p.283] Also, Cyril and Jerome see the ephah filling up the measure of sins, etc. Cf. Gen 15:16. [Syriac and LXX: “This is their iniquity.”]

Cf. James 5:1-7. What John saw in Rev 18 (and Zechariah sees here) is not a *city* but a *system*.

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

“Talent”: a weight used for items of trade and for precious metals as a medium of exchange. Largest weight: 20 gerahs were equal to 1 shekel; 50 shekels to 1 maneh; 60 manehs to 1 talent. 75.793 pounds avoirdupois, or 92.109 pounds troy. [Brown, Driver, Briggs, according to later Babylonian reckoning, 108.29 pounds.]

Lead synonymous with heaviness (Ex 15:10).

The cover is “lifted up” to introduce *the [lone] woman* into the ephah. (Not the indefinite “a” woman.)

“Sitting”: comfortably surrounded by, flourishing in the center of, the ephah.

8] And he said, This [is] wickedness. And he cast it into the midst of the ephah; and he cast the weight of lead upon the mouth thereof.

Woman is identified; (LXX: *ἄνομα, anomia*, “lawlessness.”) (Same as Rev 17, 18?)

All apostate movements since Bab-El of Nimrod (Gen 10:8-10). This will include pagan Romanism; apostate Protestantism; and demonic Judaism, and other evil religious forces in the last days.

The woman appears to also be echoed in the woman with the leaven (Mt 13:33) and the “Woman Jezebel” in Rev 2:20; and the woman riding (“sitting upon”) the beast in Rev 17:3-17. “Drunk with the blood of the saints and with the blood of the martyrs of Jesus”!? (Rev 17:6).

Two Women With Wings

9] Then lifted I up mine eyes, and looked, and, behold, there came out two women, and the wind [was] in their wings; for they had wings like the wings of a stork: and they lifted up the ephah between the earth and the heaven.

Two *women* again, not angels. Wings of a stork, an unclean bird (Lev 11:19; Deut 14:18). Agents of evil.

10] Then said I to the angel that talked with me, Whither do these bear the ephah?
11] And he said unto me, To build it an house in the land of Shinar: and it shall be established, and set there upon her own base.

Shinar: (7X) = the location of Babylon (Gen 10:10; 11:2; Isa 11:11, et al). History: Nimrod, Babel, => Pergamos => Rome ...*back to where it all started.*

[The “Antichrist” will be an Assyrian, driven to the gates of Nimrod: Micah 5:1-6.]

[See our briefing package, *The Mystery of Babylon*, or our *Expositional Commentary on Revelation*, for further discussion.]

Zechariah 6

The conclusion of the visions received that one night. This vision completes the cycle begun with the four horses.

- 1 Four Horsemen
Four Horns
- 2 Four Craftsmen
- 3 Man with measuring line
Joshua and Satan
- 4 The Branch
- 5 Lampstand and two olive trees
- 6 Flying Scroll
- 7 Woman in the Ephah
- 8 Four Chariots

[Traditionally, 8 visions; by some, 10.]

The Four Chariots

(The overthrow of Gentile powers...)

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

“Then I returned, and once again looked up...” finite verb with *waw* consecutive used adverbially.

“*The*” two mountains: Hebrew definite article.

Most identify this with Mt. Zion and Mt. Olives [Keil, Baron, Pusey, Wright, Feinberg, Von Orelli, et al.].

The valley between them set forth as the theatre of divine judgment (Zech 14:4; Joel 3:2, et al). As early as Eusebius, 4th century, also Jerome, Valley of Jehoshaphat (“Jehovah Judges”) has been identified with the Valley of Kidron (Cf. Zech 14:2, 4). [However, no valley in antiquity actually bore that name.]

“Brass (bronze)”: Levitical symbol of judgment.

Brass serpent (Num 21:9; Jn 3:14).
Brazen altar in Tabernacle (Ex 27:2).
(in Solomon’s Temple: 30 tons!)

	Isaiah 13 14	Jeremiah 50 51	Revelation 17 18
Many nations attacking	4, 5 26	2, 9, 41, 46	7 16
Israel in Land, forgiven		1 4, 20	
Like Sodom & Gomorrah	19	40	
Never to be inhabited; bricks never reused	20	23 13, 26 39	26, 29, 37
During “Day of Lord”	6, 10 11, 13	25	✓ ✓
Literal (Chaldean) Babylon	19	22 50	4, 24 63
King’s fornication, drunk with wine...		7	2
Scarlet, purple, golden cup		7	3, 4 6, 16

Bronze: Copper + tin (from Cornwall, England, among other places). Harder and less malleable than copper alone; more suited for casting. Melting point about 1800-630°C (Tin lowers melting point). Tempering opposite from steel; hardens with repeated cooling.

Brass: Copper + Zinc (plus minor amounts of lead and tin); melting point about 1050-850°C (Zinc lowers the melting point.)

- 2] In the first chariot [werel] red horses; and in the second chariot black horses;
3] And in the third chariot white horses; and in the fourth chariot grised and bay horses.

[Compare with the four horsemen of Revelation 6:1-8:]

White: conquering; victory. [Note: bow, a symbol of a covenant? Cf. Gen 9:13, LXX.]

[The world will think that it is entering the Millennium under a False Messiah, when it actually will be entering the Tribulation period.]

Red: take peace from the earth; war; bloodshed.

Black: inflation; famine.

Grizzled, dappled [יָרֵקָה, *beruddim*, hail-spotted]: (Rev: pale green, *χλωρός* (*chloros*) death, pestilence.)

- 4] Then I answered and said unto the angel that talked with me, What are these, my lord?
5] And the angel answered and said unto me, These are the four spirits of the heavens, which go forth from standing before the Lord of all the earth.
Spirits = winds. Standing before the Lord (Cf. 1 Kgs 22:19; Dan 7:10; Lk 1:19.) Thus, angelic powers.

Always *four-fold* winds when involving the earthly creation (Jer 49:36; Ezek 37:9; Dan 7:2; 8:8; Zech 2:6; Mk 13:27; Rev 7:1) [Could this be related to our four-dimensional earthly reality?]

“Lord of the **whole earth**” = millennial in scope; universal rule over the earth in the kingdom age (Cf. Gen 14:19, 22; Josh 3:11,13; Ps 97:5; Mic 4:1-12, 13; Zech 4:14; Rev 11:4; Rev 19:16).

[Also, cf. 7 trumpet angels and 7 bowl angels in Revelation 8, 9 and 15, 16.]

- 6] The black horses which [arel] therein go forth into the north country; and the white go forth after them; and the grised go forth toward the south country.

Inflation, famine; then, conquest and victory. Pestilence, to the south. Much has been said about the directions, north and south; however, east and west are impassable (Mediterranean Sea and the desert); all enemy (and other) traffic always from the north and south.

- 7] And the bay went forth, and sought to go that they might walk to and fro through the earth: and he said, Get you hence, walk to and fro through the earth. So they walked to and fro through the earth.

After the black and white horsed-chariots have executed their judgments in the north country, and the dappled have done likewise in the south, all go in every direction throughout the whole earth.

- 8] Then cried he upon me, and spake unto me, saying, Behold, these that go toward the north country have quieted my spirit in the north country.

North: the traditional direction of Israel's enemies. Babylon (Jer 1:14, 15; 25:9) esp. after Zech 5:5-11. Also, Gog, Magog, et al. (Ezek 38:6, 15; 39:2).

Immediately *after* the overthrow of Gentile powers, comes the crowning of the Messiah King-Priest (Cf. Ps 2:5,6; Isa 3:24-26; 4:2-6; 10:33, 34; 11:1-10; Rev 19:19-21; 20:4-6).

[Another indication that the vision(s) of Zechariah 1 - 6:8 are an integral whole, and extend in scope to the establishment of the Millennial kingdom.]

The Crowning of Joshua

[*Not a vision*; an actual ceremonial errand is involved.]

- 9] And the word of the Lord came unto me, saying,

“Then,” *after*, the conclusion of the night visions.

10] Take of [them of] the captivity, [even] of Heldai, of Tobijah, and of Jedatah, which are come from Babylon, and come thou the same day, and go into the house of Josiah the son of Zephaniah:

Receive, accept, the donation brought by the returned exiles.

Heldai = “Lord’s world”; or “robust”

Tobjiah = “Yahweh is good”; “God’s Goodness”

Jedaiiah = “Yahweh knows”

“Come...personally..same day” Zechariah is uniquely prepared to execute this errand as a fitting climax to the vision that night.

The delegation bringing donations for the construction of the temple were being entertained at Josiah’s house. [Josiah = “the Lord supports”; Zephaniah = “The Lord conceals.”]

Zechariah is to act out a climax to the visions of the night; in fact, *it represents the climax of the entire Biblical drama!*

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

The delegation with princely gifts were a precursor of the vast numbers of Gentiles who would bring their homage to the King and their wealth to build His Temple in that future day.

Silver = Levitically, blood (Num 8:16; 18:15,16; Mt 27:4-6; Cf. Ex 28:25-27). Symbolizing the Priesthood. Given by Israelites for the Tabernacle (Ex 25:3; 35:24). Given by David and subjects for the Temple (1 Chr 28:14; 29:2; 6-9).

Gold = Deity. Kingship.

“Crowns” = note the plural. Rev 19:12. Not on the head of Zerubbabel, which would have been misleading. The office of the king pertained alone to the house of David (2 Sam 7; Ps 89). The priestly office was confined to the tribe of Levi. [Uzziah’s intrusion into the priestly office was a warning of God’s irrevocable separation between these two functions (2 Chr 26:16-21).]

Joshua, the high priest, could not really wear a crown; this was a type pointing to the priestly kingship of Christ. Mechizedek was

a king and priest, uniquely, as a type (Gen 14:18; Heb 5:6, 10; 6:20; 7:1-21; Ps 110:4).

[Verses 12 & 13 have been heralded as the most inclusive and complete portrait of the coming King of Israel to be found in the OT.]

12] And speak unto him, saying, Thus speaketh the Lord of hosts, saying, Behold the man whose name is The Branch; and he shall grow up out of his place, and he shall build the temple of the Lord:

The Targum, the Aramaic translation and paraphrase, renders the passage: “Behold the Man, Messiah is his name, who is to be revealed.”

“Behold the man” - echoed by Pilate (Jn 19:5), when the Messiah was wearing a crown *of thorns*. But once again the cry, “behold the man” will sound when He comes in the clouds of heaven, crowned with many crowns (Rev 19:12).

Joshua here prefigures Christ: kingship (Ps 2:6); priesthood (Ps 110:4).

The Branch:

As a tender plant (Isa 53:2);

Branch of righteousness (Jer 33:15);

A grain of wheat, dying (John 12:24);

Sprouted from the fallen trunk of David (Isa 11:2). [At the time of Christ, the royal line of David had sunk into poverty and obscurity...indeed, a root out of a dry ground (Isa 53:2).]

The Branch, in a 4-fold way:

- 1) Branch of David: King (Jer 23:5);
- 2) the Servant (Zech 3:8);
- 3) the man whose name (Zech 6:12);
- 4) Branch of YHWH (Isa 4:2).

Cf. Matthew (King); Mark (Servant); Luke (Man); John (God the Son). [Cf. The Design of the Gospels, on following page.]

Design Structure of the Four Gospels

	Matthew	Mark	Luke	John
	Synoptic Gospels			
Presents as:	Messiah	Servant	Son of Man	Son of God
Face:	Lion	Ox	Man	Eagle
Ensign:	Judah	Ephraim	Reuben	Dan
Camp Site:	East	West	South	North
Genealogy:	Abraham (Legal)	---	Adam (Bloodline)	Eternity (Preexistence)
What Jesus:	Said	Did	Felt	Was
To the:	Jew	Roman	Greek	Church
1st Miracle:	Leper cleansed	Demon expelled	Demon expelled	Water into Wine
Ends with:	Resurrection	Ascension	Promise: Spirit (Acts)	Promise: Return (Revelation)
Style:	Groupings	Snapshot	Narrative	Supernatural Review
Key Word:	Fulfilled (38X)	<i>Eutheos</i> (42X)	It came to pass (40X)	Verily, Verily (24X)
Jesus:	151X	13X	88X	247X
Facts:	Whole Camp (Outer)	Outer Court (Outer)	Holy Place (Outer)	Holy of Holies (Outer)
Aspects:	Human	Human	Human	Divine
Ministry:	Galilean	Galilean	Galilean	Judean

* Mark may have been Peter's amanuensis (secretary)

"He... (even he, v. 13) ...shall build the temple"; the Millennial Temple is meant (Ezek 40-42; Isa 2:2-4).

13] Even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both.

"Throne" = clearly the Messiah, not Joshua the High Priest. He typifies the coming King, whose name, also, is *Yeshua!*

The heart of the Book of Revelation prefigures the dispossession of Satan, demons, and wicked men who usurped the blood-bought inheritance. Now the rightful owner, as King-Priest, comes into possession of the whole earth (Cf. Gen 14:19, 22) as the "Last Adam," regaining the forfeiture of the first Adam. Cf. Isa 56:6, 7.

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

Hen ("graciousness") = nickname for Josiah.

Crowns a memorial: According to the Middot, a rabbinical authority on the Temple, the crowns (pl.) Were hung in windows in the height of the Temple as a memorial of this ceremonial crowning, reminding the people of the prophetic implications.

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

"Hath sent me": The Branch Himself establishes the truth of the Word of God, and the reality of the Millennial Temple, etc.

It is interesting that even many students of Bible prophecy have no grasp—or confidence—in the Millennial Kingdom and this culmination of God's plan for the Planet Earth, or Israel in particular.

"If ye...obey": echoes Deut 28:1; conditions of *participation* in the blessings. Climax: Rev 5:9-10. That is the goal toward which we are moving: "...hast made us unto our God kings and priests and we shall reign upon the earth."

Hallelujah, indeed! How important it is to see things from God's perspective. It is coming. It is happening. It should affect every one of our personal priorities. Let us not lose sight of it!

Let us keep our eyes—our lives—focused on Him!

* * *

Zechariah 7

Organization of the Book

Chapters 1-6: Night Visions

Chapters 7, 8: Attitudes of Obedience

Chapters 9-14: The Fulfillment & Restoration

Approximately two years after the night visions of Chapters 1-6 describing the whole future of Israel, including the subjugation of her enemies, her regathering in the Land, her cleansing, restoration, and the establishment of the theocracy. (December 7, 518 B.C.; cf. v. 1 with 1:7) and about halfway through the period of temple rebuilding (520-516).

Result: Temple rebuilding encouraged (1/2 done?). Now 518 BC. [Unger] Darius reconfirmed the original decree by Cyrus (Ezra 6:1-14). Residences emerged. (Hag 1:4).

The Question of Fasting

- 1] And it came to pass in the fourth year of king Darius, [that] the word of the Lord came unto Zechariah in the fourth [day] of the ninth month, [even] in Chisleu;

Dated, again, by the Gentile reckoning (“Times of the Gentiles...”) Usses Nisan as the 1st month. (Contrast Genesis and Exodus reckonings...)

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

“House of God”: Unger reckons these as being sent from *Bethel*;

nominative case. Bethel located about 12 miles N. of Jerusalem; prominent as a religious center under the Northern Kingdom from the time Jeroboam I set up golden calves, etc.

Saharezzer = Babylonian name, *sharasar*, “protect the king.” Probably given to him during the exile (Cf. Daniel, *Belshazzar*, Dan 1:7 et al. Also, *Shadrach, Meshach, Abednego*, etc.)

Regemmelech = “king’s friend”?

Bethelites had returned with the remnant and rebuilt Bethel (Ezra 2:28; Neh 7:32; 11:31)

- 3] [And] to speak unto the priests which [were] in the house of the Lord of hosts, and to the prophets, saying, Should I weep in the fifth month, separating myself, as I have done these so many years?

Tisha B'av: the mourning for the Temple and the city burned by the Babylonians on the (5th to the 10th day) of the 5th month = the “Ninth of Av.”

2 Kgs 25:8-10; Jer 52:13. Bethel acknowledged Jerusalem as the ecclesiastical center. (Authenticates Haggai and Zechariah as spokesmen for the Lord.)

Beth Yhw contrasted with *Beth 'el*.

Would that I (we) would be free of these customs..

Why should they continue to mourn over a past tragedy when the present prosperity and progress were being enjoyed. Why should they go on grieving when their calamities had apparently passed away?

Are We Serving Ourselves or God?

- 4] Then came the word of the Lord of hosts unto me, saying,
5] Speak unto all the people of the land, and to the priests, saying, When ye fasted and mourned in the fifth and seventh [month], even those seventy years, did ye at all fast unto me, [even] to me?

“The Word of the Lord:” Not just to Bethel, but to “all the people of the land.”

- 5th month: “Tisha B’av.”
- 7th month: the Fast of Gedaliah: anniversary of the murder of the governor whom the King of Babylon had appointed over the land after the captivity (Jer 41:1-18; 2 Kgs 25:22-26).
- 10th month (Tebeth) memorialized the beginning of the siege of Jerusalem (2 Kgs 25:1; Jer 39:1).

[In Zechariah 8:19 another fast also added in the 4th month (Tammuz) commemorating the breaching of the walls of Jerusalem during the final siege by the Babylonians (2 Kgs 25:3; Jer 39:2-4).]

Man-made rituals not the real issue: a deeper problem of *attitude*. The matter of the inquiry itself is left unanswered in Chapters 7 & 8 and is inconsequential and left unsettled. They were not observed for God’s glory and purely for self.

These Bethelites had utterly lost the sense of voluntary dedication to the Lord in the matter of fasting: it had become a legalistic ritual, devoid of any glory to God or spiritual benefit to themselves.

“Me, even to me”: emphasis on the personal aspect. Did you really fast? Was there any self-denial involved? For God’s glory; not a legalistic asceticism.

6] And when ye did eat, and when ye did drink, did not ye eat [for yourselves], and drink [for yourselves]?

Focuses on the complete self-centeredness of people’s fasting and mourning. “Whether you eat or drink, or whatever you do, do all to the glory of God” (1 Cor 10:31). [Fasting: Mt 9:14, 15; Acts 13:2, 3; 14:23; 1 Cor 7:5; 2 Cor 6:5; 11:27; Cf. *God’s Chosen Fast* by Arthur Wallis.]

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

In contrast with the prosperity of the past, the present community—struggling and poor—was the result of their precious disobedience.

Are We Listening to Ourselves or God?

8] And the word of the Lord came unto Zechariah, saying,
9] Thus speaketh the Lord of hosts, saying, Execute true judgment, and shew mercy and compassions every man to his brother:

“The Lord of the Armies” ...

Man’s duties to man are stressed, which constitute the concrete and visible proof of the reality of their relationship with God. (Cf. Epistle of James in the NT, James 2:14-26)

Micah 6:8; 1 Cor 13.

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

Each of these represent a helpless member of society, particularly exposed to unscrupulous men (Ex 22:22; 23:6-9; Lev 19:15-18; Deut 10:18, 19; 24:14; Jer 7:6).

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

“Pulled away the shoulder”: an agrarian term, relating to the difficulty in yoking an unyielding ox. Intractably refusing.

“Ears heavy”: dull; unresponsive.

12] Yea, they made their hearts [as] an adamant stone, lest they should hear the law, and the words which the Lord of hosts hath sent in his spirit by the former prophets: therefore came a great wrath from the Lord of hosts.

“Adamant stone”: impenetrably hard substance; emery or diamond. Flint-like. It could not be graven itself, or receive the characters of God. Obdurate.

“Hearts”: singular, not plural; reference to the “inner man,” comprising mind, affections, and will (Deut 4:29; 6:5; 10:12; Josh 22:5; 1 Kgs 2:4; 14:18; Ps 86:11.)

This statement not only places the words of the preexilic prophets on a par with the Mosaic Law but also identifies the Spirit of God

as the Source (and primary agency) of prophetic inspiration who spoke through human agents (cf. 2 Tim. 3:16; 2 Pet 1:21) as secondary instruments.

13] Therefore it is come to pass, [that] as he cried, and they would not hear; so they cried, and I would not hear, saith the Lord of hosts:

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

“Pleasant land”: Jer 3:19; Ps 106:24; Dan 11:16, 41.

Zechariah 8

In the future, Israel’s fasts will change to feasts! If you believe that God is through with Israel, you cannot handle the Book of Zechariah! (Or most other OT prophets, for that matter! Or the Book of Psalms...)

[Prophetic Scriptures should always be expounded with a moral and spiritual appeal and challenge to present-day audiences.]

“Lord of the Armies” = 18X in this chapter.

“Jerusalem” = 6X; Zion = 2X.

“Jealous” = 3X.

“Remnant” = 2X (from all 12, not just 2, tribes).

“Thus saith the Lord” = 10X.

Are We believing a Lie or the Truth?

1] Again the word of the Lord of hosts came [to me], saying,

2] Thus saith the Lord of hosts: I was jealous for Zion with great jealousy, and I was jealous for her with great fury.

[Does God ever *change*? Don’t mess around with the “apple of His eye”!]

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

Millennial. [Did the *Shekinah* ever return after leaving the 1st Temple? (Ezek 11:23); Mt 12:6.]

4] Thus saith the Lord of hosts: There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age.

John 1:14.

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

(No automobiles!?)

6] Thus saith the Lord of hosts: If it be marvellous in the eyes of the remnant of this people in these days, should it also be marvellous in mine eyes? saith the Lord of hosts.

“Marvelous”: “if it be difficult to do” or “beyond one’s power” (Cf. Jer 32:17, 27; Isa 11:11, 12; 43:5, 6).

7] Thus saith the Lord of hosts; Behold, I will save my people from the east country, and from the west country;

8] And I will bring them, and they shall dwell in the midst of Jerusalem: and they shall be my people, and I will be their God, in truth and in righteousness.

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

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

11] But now [I will] not [be] unto the residue of this people as in the former days, saith the Lord of hosts.

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

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

Diaspora predicted:

A result of apostasy and sin: Deut 28:15-62.

Worldwide dispersion: Deut 28:63-68.

Their national election set aside: Rom 11:1-12; Jer 24:9.

Not terminated until they “look unto Him whom they pierced” (Zech 12:10-14).

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

The trials of the captivity were not mere accidents or unexplainable calamities: they were according to the unerring purpose of an unchanging God.

15] So again have I thought in these days to do well unto Jerusalem and to the house of Judah: fear ye not.

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

Be doers of the Word. James 1:22.

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

Two positive; two negative.

Are We Ready for the Future?

18] And the word of the Lord of hosts came unto me, saying,

19] Thus saith the Lord of hosts: The fast of the fourth [month], and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the house of Judah joy and gladness, and cheerful feasts; therefore love the truth and peace.

Fast of the 4th month lamented the opening of the city of Jerusalem to Nebuchadnezzar as a result of the extremity of famine within the walls during Zedeciah's 11th year (Jer 39:2, 3; 52:6, 7).

Tisha B'Av: Aug 9, 587 B.C., Jerusalem finally fell to Nebuchadnezzar.

It was also the day when God decreed that the people in the wilderness should not enter the land because of their unbelief.

It was not only the day on which Solomon's Temple was destroyed, but also the 2nd Temple by the Romans.

It was also the day on which the city of Behar was taken under Bar Kokbah (AD 135) only to fall in Gentile hands who put everyone to death including Bar Kokbah.

Also on Aug 9, wicked Turnus Rufus ploughed up the hill of the sanctuary and thus fulfilled Micah's prophecy, “Zion shall be ploughed as a field.”

Fast of the 10th month marked the beginning of the siege by Nebuchadnezzar in his 9th year (2 Kgs 25:1; Jer 39:1; 52:4).

Fasts to Feasts: Isa 61:2, 3.

20] Thus saith the Lord of hosts; [It shall] yet [come to pass], that there shall come people, and the inhabitants of many cities:

21] And the inhabitants of one [city] shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts: I will go also.

22] Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord.

Isa 65:19. Isa 2:2,3. Psa 122.

23] Thus saith the Lord of hosts; In those days [it shall come to pass], that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard [that] God [is] with you.

[Messianic fellowships: 0% Gentile!]

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* * *

Zechariah 9

The scope of this final section (9 - 14) is the same as the visions of Chapters 1-6: from Zechariah's time to the establishment of the Kingdom over Israel in blessing (Acts 1:6). The time the fasts become feasts.

9-11: The 1st Advent.

12-14: The 2nd Advent, the Shepherd-King

[The marvelous unity of the book binds Chapters 1-8 with 9-14 and argues against any "Deutero-Zechariah" theory.]

Supplemental Background:

Chronology of the Exile,

Discussion of unity of book, etc.

Unger, p.9-12

Unger, p.12-14

Many of the more competent commentators suggest that this section has a double application, setting forth the immediate, and also yet future, judgment upon the kingdoms surrounding Israel.

In verses 1-8, the campaign of Alexander the Great is highlighted: his successes in vv.1-7; the deliverance of Jerusalem in v.8.

Alexander The Great

- [1] The burden of the word of the Lord in the land of Hadrach, and Damascus shall be the rest thereof: when the eyes of man, as of all the tribes of Israel, shall be toward the Lord.

Hadrach (only here in OT), now identified with Hatarika mentioned in the annals of Assyrian kings as an Aramaean country near Damascus and Hamath against which Assyria campaigned in 772, 755, and 733 B.C. [The *Minor Prophets*, p. 450 and also Robert C. Dentan, "Zechariah" in *The Interpreter's Bible*, Vol. 6, p. 1093.] The reference to Hadrach on the 8th century B.C. stela of King Zakar or Hamath attests to its influence as a name for the entire hinterland region of Phoenicia, beyond the Antilebanon mountains from Damascus and South Syria to North Syria in the region of Arpad. [E. Kraepling, *Rand-McNally Bible Atlas*, map XI, p. 245.]

[Keep a weather eye out on Damascus, the oldest continually inhabited city on the Planet Earth: Isa 17:1 has yet to be fulfilled.]

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

Hamath was the principal city of Upper Syria, on the Orontes. It was Antiochus Epiphanes who named it Epiphania.

At the Battle of Issus in SE Asia Minor (October, 333 B.C.) Alexander the Great inflicted a defeat upon Darius and the Persians which threw open Syria and Israel to his lightning-like conquests, and exposed Egypt to his victorious armies.

The prophet has in view the defeat of the historic enemies of Israel: Damascus, Hamath, and cities of the Syrian interior; and then the cities along the Mediterranean coast that stood in the conqueror's way in his victorious sweep into Egypt.

Alexander—the prophet emphasizes—was visible as the instrument of the Lord.

Tyre

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

Tyrus (Tyre) is singled out for special mention. Tyre is the exemplar of the materialistic world. Here perverted wisdom and pride is manifested through her "prince" (Ezek 28:2, 4-8) which is then expanded by Ezekiel to embrace the pre-fall career of Satan (Ezek 28:11-19). [Merril F. Unger, *Biblical Demonology*, pp. 181-200.]

Tyre (Heb. *Tsor*, "rock"; Greek, *Tyros*) is involved in an intentional pun on matsor, "bulwark, citadel, or ramparts" from the root tsur, "to besiege." Surrounded by a wall 150 ft. high as an off-shore island fortress, an insular bastion of wealth.

The Assyrians under Shalmaneser besieged it for 5 years unsuccessfully. The Chaldeans under Nebuchadnezzar tried for 13 years in vain. The pride and self-security of the Tyrians were proverbial.

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

Alexander took it in only 7 months! He built a causeway, directed new siege engines against it, and exploited a navy amassed from nearby city states.

Gaza

- 5] Ashkelon shall see [it], and fear; Gaza also [shall see it], and be very sorrowful, and Ekron; for her expectation shall be ashamed; and the king shall perish from Gaza, and Ashkelon shall not be inhabited.

Only 4 of the 5 capital cities of Philistia are mentioned. (Gath at that time was probably incorporated into Judah. Cf. Amos 1:6-8; Zeph 2:4; Jer 25:20.)

Gaza held out for 5 months; the king, Batis, was dragged to death; 10,000 of its inhabitants slaughtered, the rest sold into bondage.

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

תִּבְנֶה, manzer, "bastard, illegitimate," from a root meaning "to alienate." [Could this be a remnant of the *Rephaim* (Gen 6:4, "also after that...")?]]

- 7] And I will take away his blood out of his mouth, and his abominations from between his teeth; but he that remaineth, even he, [shall be] for our God, and he shall be as a governor in Judah, and Ekron as a Jebusite.

Reference seems to be made to the remnant of the tribes of Canaan who were incorporated into the commonwealth of Israel in the time of David and Solomon. (Cf. Aramah, 2 Sam 24:18; also 1 Kgs 9:20, 21.) Philistia will become part of the people of God and will share in the blessings of Israel.

The Deliverance of Jerusalem

- 8] And I will encamp about mine house because of the army, because of him that passeth by, and because of him that returneth: and no oppressor shall pass through them any more: for now have I seen with mine eyes.

Josephus, *Antiquities*, XI, 8:3-6. Alexander's request for tribute was refused by Jaddua, the high priest, who refused to break his oath of loyalty to Darius. Alexander, in a rage, threatened severe punishment upon Jerusalem as soon as Tyre had fallen and he had reduced the Philistine strongholds. Jaddua ordered the population to make sacrifices to God and pray for deliverance. In a dream, Jaddua was told to go and meet Alexander.

When Alexander was not far from the city, the high priest led a venerable procession to meet him. When Alexander saw the vestments, etc., he saluted the high priest, adored the name of YHWH, and said he had seen this in a dream at Dios in Macedonia. Presented with the prophecies of his own career in Daniel (7 & 8), he treated the Jews kindly and spared the city.

“Oppressor not overrun...” Only true after the 2nd Advent; not the 1st. [After Alexander's death, the Seleucids, and then the Romans, were cruel and terrible.] The prophet passes to the far future and the final deliverance of the city (chapters 12 & 14. Cf. Isa 60:18; Eze 28:24).

In contrast with the conqueror Alexander, comes another figure of a King and Deliverer, a divine Prince, Israel's own King.

Israel's Own King

9] Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he [is] just, and having salvation: lowly, and riding upon an ass, and upon a colt the foal of an ass. The Unexpected King

Irrefutably Documented

To fully appreciate the remarkable significance of the following, it is essential to realize that the book of Daniel, as part of the Old Testament, was translated into Greek prior to 270 B.C., *almost three centuries before* Christ was born. This is a well-known established fact of secular history.

After his conquest of the Babylonian Empire, Alexander the Great promoted the Greek language throughout the known world, and thus almost everyone spoke Greek. Even among the Jews, Hebrew fell into disuse, being reserved primarily for

ceremonial purposes. (Somewhat analogous to the earlier use of Latin among the Catholics.)

The Septuagint

In order to make the Jewish scriptures (what we call the Old Testament) available to the average Jewish believer, a project was undertaken to translate the Hebrew scriptures into Greek. Seventy scholars were commissioned to complete this work and the result is known as the “Septuagint” (“70”) translation of the Old Testament. (This is often abbreviated “LXX” and is so shown on the diagram on the following page.)

It is critical to our interest to establish that the book of Daniel was in documented form almost three centuries before Christ was born.

(The Book of Daniel is actually one of the most authenticated books of the Old Testament, historically and archaeologically, but this approach is a convenient short-cut for our purposes here.)

Gabriel's Zinger

Originally deported as a teenage, Daniel was reading in the Book of Jeremiah near the end of the Babylonian captivity. He understood that the seventy years of servitude were almost over and he began to pray for his people.

The Angel Gabriel interrupted Daniel's prayer and gave him a four-verse prophecy that is unquestionably the most remarkable passage in the entire Bible: Daniel 9:24-27. The four verses include the following:

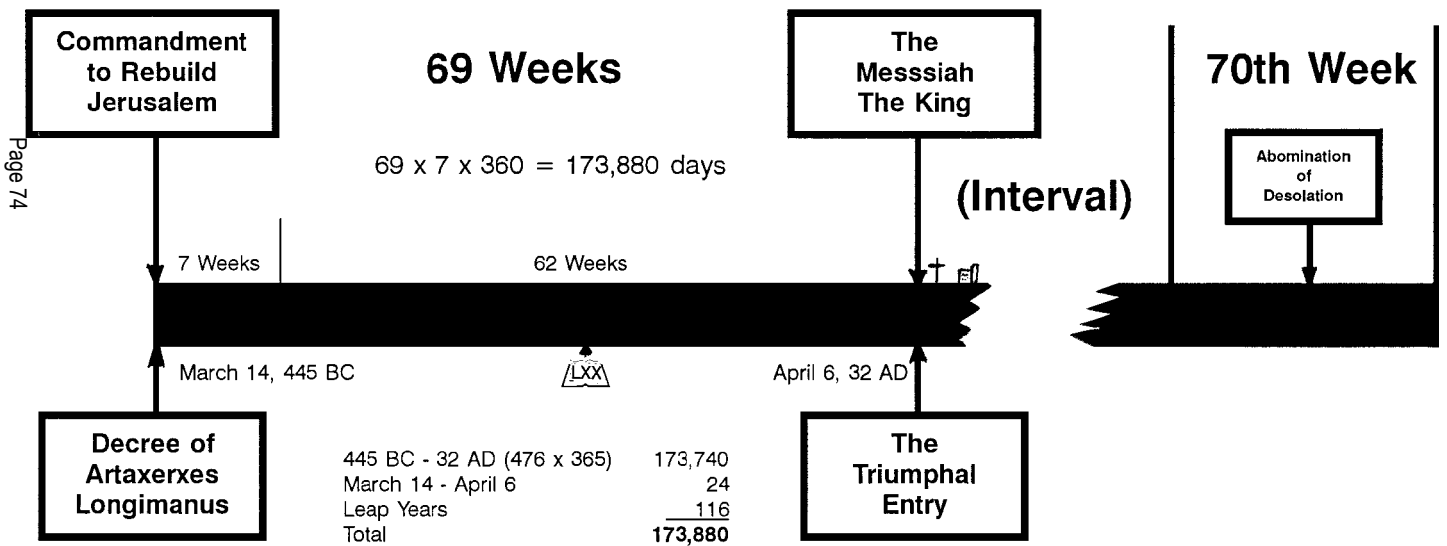
9:24 **The Scope** of the prophecy: 70 weeks (of years);

9:25 **The 69 weeks** of years;

9:26 **The interval** between the 69th and the 70th week of years;

9:27 **The 70th Week** of years (yet future).

The Seventy Weeks of Daniel



The Scope

9:24 Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.

The idiom of a “week” of years was common in Israel as a “sabbath for the land” in which the land was to lie fallow every seventh year. (Lev 25:1-22; 26:33-35; Deut 15.) It was their failure to obey these laws that led to God sending them into captivity by the Babylonians (II Chr 36:20-21).

The focus of this passage is upon “thy people and upon thy holy city”: that is, upon Israel and Jerusalem. (It is significant to note that it does *not* focus on the Gentiles nor the Church.) The scope of this prophecy is conspicuously broad and, without dwelling on the theology it embraces, it is clear that it has *yet to be fulfilled*.

The First 69 Weeks

A measurable prediction occurs in verse 25:

9:25 Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and three-score and two weeks: the streets shall be built again, and the wall, even in troublesome times.

This is a mathematical prophecy. As we have noted in previous articles, the Jewish (and Babylonian) calendars used a 360-day year (Gen 7:24; 8:3,4; Rev 11:2; 12:6; 13:3, 5; etc.), and 69 weeks of 360 day years totals 173,880 days. In effect, the Angel Gabriel told Daniel that the interval between the commandment to rebuild Jerusalem until the presentation of the Messiah as King would be 173,880 days.

Bull's Eye

The commandment to restore and build Jerusalem was given by Artaxerxes Longimanus on March 14, 445 B.C. (The emphasis on the street and the wall is to avoid confusion with other mandates involving the Temple itself.)

“The Messiah the Prince” is actually the *Meshiach Nagid*, “The Messiah the King.” (*Nagid* is first used of King Saul.)

During the ministry of Jesus Christ there were several occasions in which the people attempted to promote Him as King, but He carefully avoided it (In 6:15; always in control: In 7:30, 44; 8:59; 10:39). “Mine hour is not yet come.”

The Triumphal Entry

Then one day, He meticulously *arranges* it. (Lk 19:28-40.) On this particular day He rode into the city of Jerusalem on a donkey, specifically fulfilling a prophecy by Zechariah that the Messiah the King would present Himself in just that way. (Zech 9:9.)

We easily miss the significance of what was going on, but the Pharisees didn't. (They felt the crowd was blaspheming. Jesus endorsed it: Lk 19:38-40.)

This is the *only* occasion that Jesus presented Himself as King. This occurred on April 6, 32 A.D. (Lk 3:1: Tiberias appointed in 14 A.D.; 15th year. 29 A.D.; the 4th Passover occurred in 32 A.D.)

The Precision of Prophecy

When we examine the period between March 14, 445 B.C. and April 6, 32 A.D., and correct for leap years (Add one day for every 4 years, but subtract 3 for every century.), etc., we discover that it is 173,880 days *exactly, to the very day!*

How could Daniel have known this in advance? How could anyone have contrived to have that detailed prediction documented over three centuries in advance? But there's more.

The Interval

There appears to be a gap between the 69th week (verse 25) and 70th week (verse 27):

9:26 And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood and unto the end of the war desolations are determined.

The sixty-two “weeks” follow the initial seven, so verse 26 deals with events after the 69th week of years.

The Messiah is to be “cut-off”; the Hebrew is “karat” which means to be executed. Yes, the Old Testament predicts that the Messiah is to be killed! That is exactly what happened at the crucifixion. (See *Footprints of the Messiah* for an indepth study of the Old Testament predictions about the Messiah.)

Also, “the people of the prince that shall come” (see *Behold a White Horse* Briefing Package for a study of the different titles used in the Old and New Testaments) would destroy the city and the sanctuary. That very week Jesus also predicted the destruction of Jerusalem:

“For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.”

Luke 19:43-44

It is significant that Jesus held them *accountable* to have recognized this very day from Daniel's prophecy.

Indeed, 38 years after Christ was crucified, in 70 A.D., Titus Vespasian, with the Fifth, Tenth, Twelfth, and Fifteenth Roman Legions leveled the city of Jerusalem exactly as both Daniel and Jesus had warned in advance.

For over 1900 years, there has been no Temple in Jerusalem.

The 70th Week

There is one week of years yet remaining to be fulfilled. This final seven year period is the subject of a great number of passages that we cannot even summarize here. But it is clear that the events of this remaining week of years requires the rebuilding of the Temple in Jerusalem (Mt 24:15; 2 Thess 2:4; etc.).

The provocative news is that they have begun! (Do see our briefing package, *The Coming Temple*.)

We can expect the same precision in the fulfillment of the remaining portions of this remarkable prophecy. It is, indeed, time to do our homework. (For a detailed Briefing Package, including two tape cassettes, notes and diagrams, and a comprehensive bibliography, do see *Daniel's Seventy Weeks*.)

[The above article was excerpted from *Personal UPDATE*, March 1992, p. 5-8 and March 1996, p. 19-23.]

* * *

He is just, righteous: Isa 11:3-5; Ps 45:6, 8; 2 Sam 23:3; Jer 23:5, 6; Isa 9:6. Having salvation: 1 Cor 1:30; Phil 3:8, 9; Rom 3:26; 2 Cor 5:21; 1 Jn 2:1. Humble, lowly: Phil 2:5-7; Isa 52:13-53:12.

Ephraim

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

[Between vv. 9 & 10 is an unseen interval embracing the church age in which we live. This was hidden in the OT (Cf. Eph 3:3-6).]

The rule of the Messiah will remove all the instruments of war from His people (Hos 1:7). His rule will be over the entire earth, centered in Jerusalem.

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

Abrahamic covenant: Gen 15:9-12, 18-20.

Mosaic covenant: Ex 24:8; Heb 9:18-20.

Joseph's predicament: Gen 37:24; Cf. Jeremiah 38:6.

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

Double portion to first-born: Deut 21:15-17.

Israel was "first-born": Ex 4:22.

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

Judah + Ephraim: no "lost tribes" here.

Sons stirred: the War of the Maccabees (175-163 B.C.). Verses 13-17 seem to refer to the conflicts and victories of the Maccabean age, 2nd century B.C. (Dan 11:32; also 8:9-14).

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

Shofar: the curved horn of the ram, used as an instrument of alarm (Ex 19:16; Judg 7:22) or in sacred ceremonies (Lev 25:9; Ps 47:5; 81:3; 150:3).

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

The Lord will defend them. Cf. Ps 2.

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

In that day... the flock of His people... Protected by their Shepherd (Ps 23; Ps 100). Jewels (Mal 3:17). Ensign (Isa 11:11, 12).

17] For how great [is] his goodness, and how great [is] his beauty! corn shall make the young men cheerful, and new wine the maids.

Great is His goodness: Ps 31:19; 145:7; Isa 33:17, et al. Ps 45.

* * *

Zechariah 10

Verse 1 is viewed by many as the last verse of Chapter 9.

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

Literal or symbolic? Both. Joel 2:28; Acts 2:17, 18.
Literal: Deut 11:14-17; Jer 3:3; 14:22; Joel 2:23.

I'm told that the rainfall is increasing. But water is still the biggest problem—next to the legacy of hate from Islam—in Israel.

[The best way for Israel to get more water would be to turn to God!]

Productivity of the land was promised as a direct reward to obedience of the nation in its covenant relationship (Lev 26:3,4; Deut 11:13-15).

Scarcity of rain is one of the curses in the tribulation period (Rev 11:6).

Idols

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

Idols: Teraphim, (15X in OT) household gods.

Near Nineveh, at a place called Nuzi, excavations have revealed tablets which illuminate the customs during the patriarchal period. Possession of these “household gods” implied leadership of the family and also were the key to the father’s property. This also explains the issue when Rachel stole the teraphim from the home of Laban and concealed them (Gen 31:30-34ff).

Diviners: the occultic counterfeiting of prophecy.

Divination = “to cut or divide.”

Hepatoscopy: divination by examining the liver; the shape of things to come. Ezek 21:21. Also, entrails of birds and animals (Josh 13:22; 1 Sam 6:2).

Balaam was a diviner (Num 22; Josh 13:22). Of Philistines (1 Sam 6:2). Of Babylon (Isa 44:25; Ezek 21:21) Of false prophets of Israel (Jer 27:9; 29:8; Mic 3:6; Ezek 13:23; Deut 18:10).

This passage connects with latter day idolatry of Israel, as does Zech 13:1-8. Divination is prohibited by God (Deut 18:10).

False dreams: Jer 23:32; 27:9-10.

The coming deceptions will include those of cosmic proportions: UFOs? Aliens? Abductions? [Do see our briefing package, *The Return of the Nephilim*, for further study.]

Shepherds

31 Mine anger was kindled against the shepherds, and I punished the goats: for the Lord of hosts hath visited his flock the house of Judah, and hath made them as his goodly horse in the battle.

“Punished” and “visited”: same Hebrew word, פָּשַׁע; *paqadh*. Two meanings: with direct of the person, with favor. With the preposition ‘al and the person, with disfavor.

Shepherds: leaders. (Jer 23; Ezek 34). People, like sheep, require guidance; apt to wander. (Will always find and exploit, a hole in any fence.)

False shepherds who had turned to the occult (Cf. Zech 11).

Goats: uncomplimentary term. Isa 14:9, “chief ones of the earth; Ezek 34:17, distinguished from His sheep (Mt 25:32-35); Jer 50:8, leaders. [Cf. The “judas goat” at the John Morrell Company for United Brands...]

False comfort from counterfeits. [Having a million dollars hidden in your safe; only to discover they were counterfeit, and thus worse than useless.]

Are we too intelligent to be swayed by superstition? The Greeks were intelligent, yet they made their trips to the Oracle of Delphi. The murmurings of the Oracle would launch navies, remove kings, and alter the course of history. Were these just superstitions? Or were they demonic?

How do UFOs appear on radar and leave radioactivity behind? Are the “alien abductions” hallucinations or are there really alien beings attempting to foster hybrids? “If it were possible, they will

deceive the very elect” (Mt 24:24). What’s the answer to the occult?

The Coming One

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

“Out of him:” out of Judah, v.3.

“Corner(stone)”:

Cf. Zech 4:7: headstone of the corner (Ps 118:22; Mt 21:42; Mk 12:10; Lk 20:17; Peter in Act 4:10; Isa 28:16; 1 Pet 2:1-8; Eph 2:20.

To the Jews, a stumbling stone (Rom 9:32, 33; 1 Cor 1:23). The Rock (1 Cor 10:4, Ex 17:6).

Mt 21:44 determines your eternity.

Dan 2: stone cut without hands will smite...

“Nail”: stake, or peg (Tabernacle pegged with silver). Also, to hang things on; establish leadership, as when unworthy Shebna was replaced by Eliakim (Isa 22:22-23; Cf Rev 3:7).

[Note also, in Acts 15:16, it was the tabernacle of David, not Moses which is referred to in Amos 9:11; Isa 16:5.]

“Battle bow” as an avenger, conqueror.

YHWH is a man of war (Ex 15:3). The Lord of the Armies will triumph over Israel’s Gentile oppressors (Zech 12:1-9, 14:1-8).

- 5] And they shall be as mighty [men], which tread down [their enemies] in the mire of the streets in the battle; and they shall fight, because the Lord [is] with them, and the riders on horses shall be confounded.

70 A.D., and the diaspora begins. [J. V. McGee: Israel may yet again to be put out of the land?]

[*Gibborim*, mire, etc.? Could this be a veiled hint of weirder things?]

Judah

- 6] And I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them; for I have mercy upon them: and they shall be as though I had not cast them off: for I [am] the Lord their God, and will hear them.

Judah and Joseph: southern and northern kingdoms, having broke away in 931 B.C.

Given after Dec 7, 518 B.C. (Zech 7:1): almost 20 years after the return from exile had begun. This may indicate a return from a subsequent dispersion. (Kaiser; McGee, et al).

Yet, even in Zechariah’s time: remember the delegation from Bethel (one of the capitals of the northern kingdom).

Ephraim

- 7] And [they of] Ephraim shall be like a mighty [man], and their heart shall rejoice as through wine: yea, their children shall see [it], and be glad; their heart shall rejoice in the Lord.

The 10 tribes are not lost. Hos 11:8. Cf. The accounts of the Maccabees against the Syrians. Turned into mighty men. [IDF today?]

- 8] I will hiss for them, and gather them; for I have redeemed them: and they shall increase as they have increased.

“hiss” is more like a whistle, or whisper—“pssst” (Isa 7:18-19).

Some estimate that there 12 million people in Israel at the time of the Roman destruction in 70 A.D., more than today.

- 9] And I will sow them among the people: and they shall remember me in far countries: and they shall live with their children, and turn again.

[Will they be “sown” again, for a subsequent regathering? Some expositors think so.]

“Remember me in their countries”: Lev 26:40-42. Zechariah = “The Lord Remembers.” [Ezek 4: 430-70=360 yrs; x 7 = 2520, etc.]

10] I will bring them again also out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon; and [place] shall not be found for them.

“...Egypt”: very few Jews there today. [Could this also suggest another dispersion?] Or is it idiomatic for bondage? (Isa 11:11; Hos 11:1, 11; Mic 7:15).

“Assyria” for the enemies of the north?

“Gilead” = Golan Heights of today.

“Lebanon”: this was part of the Promised Land.

Abrahamic Covenant Gen 15:18; Palestinian Covenant: Deut 30:3-5; Davidic Covenant: 2 Sam 7:16; Ps 89:30-37.

[Israel “too narrow”? Isa 49:20-22. To be enlarged. Isa 54:1-3.]

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

The language reflects the miraculous deliverance of Israel from Egypt the first time (Ex 14:21-32); as well as the Jordan (Josh 3:14-17). In the future, it will be by even greater miracles. Jer 23:7-8. [Including the Euphrates? (Isa 11:15).]

Some regard “Egypt” and “Assyria” as representative of the enemies of Israel.

12] And I will strengthen them in the Lord; and they shall walk up and down in his name, saith the Lord.

Not by *Chutzpah*, but by the power of God. Millennial language (Mic 4:5). Recalls (3rd time) the words in Zech 1:10, 11 and 6:7.

Zechariah 11

Introduction

The predictions of this chapter were given long after the completion of the Temple of Zerubbabel, and address concerns in the

more distant future from the prophet. There is to be a scattering of the people even after the time of Zechariah.

This chapter explains why the blessings and promises of the previous chapter are in abeyance for Israel. By rejecting their true Shepherd-Messiah at His first advent, they will experience rejection themselves, climaxing in their taking up with the False Shepherd in the time of their greatest woe. All the attendant dark and dismal storm being a necessary prelude to the Second Advent of their Deliverer and King bringing in the Millennial Kingdom.

It presents the Good Shepherd in His first advent, who will give His life for the sheep. It will also present a glimpse of another shepherd who will shear the sheep and kill them for food.

While there are many views as to which desolation Zechariah has in mind in the highly poetic style of the first 3 verses, the context of the rest of the chapter suggests that the judgment which resulted from the rejection of the Shepherd of Israel and the destruction which overtook the land in 70 A.D. is in view here.

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

Lebanon is north of Israel, and takes its name (“White One”) from the snow-covered mountains in the area.

The cedars of Lebanon furnished the timber for the Temple (1 Kgs 5:6), and it is thus addressed. This is the ancient rabbinical tradition.

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

Bashan was also an area in the northern part of Israel east of the Jordan River: The Golan.

God’s judgment fell upon the land from north to south in 70 A.D.

Voice of Lions

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

The thickets on the banks of the Jordan south of the Sea of Galilee were lairs for lions (Cf. Jer 50:44). The young lions, *kephirim*, were weaned and began to raven to satisfy an insatiable appetite (Judg 14:5; Ps 17:12; 104:21). Lebanon, Bashan, and Jordan are thus indicative of the whole land in the vision.

The verb destroy, passive intensive of *shaddad* (3X: v.2; 2X v.3), and the “wailing” or “howling” (2X as an imperative (v.2), once as a noun (v.3); and the interjectional idea “listen!”—all speak to the severity, the reality, and the suffering, of the coming judgment upon the land.

The Flock

- 4] Thus saith the Lord my God; Feed [tend?] the flock of the slaughter:

[Some feel that Zechariah may have had to act out these things representatively the role of the Messiah..]

This a commission of the Son of God by the Father: The Messiah is given the task of feeding the flock of slaughter:

Ra'ah = pasture, tend, graze, feed (Ps 23:1-6. Cf. *Ru'ah*, Spirit) the flock destined for butchering.

- 5] Whose possessors slay them, and hold themselves not guilty: and they that sell them say, Blessed [be] the Lord; for I am rich: and their own shepherds pity them not.

Terrifying! Untold suffering lies ahead. And their own unprincipled teachers and rulers—while claiming piety in bare-faced hypocrisy. Their avarice proved to be colossal.

[The plural nouns with singular predicates—as opposite to grammatical agreement—is an emphatic mode of construction.]

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

“We have no king but Caesar.” (Jn 19:15).

How accurately this portrays the Roman invasion and the disasters of the late 1st and the 2nd centuries... and destructive measures the Romans used to crush the Jewish state. Over 1,100,000 Jews perished in the fall of Jerusalem, and a half million more died during the course of the war and siege.

... With the Diaspora following... and the centuries of abandonment under the Ottoman Empire, etc.

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

[Compare the rod and staff of Psalm 23:4. These were to protect the sheep against a two-fold danger: outward enemies and inward strife.]

Beauty (“grace, or graciousness; pleasantness”); Naomi is of the same root, *Na'om*. (v.9 is an antithesis) Like a shepherd's crook used to keep the sheep in line.

Bands (word has to do with making a covenant; *Hobbelim*: hoppel, bind, pledge.) A heavy stick, used to fight off wild animals or those who would try to steal the sheep.

False Leadership

- 8] Three shepherds also I cut off in one month; and my soul loathed them, and their soul also abhorred me.

[Over 40 interpretations of the three shepherds... none convincing. “In one month” suggests their own national leaders, in rejecting their promised Messiah, sealed the fate of the Jewish state. They rejected Him and He rejected them.]

God made a covenant with the peoples of the earth relative to His own people Israel. He has placed them under restraint lest they work Israel harm or ill (Gen 12:3; Cf. Job 5:23; Ezek 34:25; Hos 2:18ff). [After Keil, Feinberg.]

When this restraint was removed, the Romans destroyed their city and economy. Neither Alexander, nor Antiochus Epiphanes, nor Pompey was allowed to mar their national existence. But

when the Messiah broke His staff, neither Titus nor his generals could spare the Temple, nor could Julian the Apostate later restore it (Cf. Lk 19:41-44; 21:24).

9] Then said I, I will not feed you: that that dieth, let it die; and that that is to be cut off, let it be cut off; and let the rest eat every one the flesh of another.

Against the false leadership: remember Malachi had also described their stinginess and failure to offer proper sacrifices. Rather than offer sickly offerings, “let them die.”

Josephus records the famine and cannibalism during the siege of Jerusalem in 70 A.D. [*Wars of the Jews*, VI, 201-13] Cf. Deut 28:54-57; Lam 4:10. See Ezek 6:12.

The Shepherd withdraws from his traditional care... Disowned and disclaimed by the Good Shepherd, the sheep are exposed to destruction by their enemies.

The Broken Staff

10] And I took my staff, [even] Beauty, and cut it asunder, that I might break my covenant which I had made with all the people.

“Cut it asunder” or chopped it to pieces. His patience finally exhausted.

Berith, “an agreement,” from the root *barah*, to cut up, as in sacrificing animals to seal the contract (Gen 15:10), or to eat a banquet together to seal a friendship (Gen 31:54).

God’s grace and mercy will be withdrawn. His promises to them (10:6) had been conditioned upon obedience. The *unconditional* promises are not the ones in view here. Here we are dealing with the divine restraint upon the nations preventing the decimation of Israel. This holding in check of forces inimical to Israel is spoken of under the figure of a covenant (Job 5:23; Hos 2:18, 20; Ezek 34:25).

[Remember, we too are called to holiness...]

11] And it was broken [annulled] in that day: and so the poor of the flock that waited upon me knew that it [was] the word of the Lord.

Cf. Mt 23:1-39. The summary of all history. The willing heart, then as now, perceived the truth and intent of God through His servant.

[If we *know* that the Bible is the Word of God, we find that apologetics seems a waste of time. We don’t need to “prove” that the Bible is true. It can take care of itself.]

[In Hebrew style, an effect is often stated first, then the cause is presented afterward. The cause—the rejection of the Good Shepherd—is now commented upon...]

The Good Shepherd

12] And I said unto them, If ye think good, give [me] my price; and if not, forbear. So they weighed for my price thirty [pieces] of silver.

“If not, don’t bother!” Cf. Matthew 26:14-16. Remarkable!

Discounted goods? This was the price of a gored slave (Ex 21:32; the “ox” shall, indeed, be “stoned”: Rev 16:21). A freeman was considered worth twice that amount.

13] And the Lord said unto me, Cast it unto the potter: a goodly [fancy] price that I was prized at of them. And I took the thirty [pieces] of silver, and cast them to the potter in the house of the Lord.

Cf. Matthew 27:3-10. It was not lawful to put the money into the treasury since it was “blood money” (Cf. Deut 23:18); but nothing prevented them from pre-paying anticipated expenses with it.

One of the most remarkable prophecies in the Bible:

- 1) The price: 30 pieces of silver
- 2) The site of the transaction: the Temple
- 3) The ultimate recipient: a potter
- 4) The nature of the transaction: the purchase of blood.

This is alluded to in Jeremiah 18:1-4 and quoted in Zechariah 11:12-13. In Jesus’ day, Jeremiah was the first in the roll of the books of the prophets (Jeremiah, Ezekiel, Isaiah, et al.) and that section was designated by the name of the first book. [Talmudic

tradition, also.] Cf. Lk 24:44, where “Psalms” indicated the 3rd division of the Hebrew canon.

The Second Staff Broken

14] Then I cut asunder mine other staff, [even] Bands, that I might break the brotherhood between [with] Judah and Israel.

Thus is severed the relationships between Judah and Israel. The internal strife and divisions contributed largely to the downfall of Judea. Titus would soon scatter them all over the world...

The breaking of the first staff preceded; the breaking of the 2nd staff succeeded.

They are (temporarily) blinded (Lk 19:42) until the “fullness of the Gentiles” is come in (Rom 11:25).

Between vv. 14 & 15 comes the entire Church period.

In His reading of Isaiah 6 1:1, 2 in Luke 4:16-21, the interval implied when Jesus stopped at the comma (v.19) has now begun. That “comma” has lasted almost 2,000 years... Cf. Dan 9:26; Rev 12:5 vs. 6; et al.

The Coming World Leader: The Terrible Tyrant

15] And the Lord said unto me, Take unto thee yet [again] the instruments of a foolish shepherd.

This will be a specific false “shepherd” and Terrible Tyrant yet to be seen on the horizon. John 5:43! OT: “Foolishness” = moral lack and failure.

The world seems to be getting ready to welcome a leader with answers. Some Bible experts believe he might even appear as an “alien” or with “alien” connections—with lying signs and wonders... (Dan 11:36-39; 2 Thess 2:1-12; Rev 13:1-10 or 11-18?)

(The opposite of what he should be: Isa 42:3; Jer 23:1ff; Ezek 34:1ff; Jn 10: 12, 13.)

I believe he will not surface until *after* the gathering of the Church. But the times seem to be ripe for his appearing...

16] For, lo, I will raise up a shepherd in the land, [which] shall not visit those that be cut off; neither shall seek the young one, nor heal that that is broken, nor feed that that standeth still: but he shall eat the flesh of the fat, and tear their claws in pieces.

Notice the contrast with the Good Shepherd: he will feed on the sheep rather than feed them.

17] Woe to the idol shepherd that leaveth the flock! the sword [shall be] upon his arm, and upon his right eye: his arm shall be clean dried up, and his right eye shall be utterly darkened.

Woe: ‘*oi*’ an onomatopoeic interjection commonly used in laments (1 Kgs 13:30; Jer 22:18; Isa 1:4), here attest to the coming judgment.

The idol shepherd: involving false worship. This appears to be the Coming World Leader: He “enforces the covenant” (Dan 9:27); In the first part of the “70th Week” of Daniel, Israel will believe they have (finally) received peace. But midway, he has become so powerful he sets himself up to be worshiped—the abomination of desolation (2 Thess 2:3-10).

Physical Description?

“Arm... right eye...” These specific designations are, indeed, provocative:

“Dried up” = shriveled (1 Kings 13:4).

“Darkened” *kalah*, to grow dim or faint; blind.

These seem too specific to be figurative. These appear to be the only *physical* descriptions of the Coming World Leader in Scripture. In Revelation, we find that he receives a mortal head wound that appears to be miraculously healed. (Rev 13:3, 12, 14. Cf. Ps 68:21?) Could the impaired arm and right eye be a vestige of this head wound?

Could this be why his loyal followers receive his mark on their right hand or forehead? (Rev 13:16).

Thus, this chapter opens the way for the climactic portions of the book which begin in Chapter 12...

“In that day” = 17X
“Jerusalem” = 22X
“Nations” = 13X

[Note: We should not be looking for *him*. So what if the tribulation seems near.]

We are looking forward to the Marriage Supper of the Lamb! We should be asking a different set of questions:

Do they serve seconds?

Who will we be sitting with?

What will we be wearing? Etc.

(Thanks to Sharon Bodine, NASA Astronaut.)

Jesus has been working in the potter’s field for a long time now. He purchased it. But He paid much more than 30 pieces of silver for it. And He did, indeed, purchase it with blood: His.

He purchased this entire field—the world—filled with broken lives; broken physically, mentally, morally, spiritually...

The Great Potter takes the clay that should be thrown away, puts on the wheel of circumstance, and shapes it into a vessel of honor. If we let Him.

Are you *completely* yielded to Him in your life?

* * *

Zechariah 12

The Siege of Jerusalem

General Organization of the Book:
Chapter:

1. The Riding One
2. The Measuring One
3. The Cleansing One

4. The Empowering One
5. The Judging One
6. The Crowned One
7. The Rebuking One
8. The Restoring One
9. The Kingly One
10. The Blessing One
11. The Shepherding One
12. The Returning One
13. The Smitten One
14. The Reigning One

Section I	1 - 6	Night Visions
Section II	7, 8	Historical Interlude
Section III	1 st Burden: 2 nd Burden:	Chapters 9 - 11. Chapters 12 - 14.

From the standpoint of Israel’s history, these passages are among the most important to be found among the prophetic Scriptures.

Events Presented Include

- The world confederacy against Jerusalem;
- The victory of God’s people, empowered of the Lord;
- The conviction of Israel nationally by the Spirit of God;
- The presentation of Christ as their rejected Messiah;
- The national Day of Atonement;
- The cleansing of the hearts of the nation;
- The purging of the land from idolatry and false prophets;
- (The Crucifixion of the Lord);
- The Time of Jacob’s Trouble;
- The partial success of the nations invading Israel and besieging Jerusalem;
- The appearance of the Messiah for His people;
- Their rescue and His Second Coming with His saints;
- The changed and renovated Holy Land;
- The establishment of the Messianic kingdom;
- The punishment of the nations for their futile assault upon Israel;
- The celebration of the kingdom feast, the Feast of Tabernacles;
- The complete restoration of the people of God to a holy nation.

Symmetry

9 & 10 correspond to Chapters 1-4, highlighting the blessings upon the covenant nation;

11, to Chapter 5, judgments upon the unbelieving nation, displayed in their rejection of the Messiah; 14, to Chapters 6:1-8, etc.

“The Day of the Lord”: 18X in Zechariah. Key period, detailed in Joel, Malachi, et al.

Chapter 12 deals with events *before* the reign of the Messiah, when Israel shall be besieged by the nations for their final death blow against God’s people. But it is God who puts down their evil designs. The prophet foretells the destruction of Israel’s enemies.

It is also worth noting that the Evil Shepherd (Chapter 11) must precede the nation’s deliverance. It is the cruel career of this sinister character that plunges the nation into its most severe time of testing.

Tribulation: Jeremiah 30:5-7; Dan 12:1; Mt 24:21-22.

“Jerusalem” 10X this chapter; “In that day” 7X.

1] The burden of the word of the LORD for Israel, saith the LORD, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him.

“Burden” or *massah*: reveals its minatory character (Cf. 9:1).

“Stretcheth forth the heavens”: the dimensionality of space; Einsteinian geometry, re mass and gravity...

Man has a spirit.

The three participles emphasize that God is *sustaining constantly* His creation (Cf. Isa 42:5; 44:24). This majestic introduction is presented to dispel all doubt and unbelief concerning these predictions. God is abundantly able to carry out what He proposes to do (Heb 1:3).

A Cup of Trembling

2] Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah and against Jerusalem.

“A gobblet of staggering” A cup is a well-known symbol of God’s wrath. (Cf. Isa 51:17, 22; Jer 13:13; 25:15-28; 51:7).

[Is Israel under siege today?]

3] And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it.

“In that day,” *bayyon hahu*, synonymous with “the Day of the Lord” which reverberates throughout Chapters 12-14.

“Burdensome stone...torn in pieces” = a global hernia? Those who would crush God’s city and people will be crushed by Jerusalem.

“All the peoples of the earth”: not a local or regional issue. Examine Israel’s predicament today!

The ostensible absurdity of Jerusalem being *globally* significant: No harbor; no river; no significant trade routes; no natural resources; no intrinsic strategic significance... yet...

- Only significant to certain religious groups:
- To the Jews, but only a portion of them;
 - To the Muslims, but only since they recognized it was significant to the Jews. For over a thousand years they controlled it, it fell into disuse and disrepair.
 - To the Christians, but not to die for.

And combining all of these, creates an insignificant fraction of a non-religious, unbelieving world—why would the *entire* world be “in siege” against Jerusalem? It seems absurd...

...yet at this very moment the late lights are burning in every major headquarters throughout the world as the staff people of every nation of international significance is struggling with what

to do about Jerusalem... Is the appointed time at hand? Little do the nations of the earth realize how they incur the wrath of God against them when they touch the “apple of His eye” (Zech 2:8; Deut 32:10) for harm, let alone seek to wipe them completely from the face of the earth!

The Returning One

4] In that day, saith the LORD, I will smite every horse with astonishment, and his rider with madness: and I will open mine eyes upon the house of Judah, and will smite every horse of the people with blindness.

Same three plagues in Deut 28:28 (curses, 28:15ff. for disobedience, etc.) now visited upon her enemies. The victory will be *supernatural*.

5] And the governors of Judah shall say in their heart, The inhabitants of Jerusalem shall be my strength in the LORD of hosts their God.

God *empowers* Israel; *overpowers* their enemies.

6] In that day will I make the governors of Judah like an hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left: and Jerusalem shall be inhabited again in her own place, even in Jerusalem.

(Sheaves burned: Samson, Judg 15:1-5; Absalom, 2 Sam 14:28-30.)

7] The LORD also shall save the tents of Judah first, that the glory of the house of David and the glory of the inhabitants of Jerusalem do not magnify themselves against Judah.

The “tents of Judah,” in contrast with the fortifications of the capital, Jerusalem, first.

The Lord Defends

8] In that day shall the LORD defend the inhabitants of Jerusalem: and he that is feeble among them at that day shall be as David: and the house of David shall be as God, as the angel of the LORD before them.

[“In that day” emphasized twice in this verse.]

(Glory of the House of David: 2 Sam 17:8; 18:3, et al.)

The Angel of the Lord before them: Ex 23:20; 32:34; 33:2; Josh 5:13 (as preamble to the Book of Revelation).

9] And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem.

“Seek...” as in Zech 6:7 concerning the steeds that “sought to go to and fro in the earth...”

The cup of their iniquity was full (Cf. Gen 15:16; Rev 16:13-21). Which nations will come against Jerusalem? God will summarily deal with the nations who seek to thwart His purposes in Israel for world blessing...

...but what moral and spiritual *shift* has occurred in Israel that would warrant the change from dispatching foes against them to giving protection to them? National conversion!

The Pierced One

10] And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.

“Pour” פָּשַׁף *shaphak* {shaw-fak’} used to indicate a transforming spiritual transaction, as in Joel 2:28ff (Cf. Isa 44:3; Ezek 36:26, 27; 39:29).

God also has spiritual purposes which must be accomplished in Israel. The nation is not yet in the place of obedience and trust in their Messiah. The prophet now sets forth in vividness and power, as nowhere else in Scripture, *the conversion of Israel*. This has yet to happen.

“House of David... Jerusalem”: metonymy standing for the whole covenant people.

“Spirit of Grace and Supplications”: both derived from the same Hebrew root: פָּחַם *chanan* {khaw-nan’}: mercy, gracious, merciful, supplication.

The reference is to the Holy Spirit in all His influences (Cf. Ezek 39:29; Joel 2:28-29. See our notes on Joel 2:28ff). Cf. Heb 10:29.

This is the time of Romans 1:25-27.

“...Pierced”

Their confession at this time is Isa 52:13 - 53:12.

Did they themselves pierce their Messiah? Indeed, in their unbelief and rejection of Him they made the deeds of their ancestors their own (as John 19:37; Cf. Rev 1:7).

“Bitterness”: מַרָּר *marar*, to be bitter. [Note Ruth 1:20: Naomi (*Marra*) returns to the land before Boaz can do his part...]

Once they view Him as He was rejected, they will manifest their true repentance by mourning—of the most intense and forceful kind of grief: that of a firstborn son.

* * *

Rabbinical View: Two Messiahs?

The theory of two Messiahs, one to die and one to reign, is an invention of the rabbis without foundation in the Scripture. To explain the passages which present the Messiah as suffering and as ruling. These “two Messiahs” are referred to as the Messiah ben (son of) David, and a secondary, warfaring one, Messiah ben Joseph. Emerging in the 1st or 2nd century A.D., this view became rooted in the Talmud. (The earliest Talmudic reference to this “second” Messiah (Sukk. 52a and b) dates from the 3rd century A.D.) The various imputed references are confused and inconsistent.

The answer is to be found in two advents of a single Messiah, *as proved by this very passage*. The oldest interpreters of the passage, both Jewish and Christian, so understood it. [The Dead Sea Scrolls Qumran text, 4Q521, also underscores a 1st century single Messiah view, as reported by Michael Wise and James Tabor, *Biblical Archaeology Review*, Dec 1992, q.v. *The Search For the Messiah*, by Mark Eastman and Chuck Smith, pp. 89-100.]

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When pressed by Christian arguments about the OT prophecies of the sufferings of the Messiah, the fiction about the Messiah ben Joseph offered a welcome means of escape. The ill-fated Jewish rebellion under the false Messiah Bar Kochba (132 - 135 A.D.), their aspirations were quenched in blood, and the contrivance was used to rekindle Israel's hope. [See *The Search For the Messiah*, Mark Eastman and Chuck Smith, pp. 89-100.]

Several passages (i.e., Isa 52:13 - 53:12; Dan 9:24-27; et al.) refute this view. As Eze 34:22, 23 and Eze 37:21-24. Hosea 3:4, 5: they shall have no king until they seek the son of David.

But none more clearly than Zech 12:10!

* * *

The Aleph and Tau?

There is an interesting identity that God uses of Himself in Isaiah 41:44: “...I the Lord, the first, and with the last; I am he.”

And again in Isaiah 44:6: “Thus saith the Lord the King of Israel, and his redeemer the Lord of hosts; I am the first, and I am the last; and beside me there is no God.”

And again in Isaiah 48:12: “Hearken unto me, O Jacob and Israel, my called; I am he; I am the first, I also am the last.”

This identity is continued in the Book of Revelation: “Saying, I am Alpha and Omega, the first and the last...” (Rev 1:11). And, “I am Alpha and Omega, the beginning and the end, the first and the last” (Rev 22:13).

“The First and the Last” is, thus, linked to the “Alpha and Omega,” which are the first and last letters of the Greek alphabet. These are also continued as an identity: “I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty” (Rev 1:8). And, “...he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely (Rev 21:6).

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- Saul slain by the Philistines;
- Ahaziah was slain by the arrows of Jehu, and
- Josiah slain by Pharaoh Necho. (1 Kgs 9:15; 2 Kgs 9:23, 27; 29:30; 2 Chr 35:22; Josh 17:11; Judg 1:27; 5:19.)

Also, Rev 16:16. Blood to the horse's bridles...

12] And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart;

David, the King; Nathan, the prophet (2 Sam 7:2); Levi, the priest... Some identify Nathan as the younger son of David (2 Sam 5:14); this is the branch that Luke used in the genealogy of Mary, Lk 3:23.]

13] The family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart;

Shimei was of family of Gershon, son of Levi (Num 3:17, 18, 21).

14] All the families that remain, every family apart, and their wives apart.

Intense sorrow: private and public; national and individual; personal and family.

The deepest grief seeks seclusion.

“Look unto me”: as in Num 21:9 (Jn 3:14-16); a looking away from self and mad-made endeavors to the Lamb that takes away the sin of the world. Israel will come into the knowledge of sins forgiven by looking unto her rejected and pierced Messiah, the crucified Savior of sinners.

Rev 4:1 - 19:16 details what will now follow, as do Chapters 13 & 14.

Zechariah 13

There is the closest possible connection between Chapter 13 and Chapter 12. It continues on the theme of Israel's conversion.

1] In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness.

“In that day” = The Day of the Lord.

“Fountain” מַיִם *maqor*: spring, fountain ; source of life, joy, purification.

The cleansing fountain of Calvary was opened long ago potentially, and now actually, for them. Cowper's well-known hymn, “There is a fountain filled with blood,” had this verse as its basis.

Israel now enters into Calvary's provision: Rom 11:26-27; Isa 33:24; 59:20,21; 65:19; Ezek 36:25; 39:29.

The text refers to moral—not ceremonial—uncleanness. Justification and sanctification as well.

Their (and our) need for cleansing was summarized by Paul: Romans 10:3.

Idols Cut Off

2] And it shall come to pass in that day, saith the LORD of hosts, that I will cut off the names of the idols out of the land, and they shall no more be remembered: and also I will cause the prophets and the unclean spirit to pass out of the land.

God had forbidden even the mention of the names of idols (Ex 23:13; Ps 16:4).

This is the only place in the OT where the expression “unclean spirit” is found. It is diametrically contrasted with the “Spirit of grace and supplication” of 12:10.

Idolatry not an apparent problem since the exile in Babylon. Yet, the ultimate idol worship will grip them yet future. There will be a revival of idolatry after the Church is taken to be with Christ.

Jn 5:43; Mt 12:43-45; Rev 13:1-18. Demonic outbursts described: Rev 9:1-11; 20, 21; Cf. Mt 12:43-45.

Rooting false prophets out will require stern measures. The very measures prescribed by the Mosaic law wherein the nearest of kin take the first steps to abolish evil are indicated here (Deut 13:6-10; 18:20).

“Cut off”: destroy, exterminate. The reference to the banishment of unclean spirits is the only passage in the Scripture which explicitly refers to the imprisonment of demons during the kingdom age. Cf. Rev 20:1-3. (Cf. Unger, *Biblical Demonology*, p.74-5).

False Prophets

3] And it shall come to pass, that when any shall yet prophesy, then his father and his mother that begat him shall say unto him, Thou shalt not live; for thou speakest lies in the name of the LORD: and his father and his mother that begat him shall thrust him through when he prophesieth.

False prophets and deceivers would abound: Mt 24:24; Lk 21:8; 2 Thess 2:7-12).

[Our continuous peril continues: 1 Jn 2:18, 22; 4:1-6; 2 Jn 7.]

Cf. Phinehas' zeal, Num 25:7, 8.

4] And it shall come to pass in that day, that the prophets shall be ashamed every one of his vision, when he hath prophesied; neither shall they wear a rough garment to deceive:

A hairy mantle was the distinguishing emblem of a prophet in ancient Israel. [Elijah/John the Baptist legend (1 Kgs 19:13, 19; 2 Kgs 2:8, 13, 14).]

Shame, as for criminal action or indecorous conduct. Cf Mic 3:7; also Jer 22:22; Jer 15:9; Job 6:20.

5] But he shall say, I am no prophet, I am an husbandman; for man taught me to keep cattle from my youth.

But the Good Shepherd:

The Smitten One

6] And one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends.

“House of (His) Friends” = ?
“with which wounded” ?

Friend:

Abraham: 2 Chr 20:7; James 2:23
Disciples: Jn 15:15

Thus, *among* His disciples, *after* His wounds...

Thomas (character: Jn 11:16); Cf. Jn 20:24-29.

7] Awake, O sword, against my shepherd, and against the man that is my fellow, saith the LORD of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones.

“My Shepherd” = Christ.

“My Fellow”: מִיָּדוּי *amiyth* {aw-meeth'} (only here and Lev 6:2; 18:20; 19:11, 15, 17; 24:19; 25:14, 15, 17). Refers to persons united in law, rights, and privileges: from a verb “to bind together”; the Hebrew term for “people” (those united in common origin and interest) has the same root.

God is speaking of One as “My Companion, My Associate, My Friend, My Confidant, the One united to Me, the One whom I have associate with Myself, My Equal, My Nearest of Kin.” It is impossible to state in stronger terms the unimpeachable deity of the Messiah of Israel (Jn 10:30; 14:10-11; Phil 2:6).

“Man” denotes His humanity; “Fellow”, His deity.

“Smite the Shepherd”: 2 Cor 5:21; Phil 2:8; Ps 22; Isa 52:13-53:12. Quoted as fulfilled: Mt 26:31; Mk 14:27.

Also, of the diaspora: “Sheep” is a feminine *singular* collective; used frequently metaphorically of Israel to show both the unity of the “flock” as well as their helpless dependence upon the Lord, their Shepherd (Ps 23, 11f). (Unger)

“Shall be scattered”: *phusena* is not third feminine *singular* (stressing the unity of the sheep) but third feminine plural, emphasizing the fact that in the consequent diaspora that unity shall be destroyed, and dispersed far and wide.

[Feinberg: also includes the Diaspora...]

8] And it shall come to pass, that in all the land, saith the LORD, two parts therein shall be cut off and die; but the third shall be left therein.

Just as in Chapter 11, there is a large gap of time from the rejection to the Great Tribulation (11:15-17).

In the Holocaust in Germany, 1 out of every 3 Jews were killed. In the next Holocaust, 2 out of 3 shall be killed.

The Remnant: Ezek 20:34-38; Cf. Mt 24:15-22; Mk 13:14-20.

9] And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The LORD is my God.

Time of Jacob's Trouble (Jer 30:5-7; Rev 11 - 18)

“Fire”: Cf. Dan 3. [Where was Daniel?] Mal 3:2, 3; 1 Pet 1:7.

Physical deliverance will be followed by conversion; thus will the new covenant be fulfilled (Jer 30:18-22; 31:33; Ezek 11:19-20; Cf. Jer 32:37-42; Ezek 37:23-28).

“It is my people”: Hos 1:9,10; 2:23. Cf. Thomas' declaration: John 20:29. This is the climax and culmination of Israel's history: They are the people of the Lord and God is their Lord.

Unger, *Zechariah*, p.221:

Only a literal application of these prophecies to the restoration and conversion of the Jewish nation at the Second Advent of Christ can satisfy the scope of these prophetic disclosures. Other interpretations ignore the true scope of Zechariah's prophecies as a whole, violate the immediate context, resort to pointless mysticizing, and end up in a morass of uncertainty and confusion. Amen.

Chapter 14 will open as Chapter 12 did: with the last invasion of Jerusalem by the nations of the earth. It is the climax of the book, and of history as we know it...

Zechariah 14

The Final Siege of Jerusalem and the Return & Reign of the Messiah

Chapters 9-11 are foundational to preparations for the Second Coming and acceptance of the Messiah (12-14). 12 and 13 sets the scene for the return in 14.

Not historical; it is entirely literal and prophetic and the climax of the Book. The final closing of “the times of the Gentiles...”

[If you want to evaluate the position of a teacher, just ask him to interpret this passage; it will reveal volumes regarding his position on Scripture.]

1] Behold, the day of the LORD cometh, and thy spoil shall be divided in the midst of thee.

יָוֵם הַהוּא אֲנִי יוֹם-בְּאֵימֹתַי הַלְוָיָהוּ, “day is coming—the Lord’s. [Unger: “distinctively and preeminently His.” The *lamedh* before Yahweh denotes possession, belonging to, of (Isa 2:12; 22:5; 28:2). The author wished to accentuate the *certainity* of the coming of the day, employing the *future instance* and therefore attaching the participle *directly* to “day,” *yom*, so making a construct chain impossible, but achieving an added stress on “a day—the Lord’s” by substituting an adjectival phrase for the construct (genitive) relationship.]

Background:

The Day of the Lord (Isa 2:12; 4:1,2; 11:10,11; 13:9; Amos 9:1,11; Joel 1:1,5; 2:1,1; Mal 4:1-5); Ps 2; Rev 5:1-19; 16.

The Tribulation: Daniel 9; Jeremiah 30:5-7.

- 2] For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.

“I will”: God actively interposed...

All nations (representatively). (United Nations? Rev 16:13f.)

Jerusalem: precise location.

“Not be cut off...” decisive: not have already taken place; does not fit any past overthrow of Jerusalem.

The Reigning One

- 3] Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle.

מלך, יוצא, go forth, as a Man of War (Ex 15:3). Judg 4:14; 2 Sam 5:24; Ps 68:7; 108:11; 1 Chr 14:15).

The theme of Zechariah: his name = “God Remembers.”

When did the Lord “fight”?

Red Sea (Ex 14:14);

Jericho (Joshua 5ff): model of Revelation?;

At Beth Horon (Josh 10:12-14);

General conquest of Canaan (23:3);

Barak vs Sisera, (Judg 4:15);

Jeshoshaphat (2 Chron 20:15);

...et al. (Num 21:14; Mic 1:3; Rev 19:11-16; Isa 63:1ff).

The Earthquake

- 4] And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.

The “Touchdown” Play 1 “His feet”: literally. After Edom (Isa 63)?

(See also *The Next Holocaust and the Refuge in Edom* briefing package.)

“in that day”: 17X in Chapters 12-14.

“Jerusalem”: 22X

“Nations”: 13X

Mount of Olives (only mention in OT; Cf. 2 Sam 15:30). Highest peak in the area: overlooks Jerusalem (200 ft higher than Mt. Zion; 300 ft above Mount Moriah). The place of the Lord’s departure (Lk 24:50-51; Acts 1:9-12).

[This was the direction, to the east, that the *Shekinah* departed and would return (Ezek 11:22, 23; 43:2, 4).]

Earthquake: (Cf. Mic 1:4; Nah 1:5; Hab 3:6; Ps 18:7; Ezek 38:19-20). Seventh Bowl: Rev 16:18, 19.

The Flight

- 5] And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the LORD my God shall come, and all the saints with thee.

Azal: possibly Beth-Ezel (Micah 1:11).

Flight compared with that during reign of Uzziah (Amos 1:1) two centuries earlier, which must have been extreme. Josephus relates the catastrophe to Uzziah’s attempt to offer incense in the temple against the protests of the priests (Antiquities IX, 10, 4. Cf. 2 Chr 26:16:21).

He will be accompanied *by both*: His Angels (Mt 24:30-31); and His Saints” (1 Cor 15:23; 1 Thess 3:13; 4:14; Col 4:4).

“Saints” *gedoshim*, separated ones, set apart for holy work is used of : Angels (Deut 33:3; Ps 89:5-7; Job 15:15) and Holy men (Ps 16:3; 34:9; Lev 11:44, 45; 19:2; 20:26; Num 15:40; 16:3; Dan 8:24; 2 Chr 35:3; Ps 106:16; Dan 7:18, 21, 22, 25, 27).

The “Bride” will be united to Christ in glory (Rev 19:7-9) before He returns to the earth in triumph (19:11-16) and will form part

of the “armies of heaven” following in His train (19:14). These celestial armies “clothed in fine linen white and clean” connect them with the Bride, the Lamb’s wife, whose garments “of fine, clean and white” are said to be the “righteousness of the saints” (19:8).

The Angels will also be in the retinue of the returning King (Mt 16:27; 25:31; Mk 8:38; Lk 9:26, etc.). Peter compares it with the world-wide flood of Noah (2 Pet 3:1-14).

Note that the prophet cries out, “The Lord my God” Cf. Thomas, and our notes re: Zech 13:6.

- 6] And it shall come to pass in that day, that the light shall not be clear, nor dark: Cosmic changes (Cf. Isa 13:9, 10; 24:23; Joel 3:14-16; Mt 24:29,30; Mk 13:24,25; Rev 6:13; 8:12).

- 7] But it shall be one day which shall be known to the LORD, nor day, nor night: but it shall come to pass, that at evening time it shall be light.

Global twilight? (Ex 15:8; Zeph 1:12; Job 10:10). Unparalleled, unique in human history (Cf. Ezek 7:5; Jer 30:7). “None is like it”: [Entropy laws lifted?] Isa 30:26; Rom 8:19-22 (Cf. Gen 3:17-19?).

- 8] And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be.

Waters = purification, spiritual life, and refreshment (Ezek 47:1-2; Joel 3:18; Rev 22:1-2; Cf. Jn 4:10, 11; 7:38). Forsaking Him is compared to broken cisterns unable to hold water (Jer 2:13; 17:13). Living water is fresh, running water, however. Literal; but also spiritual [Isa 4:3,4 vs 5,6; Isa 35:2-6 vs 35:1,7-10; Eze 36:16-37:28 (restoration of the people) with Ezek 36:1-15 (restoration of the land).] Jerusalem will be the capital of the millennial earth as well as the centroid of spiritual blessings.

One Lord

- 9] And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one.

He alone will be worshipped. Isa 54:5; Dan 2:44; Rev 11:15

One Lord: Cf. *Sh'ma*, Deut 6:4f. [“Pure Language (Zeph 3:9)” suggests Hebrew as a universal language?]

- 10] All the land shall be turned as a plain from Geba to Rimmon south of Jerusalem: and it shall be lifted up, and inhabited in her place, from Benjamin’s gate unto the place of the first gate, unto the corner gate, and from the tower of Hananeel unto the king’s winepresses.

Literal earthly kingdom.

“As a plain” = the Arabah, the deep “Great Rift” from the Dog River at the coast north of Beirut in Lebanon, above the Sea of Galilee, through the Jordan Valley, through the Dead Sea, down into the Gulf of Aqaba, and on into North Africa. (Cf. Deut 1:7; 3:17; Josh 11:2). Considered the deepest depression on the surface of the earth. Geva, modern Jeba, 6 mi NE of Jerusalem, in Benjamin (Josh 18:24);

Rimmon, En-rimmon (Josh 15:32; 19:7; 1 Chr 4:32), 33 mi SW of Jerusalem, a few miles S of Ziklag. (Inhabited upon the return from the exile (Neh 11:29) and therefore inhabited in Zechariah’s day. “...south of Jerusalem” appended to distinguish from a Rimmon in Galilee (Josh 19:13)). Means “pomegranate.”

Jerusalem “lifted up?” (Mic 4:1; Ps 48:1-3).

Benjamin’s gate: in north wall of city; also called the “Gate of Ephraim” (2 Kgs 14:13), as the road from it ran through Benjamin and on to Ephraim.

First Gate, apparently in the NE corner; Corner gate: (2 Kgs 14:13; Jer 31:38) NW corner of the city;

Tower of Hananeel (Jer 31:38): near NE corner of the wall (one commentator said, years ago, that this could not be literal because nobody could find this tower; archaeologists have since located it.)

Winepress of the King: SE of the city near the king’s gardens and the pool of Siloam.

[Detailed topographical details testify to the literalness of the passage...]

- 11] And men shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited.

“No more curse” *cherem*, accursed thing; destruction (appointed to) or aban to utter destruction (1 Kgs 20:42; Isa 34:5; 43:28; Mal 3:24). [In the case of Jericho, Achan transgressed the “ban.” Saul ignored by sparing Agag (1 Sam 15:3).]

Cf. Zech 13:2, demons imprisoned; etc. (Cf. 1 Tim 4:1-5; 1 Jn 4:1-6; James 3:15.) Secure, for the first time in their history (Isa 2:2, 3; Mic 4:1).

The Plague

- 12] And this shall be the plague wherewith the LORD will smite all the people that have fought against Jerusalem; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth.

Strange symptoms. Neutron bomb? Animals, too (v.15). Shocking rapidity (vs. Lev 26:16; Deut 28:21, 22).

- 13] And it shall come to pass in that day, that a great tumult from the LORD shall be among them; and they shall lay hold every one on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour.

Cf. Judg 7:22; 1 Sam 14:14-16.

- 14] And Judah also shall fight at Jerusalem; and the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel, in great abundance.

- 15] And so shall be the plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts that shall be in these tents, as this plague.

Why animals, too? Nuclear warheads?

The Feast of Tabernacles

- 16] And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles.

Feast of Tabernacles (mentioned 3X here): Lev 23:33-44; Deut 16:13-17; Cf. Ex 23:16; 34:2. Also celebrated upon the return from of Israel from the Exile (Neh 8:14-18).

The feast of the millennial age (Rev 22:1). The other two mandatory feasts, Passover and Pentecost, not mentioned, have already been fulfilled. (See also *Feasts of Israel* briefing package for more background.)

- 17] And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the LORD of hosts, even upon them shall be no rain.

All nations (representatively?). Rain withheld as punishment for lack of obedience. (There apparently will be some during the Millennium; Ps 66:3.)

There will, of course, be feigned obedience (a form of lying) then, as now. Not all church members are Christians!

- 18] And if the family of Egypt go not up, and come not, that have no rain; there shall be the plague, wherewith the LORD will smite the heathen that come not up to keep the feast of tabernacles.

Egypt is mentioned separately due its well-known independence from rain; an alternative plague is promised.

- 19] This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles.

A stern note. Cf. Zech 5:1-4, the rod-of-iron rule of the Messiah.

- 20] In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the LORD'S house shall be like the bowls before the altar.

No vessels of dishonor: no longer secular vs. Sanctified; all are sanctified before the Lord. Where holiness prevails, ceremonial sanctity is unnecessary.

- 21] Yea, every pot in Jerusalem and in Judah shall be holiness unto the LORD of hosts; and all they that sacrifice shall come and take of them, and see the therein: and in that day there shall be no more the Canaanite in the house of the LORD of hosts.

The “Canaanite” probably stands for the Phoenicians of N. Canaan, noted mariners and merchants of the ancient world, and known for their ungodly and unholy ways. (Hos 12:7). This is an inverted way of indicating that all will be holy.

Summarizing:

Zechariah opened: “Be silent, O all flesh, before the LORD: for he is raised up out of his holy habitation” (2:13)

...And now climaxes with “The Time of the restitution of all things” *ἀποκαθάρσις apokathastasis* (Acts 1:6; 3:21).

...Just as Revelation carries us from Chapter 4 to the climax in Chapter 19:11-16.

Let us, too, close like Thomas: (v.5) “My Lord and My God!”

Indeed: Even so, Come Lord Jesus. Maranatha!

* * *

Betrayal of the Chosen A History of Modern Israel

Where Does Israel begin?

In one sense, Israel begins at Genesis 3:15, when the “Seed of the Woman” is first announced. (The summary of this Woman occurs in Revelation 12).

In another sense, Israel’s beginning occurs at the call of Abraham in Genesis 12.

But the Scripture reckons the birth of the Nation Israel at the Exodus (Ex 4:22).

Chronology

B.C.

~1500?	The Birth of the Nation in the Exodus. They went into Egypt as a family; they came out as a nation.
~1450?	Conquest of the Promised Land under Joshua.
~1040	Saul appointed as first king.
~1003	David captures Jerusalem from Jebusites.
~917	Solomon dedicates the First Temple in Jerusalem at the Feast of Tabernacles.
~880	The civil war divides the Kingdom into “Israel” in the north and “Judah” in the south.
722	Israel defeated by Assyria; the northern tribes exiled.
606	First siege of Jerusalem; Daniel and his three friends taken captive to Babylon. Vassal king installed at Jerusalem.
605	Pharaoh Neco of Egypt defeated by Nebuchadnezzar at the Battle of Carchemish.
597	Second siege of Jerusalem by Babylon; 10,000 deported-including Ezekiel.
587	Third siege; Jerusalem falls; Temple destroyed.
539	Persian Empire conquers Babylon. Cyrus orders Jews’ return to rebuild their Temple. Thus, the first regathering (cf. Isa 11:11).
536-516	Temple reconstruction completed?
458	Artaxerxes permits Ezra to return to Jerusalem with additional exiles.

445	Nehemiah gains authority to rebuild the city (and walls) of Jerusalem. (Triggers the 69 weeks of Daniel 9:25. See <i>Daniel's 70 Weeks</i> briefing pack.)	37-41	The Diaspora Begins Roman emperor Caligula attempts to have his image established in the Temple.
332	Alexander the Great conquers the Persians, beginning the Hellenistic rule of Judea.	66-73	Jewish revolt against the Romans.
167	Antiochus IV (Epiphanes) ransacks Jerusalem, prohibits Torah practice, and sets up the "Abomination of Desolation" in the Temple. Maccabean revolt begins.	70	Fall of Jerusalem. Second Temple destroyed by Titus.
164	Temple recaptured and rededicated. (Origin of Hanukkah celebration, cf. Jn 10:22.)	73	Last stand of the Jewish revolt at Masada.
142-63	Hasmonean dynasty rules Jerusalem.	132	Bar Kochba revolt; destroys the 12th Legion; rebuilding of the Temple begins.
63	Roman army under Pompey conquers Judea.	135	Romans crush the Jewish revolt. Hadrian orders Jerusalem plowed under and builds Aelia Capitolina on the ruins. Temple to Jupiter built over the site of the Jewish Temple.
40-37	Parthians conquer Judea.	313	Emperor Constantine legalizes Christianity in the Roman Empire. Moves his capital to Byzantium (Constantinople).
37	Herod regains Jerusalem.	378	Emperor Theodosius makes Christianity the state religion of the Roman Empire.
20	Herod begins reconstruction and expansion of the Temple.	570	Mohammed is born at Mecca.
4? 2?	Birth of Christ.		
A.D.			
7	Caesar Augustus appoints Caponius Procurator, removed judicial authority: "The Sceptre departed from Judah" (cf. Gen 49:10).	614	The Rise of Islam begins. (Syria fell, 634; Jerusalem, 637; Egypt, 638; Persia, 640; North Africa, 689; Spain, 711. Stopped at Tours, 732.)
26-36	Pontius Pilate procurator of Judea; establishes capital at Caesarea.	628	Persians sack Jerusalem.
28-32	Ministry of Jesus. Crucifixion under Herod Antipas.	638	Byzantines recapture Jerusalem under Heraclius.
	The tragedy of all history (Mt 23: 37-39); National blindness decreed (Lk 19:40ff; Rom 11:25).	732	Jerusalem conquered by Caliph Omar; Muslim domination of Jerusalem begins.
	Destruction of Jerusalem predicted. (The "Times of the Gentiles" begin: Lk 21:24).		Charles Martel defeats the Moors at Tours, France, arresting the incursion of Islam into Europe.

- 750 Abbasid Dynasty of Baghdad seizes control of Jerusalem.
- 950 Egyptian-based Fatimid Dynasty conquers Jerusalem. All synagogues and churches destroyed.
- 1071 Seljuks conquer Palestine and vandalize Jerusalem, persecuting both Jews and Christians.
- 1097 Godfrey de Bouillon leads First Crusade to Jerusalem.
- 1099 Crusaders lay siege to Jerusalem and recapture city; wide-scale massacre of almost 40,000 Jews and Muslims; Crusaders declare Jerusalem capital of their Latin kingdom.
- 1187 Muslims recapture Jerusalem under Saladin, who encourages Jews and Christians to settle in Jerusalem and help him fight Latin Crusaders.
- 1241 Saladin dies; heirs battle each other; Germany brokers deal to return all of Jerusalem except Temple Mount to Crusader control.
- 1244 Crusaders expelled from Jerusalem by mercenaries hired by Egyptian Sultan.
- Crusades (Summary):**
- 1st 1097-1099: Captured Jerusalem.
 2nd 1147-1149: Postponed the fall of Jerusalem.
 3rd 1189-1191: Army failed to reach Jerusalem.
 4th 1201-1204: Captured and plundered Constantinople.
 5th 1228-1229: Took Jerusalem, but soon lost it.
 6th 1248-1254: A failure.
- 1291 Mamelukes rule from Cairo; Jerusalem becomes city of exile for dangerous criminals and disfavored government officials.
- 1516 Ottoman Empire succeeds Mameluke Empire. Jerusalem in Turkish hands for next 400 years.

- 1537-41 Walls of Jerusalem rebuilt under Suleiman the Magnificent.
- 1544 Muslim authorities seal the Golden Gate because of a prophecy that the Messiah would enter through this gate.
- 1799 Napoleon moves against Ottoman Empire from Egyptian front; stopped before he reaches Jerusalem.

The Regathering Begins

- 1860 Mishkenot Sha'ananim, first Jewish neighborhood built outside Jerusalem walls.
- 1881 Widespread pogroms in Russia reinforce Jewish national awakening.
- 1882 Publication of Leo Pinsker's Auto-Emancipation, calling for the establishment of a Jewish state.
- 1894 Beginning of the first wave of Zionist immigration to Palestine.
- 1894 Theodor Herzl attends the trial of Alfred Dreyfus in Paris and witnesses outpouring of French anti-Semitism.
- 1896 Herzl's Der Judenstaat (The Jewish State) published.
- 1897 Herzl convenes First Zionist Congress in Basel, Switzerland.
- 1915 Joseph Trumpeldor founds Zion Mule Corps of British Army in World War I, the first Jewish fighting unit in centuries.
- 1916 Sykes-Picot Agreement signed by Britain, France and Russia. Carves up the former Ottoman Empire, defeated in World War I; Britain gains control of Palestine; France gains control of what is now Lebanon and Syria.

- 1917 Balfour Declaration commits Britain to supporting a Jewish National Home in Palestine.
- 1917 British forces under General Sir Edmund Allenby liberate Palestine from the Turks. Jewish Legion participates in freeing Galilee, Samaria, and "Transjordan."
- 1919 Versailles Peace Conference. Wilson argues for self-determination of peoples. Jewish-Arab accord: Jews claim Jewish home in Palestine; Arabs claim Arab state from Iraq to Yemen (excluding Palestine).
- 1920 San Remo Conference grants Britain Mandate over Palestine with the aim of encouraging immigration and settlement of Jews and establishment of Jewish National Home.
- 1920 British officials instigate Arab riots in Palestine. Rioters demand end to Jewish immigration and incorporation of Palestine into Syria.
- 1921 Vladimir Jabotinsky founds Haganah, the Jewish self-defense force in Palestine.
- 1921 British decide to install Abdullah in "Transjordan" (eastern Palestine).
- 1921 Samuel appoints Haj Amin al-Husseini grand mufti of Jerusalem.
- 1922 League of Nations officially ratifies British Mandate over Palestine with aim of building Jewish National Home.
- 1925 Churchill White Paper creates "Transjordan" east of Jordan River, taking 78% of land allocated for British Mandate.
- 1925 Vladimir Jabotinsky founds Zionist Revisionism, forerunner of the Herut political party and the modern Likud Party.
- 1929 Arab riots in Palestine. Massacre of Jews in Hebron and Safed. Arabs demand end to Jewish immigration.
- 1930 British White Paper limits Jewish immigration to Palestine.
- 1933 Hitler comes to power in Germany.
- 1936-39 Campaign of Arab violence in Palestine. Arab rioters murder 500 Jews and thousands of Arabs, demanding an end to Jewish immigration. Arab nationalist movements riot to stop Jewish homeland in Palestine and throw their support to Hitler in World War II.
- 1937 British Peel Commission asserts that Jewish National Home cannot be built in Palestine. Recommends repartition of Palestine into tiny Jewish state (5% of total area) and Arab state in remainder. Peel Plan is rejected by both Arabs and Jews. Britain halts Jewish immigration to Palestine, condemning millions of European Jews to the Holocaust.
- 1938 Munich Conference and betrayal of the Czechs. Hitler is given the Sudetenland.
- 1939 Hitler overruns Czechoslovakia.
- 1941 Chamberlain White Paper announces end to Jewish National Home and promises control of immigration into Palestine to the Arabs within five years. British blockade Palestine against "illegal" Jewish immigration.
- 1941 Hitler invades Poland. World War II begins.
- 1941 Mufti relocates to Berlin. Meets with Hitler; announces intention of creating "fascist" Arab state and agitates for the destruction of world Jewry. Instigates terrorism against Arab moderates also.
- 1942 Nazi conference at Wannsee decides on destruction of all Jews in Europe.
- 1944 Jewish Brigade, part of the British forces, fights alongside the Allies.

- 1945 World War II ends. Liberation of the death camps where six million Jews died. Arabs demand end to Jewish immigration to Palestine.
- “Illegal” smuggling of Holocaust survivors into Palestine by Jews. Increase of Jewish underground actions against British blockade and British administration in Palestine.
- 1946 Igun bombs King David Hotel.
- 1947 Britain announces withdrawal from Palestine. United Nations announces partition into Jewish and Arab states. Jews accept partition; Arabs reject it.
- Dead Sea Scrolls discovered.
- 1948 Invasion of Arab forces aimed at preventing the establishment of the Jewish State.
- Declaration of independence of the State of Israel. David Ben Gurion becomes first Prime Minister.
- 1948-49 Israel’s War of Independence. Arab armies from five countries invade Israel. Jordanian forces occupy Judea, Samaria, and eastern half of Jerusalem, including Old City and Temple Mount; Jordan annexes East Jerusalem, destroying all Jewish settlements. Egypt occupies Gaza. War of Independence ends in Jewish victory.
- 1948-52 800,000 Jews expelled from Arab countries. Most flee to Israel and are absorbed. 650,000 Arabs flee from Israel and are confined to refugee camps.
- 1951 Yasser Arafat of the Hussein clan begins organizing Palestinian radicals in Cairo and recruits Abu Iyad, Abu Jihad, and other future leaders of the PLO.
- 1952-56 Terrorist raids into Israel from adjoining Arab states, including Egyptian-sponsored fedayeen raids from Gaza. Israeli army adopts policy of reprisals.
- 1956 Sinai Campaign, Oct 29 - Nov 5. Gamal Abdel Nasser nationalizes Suez Canal and blocks Israeli shipping. Israel captures Sinai from Egypt.
- Terrorist bases in Gaza dismantled.
- U.S.-Soviet pressure forces Israeli withdrawal from Sinai without peace treaty. Dwight Eisenhower guarantees protection of Israeli shipping.
- 1964 PLO is founded in Cairo with aim of “liberating” Palestine. PLO Charter calling for Israel’s destruction is adopted (still in place). Campaign of terror attacks across Israel’s borders escalates.
- 1967 Egypt floods Sinai with troops and blockades Israeli shipping in the Red Sea. American guarantees to protect Israel fails to take effect.
- Six Day War, June 5-10. Israel defeats combined forces of Egypt, Syria, Iraq, and Jordan. Captures Sinai and Gaza, Judea and Samaria, and the Golan Heights. Jerusalem is reunited. Jewish settlements in eastern Jerusalem, Judea, and Samaria reestablished.
- Moshe Dayan gives administration of the Temple Mount to the Waqf, the High Muslim Council of Jordan.
- 1968 PLO hijacking of Israeli airliner to Algeria marks beginning of PLO campaign of international terror.
- 1969 Yasser Arafat, head of the Fatah guerrilla wing, gains control of the PLO.
- 1969-70 War of Attrition. Egypt and Syria launch a campaign of continuous attacks along Suez Canal and Golan Heights. PLO steps up terror attacks across Jordan River. Heavy Israeli retaliation brings war to an end.
- 1970 Egypt’s Nasser dies and is succeeded by Anwar Sadat.
- PLO attempts to take over Jordan. King Hussein massacres Palestinian Arabs and expels Arafat and the

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See also the following briefing packs by Koimonia House:

- *The Next Holocaust*
- *The Coming Temple*
- *Seventy Weeks of Daniel*
- *The Prodigal Heirs*
- *The Kingdom of Blood*

Also, *The Twelve Tribes* (Supplement to the Expositional Commentary of *Ioshua*).

- 1991 Madrid Peace Conference among Israel, Syria, Lebanon, and a Jordanian/Palestinian delegation. Israel branded as the chief obstacle to peace, and is pressured to negotiate with PLO representatives.
- 1992 Labor returns to power in Israel. Yitzhak Rabin becomes prime minister.
- 1992-93 Secret negotiations with the PLO takes place in Oslo, Norway.
- 1992 Declarations of Principles ("Oslo I") signed at the White House ceremony, transferring control of Jericho and Gaza to PLO control.
- 1994 Peace Treaty signed with Jordan (cf. Dan 11:41).
Gaza Strip and Jericho turned over to PLO control; Yasser Arafat, Yitzhak Rabin, and Shimon Peres receive Nobel Peace Prize.
- 1995 Interim Agreement ("Oslo II") signed with the PLO which cedes Bethlehem, Hebron, and over 450 villages to Palestinian control. Prime Minister Yitzhak Rabin assassinated; Shimon Peres succeeds Rabin.
- 1996 Benjamin Netanyahu wins first national election for Prime Minister.
Final status talks begin that will decide the fate of Jerusalem (cf. Zech 12:2ff).

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About The Cover Design

(on the tape cassette volumes)

The “Front” cover:

The Greek border: “I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty (Revelation 1:8).” The center design element symbolizes the Word of God Incarnate, illuminated by the Holy Spirit.

The “Back” cover: (the “front” to the Jewish reader)

The Hebrew border: “Hear O Israel: The Lord our God is one Lord: and thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might (from the Sh’ma, Deut 6:4-5).”

The center design represents the Burning Bush, made up of Hebrew letters which proclaim “the Eternal One cannot lie.”

The Spine:

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