



THE BOOK OF ZECHARIAH

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INTRODUCTION

When we open up the pages of the Book of Zechariah, we find a book full of visions, some of which can be seen in the Book of Daniel. The remnant of God's people had returned from Babylonian exile, but because of political problems and local unrest, the building of the temple under the leadership of Zerubbabel had stopped.

Zechariah and Haggai worked around the same time period and were prophets called by God to preach to the people to restart the building of the temple.

AUTHOR

Although there are twenty-seven Zechariahs mentioned in the Scriptures, there's no doubt when reading **Ezra 5:1** and **Ezra 6:14**, that the Zechariah mentioned with Haggai is the same person as the author of the book after his name. His name means 'he whom the Lord remembers'.

Both Zechariah and Haggai were prophets at the time when God's people returned to their homeland after their Babylonian captivity. Zechariah was a priest of God and a prophet to those who returned.

Zechariah was the son of Berekiah, and his grandfather's name is Iddo, **Zechariah 1:1** / **Ezra 5:1** / **Ezra 6:14**. The account of Ezra focuses on Zechariah assuming the priestly heritage of his grandfather, rather than his father.

Iddo was a Levitical priest who returned from the Babylonian captivity with the first returnees under the leadership of Zerubbabel, **Nehemiah 12:1** / **Nehemiah 12:4** / **Nehemiah 12:7** / **Nehemiah 12:1-16**.

When Zechariah arrived in the land with his family, he was a young man, **Zechariah 2:4**, but God used him only when he was old enough and ready to take on the role of a prophet. The message he delivered to God's people was a message of hope.

DATE

There are no problems in dating **Zechariah 1-8**, because the dates are given within the text itself, **Zechariah 1:1** / **Zechariah 1:7** / **Zechariah 7:1**. However, when we come to **Zechariah 9-14**, dating is almost impossible, which has led some to believe they were written by someone else.

It's possible that these last chapters were written by Zechariah sometime after the first few chapters, near the end of Zechariah's ministry. This would explain why the style of writing is different.

THE BOOK

In the book, Zechariah sees many visions, in which he reveals the will of God to the people in order that God's people start rebuilding the temple again, **Ezra 5:1-2** / **Ezra 6:14**.

In the later part of the book, he tries to prepare God's people for the struggles that they would endure during the four-hundred-year silent years between the Testaments. He also gives the people hope when he speaks of the long-awaited arrival of the Messiah, who would bring peace.

There's a lot of symbolism, figurative and apocalyptic language within the book itself, especially Zechariah 9-14, so we must be careful not to make the text say or mean something it was never meant to mean, that is, make it literal. We read it and understand it figuratively unless the text itself demands otherwise.

OUTLINE

- The Call To Repentance, Zechariah 1:1-6
- The Visions Of Zechariah, Zechariah 1:7-6:15
- The Vision Of The Horses And Riders, Zechariah 1:7-17
- The Vision Of The Four Horns And Four Craftsmen, Zechariah 1:18-21
- The Vision Of The Surveyor, Zechariah 2:1-13
- The Vision Of Joshua The High Priest, Zechariah 3:1-10
- The Vision Of The Golden Lampstand, Zechariah 4:1-14
- The Vision Of The Flying Scroll, Zechariah 5:1-4
- The Vision Of The Woman in the Ephah, Zechariah 5:5-11
- The Vision Of The Four Chariots, Zechariah 6:1-8
- The Crowning Of Joshua, Zechariah 6:9-15
- The Questions Concerning Fasts, Zechariah 7:1-8:23
- The Fasts, Zechariah 7:1-3
- The Failure Of The People, Zechariah 7:4-14
- The Future For Jerusalem, Zechariah 8:1-23
- The Prophecy Concerning the Future, Zechariah 9:1-14:21
- The First Prophecy, Zechariah 9:1-11:17
- The Victories Of Alexander The Great, Zechariah 9:1-8
- The Comings Of The King, Zechariah 9:9-10
- The Victories Of The Maccabees, Zechariah 9:11-17
- The Blessings From Messiah, Zechariah 10:1-12
- The Rejection Of The Shepherd, Zechariah 11:1-17
- The Second Prophecy, Zechariah 12:1-14:21
- The Lord's Care For Jerusalem, Zechariah 12:1-14
- The Lord's Cleansing Of Jerusalem, Zechariah 13:1-9
- The Lord's Second Coming To Jerusalem, Zechariah 14:1-21

CHAPTER 1

INTRODUCTION

'In the eighth month of the second year of Darius, the word of the LORD came to the prophet Zechariah son of Berekiah, the son of Iddo: 'The LORD was very angry with your ancestors. Therefore, tell the people: This is what the LORD Almighty says: 'Return to me,' declares the LORD Almighty, 'and I will return to you,' says the LORD Almighty. Do not be like your ancestors, to whom the earlier prophets proclaimed: This is what the LORD Almighty says: 'Turn from your evil ways and your evil practices.' But they would not listen or pay attention to me, declares the LORD. Where are your ancestors now? And the prophets, do they live forever? But did not my words and my decrees, which I commanded my servants the prophets, overtake your ancestors? 'Then they repented and said, 'The LORD Almighty has done to us what our ways and practices deserve, just as he determined to do.' Zechariah 1:1-6

A CALL TO RETURN TO THE LORD

Zechariah begins by informing us when the events of the first eight chapters began, ‘the eighth month of the second year of Darius,’ [Zechariah 1:1](#). This means it was written during the reign of the Medo-Persian King Darius in 520 B.C. [Ezra 6:11-12](#). Zechariah began his ministry two months after Haggai began his work as a prophet of God, [Haggai 1:1](#).

Zechariah was the son of Berechiah, and his grandfather’s name is Iddo, [Zechariah 1:1](#) / [Ezra 5:1](#) / [Ezra 6:14](#). The account of Ezra focuses on Zechariah assuming the priestly heritage of his grandfather, rather than his father. Iddo was a Levitical priest who returned from the Babylonian captivity with the first returnees under the leadership of Zerubbabel, [Nehemiah 12:1](#) / [Nehemiah 12:4](#) / [Nehemiah 12:7](#) / [Nehemiah 12:1-16](#).

The ancestors of those who returned from Babylonian captivity were rebellious against God’s will, and so, God reminds His people that He was angry with their ancestors, [Zechariah 1:2](#), because of their rebellious actions which resulted in them being sent into captivity.

God commands those who have come home to ‘return to me’, [Zechariah 1:3](#), that is, repent and turn back to God and His ways. It appears that God’s people had become unconcerned spiritually and lazy concerning the rebuilding of God’s temple. God says if they will repent and turn to Him, He will return to them, [Zechariah 1:3](#).

God tells them ‘not be like your ancestors’, [Zechariah 1:4](#). This is a reference to the ancestors who lived before they were taken into captivity, they rebelled against God’s will, [Zechariah 7:7](#) / [Zechariah 7:12](#).

Their ancestors didn’t listen to any of the prophets which God sent before they were sent into captivity and it appears that this generation, to whom Zechariah is speaking, isn’t all that interested in listening to God, in getting on with the work at hand, that is, rebuilding the temple.

Barnes, in his commentary, says the following.

‘The sin of Jeroboam was held sacred by every king of Israel: ‘The statutes of Omri were diligently kept, and all the works of the house of Ahab,’ [Micah 6:16](#). ‘They turned back and were treacherous like their forefathers; they turned themselves like a deceitful bow,’ [Psalms 78:57](#), is God’s summary of the history of Israel.’

Their ‘ways and practices were evil’, [Zechariah 1:4](#) / [Jeremiah 25:3-8](#), that is, they didn’t do anything to help toward the restoration of the ceremonies of the law. Both ‘the ancestors and the prophets’ [Zechariah 1:5](#) / [1 Thessalonians 5:3](#), of the former generation are long gone and buried, and it’s possible that some of those listening to Zechariah would be thinking, What has all this got to do with us?

Henry, in his commentary, says the following.

‘Where are they? Those who lived and died in sin are in torment; and we are warned by Moses and the Prophets, and by Christ and his apostles to look to it that we come not to that place of torment, [Luke 16:18](#) / [Luke 16:29](#). Those who live and die in Christ are in Paradise and if we live and die as they did, we shall be with them shortly, with them eternally.’

The reason God gave the example of their ancestors was simply to act as a warning that this new generation shouldn’t make the same mistake as their ancestors did, or they too will reap the consequences of their rebellion. Zechariah encourages this new generation of returnees to repent and return to the will of God.

God’s Word and decrees had ‘overtaken’ their ancestors, [Zechariah 1:6](#) / [Deuteronomy 28:45](#) / [Psalms 2:7](#); [Zephaniah 2:2](#). The word ‘overtaken’ means to reach or catch up with, [Deuteronomy 19:6](#). This means that His Word was still very much alive and active during this new generation of God’s people.

The sinful generation who had rejected God’s Word confessed the justice of God’s dealing with them and testified to the truth of all that God had said through His prophets.

The text says that ‘they repented’, [Zechariah 1:6](#) / [Ezra 9:6-15](#) / [Lamentations 2:17](#) / [Daniel 9:4-19](#). However, we’re not to think that they all repented. A lot of people didn’t have the opportunity to do so; some were murdered, others enslaved, and some were taken as prisoners.

THE MAN AMONG THE MYRTLE TREES

‘On the twenty-fourth day of the eleventh month, the month of Shebat, in the second year of Darius, the word of the LORD came to the prophet Zechariah son of Berekiah, the son of Iddo. During the night, I had a vision, and there before me was a man mounted on a red horse. He was standing among the myrtle trees in a ravine. Behind him were red, brown, and white horses. I asked, ‘What are these, my lord?’ The angel who was talking with me answered, ‘I will show you what they are.’ Then the man standing among the myrtle trees explained, ‘They are the ones the LORD has sent to go throughout the earth.’ And they reported to the angel of the LORD who was standing among the myrtle trees, ‘We have gone throughout the earth and found the whole world at rest and in peace.’ Zechariah 1:7-11

The date mentioned here, [Zechariah 1:7](#), tells us that this was five months after the rebuilding of the temple had resumed, [Haggai 1:15](#), and two months after the last message of the prophet Haggai.

You may have noticed that apart from the date, [Zechariah 1:1](#), more or less has the same wording. One possible explanation for the same wording is that [Zechariah 1:1](#) is speaking about Zechariah’s call as a prophet, whilst [Zechariah 1:7](#) is speaking about the series of visions which Zechariah is about to have.

All of these visions which Zechariah had all happened on the same night, two months after Haggai’s last message, [Haggai 2:10](#), around 519 B.C. These visions happened during the time when God’s people were wondering if Jerusalem would ever be glorified again. And so, because God’s people were very lethargic in their efforts to rebuild the temple, Haggai and Zechariah moved to encourage them to start building again.

In this first vision, Zechariah sees a man mounted on a red horse, who is the angel of the Lord, [Zechariah 1:7](#) / [Zechariah 1:11](#). Who is this angel of the Lord? This is a Christophany, which suggests that this is a preincarnate appearance of Christ, [Genesis 12:7](#).

Haynes Jr, in his commentary, says the following.

‘A study of these passages reveals that the Angel of the Lord appeared in human form, [Genesis 18:2](#) / [Genesis 22:1-18](#) / [Hebrews 13:2](#), and performed normal human functions, [Genesis 32:24](#) / [Numbers 22:23](#) / [Numbers 22:31](#), yet he was an awe-inspiring figure, [Genesis 32:30](#) / [Judges 6:22](#) / [Judges 13:22](#), exhibiting divine attributes and prerogatives including predicting the future, [Genesis 16:10-12](#), forgiving sin, [Exodus 23:21](#), and receiving worship, [Exodus 3:5](#) / [Judges 13:9-20](#).’

As most horses are very powerful, they came to symbolise war, the colour red often symbolises blood, that is judgment, [Zechariah 1:8](#) / [Isaiah 63:1-4](#) / [Revelation 6:3](#). The man mounted on the red horse was ‘among the myrtle trees’, [Zechariah 1:8](#), this tree was famous for its fragrance.

The man, being among the myrtle trees, symbolises two things. 1. The Lord was among Israel and 2. The world was at peace. This means that God’s people are safe to continue the task of rebuilding the temple until it is finished.

Although we’re not told, we can safely say that the ‘red, brown, and white horses’, [Zechariah 1:8](#), had riders too. Different coloured horses symbolise the different work of each rider, red, speaks of bloodshed and judgment, [Isaiah 63:1-2](#), white, speaks of victory, [Revelation 19:11](#), and brown speaks of a combination of the others. These horses are about to gain a victorious judgment, [Revelation 6:1-8](#).

After asking, ‘What are these, my lord?’ [Zechariah 1:9](#), another angel who was standing next to Zechariah replies, [Zechariah 1:9](#). This angel isn’t the same as the isn’t the angel of the Lord, [Zechariah 1:13-14](#) / [Zechariah](#)

1:19 / Zechariah 2:3 / Zechariah 3:1 / Zechariah 4:1. This angel tells Zechariah that he will show him what they are, Zechariah 1:9, however, it was the angel of the Lord, who does the explaining, Zechariah 1:10.

Notice these horses and riders went ‘throughout the world’, Zechariah 1:10. This is symbolic of angelic military action. They were patrolling the world, determining the state of the enemy and ready to report their findings to the angel of the Lord.

Notice that all the other riders appear to be reporting to him, which indicates that the man on the red horse has some kind of authority, Zechariah 1:11. After going throughout the world, these angels report back that the world is ‘at rest and in peace’, Zechariah 1:11. This was generally the situation in the world during the second year of Darius.

Because the world was at rest and in peace at this time, it just highlights the sinfulness of Israel in their laziness in not getting back to building the temple, Zechariah 1:15 / 1 Thessalonians 5:3. This was the perfect time to start building again, Haggai 2:7 / Haggai 2:22.

Barnes, in his commentary, says the following.

‘Through the hostility of the Samaritans, the building of the temple had been hindered and was just recommenced; the wall of Jerusalem was yet broken down, Nehemiah 1:3; its fire-burned gates not restored; itself was a waste, Nehemiah 2:3, its houses unbuilt Nehemiah 7:4. This gives occasion to the intercession ‘of the Angel of the Lord.’

‘Then the angel of the LORD said, ‘LORD Almighty, how long will you withhold mercy from Jerusalem and from the towns of Judah, which you have been angry with these seventy years?’ So the LORD spoke kind and comforting words to the angel who talked with me. Then the angel who was speaking to me said, ‘Proclaim this word: This is what the LORD Almighty says: ‘I am very jealous for Jerusalem and Zion, and I am very angry with the nations that feel secure. I was only a little angry, but they went too far with the punishment.’ ‘Therefore, this is what the LORD says: ‘I will return to Jerusalem with mercy, and there my house will be rebuilt. And the measuring line will be stretched out over Jerusalem,’ declares the LORD Almighty. ‘Proclaim further: This is what the LORD Almighty says: ‘My towns will again overflow with prosperity, and the LORD will again comfort Zion and choose Jerusalem.’
Zechariah 1:12-17

Notice the angel of the Lord reports directly to the Lord Almighty, he intercedes on behalf of Israel and asks God to remove His anger and show mercy to His people, Zechariah 1:12 / Revelation 6:10. The ‘seventy years’, Zechariah 1:12, is a clear reference to the length of Judah’s time in captivity, Jeremiah 25:11-12 / Jeremiah 29:10 / Haggai 1:2. The Lord responds with words of ‘kindness and comfort’, Zechariah 1:13 / Jeremiah 29:10, and it’s clear that God still loved and cared for Jerusalem and will bring prosperity to Jerusalem, but he was angry with those nations who punished His people.

God says He is ‘very jealous for Jerusalem and Zion’, Zechariah 1:14, that is, He loves His people extremely, Psalms 132:13-14. When God is jealous for His people, God’s people prosper, Exodus 20:5 / Exodus 34:14 / Isaiah 42:13 / Isaiah 59:17 / Ezekiel 36:5-6 / Ezekiel 38:19.

However, sometimes His jealousy leads to God’s people being punished, Deuteronomy 29:18-28 / Ezekiel 5:13.

Because of God’s great love for His people, the Lord set out to punish those nations who punished His people, Isaiah 47:6.

Although God initially used these nations to punish His people, the nation’s went too far, Zechariah 1:15, and didn’t show any compassion for God’s people as they should have, Isaiah 10:5-6 / Isaiah 54:7-8 / Habakkuk 1:5-6.

God says, He ‘will return to Jerusalem with mercy’, Zechariah 1:16 / Habakkuk 3:2, in order that His temple is rebuilt. At this time, it was only the foundation work that had been done, Haggai 2:18, but the time was coming when the temple would be completed around four years from now, Ezra 6:15.

The city walls and the city itself would be completed around seventy years from now, Isaiah 40:9-10. The ‘measuring line’, Zechariah 1:16, was a figure representing the rebuilding of the city, Nehemiah 6:15 / 2 Kings 21:13 / Isaiah 34:11.

God's promise to be with them in rebuilding his 'towns', [Zechariah 1:17](#), means that the building work will go beyond the rebuilding of Jerusalem; other towns around Jerusalem will also be rebuilt.

God says He will also 'comfort Zion', [Zechariah 1:17](#), this would happen when the Messiah arrived, [Isaiah 40:1-2](#) / [Isaiah 51:3](#) / [Isaiah 53:12](#), and He would once again choose Jerusalem as His dwelling place, [Zechariah 1:17](#) / [Psalm 132:13](#).

FOUR HORNS AND FOUR CRAFTSMEN

'Then I looked up, and there before me were four horns. I asked the angel who was speaking to me, 'What are these?' He answered me, 'These are the horns that scattered Judah, Israel and Jerusalem.' Then the LORD showed me four craftsmen. I asked, 'What are these coming to do?' He answered, 'These are the horns that scattered Judah so that no one could raise their head, but the craftsmen have come to terrify them and throw down these horns of the nations who lifted up their horns against the land of Judah to scatter its people.' Zechariah 1:18-21

In Zechariah's second vision, he sees 'four horns', [Zechariah 1:18](#), which represent four world powers which inflicted great harm on God's people, [Zechariah 1:19](#) / [Daniel 2](#) / [Daniel 7](#) / [Daniel 8](#).

The horn symbolises strength, and these four horns were symbols of that which brings destruction, [Daniel 8:3-4](#) / [Micah 4:13](#). The number four represents the earth and physical things.

Coffman, in his commentary, says the following concerning these four horns.

'These four horns correspond to the great scarlet beast that the apostle John saw rising out of the sea, [Revelation 13](#). The horns here correspond exactly to the first four heads of that beast, despite the fact that different metaphors are used. We identified the seven heads of the sea beast as Egypt, Assyria, Babylon, Medo-Persia, Greece, Rome, and the religious tyranny that succeeded Rome. In each case, the great monolithic 'head' of the beast was a persecuting power against God's people and enjoyed worldwide authority. At the time Zechariah wrote, the Jews were living in the times of the fourth of these seven monolithic enemies of God's peoples, and indeed they, in a collective sense, were the powers that had devastated, scattered, and destroyed Israel.'

The 'four craftsmen', [Zechariah 1:20](#), would bring great fear upon those 'four horns', [Zechariah 1:21](#), that is, those nations who afflicted great hurt on God's people, [Daniel 2:34-35](#) / [Daniel 2:44-45](#) / [Daniel 7:9-14](#) / [Daniel 7:21-22](#). With the four nations out of the way, the four craftsmen would bring about the rebuilding of the temple and the city of Jerusalem and re-establish Israel as a nation again in Zechariah's time.

CHAPTER 2

INTRODUCTION

'Then I looked up, and there before me was a man with a measuring line in his hand. I asked, 'Where are you going?' He answered me, 'To measure Jerusalem, to find out how wide and how long it is.' While the angel who was speaking to me was leaving, another angel came to meet him and said to him: 'Run, tell that young man, 'Jerusalem will be a city without walls because of the great number of people and animals in it. And I myself will be a wall of fire around it,' declares the LORD, 'and I will be its glory within.' Zechariah 2:1-5

A MAN WITH A MEASURING LINE

This chapter begins with Zechariah's third vision, in which he sees a man with a measuring line, [Zechariah 2:1](#). This vision, like the last one, [Zechariah 1:13](#) / [Zechariah 1:17](#), is shown in order to show God's people that He will comfort His people.

Zechariah asks the man, where is he going, [Zechariah 2:2](#), and he is told that he's going to measure Jerusalem, [Zechariah 2:2](#). This man, possibly the angel of the Lord, [Ezekiel 40:2-3](#) / [Zechariah 1:11](#) / [Zechariah 6:12](#), is basically measuring the new dimensions of the city of Jerusalem, [Jeremiah 31:39](#) / [Ezekiel 40:3](#) / [Zechariah 2:2](#). Another angel came to meet him and told him that, as there will be no walls in this new city, [Zechariah 2:3-4](#), God Himself will be 'a wall of fire', [Zechariah 2:5](#), that is, the One who protects His people and the land, [Exodus 13:21](#) / [2 Kings 6:15-17](#) / [Isaiah 4:5-6](#).

The young man here is probably Zechariah himself, [Zechariah 2:4](#), and God Himself says He will be the city's glory, [Zechariah 2:5](#), that is, He will be with them, [Matthew 28:18-20](#).

This vision goes way beyond physical Jerusalem, this is speaking of a future time, the time of the new Jerusalem of the Messianic age, [Galatians 4:26](#). This is speaking about the church, which would be filled with people from all nations, [Revelation 7:9](#). Although physical Jerusalem had been destroyed by the Babylonians, this new spiritual Jerusalem would never be destroyed, [Daniel 2:44](#) / [Daniel 7:13-14](#).

It's worth noting that the one with the measuring line was thinking about measuring Jerusalem according to its former state of existence. He was wrong, for the past Jerusalem wouldn't determine the limits of the new. The new Jerusalem would have no boundaries, [Isaiah 49:19-20](#) / [Ezekiel 38:11](#) / [Revelation 21:16](#).

'Come! Come! Flee from the land of the north,' declares the LORD, 'for I have scattered you to the four winds of heaven,' declares the LORD. 'Come, Zion! Escape, you who live in Daughter Babylon!' For this is what the LORD Almighty says: 'After the Glorious One has sent me against the nations that have plundered you—for whoever touches you touches the apple of his eye—I will surely raise my hand against them so that their slaves will plunder them. Then you will know that the LORD Almighty has sent me.' [Zechariah 2:6-9](#)

At the end of the vision, there are two appeals made. 1. The first appeal is made to those who were still living in Babylon, [Zechariah 2:6-9](#), and 2. The second appeal is made to those who lived in Jerusalem and Judah, [Zechariah 2:10-13](#).

The call to 'Come! Come!' was made to those Jews who were still living in 'the north', [Zechariah 2:6](#), that is, Babylon. When the Jews were 'scattered', [Zechariah 2:6](#), they were taken into captivity by the Assyrians and the Babylonians, [2 Kings 17:6](#) / [Jeremiah 40:11-12](#) / [Jeremiah 43:7](#), and then scattered through the land from Ethiopia and India, [Esther 1:1](#) / [Esther 3:8](#) / [Esther 3:12-14](#) / [Esther 8:5](#) / [Esther 8:9](#).

The appeal is that they should come away from Babylon and return to the land, [Zechariah 2:7](#) / [Genesis 12:1-3](#), so that they can be identified as the Israel of God and God can protect them.

Notice the text also says, 'Come, Zion! Escape, you who live in Daughter Babylon!' [Zechariah 2:7](#). Although this is dealing with those captives who are living in literal Babylon, Babylon came to symbolise the most evil city in the world; it became symbolic of spiritual darkness and rebellion against God, [Revelation 18:4-5](#).

What a blessing to be known as the 'apple of God's eye', [Zechariah 2:8](#) / [Deuteronomy 32:10](#). God says, He will 'raise His hand', [Zechariah 2:9](#), which means God is ready to punish and destroy those who hurt His people, [Job 31:21](#) / [Isaiah 11:15](#) / [Isaiah 19:16](#).

Clarke, in his commentary, says the following.

'This is a remarkable expression. Any person, by looking into the eye of another, will see his own image perfectly expressed, though in extreme miniature, in the pupil. Does our English word babbet or baby come from this? And

does not the expression mean that the eye of God is ever on his follower, and that his person is ever impressed on the eye, the notice, attention, providence, and mercy of God?’

Clarke, in his commentary, says the following concerning ‘their slaves will plunder them’, [Zechariah 2:9](#).

‘As the Babylonians to the Medes and Persians, and so of the rest in the subversion of empires. Every great world power carries within itself the basis and the certainty of its own eventual destruction.’

Who is the ‘me’ that the Lord will send? [Zechariah 2:9](#). As you can imagine, a few commentators have different thoughts on this verse. Some believe that this is Zechariah speaking and he’s simply saying that the fulfilment of his words will endorse his authority as a prophet of God, [Ezekiel 33:33](#).

Gill, in his commentary, says the following.

‘This is speaking of ‘either the Prophet Zechariah, that he was a true prophet, and had his mission from the Lord of hosts, as will appear by the accomplishment of these prophecies, or rather Christ, sent by God the Father, and who will be known and owned by the Jews, as well as by the Gentiles, to be the sent of God, when they shall be converted, and antichrist shall be destroyed’.

‘Shout and be glad, Daughter Zion. For I am coming, and I will live among you,’ declares the LORD. ‘Many nations will be joined with the LORD in that day and will become my people. I will live among you, and you will know that the LORD Almighty has sent me to you. The LORD will inherit Judah as his portion in the holy land and will again choose Jerusalem. Be still before the LORD, all mankind, because he has roused himself from his holy dwelling.’

Zechariah 2:10-13

Here we find the second appeal, which is to Zion, [Zechariah 2:10](#). God says He will come and dwell amongst His people, [Zechariah 2:10](#), and because the temple was symbolic of God living among them, all the nations around would know that He is there, [Zechariah 2:11](#).

But there’s more to it than that; this is a reference to the church, God’s people in whom the Holy Spirit would dwell. We see that ‘many nations will be joined with the Lord’, [Zechariah 2:11](#), this again is speaking of the Messianic age, when all nations would come to Christ, [Romans 9:22-26](#) / [Ephesians 2:11-22](#) / [1 Peter 2:9-10](#).

Clarke, in his commentary, says the following concerning [Zechariah 2:11](#).

‘This most certainly belongs to the Christian church. No nation or people ever became converts to the Jewish religion, but whole nations have embraced the faith of our Lord Jesus Christ.’

Zechariah is looking forward to the time when God will choose out of this world those of all nations who would compose the new Jerusalem, the church of our Lord. They would be chosen out of the world through their obedience to the Gospel, [1 Thessalonians 2:13](#) / [2 Thessalonians 2:14](#).

Coffman, in his commentary, says the following.

‘The glory of God’s people is ever that of his presence among them. Although typical in the experience of ancient Israel, in whom God’s presence was manifested, it was but a feeble and inadequate type of God’s Holy Spirit indwelling the Lord’s Church. The many sins and rebellions of the people were continual impediments. The promise here overreaches the fate of earthly Jerusalem and applies gloriously to the Church of Jesus Christ. This was fulfilled in the coming of the Holy Spirit to live in the Church.’

Notice the words, ‘holy land’, [Zechariah 2:12](#). This is the one and only time this phrase is used in the Scripture. Obviously, this isn’t to be taken literally as some do; Palestine was the ‘holy land’, simply because Christ’s church began there, Christ died and was buried there, and it was there that Christ rose again.

We know that literal Palestine was completely rejected by God, [Isaiah 2:2-4](#), so this isn’t to be taken literally. The true ‘holy land’ is wherever God may be found dwelling in the hearts of those who love Him, [Hebrews 12:22-24](#).

God ‘chose Jerusalem again,’ [Zechariah 2:12](#), because the spiritual Jerusalem was to be the place where Christ would be King over spiritual Zion, [Romans 11:26](#).

All of ‘mankind’, [Zechariah 2:13](#), will be filled with fear, awe, and astonishment at the wonderful work of God, [Psalm 104:35](#) / [Habakkuk 2:20](#). Especially, when the Jews become Christians, along with the Gentiles. God has ‘roused himself from his holy dwelling,’ [Zechariah 2:13](#), that is, heaven, [Isaiah 63:15](#), but we’re not to think that God was taking a nap.

The idea is that God appeared to be asleep when He allowed His people to be taken into captivity, but now, He’s wide awake and ready to bring about judgment on all those nations that hurt His people, and at the same time, He’s ready to bring comfort and support for His own people.

CHAPTER 3

INTRODUCTION

‘Then he showed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right side to accuse him. The LORD said to Satan, ‘The LORD rebuke you, Satan! The LORD, who has chosen Jerusalem, rebuke you! Is not this man a burning stick snatched from the fire?’ Now Joshua was dressed in filthy clothes as he stood before the angel. The angel said to those who were standing before him, ‘Take off his filthy clothes.’ Then he said to Joshua, ‘See, I have taken away your sin, and I will put fine garments on you.’ Then I said, ‘Put a clean turban on his head.’ So they put a clean turban on his head and clothed him, while the angel of the LORD stood by.’
Zechariah 3:1-5

CLEAN GARMENTS FOR THE HIGH PRIEST

This chapter begins with Zechariah receiving a fourth vision, which comes directly from God Himself. For all the previous visions to be fulfilled, that is, God dwelling among His people again, His people needed to be cleansed.

Because the previous priests had permitted the apostasy of Israel to take place, [Ezekiel 22:26](#), the whole cleansing process needed to start with the priests. It began with Joshua, who was high priest at the time Zechariah was receiving his visions, [Zechariah 3:1](#) / [Ezra 5:2](#) / [Zechariah 6:11](#) / [Haggai 1:1](#). Here Joshua is seen as the representative of the people.

Joshua is standing before the angel of the Lord and Satan, who is getting ready to ‘accuse’ him, [Zechariah 3:1](#) / [Ezra 5:3-4](#). Satan is the accuser of all men, [Job 1:6-12](#) / [Job 2:1-6](#) / [Revelation 12:10](#). He can do this because we’re all sinners, [Romans 3:9-10](#) / [Romans 3:23](#).

The Lord wastes no time in rebuking Satan, [Zechariah 3:3](#) / [Jude 1:9](#), and asks the question, ‘Is not this man a burning stick snatched from the fire?’ [Zechariah 3:2](#). God’s people had been snatched out of captivity and returned to the land, and God wouldn’t allow Satan to accuse them any longer, [Romans 8:33](#) / [1 John 2:1](#).

Coffman, in his commentary, says the following concerning [Zechariah 3:2](#).

‘It’s as if God was saying to Satan, I have already rescued Israel from what you, along with the whole world, thought was their final doom. They were in the process of being burned up forever, but I have pulled them out of the fire and have no intention of altering the plan of human salvation.’

Gill, in his commentary, says the following concerning [Zechariah 3:2](#).

‘The ten northern tribes were gone, the generation that went into Babylon was dead, and those who returned were but a handful compared to the ones who remained in Babylon. Unless God had plucked them as a brand from the fire, they would no longer have been a people.’

Notice that Joshua was dressed in ‘filthy clothes’, [Zechariah 3:3](#), since Joshua represented Israel as a nation, these filthy clothes represented the guilt of Israel’s sin, [Isaiah 4:4](#) / [Isaiah 64:6](#).

Clarke, in his commentary, says the following concerning the ‘filthy clothes’, [Zechariah 3:3](#).

‘The Jewish people were in a most forlorn, destitute, and to all human appearance despicable condition and besides all, they were sinful, and the priesthood defiled by idolatry and nothing but the mercy of God could save them.’

When the filthy clothes were removed, their sins were removed, [Zechariah 3:4](#), and Joshua was given new and lavish garments to wear, [Zechariah 3:4](#), including a turban, [Zechariah 3:5](#) / [Exodus 28:4](#) / [Exodus 28:36-38](#). What we see here is a picture of God’s people being dressed like a bride before the bridegroom.

‘The angel of the LORD gave this charge to Joshua: ‘This is what the LORD Almighty says: ‘If you will walk in obedience to me and keep my requirements, then you will govern my house and have charge of my courts, and I will give you a place among these standing here. ‘Listen, High Priest Joshua, you and your associates seated before you, who are men symbolic of things to come: I am going to bring my servant, the Branch. See, the stone I have set in front of Joshua! There are seven eyes on that one stone, and I will engrave an inscription on it,’ says the LORD Almighty, ‘and I will remove the sin of this land in a single day. ‘In that day each of you will invite your neighbour to sit under your vine and fig tree,’ declares the LORD Almighty.’ [Zechariah 3:6-10](#)

In Zechariah’s vision, the angel of the Lord charges Joshua with the responsibility to minister to God’s people, [Zechariah 3:6-7](#). However they must be ‘obedient to God’, and ‘keep his requirements’, [Zechariah 3:7](#), that is His will, [Deuteronomy 8:6](#) / [Deuteronomy 10:12](#) / [Joshua 1:7](#) / [Psalm 128:1](#), and continue in their work until the Branch arrives, [Zechariah 3:8](#). Joshua and the priests themselves were wondrous signs of what was to come, that is, the Branch, [Zechariah 3:8](#).

Joshua and the priests would be truly blessed if they continued in their work because they would have the right, ‘or access, to stand among those who stand before God. As Christians, we too have access to God through Christ, [Ephesians 2:18](#) / [Ephesians 3:11-12](#) / [Hebrews 4:16](#).

Notice that the text says, ‘The Branch’, [Zechariah 3:8](#) / [Zechariah 6:12-13](#), this is an obvious reference to Jesus, the Messiah, [Isaiah 4:2](#) / [Isaiah 11:1](#) / [Jeremiah 23:5-6](#) / [Jeremiah 23:15](#), and notice He is called ‘my servant’, [Zechariah 3:8](#) / [Isaiah 42:1](#) / [Isaiah 49:6](#) / [Isaiah 52:13](#) / [Isaiah 53:11](#).

We know that Jesus was obedient to God and came in humility to meet the spiritual needs of mankind, [Acts 3:13](#) / [Acts 3:26](#) / [Acts 4:27](#) / [Acts 4:30](#) / [Acts 8:30-35](#) / [1 Peter 2:21-25](#).

It would be Jesus who would become the cornerstone, that is, the church, upon which God would build His people, [Isaiah 28:16](#) / [Matthew 16:18-19](#) / [1 Peter 2:4-5](#).

It would be Jesus who would offer Himself and cleanse the iniquity from the people; it would be Jesus who would become the advocate for God’s people, [1 John 2:1](#).

Notice that the stone has ‘seven eyes’, [Zechariah 3:9](#). This tells us that the stone is very much alive and sees all things, [Revelation 3:1](#) / [Revelation 5:6](#). This is very much a living stone, which is completely aware of everything which is happening in the world. This again is an obvious reference to Jesus, [1 Peter 2:6-9](#) / [Romans 9:32-33](#).

God was going to ‘engrave an inscription on the stone’, [Zechariah 3:9](#). Although we’re not told what the inscription actually was, it’s clear this simply means that God would do everything that was needed to make the stone beautiful and ready for a place of honour.

Clarke, in his commentary, says the following concerning the engraving, [Zechariah 3:9](#).

‘This is an allusion to engraving precious stones, in which the ancients greatly excelled. Heads, animals, and various devices were the subjects of those engravings. But what was this engraving? Was it not the following words? I will remove the iniquity of that land in one day, and was not this when Jesus Christ expired upon the cross? This was the grand, the only atonement, satisfaction, and sacrifice for the sins of the whole world. Does not our Lord refer to this place, John 6:27? Him hath God thy Father sealed; and on the inscription there was, ‘This is my beloved Son, in whom I am well pleased.’

God said He would ‘remove the sin of this land in one day’, Zechariah 3:9. This would happen during the Day of Atonement when the temple was finished being built, Leviticus 16:21 / Leviticus 16:30 / Leviticus 16:34. However, this also refers to the time when Jesus, the lamb of God would take away the sin of the world, John 1:29 / Hebrews 9:26.

In that day everyone would ‘invite their neighbours to sit under your vine and fig tree’, Zechariah 3:10 / Isaiah 36:16. In other words, this is the day when there will be peace and prosperity, 1 Kings 4:25 / 2 Kings 18:31. This again is a reference to the age when the Messiah would come, it would be a time of peace in the kingdom of Christ, John 14:27 / Ephesians 2:14.

Clarke, in his commentary, says the following concerning Zechariah 3:10.

‘Everyone shall be inviting and encouraging another to believe on the Lord Jesus Christ; and thus taste and see that God is good, Isaiah 2:2-3. And there shall be the utmost liberty to preach, believe on, and profess the faith of our Lord Jesus Christ.’

CHAPTER 4

INTRODUCTION

‘Then the angel who talked with me returned and woke me up, like someone awakened from sleep. He asked me, ‘What do you see?’ I answered, ‘I see a solid gold lampstand with a bowl at the top and seven lamps on it, with seven channels to the lamps. Also, there are two olive trees by it, one on the right of the bowl and the other on its left.’ I asked the angel who talked with me, ‘What are these, my lord?’ He answered, ‘Do you not know what these are?’ ‘No, my lord,’ I replied. So he said to me, ‘This is the word of the LORD to Zerubbabel: ‘Not by might nor by power, but by my Spirit,’ says the LORD Almighty. ‘What are you, mighty mountain? Before Zerubbabel, you will become level ground. Then he will bring out the capstone to shouts of ‘God bless it! God bless it!’ Zechariah 4:1-7

THE GOLD LAMPSTAND AND THE TWO OLIVE TREES

Zechariah was awoken by the angel of the Lord, Zechariah 4:1 / Zechariah 3:6, and it appears that all the visions he had up to this point had exhausted him. He was probably mentally exhausted in trying to work out what they all actually meant, 1 Peter 1:10-12.

In this vision, Zechariah is shown the significance of Zerubbabel as the civil leader of the people. Zechariah is asked what he sees, Zechariah 4:2. In the vision, he sees a solid gold lampstand, Zechariah 4:2 / Exodus 25:31 / Exodus 37:17-24 / 1 Kings 7:49 / Jeremiah 52:19, which here represents the restored Jewish people.

The lampstand had ‘seven lamps’, [Zechariah 4:2](#) / [Exodus 25:32](#) / [Revelation 2:1](#), on it. These represent the fullness of God’s light shining forth in the midst of Israel. The olive trees, [Zechariah 4:3](#), were used to continually supply oil for the lamps, in order that they would continue to burn, [Leviticus 24:2-4](#).

Clarke, in his commentary, says the following.

‘The two olive trees were to supply the bowl with oil, the bowl was to communicate the oil to the seven pipes; and the seven pipes were to supply the seven lamps. In general, the candlestick, its bowl, pipes, lamps, and olive trees, are emblems of the pure service of God and the grace and salvation to be enjoyed by his true worshippers. The candlestick may, however, represent the whole Jewish state, ecclesiastical and civil, the oil, producing the light, the grace and mercy of God and the two olive trees, the source of infinite love, whence that grace proceeds. The pipes may signify all means of grace; and the seven lamps, the perfection and abundance of the light and salvation provided.’

The angel asks Zechariah if he knows what they are, and he replies ‘No’, [Zechariah 4:4-5](#). Although the meaning of the two olive trees isn’t entirely clear, most commentators agree that they represent Zerubbabel, the civil leader, and Joshua, the religious leader.

Zerubbabel and Joshua were God’s ambassadors among His people until the coming of ‘The Branch’, that is, the Messiah, [Zechariah 3:6-10](#). The word which came to Zerubbabel was to remind him that his leadership role shouldn’t be grounded upon his might or power, [Zechariah 4:6](#). He needs to remember that his leadership must be grounded upon what God’s Spirit supplies, [Acts 6:1-5](#).

Dummelow, in his commentary, says the following.

‘Zerubbabel, son of Shealtiel, but called in [1 Chronicles 3:19](#), son of Pedaiah, was governor of Judah at the time of Haggai and Zechariah. Shealtiel was the son of Jehoiachin, king of Judah, so that Zerubbabel was of royal blood. He returned from exile, probably in 528 B.C., along with his uncle Sheshbazzar, who was the first governor of Judah after the return. He probably succeeded his uncle as governor sometime in 522-520 B.C. He is recognised by Zechariah as the civil head of Jerusalem, and as such, is encouraged to proceed with the work of rebuilding the Temple. Of his ultimate fate, nothing is known.’

To the Jews, the Gentile authority might seem like a great mountain, [Zechariah 4:7](#), which hindered all progress in the work of rebuilding the temple and the city.

However, all their fears and all the opposition would be removed because God’s Spirit would come upon His people, through the spiritual leadership of Zerubbabel, [Zechariah 4:6](#). They would then be able to get on with the task of rebuilding God’s temple and the city of Jerusalem.

Notice the text says, ‘he will bring out the capstone to shouts of ‘God bless it! God bless it!’ [Zechariah 4:7](#). The K.J.V. uses the words, ‘Grace, grace unto it’. This implies that it was only through the grace of God that they were able to complete the building of the temple and the city walls.

The word ‘capstone’ in Hebrew isn’t really clear about what it actually means, but most commentaries agree that the word should be ‘cornerstone’, [Job 38:6](#) / [Psalm 118:22](#).

Dean, in his commentary, says the following concerning the cornerstone.

‘It is better to take it as the cornerstone, to which we know great importance was attached, [Job 38:6](#) / [Psalms 118:22](#). There is no Biblical instance of any top stone or of its erection being celebrated. It may be a mere metaphor for the completion of the work.’

Zerubbabel would live and be blessed by God because he would see the completion of the temple under his leadership and direction. All the other Jews would certainly rejoice when the temple was completed; they would shout, ‘God bless it! God bless it!’ [Zechariah 4:7](#).

‘Then the word of the LORD came to me: ‘The hands of Zerubbabel have laid the foundation of this temple; his hands will also complete it. Then you will know that the LORD Almighty has sent me to you. ‘Who dares despise the day of small things, since the seven eyes of the LORD that range throughout the earth will rejoice when they see the chosen capstone in the hand of Zerubbabel?’ Zechariah 4:8-10

In his vision, Zechariah is told that when Zerubbabel completes the building work, then God’s people ‘will know’ that God was speaking through him, that is, Zechariah, [Zechariah 4:8-9](#). It’s clear that all those who doubted that the temple would ever be completed would now rejoice at its completion, [Philippians 1:6](#).

Many of the Jews were obsessed with the glory of Solomon’s temple and never thought this new one would be as splendid as his. To the unenlightened mind, the greatest achievement both in the making and in its completion seems trivial, [Zechariah 4:10](#) / [Ezra 3:12-13](#).

The ‘seven eyes of the Lord’, [Zechariah 4:10](#), is used metaphorically to describe our all-seeing God, [2 Chronicles 16:9](#) / [Proverbs 15:3](#) / [Zechariah 3:9](#), being pleased with the further establishment of His people in their former dwelling place.

It also refers to the completion of the temple under Zerubbabel, which would serve as a pledge that in time, the true temple, that is, the church, would be built by that greater Son of David, [2 Samuel 7:13](#). Zerubbabel is a figure type and a foreshadowing of the Messiah, [Haggai 2:23](#), a symbol of Him who was to come.

‘Then I asked the angel, ‘What are these two olive trees on the right and the left of the lampstand?’ Again, I asked him, ‘What are these two olive branches beside the two gold pipes that pour out golden oil?’ He replied, ‘Do you not know what these are?’ ‘No, my lord,’ I said. So he said, ‘These are the two who are anointed to serve the Lord of all the earth.’ Zechariah 4:11-14

It appears that Zechariah understood the message of encouragement to Zerubbabel, but he didn’t exactly understand how it connected to the vision of the olive trees and the lampstand, [Zechariah 4:11-12](#) / [Zechariah 4:2](#).

Notice that they weren’t the entire trees, but two olive branches from the trees, [Zechariah 4:12](#), probably one branch from each tree. Although it’s not clear, the trees themselves may represent the kingly and priestly offices in Israel.

The angel asks Zechariah if he knows what these are, and he replies no, [Zechariah 4:13](#). The two anointed ones, [Zechariah 4:14](#), were Joshua, who was representative of the high priests, [Zechariah 3:1](#) / [Zechariah 3:3](#) / [Zechariah 3:9](#), and Zerubbabel, who would be representative of the civil rulers, [Zechariah 4:7](#) / [Zechariah 4:10](#). God would anoint them both together in order that they work together to finish the work of God. They had work to do, and God’s Spirit would continually help them, just as the olive trees continually supplied oil for the lamps on the lampstand, [Zechariah 4:12](#). Later, we see God promising to raise up these two witnesses, His anointed ones, Joshua and Zerubbabel, to preach the Gospel to the world, [Revelation 11:3-13](#).

CHAPTER 5

INTRODUCTION

‘I looked again, and there before me was a flying scroll. He asked me, ‘What do you see?’ I answered, ‘I see a flying scroll, twenty cubits long and ten cubits wide.’ And he said to me, ‘This is the curse that is going out over the whole land; for according to what it says on one side, every thief will be banished, and according to what it says on the other, everyone who swears falsely will be banished. The LORD Almighty declares, ‘I will send it out, and it will enter the house of the thief and the house of anyone who swears falsely by my name. It will remain in that house and destroy it completely, both its timbers and its stones.’ Zechariah 5:1-4

THE FLYING SCROLL

In this chapter, Zechariah receives two more visions, which relate to God removing sin from His people. First, he sees a flying scroll, [Zechariah 5:1](#), and when asked what he sees, [Zechariah 5:2](#), he replies by saying he sees a flying scroll, twenty cubits long and ten cubits wide, [Zechariah 5:2](#), which pictures God judging those who steal and swear falsely, [Zechariah 5:3](#).

The size of the scroll is the same size as the Holy of Holies, which was located within Solomon's temple, [Exodus 26:15-28](#). We also know that the porch of the temple was this same size, [1 Kings 6:3](#).

The measurement of the scroll may symbolise the many curses that were written on it, or it may symbolise that people can't measure the extent and results of their own sin, [1 Samuel 2:3](#) / [Romans 7:7-12](#).

Since the 'flying scroll' originated from God, this tells us that the coming judgment was from God upon those who steal and swear falsely. Many people understand the 'flying scroll' to be the Ten Commandments, since they were written on both sides, [Exodus 32:15](#), and contained these two sins mentioned, [Exodus 20:15-16](#). They are probably used to represent the whole law, [James 2:10](#).

The word 'curse', [Zechariah 5:3](#), is used often in connection with the covenant, [Genesis 24:41](#) / [Genesis 26:28](#) / [Deuteronomy 28](#) / [Deuteronomy 29:12](#) / [Ezekiel 16:59](#).

Notice that the curse is going out over 'the whole land', [Zechariah 5:3](#). God is going to curse the people who commit these sins and their household, [Proverbs 3:33](#).

The land will be cleansed of every thief and liar and God's judgment would remain on the house in which it entered until, [Zechariah 5:3](#), there was repentance and thus cleansing, [Zechariah 5:4](#) / [1 Kings 14:10](#) / [1 Kings 21:21](#) / [Haggai 1:3-6](#).

Constable, in his commentary, says the following concerning [Zechariah 5:4](#).

'Yahweh then promised to cause His curse to seek out the guilty and to bring judgment on them. He personified the curse and pictured it going throughout the land, even into homes, to seek out law-breakers. God's Word still had its ancient power even in post-exilic Judaism. Even the privacy of their homes would not afford protection from the judgment that the Lord would send on those of His people who broke His law.'

THE WOMAN IN A BASKET

'Then the angel who was speaking to me came forward and said to me, 'Look up and see what is appearing.' I asked, 'What is it?' He replied, 'It is a basket.' And he added, 'This is the iniquity of the people throughout the land.' Then the cover of lead was raised, and there in the basket sat a woman! He said, 'This is wickedness,' and he pushed her back into the basket and pushed its lead cover down on it. Then I looked up—and there before me were two women, with the wind in their wings! They had wings like those of a stork, and they lifted up the basket between heaven and earth. 'Where are they taking the basket?' I asked the angel who was speaking to me. He replied, 'To the country of Babylonia to build a house for it. When the house is ready, the basket will be set there in its place.' [Zechariah 5:5-11](#)

Secondly, when asked what it is that is appearing, [Zechariah 5:5](#), he replies, a basket, [Zechariah 5:6](#), which pictures God judging the culture of wickedness which is in God's people. Zechariah sees a basket with a woman sitting in it, [Zechariah 5:7](#), which represents the iniquity of the land.

Barnes, in his commentary, says the following concerning [Zechariah 5:7](#).

'The heaviest Hebrew weight, elsewhere of gold or silver; the golden talent weighing 1,300,000 grains, the silver, 660,000, here, being lead, it is obviously an undefined mass, though circular, corresponding to the Ephah. The Ephah,

too, was the largest Hebrew measure, whose compass cannot now, with certainty, be ascertained. Both probably were, in the vision, ideal.’

This woman is personified as wickedness, [Zechariah 5:8](#) / [2 Chronicles 24:7](#), and is trying to escape from the basket. Then figuratively speaking is transported to Babylon by the symbol of two other women, [Zechariah 5:9](#).

The two women had wings like the wings of a stork, [Zechariah 5:9](#), which means the women in Zechariah’s vision had big wings, strong enough to take this basket back to Babylon.

Zechariah asks the angel, where are they taking the basket? [Zechariah 5:10](#). In Bible times, women often used baskets to carry out their daily tasks, and so here the angel uses women as the symbolic characters that would carry out the actions of the vision. The symbolism was to women whose task it was to carry the basket of wickedness to Babylon, [Zechariah 5:11](#).

Dummelow, in his commentary, says the following concerning [Zechariah 5:11](#).

‘God not only forgives the sins of His people, but carries them altogether away from their land, that they may deceive them no more. Sin is typified by the figure of a woman, but it is worthy of note that it is through women that the land is purified from its sin.’

The idea is simply this: the woman in the basket is the personification of sin, and so, sin is taken out of the land. Sin was taken from the land of God’s people to the land that was representative of sin and idolatry, which is Babylon, [Zechariah 5:11](#) / [Revelation 18:4](#), or Shinar, as some translations have it, [Genesis 10:10](#).

Babylon would be used to symbolise other evil nations who suppress God’s people, [Revelation 16:17-21](#). When the Messiah arrives and His church is established, sin will be removed from His people through the precious blood of Jesus, [Romans 8:1-4](#) / [1 John 1:9](#).

CHAPTER 6

INTRODUCTION

‘I looked up again, and there before me were four chariots coming out from between two mountains—mountains of bronze. The first chariot had red horses, the second black, the third white, and the fourth dappled—all of them powerful. I asked the angel who was speaking to me, ‘What are these, my lord?’ The angel answered me, ‘These are the four spirits of heaven, going out from standing in the presence of the Lord of the whole world. The one with the black horses is going toward the north country, the one with the white horses toward the west, and the one with the dappled horses toward the south.’ When the powerful horses went out, they were straining to go throughout the earth. And he said, ‘Go throughout the earth!’ So they went throughout the earth. Then he called to me, ‘Look, those going toward the north country have given my Spirit rest in the land of the north.’ Zechariah 6:1-8

FOUR CHARIOTS

Zechariah has now received seven visions up to this point, and in this chapter, he receives the last of them. Remember that all of these visions happened on the same night. This vision is about God’s judgement being poured out against Babylon.

In the vision, Zechariah sees four chariots and two mountains, [Zechariah 6:1](#). The chariots represent the power of God and were symbolic of divine judgment upon the world, [Revelation 6:1-17](#).

The angels of God are often called the chariots of God, [Psalm 48:17](#) / [Psalm 18:10](#) / [Revelation 9:14](#). These four great war chariots came with strength from between Mount Zion and Mount Olives.

Although some people don't see any significance in the colour of the horses, most indicate that the red horse stands for war, [Zechariah 6:2](#) / [Revelation 6:4](#), and the black horse stands for famine, [Zechariah 6:2](#) / [Revelation 6:5-6](#).

The white horse stands for triumph and victory, [Zechariah 6:2](#) / [Revelation 6:2](#) / [Revelation 19:11](#), and the dappled horse, that is, the pale horse, stands for death, [Zechariah 6:3](#) / [Revelation 6:8](#).

Barnes, in his commentary, says the following.

‘The symbol is different from that in the first vision. There, [Zechariah 1:8](#), they were horses only, with their riders, to go to and fro to enquire; here they are war-chariots with their horses, to execute God's judgments, each in their turn.’

The four spirits are four angels of God who are sent forth to the four corners of the earth, [Zechariah 6:5](#) / [Psalm 104:4](#) / [Hebrews 1:7](#). The black horses were sent to the north country, [Zechariah 6:6](#), that is, Babylon and the chariot with the white horses was sent with the chariot that was drawn by the black horses.

The dappled horses were sent to Egypt, [Zechariah 6:6](#), but we're not told where the red horses were sent, although some commentators suggest they were sent throughout the earth, [Zechariah 6:7](#) / [Revelation 9:14](#).

Hailey, in his commentary, says the following.

‘These varicoloured horses indicate God's judgments of famine, pestilence, and sword, which were victorious in their mission.’

When the powerful horses went out, they were straining to go throughout the earth and God tells them to go throughout the earth and they obeyed, [Zechariah 6:7](#). God says His Spirit has been given rest in the north, [Zechariah 6:8](#). The word ‘Spirit’ is used to represent the wrath of God, [Proverbs 16:32](#).

It's the idea that God's Spirit is only at rest when His enemies and the enemies of His people are judged. When God's judgment had come upon Babylon, then His wrath was appeased because justice had been served.

A CROWN FOR JOSHUA

‘The word of the LORD came to me: ‘Take silver and gold from the exiles Heldai, Tobijah and Jedaiah, who have arrived from Babylon. Go the same day to the house of Josiah, son of Zephaniah. Take the silver and gold and make a crown and set it on the head of the high priest, Joshua son of Jozadak. Tell him this is what the LORD Almighty says: ‘Here is the man whose name is the Branch, and he will branch out from his place and build the temple of the LORD.

It is he who will build the temple of the LORD, and he will be clothed with majesty and will sit and rule on his throne. And he will be a priest on his throne. And there will be harmony between the two.’ The crown will be given to Heldai, Tobijah, Jedaiah, and Hen, son of Zephaniah, as a memorial in the temple of the LORD. Those who are far away will come and help to build the temple of the LORD, and you will know that the LORD Almighty has sent me to you. This will happen if you diligently obey the LORD your God.’ Zechariah 6:9-15

We're not told how God spoke to Zechariah here, [Hebrews 1:1](#), but he tells him to take silver and gold from the exiles Heldai, Tobijah and Jedaiah, [Zechariah 6:9](#). The names of those who arrived from Babylon have real significance in terms of their meaning.

The name Heldai means ‘the Lord's world’, the name Tobijah means ‘the Lord is good’, and the name Jedaiah means ‘the Lord knows’. In other words, all three of these men had great faith in God.

Zechariah was asked to receive the gift from the three men, [Zechariah 6:10](#), and he was to use the gold and silver to make a crown that would be used in a coronation ceremony for the office of the high priest [Zechariah 6:11](#).

The coronation would be for Joshua, [Zechariah 6:11](#), whose function as a high priest would be symbolic of the work of the Branch, [Zechariah 6:12](#), that is, the Messiah who would come, [Zechariah 3:6-10](#).

Placing the crown on Joshua's head implies that he would be both priest and king. Joshua was crowned because the next descendant of David to rule would be Jesus.

We made reference to the Branch earlier, and we know this man is the Messiah, [Zechariah 3:8](#) / [Isaiah 4:2](#) / [Isaiah 11:1](#) / [Jeremiah 23:5](#) / [Jeremiah 33:15](#). The Branch is associated with fruitfulness and life, [Zechariah 6:13](#) / [John 15:5](#), and 'he will branch out', [Zechariah 6:12](#), that is, His life will be fruitful and outreaching.

Notice that the Branch will 'rebuild the temple', [Zechariah 6:12-13](#). This isn't speaking about the one that is going to be built by those who have returned from Babylonian captivity; this is referring to the church, [Isaiah 28:16](#) / [1 Corinthians 3:11](#) / [Ephesians 2:19-22](#) / [1 Peter 2:5](#).

Coffman, in his commentary, says the following concerning [Zechariah 6:12](#).

'Note that the promise here is not that of 'completing' the earthly temple, which Zerubbabel was already in the process of doing, but that of 'Building the Temple.' There is no way that the name of Zerubbabel could ever have fitted into this passage. How blind are those who vainly suppose that it did! Of course, two different temples are of necessity in view.'

Notice also that the Branch will be a priest on His throne, [Zechariah 6:13](#). In other words, Jesus will rule as both King and priest, [Psalm 110:4](#) / [Zechariah 7:17](#) / [Zechariah 7:21-28](#) / [Colossians 1:16-17](#) / [Hebrews 4:14](#) / [Hebrews 5:6](#) / [Hebrews 7:3](#) / [Hebrews 7:23-24](#) / [Hebrews 8:1](#).

Earlier, Josiah was said to be the son of Zephaniah, [Zechariah 6:1](#), and Zechariah apparently gave this prophecy in his house, [Zechariah 6:14](#). Since the name Hen means 'gracious', [Zechariah 6:14](#), it's almost certainly another name and an appropriate name for this Josiah, the son of Zephaniah, [Zechariah 6:14](#).

Baldwin, in his commentary, says the following.

'We are surprised here by the names apparently being changed from those mentioned in [Zechariah 6:9](#); any of those mentioned could have borne two or more names, and it may be that Heldai preferred to use his more dignified name for official purposes, or the names could have been interchangeable.'

Notice that those 'who are far away' will come and help build the temple of the Lord, [Zechariah 6:15](#). It's the Branch who builds the temple, but it's those who are far away who will help.

This is obviously speaking about the Gentiles, as Peter uses the exact same words in the New Testament, [Acts 2:39](#). The ones that were far off were those not included with Israel in the covenant. They were the nations or Gentiles of the world. In the new era, however, even the Gentiles would be admitted to fellowship with God.

The completion of the temple will happen 'if they diligently obey the LORD', [Zechariah 6:15](#). That is the Messiah's glory as the priest and King of Israel won't be shown to the Jews until they turn to Him in obedience, [Zechariah 3:8](#) / [Zechariah 12:10-12](#) / [Matthew 23:39](#) / [Romans 11:16-24](#).

CHAPTER 7

INTRODUCTION

'In the fourth year of King Darius, the word of the LORD came to Zechariah on the fourth day of the ninth month, the month of Kislev. The people of Bethel had sent Sharezer and Regem-Melek, together with their men, to entreat the

LORD by asking the priests of the house of the LORD Almighty and the prophets, ‘Should I mourn and fast in the fifth month, as I have done for so many years?’ Zechariah 7:1-3

JUSTICE AND MERCY, NOT FASTING

Around two years after Zechariah received the last of his visions, the word of the Lord came to him on the fourth day or ninth month of Kislev, Zechariah 7:1, which is around November or December time.

It’s interesting to note that the two men, Sharezer and Regem-Melek, have now got Babylonian names, Zechariah 7:2. The name Sharezer means ‘protect the king’, and the name Regem-Melek means ‘king’s friend’. Jews usually had Jewish names, and so, this tells us how much influence the Babylonians had on God’s people during their captivity. Here we see the arrival in Jerusalem of a group who represented the exiles asking whether they should mourn and fast in the fifth month, Zechariah 7:3. They obviously continued to fast whilst in captivity, but since the temple was in the process of being rebuilt, they ask if they should just stop fasting, Zechariah 7:3.

They mourned when Jerusalem was captured, Jeremiah 52:6-30, and they fasted at the burning of Jerusalem and the destruction of Solomon’s temple, 2 Kings 25:2-10.

They fasted at the assassination of Gedaliah and the massacre of eighty men, Jeremiah 4:1-10, and they fasted at the beginning of Nebuchadnezzar’s siege against Jerusalem, 2 Kings 25:1.

We know that Jerusalem and the temple were destroyed by the Babylonians in 586 B.C. However, it appears that the Jews, whilst in captivity, began fasting in the fifth month, Zechariah 7:3, just before Jerusalem and the temple were totally destroyed, 2 Kings 25:8-9.

‘Then the word of the LORD Almighty came to me: ‘Ask all the people of the land and the priests, ‘When you fasted and mourned in the fifth and seventh months for the past seventy years, was it really for me that you fasted? And when you were eating and drinking, were you not just feasting for yourselves? Are these not the words the LORD proclaimed through the earlier prophets when Jerusalem and its surrounding towns were at rest and prosperous, and the Negev and the western foothills were settled?’ Zechariah 7:4-7

Zechariah was asked by God to ask those who asked the question about fasting, why did they fast in the first place? Zechariah 7:4-6. The reason they actually fasted in the first place was because of the murder of Gedaliah, who was appointed governor over Palestine by Nebuchadnezzar, 2 Kings 25:25 / Jeremiah 41:1-10.

The fasts that took place during the fifth and seventh months were fasts that were instituted by the people, not God. The Law of Moses only commanded one fast day, on the Day of Atonement, Leviticus 16:29-34.

In other words, they weren’t fasting because of a lack of faithfulness to God; their fasting had nothing to do with repentance. They ignored God’s words to repent, which He spoke through the earlier prophets, Zechariah 7:7 / 1 Samuel 1:1 / 1 Kings 14:2 / 1 Kings 14:4 / 1 Kings 16:7. They fasted over things that they had lost.

Henry, in his commentary, says the following.

‘Nothing is so hard, so unmalleable, so inflexible, as the heart of a presumptuous sinner and those whose hearts are hard may thank themselves, they are of their own hardening, and it is just with God to give them over to a reprobate sense, to the hardness and impenitence of their own hearts.’

Coffman, in his commentary, says the following.

‘What Israel needed was not divine wisdom regarding fasts that God had not ordained, but close attention to the Word of God as spoken through the prophets. It is of interest here that Zechariah, by these words, reiterated the divine sanction of all that those prophets had said. It was the failure of Israel to heed God’s word and their rebellious

apostasy from him that had resulted in the punishments and disasters that had befallen them. The cure, hear the word of the Lord!’

The point is simply this: they should have started fasting while Jerusalem was still standing in order to turn to God.

‘And the word of the LORD came again to Zechariah: ‘This is what the LORD Almighty said: ‘Administer true justice; show mercy and compassion to one another. Do not oppress the widow or the fatherless, the foreigner or the poor. Do not plot evil against each other.’ ‘But they refused to pay attention; stubbornly, they turned their backs and covered their ears. They made their hearts as hard as flint and would not listen to the law or to the words that the LORD Almighty had sent by his Spirit through the earlier prophets. So the LORD Almighty was very angry. ‘When I called, they did not listen; so when they called, I would not listen,’ says the LORD Almighty. ‘I scattered them with a whirlwind among all the nations, where they were strangers. The land they left behind them was so desolate that no one travelled through it. This is how they made the pleasant land desolate.’ Zechariah 7:8-14

Zechariah now reminds those who had enquired about fasting about their spiritual condition and the attitude of those who lived before the captivity, [Zechariah 7:8](#). God doesn’t want them to be disobedient as their fathers were. Zechariah rebukes God’s people and their fathers for being disobedient to God, and he now describes the kind of obedience God wanted, beginning with the decent and loving treatment of their neighbours.

Before the Jews went into exile, God had demanded that they practise justice, mercy and compassion, [Zechariah 7:9](#) / [Isaiah 1:16-17](#) / [Amos 5:14](#) / [Amos 5:24](#) / [Hosea 6:6](#).

Here, God reminds them of the wicked social oppression of widows, orphans and the poor, [Zechariah 7:10](#) / [Isaiah 1:16-17](#) / [Amos 5:14](#) / [Amos 5:24](#) / [Micah 3:1-3](#) / [Micah 6:8](#).

They were more concerned about themselves, [Zechariah 7:11](#). They didn’t care about anyone else as long as they lived in luxury; they didn’t care what any of God’s prophets were saying, [Zechariah 7:12](#); they ignored all the rebukes.

Their hearts were as hard as flint, [Zechariah 7:12](#). Zechariah knew that the Spirit of God genuinely inspired his words and the words of other prophets. They totally ‘turned their backs’ on God’s prophets, despite their preaching the truth, [Acts 7:51](#).

Dean, in his commentary, provides the following list of the former prophets.

‘Samuel, [1 Samuel 1:1](#), Ahijah of Shilo, [1 Kings 14:2](#) / [1 Kings 14:4](#), Jehu, son of Hanani, [1 Kings 16:7](#), Elijah, and Elisha, Hosea, and Jonah, Iddo, Shemaiah, Hanani, and Huldah.’

Since they refused to listen to God, God would refuse to listen to them and answer their prayers, [Zechariah 7:13](#). As a result of this, God unleashed His judgments upon them like a whirlwind, [Zechariah 7:14](#).

He scattered them among the nations in order that they be disciplined, [Zechariah 7:14](#). With the Assyrian and Babylonian captivities, He made the land of Palestine desolate of Israelites, [Zechariah 7:14](#).

CHAPTER 8

INTRODUCTION

This chapter is a continuation of the previous one in relation to the question those Jews who were still living in Babylon had concerning fasting, [Zechariah 7:1-3](#).

There were many Jews now living in Palestine, and when they recognised that many other Jews were still living in Babylon because they didn't want to return, those living in Palestine were becoming discouraged. As a result of this, and a drought, [Haggai 1:11](#), there was a lot of tension between the two groups of Jews.

THE LORD PROMISES TO BLESS JERUSALEM

'The word of the LORD Almighty came to me. This is what the LORD Almighty says: 'I am very jealous for Zion; I am burning with jealousy for her.' This is what the LORD says: 'I will return to Zion and dwell in Jerusalem. Then Jerusalem will be called the Faithful City, and the mountain of the LORD Almighty will be called the Holy Mountain.' This is what the LORD Almighty says: 'Once again, men and women of ripe old age will sit in the streets of Jerusalem, each of them with a cane in hand because of their age. The city streets will be filled with boys and girls playing there.' This is what the LORD Almighty says: 'It may seem marvellous to the remnant of this people at that time, but will it seem marvellous to me?' declares the LORD Almighty. This is what the LORD Almighty says: 'I will save my people from the countries of the east and the west. I will bring them back to live in Jerusalem; they will be my people, and I will be faithful and righteous to them as their God.' Zechariah 8:1-8

The message Zechariah received from the Lord is a message of hope for both those who were now in Palestine and those who were still living in Babylon. God hadn't forgotten about people who were still living in Babylon, even though he was the One who scattered them throughout different nations because of their disobedience.

God worked in and through those other nations in order that those who were scattered might return to the land. Note that Zechariah uses the term 'LORD Almighty' nineteen times in this chapter. In Hebrew, this is El Shaddai, meaning the all-sufficient one.

The word 'jealous', [Zechariah 8:1-2](#), used here, means an intense, righteous emotion, used in the positive sense, [Exodus 20:5](#) / [Deuteronomy 5:9](#). God promises to return to Zion and Jerusalem, [Zechariah 8:3](#). Coffman, in his commentary, says the following.

'The punishment of Israel, God's unfaithful wife (an analogy used throughout the Bible) being completed, God promised here to return to Zion and Jerusalem. Note that 'Zion' was used a second time in order to emphasize what part of Israel is the subject here. The ultimate fulfilment of this glorious promise occurred when the gospel was sent forth to all nations, 'beginning at Jerusalem', [Luke 24:47](#).'

As a result of God's presence, the city will be transformed into a place of 'faithfulness' or 'truth', [Zechariah 8:4](#), as some translations have it, and 'holiness'. The fulfilment of this would happen in Jerusalem, just as Jesus said, [Luke 24:47](#) / [2 Corinthians 3:18](#).

God says that 'men and women of ripe old age will sit in the streets of Jerusalem', [Zechariah 8:4](#). In other words, the people could return and grow old there in safety because there will be no more captivity, [Isaiah 65:20](#).

Keil, in his commentary, says the following.

'From [Isaiah 65:20](#), we see that extreme old age also belongs to the times of Messiah; and as Israel always suffered extensively from wars, etc., during the times from Zechariah to Christ, it must be admitted that the prophecy received only a meagre fulfilment before the coming of Christ.'

The 'streets will be filled with boys and girls', [Zechariah 8:5](#). In other words, the land was now a place where they could raise their families and carry on with normal life. This is a picture of normal life being restored.

The picture of a safe and prosperous Jerusalem, where God would once again dwell, may well have seemed like a fantasy to the 'remnant', [Zechariah 8:6](#), that is, those still living in Babylon, that is 'marvellous', [Zechariah 8:6](#), but it wasn't a fantasy in God's eyes. It was the reality, and nothing is impossible for Him to achieve, [Jeremiah 32:27](#) / [Matthew 19:26](#).

Those still living in the scattered lands needed to understand that God restoring the land was God's doing, [Isaiah 43:5-6](#) / [Matthew 8:11-12](#). He wanted to save them, [Zechariah 8:7](#), and for Him to do that, they needed to return to Palestine to repopulate the land so that He could re-establish His people as Israel so that the promises to the fathers could be fulfilled.

They will be God's people, [Zechariah 8:8](#) / [Jeremiah 24:7](#) / [Jeremiah 30:22](#) / [Jeremiah 31:33](#), and God will be faithful and righteous to them, [Zechariah 8:8](#) / [Isaiah 48:1](#) / [Jeremiah 4:2](#). God won't give up on them and treat them right.

Leupold, in his commentary, says the following concerning [Zechariah 8:8](#).

'This verse teaches, 'That a people will, indeed, be gathered unto God, but they must neither of necessity be of the race of Jews, nor will they all dwell in Jerusalem.'

'This is what the LORD Almighty says: 'Now hear these words, 'Let your hands be strong so that the temple may be built.' This is also what the prophets said who were present when the foundation was laid for the house of the LORD Almighty. Before that time, there were no wages for people or hire for animals. No one could go about their business safely because of their enemies, since I had turned everyone against their neighbour. But now I will not deal with the remnant of this people as I did in the past,' declares the LORD Almighty. 'The seed will grow well, the vine will yield its fruit, the ground will produce its crops, and the heavens will drop their dew. I will give all these things as an inheritance to the remnant of this people. Just as you, Judah, and Israel have been a curse among the nations, so I will save you, and you will be a blessing. Do not be afraid, but let your hands be strong.' [Zechariah 8:9-13](#)

God says, 'let your hands be strong so that the temple may be built', twice in these verses, [Zechariah 8:9](#). God said it and His prophets said it. In other words, they needed to keep working despite being discouraged by the Samaritans, [Ezra 4:4](#) / [Nehemiah 4:7-11](#).

They need to understand that God was working in and through them, not just to complete the building of the temple but to fulfil God's eternal plans for them, [Haggai 2:15-19](#).

The prophets who were present at this time would be Zechariah himself and Haggai. We must remember that the foundation was set for the temple more than fifteen years ago at this point in time.

However, even though they had a lack of resources, that is, 'no wages for people or hire for animals', [Zechariah 8:10](#), even though they faced opposition, that is, there was 'no peace', God wanted to find the strength to keep going.

God promises to deal with the remnant differently from the way He dealt with them in the past, [Zechariah 8:11](#). In the past, that is, in the days before their captivity, God disciplined His people through famines and pestilence because of their idolatry. He brought tragedy to the northern and southern kingdoms of Israel in order that they would repent, [Jeremiah 44:22-23](#).

In the past, God allowed His people to go through periods of real hardship, but He wasn't going to let them go on forever. Now that they had repented and returned to the land, God would no longer curse them but bless all that they do.

He was going to richly bless them again; they would prosper in their labours in their fields, [Zechariah 8:12](#) / [Leviticus 26:4](#) / [Leviticus 26:20](#). As they were being blessed again, they in turn would bless those around them, [Zechariah 8:13](#) / [Genesis 12:2](#) / [Genesis 28:4](#) / [Romans 9:5](#).

God wanted them to trust in His promise of blessing, He didn't want them to be afraid, [Zechariah 8:13](#) / [Luke 2:10](#), but let the promise encourage them to keep working in the rebuilding of the temple.

'This is what the LORD Almighty says: 'Just as I had determined to bring disaster on you and showed no pity when your ancestors angered me,' says the LORD Almighty, 'so now I have determined to do good again to Jerusalem and Judah. Do not be afraid. These are the things you are to do: Speak the truth to each other and render true and sound judgment in your courts; do not plot evil against each other, and do not love to swear falsely. I hate all this,' declares the LORD.' [Zechariah 8:14-17](#)

God punished their ancestors, Zechariah 7:9-10, because they had degenerated into a society of injustice and oppression among themselves, Zechariah 8:14 / Jeremiah 4:28.

However, God promised that He would bless them by restoring justice and mercy, Jeremiah 18:7-10. If God's people are obedient to Him, then He promises to bless His people, Zechariah 8:15, instead of cursing them, Zechariah 8:13 / Deuteronomy 28:1-2 / Deuteronomy 28:15.

In order to show their gratefulness to God, there were certain things they had to practice. Firstly, speaking truth to each other, Zechariah 8:16 / Ephesians 4:25, and in the courtrooms, Zechariah 8:16 / Zechariah 7:9.

Secondly, they were to stop plotting evil against each other, Zechariah 8:17 / Zechariah 7:10, and swearing falsely, Zechariah 8:17 / Matthew 5:34 / Matthew 5:35. God hates all of these practices, Zechariah 8:17, because they are against His Holy nature.

Coffman, in his commentary, says the following.

'No factor of the divine providence is any more ignored or denied than is this one. All of God's promises, either for destruction or for blessing, are contingent, always, invariably, and eternally contingent upon the status of the recipient with regard to the fact of whether or not he is obedient to the Lord. There are no preferred classes where this rule is suspended, not even for those who say they 'believe' but do not obey the teachings of the Lord. The purpose of these verses is to show that obedience will be the primary condition in the establishment of the New Covenant.'

'The word of the LORD Almighty came to me. This is what the LORD Almighty says: 'The fasts of the fourth, fifth, seventh and tenth months will become joyful and glad occasions and happy festivals for Judah. Therefore, love truth and peace.' This is what the LORD Almighty says: 'Many peoples and the inhabitants of many cities will yet come, and the inhabitants of one city will go to another and say, 'Let us go at once to entreat the LORD and seek the LORD Almighty. I myself am going.' And many peoples and powerful nations will come to Jerusalem to seek the LORD Almighty and to entreat him.' This is what the LORD Almighty says: 'In those days ten people from all languages and nations will take firm hold of one Jew by the hem of his robe and say, 'Let us go with you, because we have heard that God is with you.' Zechariah 8:18-23

God now brings to an end the discussion concerning fasting, Zechariah 7:2-3. He tells them to stop the fasting that God didn't command, and their fasting should now be a joyous occasion, Zechariah 8:18-19, because of what God was doing among them.

Morgan, in his commentary, says the following.

'None of these things had been in the purpose of God for His people; they had resulted from their sins. The fasts, therefore, were the result of their sins. In jealousy and fury, the outcome of love, Jehovah would put away their sins and so restore them to true prosperity. In that day, let them still remember and observe, only let the observance be a feast in celebration of God's grace, instead of a fast in memory of their sin.'

Because God promised to bless them, He wants them to be more loving in 'truth and peace', Zechariah 8:19. Because of what God is going to do and because of such a joyous occasion, many people will want to partake in the joy, many will come to the Lord in the future, Zechariah 8:20-22 / Matthew 19:28. This is speaking of the time when Christ shall reign, Matthew 28:18-20.

Dummelow, in his commentary, says the following.

'The gathering in of the nations was never adequately fulfilled in regard to Jerusalem or the Temple then approaching completion, but the prophecy foretells most strikingly the success of the kingdom of Christ. It was the dream of all Hebrew prophecy.'

Coffman, in his commentary, says the following.

‘The literal fulfilment of this prophecy (centring the kingdom of God in literal Jerusalem) is not to be looked for. This declares the future conversion of the Gentiles, and their being made one with Israel in the Church of Christ, ‘one-fold under one Shepherd’, John 10:16.’

Notice that God says that ‘ten people from all languages and nations will take firm hold of one Jew,’ Zechariah 8:23. The number ten is a perfect number following the Hebrew usage of numbers, standing for an infinitely greater number from all the nations, that is, the Gentiles of the world, Revelation 17:12-14.

The words, ‘firm hold’, Zechariah 8:23, imply that it’s something which you mustn’t let go of, Exodus 4:4 / 1 Samuel 17:35. Christians need to learn how to be joyful because of what God has done and is doing in their lives, Philippians 4:4 / 1 Peter 3:15. When Christians are full of joy, this will attract other people around them to find the reason for their joy, Colossians 1:27 / 2 Corinthians 4:15.

CHAPTER 9

INTRODUCTION

As we enter these final chapters, we find words of encouragement for those who have returned from Babylon. God had declared that great trouble would come upon all those nations that had hurt His people in the past, and all these nations would cease to exist with the exception of Egypt.

The reason God’s people now needed to be reminded about these prophecies in Zechariah’s time was in order to let them see that they would be fulfilled during this generation of people.

There’s no doubt they would have been greatly encouraged from the prophecies recorded in these final chapters, the coming of the Branch, that is the Messiah, the establishment of His kingdom, that is the church, Daniel 2:44 / Daniel 7:13-14.

After the resurrection of Jesus, Matthew 28:18, He would reign as king, on the right-hand side of the Father, Luke 22:69, and Israel as a nation would also cease to exist when the temple and Jerusalem were once again destroyed by the Romans in A.D. 70.

When we come to Zechariah 9-14, dating is almost impossible, which has led some to believe they were written by someone else. It’s possible that these last chapters were written by Zechariah sometime after the first few chapters, near the end of Zechariah’s ministry. This would explain why the style of writing is different.

JUDGMENT ON ISRAEL’S ENEMIES

‘A prophecy: The word of the LORD is against the land of Hadrak and will come to rest on Damascus—for the eyes of all people and all the tribes of Israel are on the LORD—and on Hamath too, which borders on it, and on Tyre and Sidon, though they are very skilful. Tyre has built herself a stronghold; she has heaped up silver like dust, and gold like the dirt of the streets. But the Lord will take away her possessions and destroy her power on the sea, and she will be consumed by fire. Ashkelon will see it and fear; Gaza will writhe in agony, and Ekron too, for her hope will wither. Gaza will lose her king, and Ashkelon will be deserted. A mongrel people will occupy Ashdod, and I will put an end to the pride of the Philistines. I will take the blood from their mouths, the forbidden food from between their teeth. Those who are left will belong to our God and become a clan in Judah, and Ekron will be like the Jebusites. But

I will encamp at my temple to guard it against marauding forces. Never again will an oppressor overrun my people, for now I am keeping watch.’ Zechariah 9:1-8

This prophecy came to Zechariah when he was much older because the temple was now finished being built and Jerusalem had been fully rebuilt. God wants to remind His people that all the prophecies His old prophets had prophesied concerning the destruction of all those nations that hurt His people in the past, were now going to be fulfilled.

Some translations have the word ‘burden’, instead of prophecy, [Zechariah 9:1](#) / [Zechariah 12:1](#) / [Malachi 1:1](#). The word ‘burden’ in Hebrew is ‘massa’, and it means ‘to lift up’, although the N.I.V. and other translations use the word ‘prophecy’. It simply means that Zechariah is going to lift up his voice to speak the Word of God to the nation of Israel.

God said He would go against the ‘land of Hadrak’, [Zechariah 9:1](#). God was using Alexander the Great as His tool to punish other nations. This was fulfilled by Alexander the Great when he conquered this region. Hamath, [Zechariah 9:2](#), was a city in the valley of the Orontes, in Upper Syria. It was renamed Epiphaneia by Antiochus Epiphanes. Despite Tyre trying to build up its treasury with gold and silver, [Zechariah 9:3](#) / [Ezekiel 28:4-5](#), God was going to bring about their destruction, along with Sidon, [Zechariah 9:4](#) / [Zechariah 9:2](#). Tyre was a difficult place to take for other conquering nations in the past.

The Assyrians tried for five years but failed; Nebuchadnezzar tried for thirteen years but also failed. However, Alexander the Great defeated the city in just seven months in 332-331 B.C.

Barnes, in his commentary, says the following.

‘The prophet, having named Tyre and Sidon together, yet continues as to Tyre alone, as being alone of account in the days of which he is speaking, those of Alexander.’

The cities of Ashkelon, Gaza and Ekron, [Zechariah 9:5](#), were in the south of Tyre and Sidon, and they were on the coastal route which Alexander took on his way to Egypt in 332-331 B.C. [Zechariah 9:6](#).

God says He will ‘take away the blood from their mouths’, [Zechariah 9:7](#), which means that those who became Jews would no longer eat blood, [Genesis 9:4-6](#) / [Leviticus 17:11](#) / [Ezekiel 33:25](#) / [Psalms 16:4](#) / [Acts 15:29](#).

The Jebusites, [Zechariah 9:7](#), lived in Jerusalem when David conquered the city, [Joshua 15:8](#) / [2 Samuel 5:6-9](#) / [2 Samuel 24:16-18](#), but David didn’t kill all of the Jebusites; he merely incorporated them into Israel. The same would happen to the people of Ekron, [Zechariah 9:7](#).

Those who are ‘left’, [Zechariah 9:7](#), from the Philistines would convert to the Jewish faith. Ekron was a Philistine city and would convert to such an extent that it would be like Jerusalem, that is, Jebus.

God said, He ‘would camp at the temple and protect it’, [Zechariah 9:8](#). In other words, whilst all the other nations were being destroyed, God promised His people that He would protect them. Even though Alexander the Great marched towards Egypt, taking city after city, he never attacked Jerusalem. God was obviously at work in these events.

Barnes, in his commentary, says the following.

‘The destruction of the Persian empire, for which it prepared, was in itself of little moment; Alexander’s own empire was very brief. As Daniel had foretold, he came, cast down Persia ‘to the ground, waxed very great, and when he was strong, the great horn was broken,’ [Daniel 8:7-8](#). But with the marvellous perception which characterised him, he saw and impressed upon his successors the dependableness of the Jewish people.’

Coffman, in his commentary, says the following concerning [Zechariah 9:1-8](#).

‘Alexander the Great provided the fulfilment of the prophecy here regarding those Palestinian nations which were traditional enemies of God’s people. It was this great world ruler who made the Greek language the official vehicle of

communication for the whole ancient world. Because of this, the New Testament was written in Greek. The providence of God is surely seen in this. Significantly, Alexander himself claimed that by means of a dream, the God of the Jews had commanded him to launch his world conquest. The relationship of these verses to the Messianic kingdom is therefore quite pronounced. When Alexander bowed himself down before the High Priest in Jerusalem and bestowed many favours upon Jerusalem.'

THE COMING OF ZION'S KING

'Rejoice greatly, Daughter Zion! Shout, Daughter Jerusalem! See, your king comes to you, righteous and victorious, lowly, and riding on a donkey, on a colt, the foal of a donkey. I will take away the chariots from Ephraim and the warhorses from Jerusalem, and the battle bow will be broken. He will proclaim peace to the nations. His rule will extend from sea to sea and from the River to the ends of the earth.' Zechariah 9:9-10

Jerusalem, that is, God's people, were to rejoice at the coming of their king, which is a clear reference to Jesus, [Zechariah 9:6](#) / [Luke 19:37-40](#). Jesus, the King, the Messiah, wasn't going to come riding on a warhorse, like Alexander the Great would have done. He was coming humbly riding a donkey, which was the animal which was used in times of peace, [Matthew 21:5](#) / [Ephesians 2:17](#).

Jesus is the Prince of Peace, and in His kingdom, there would be no military warfare, [Isaiah 2:4](#). His kingdom of peace would include all of Israel from Ephraim, the northern kingdom, to Jerusalem, the southern kingdom of Israel. Peace would extend from the Mediterranean Sea to the Dead Sea, from the Euphrates River into all the earth, [Zechariah 9:10](#) / [Isaiah 9:5-9](#).

Barnes, in his commentary, says the following.

'As the 'stone, cut out without hands', [Daniel 2:34](#), broke in pieces and absorbed into itself all the kingdoms of the world, so here He, whose Kingdom should not be of this world, should supersede human might. His kingdom was to begin by doing away, among His followers, all that whereby human kingdoms are established. He first cuts off the chariot and the horse, not from His enemies, but from His own people, His people, not as a civil polity, but as the people of God. For the prophet speaks of them as Ephraim and Judah, but Ephraim had no longer a distinct existence.'

Coffman, in his commentary, says the following concerning [Zechariah 9:9-10](#).

'Without exception, the four Gospels presented this as a prophecy of the Triumphal Entry of Jesus Christ into the city of Jerusalem on Sunday of the Passion week. The cutting off of the chariot, the battle bow, and the horse were prophecies of the rejection by Christ's church of the instruments of warfare as a means of advancing the truth. The mention of both Ephraim and Jerusalem indicated the unity of all Israel 'in Christ'. There is no indication in this that God would restore the destroyed kingdom of Ephraim.'

'As for you, because of the blood of my covenant with you, I will free your prisoners from the waterless pit. Return to your fortress, you prisoners of hope; even now I announce that I will restore twice as much to you. I will bend Judah as I bend my bow and fill it with Ephraim. I will rouse your sons, Zion, against your sons, Greece, and make you like a warrior's sword.' Zechariah 9:11-13

In the Old Testament, under the law of Moses, 'the blood of my covenant', [Zechariah 9:11](#), referred to the blood, which was sprinkled on the people during sacrificing, [Exodus 24:8](#).

Most people agree this is a reference to the blood of Christ, which was poured out for the forgiveness of sins, [Matthew 26:28](#). In other words, this is a prophecy of the forgiveness of sins under the New Covenant.

The ‘freeing of prisoners’, [Zechariah 9:11](#), was preached by Christ, [Luke 4:18](#), and so, because of His faithful promise, even the prisoners are ‘prisoners of hope’, [Zechariah 9:12](#). They should be encouraged from His promise and return to the stronghold of the Lord Himself, that is, under God’s protection, [Ephesians 6:10](#).

Coffman, in his commentary, says the following concerning ‘the waterless pit’, [Zechariah 9:11](#).

‘This is a metaphor of sin, and it is from that pit that Jesus came to deliver mankind. The aptness of this reference to sin is seen in the fact that delivery from a pit in which there was no drinking water was life from death.’

Clarke, in his commentary, says the following concerning [Zechariah 9:12](#).

‘The captives here are those who were under the arrest of God’s judgments, the human race fast bound in sin and misery.’

Henry, in his commentary, says the following concerning Judah and Ephraim, [Zechariah 9:13](#).

‘The expressions here are very fine, and the figures lively. Judah had been taught the use of the bow, [2 Samuel 1:18](#), and Ephraim had been famous for it, [Psalm 78:9](#). But let them not think that they gain their successes by their own bow, for they themselves are no more than God’s bow and his arrows, tools in his hands, which he makes use of and manages as he pleases, which he holds as his bow and directs to the mark as his arrows. The best and bravest of men are but what God makes them, and do no more service than he enables them to do. The preachers of the gospel were the bow in Christ’s hand, with which he went forth, he went on, conquering and to conquer, [Revelation 6:2](#).’

Throughout the inter-testimonial period, the Jews would suffer from the expansion of the Greek Empire under the leadership of Alexander the Great. After his death, Alexander’s four generals would take possession of his kingdom.

The Ptolemies of Egypt and the Seleucids to the north of Palestine constantly struggled with each other, and the Jews were caught in the middle of the conflict.

Daniel spoke about this and spoke of hope for those Jews who were caught in the middle of these international affairs, [Daniel 2:31-35](#) / [Daniel 7:1-27](#). Zechariah here gives hope to God’s people that the Messiah would come and defeat all those nations, including Greece, [Zechariah 9:13](#). This was fulfilled when Antiochus, one of the kings of the Grecian monarchy, the people who knew their God were strong and did exploits, [Daniel 11:32](#).

THE LORD WILL APPEAR

‘Then the LORD will appear over them; his arrow will flash like lightning. The Sovereign LORD will sound the trumpet; he will march in the storms of the south, and the LORD Almighty will shield them. They will destroy and overcome with slingstones. They will drink and roar as with wine; they will be full like a bowl used for sprinkling the corners of the altar. The LORD their God will save his people on that day as a shepherd saves his flock. They will sparkle in his land like jewels in a crown. How attractive and beautiful they will be! Grain will make the young men thrive, and new wine the young women.’ [Zechariah 9:14-17](#)

[Zechariah 9:13](#) introduces us to the content of these passages. The bow, [Zechariah 9:13](#), the sword, [Zechariah 9:13](#), and the arrow, [Zechariah 9:14](#), mentioned are all metaphors for spiritual power, [Ephesians 6:10-18](#). The meaning of these verses is simple: victory is promised and won by God Himself.

God used His people to accomplish the victory, in that from the Jews would come the Messiah who would reign over all things, [Ephesians 1:20-23](#). During the time of Zechariah, the international unrest that would affect the Jews in Palestine had already begun.

Notice that it’s God Himself who will blow the trumpet, [Zechariah 9:14](#). The blowing of the trumpet by the priests in war was commanded, as a reminiscence of themselves before God, [Numbers 10:9](#) / [2 Chronicles 13:12](#).

It's God Himself who will march in the storms, [Zechariah 9:14](#). This is destructive power, [Isaiah 21:1](#). It's God Himself who will shield, [Zechariah 9:15](#), that is, protect His city and His people, [Genesis 15:1](#) / [Psalm 3:3-4](#). The Jews will destroy and overcome their enemies 'with slingstones,' [Zechariah 9:13](#), that is, they will easily defeat their enemies as David did Goliath, [1 Samuel 17:50](#) / [Judges 20:16](#).

Coffman, in his commentary, says the following concerning [Zechariah 9:15](#).

'This is counted as a very difficult passage by most students of the place. The first part, about God defending his people, is clear. The protection of God is guaranteed to his faithful followers. [Matthew 18:20](#) carries exactly the same promise to Christians. However, that about 'drinking and making a noise as through wine' (A.S.V.), is very difficult. Although most versions and translations soften the passage by changing the words, as in our version, the actual meaning of the place is, 'They will drink blood like wine and be filled with it like the corners of the altar.' This simply cannot mean that the returnees would celebrate victories over their enemies by such godless behaviour. The law of God specifically forbade the drinking of blood, as does the New Testament. So what is meant? Here is where Jesus found a testimony of himself, and this is exactly the metaphor he used in [John 6:53-58](#). The passage is inapplicable to the Old Testament dispensation and is applicable only as a metaphor in the New Testament dispensation. Jesus said, 'Except ye eat the flesh of the Son of Man and drink his blood, ye have not life in yourselves'.'

God 'will save His people on that day', [Zechariah 9:16](#), is a reference to the forgiveness of sins through Christ under the New Covenant. The idea that God has for His children isn't that of conquest over their physical enemies but the salvation of their souls.

The 'attractiveness' [Zechariah 9:17](#), or 'goodness' as some translations use, [Exodus 33:19](#), and the 'beauty', [Zechariah 9:17](#) / [Isaiah 33:17](#), are the goodness and beauty of God. Grain and new wine, [Zechariah 9:17](#), are pictures of prosperity and blessing for those who are 'in Christ', [Ephesians 1:1-14](#).

Barnes, in his commentary, gives the following summary of [Zechariah 9:14-17](#).

'The prophet, borne out of himself by consideration of the divine goodness, stands amazed, while he contemplates the beauty and Deity of Christ, he bursts out with unaccustomed admiration! How great is His goodness, who, to guard His flock, shall come down on earth to lay down His life for the salvation of His sheep! How great His beauty, who is the 'brightness of the glory and the Image of the Father,' and comprises in His Godhead the measure of all order and beauty! With what firm might does He strengthen, with what joy does He overwhelm the souls which gaze most frequently on His beauty, and gives largely and bountifully that corn, by whose strength the youths are made strong. He supplies abundantly the wine, whereby the virgins, on fire with His love, are exhilarated and beautified. But both are necessary, that the strength of the strong should be upheld by the 'bread from heaven,' and that sound and uncorrupted minds, melted with the sweetness of love, should be recreated with wine, that is, the sweetness of the Holy Spirit, and be borne aloft with great joy, in the midst of extreme toils. For all who keep holily the faith of Christ, may be called 'youths,' for their unconquered strength, and virgins for their purity and integrity of soul. For all these that heavenly bread is prepared, that their strength be not weakened, and the wine is in poured, that they be not only refreshed, but may live in utmost sweetness.'

However we interpret these passages, the point is simply this: the Jews are given a King. They never had another king physically, but Jesus would be their King spiritually, [John 12:15](#) / [John 18:37](#) / [1 Timothy 6:15](#) / [Revelation 17:14](#) / [Revelation 19:16](#).

CHAPTER 10

INTRODUCTION

‘Ask the LORD for rain in the springtime; it is the LORD who sends the thunderstorms. He gives showers of rain to all people, and plants of the field to everyone. The idols speak deceitfully, diviners see visions that lie; they tell dreams that are false, they give comfort in vain. Therefore, the people wander like sheep oppressed for lack of a shepherd. ‘My anger burns against the shepherds, and I will punish the leaders; for the LORD Almighty will care for his flock, the people of Judah, and make them like a proud horse in battle. From Judah will come the cornerstone, from him the tent peg, from him the battle bow, from him every ruler. Together, they will be like warriors in battle, trampling their enemy into the mud of the streets. They will fight because the LORD is with them, and they will put the enemy horsemen to shame.’ Zechariah 10:1-5

THE LORD WILL CARE FOR JUDAH

This chapter begins with God’s people being encouraged to speak to God and ask Him for rain so that their crops would increase, [Zechariah 10:1](#) / [Deuteronomy 11:13-15](#).

The reason for this was because of all the previous events of conflict which God was going to bring amongst the nations. Zechariah calls upon his people to pray to God for their every need, and as they obey Him, He will give them their needs, [Zechariah 10:1](#).

In the past, the Jews were involved in idolatry, [Zechariah 10:2](#) / [Isaiah 2:5-22](#) / [Jeremiah 44:15-28](#), which eventually led them away from God. They would pray to their man-made idols to provide for their needs.

The word ‘idol’ used here, [Zechariah 10:2](#), in Hebrew is the word ‘teraphim’, which were images of wood and stone, household gods or idols, [Genesis 31:19](#) / [Genesis 31:30](#) / [Judges 7:5](#).

They were carved in such a way they resembled humans, [1 Samuel 19:13](#), and some also took the form of signs of the Zodiac and other instruments of astrology.

In the past, the Jews also put their trust in diviners, [Zechariah 10:2](#), which also led them away from God. They claimed their dreams were of divine nature, [Zechariah 10:2](#), but they were false, and as a result, God’s people were being offered false hope and comfort from these diviners, [Zechariah 10:2](#) / [Jeremiah 23:13-14](#).

In the past, the Jews were also led away from God by the shepherds and leaders, [Zechariah 10:2-3](#) / [Ezekiel 34:1-31](#) / [Matthew 25:32](#).

Coffman, in his commentary, says the following.

‘Although stated in the future tense, this passage refers to something that God had already done to the shepherds and he-goats of Israel, but the use of the future here indicated that the same anger of the Eternal would fall upon any future sins like the ones already punished. Of course, that occurred. When the shepherds and he-goats of the people led Israel in the rejection of their Messiah, the anger of God fell upon them and their city again, Jerusalem being utterly destroyed by the Romans in A.D. 70. That Zechariah certainly had that in mind is evident from [Zechariah 12:2](#).’

God was going to make Judah His ‘proud horse’, [Zechariah 10:3](#), through which He Himself would be victorious. Jesus, the Messiah, was the Branch of Judah, who would eventually reign victorious over all things, [Genesis 49:10](#) / [1 Corinthians 15:25](#) / [Philippians 2:5-11](#) / [1 Timothy 6:15](#).

Jesus is the Messiah, the ‘chief cornerstone’, [Zechariah 10:4](#) / [Ephesians 2:20](#) / [1 Peter 2:3-8](#). He is the nail, or the ‘tent peg’, [Zechariah 10:4](#), upon which all depends. He is the battle ‘bow’, [Zechariah 10:4](#), and from Him comes every ruler together, [John 19:11](#).

God’s people will be equipped with the power of Christ, [Zechariah 10:5](#), that is, the Gospel message to convert the souls of many, [Romans 1:16](#). God’s people under Christ with fight because He is with them, [Zechariah 10:5](#), and they

will win all their spiritual battles, not with physical weapons, [Zechariah 10:5](#), but with spiritual weapons, [2 Corinthians 10:4](#) / [Ephesians 6:10-18](#).

Clarke, in his commentary, says the following concerning the enemy horsemen, [Zechariah 10:5](#).

‘The Macedonians, who opposed the Maccabees, and had much cavalry, whereas the Jews had none, and even few weapons of war, yet they overcame these horsemen.’

‘I will strengthen Judah and save the tribes of Joseph. I will restore them because I have compassion on them. They will be as though I had not rejected them, for I am the LORD their God and I will answer them. The Ephraimites will become like warriors, and their hearts will be glad as with wine. Their children will see it and be joyful; their hearts will rejoice in the LORD. I will signal for them and gather them in. Surely I will redeem them; they will be as numerous as before. Though I scatter them among the peoples, yet in distant lands they will remember me. They and their children will survive, and they will return. I will bring them back from Egypt and gather them from Assyria. I will bring them to Gilead and Lebanon, and there will not be room enough for them. They will pass through the sea of trouble; the surging sea will be subdued, and all the depths of the Nile will dry up. Assyria’s pride will be brought down, and Egypt’s sceptre will pass away. I will strengthen them in the LORD and in his name they will live securely,’ declares the LORD.’ [Zechariah 10:6-12](#)

Zechariah now encourages those who are still in captivity to return to the land in preparation for the Messiah to come. Notice God will save the tribes of Joseph, He will restore them and have compassion on them, [Zechariah 10:6](#).

These promises all speak of the salvation of souls from sin, the bringing back of the captives in sin to God’s fold, [Jeremiah 32:37](#) / [Psalm 44:3](#). In other words, this will happen when all the tribes of Israel, come to Christ and accept Him as their Messiah.

God says, ‘they will be as though He hadn’t rejected them’, [Zechariah 10:6](#). In other words, He’s not going to hold their past sins against them, [Hebrews 8:12](#) / [Ezekiel 36:11](#). God also says because He is their God, He will answer them, [Zechariah 10:6](#) / [Hosea 12:5-6](#) / [Malachi 3:6](#) / [Isaiah 41:17](#).

Ephraim, that is, the ‘Ephraimites will become like warriors’ [Zechariah 10:7](#), but note the word ‘like’, this isn’t literal. Their hearts will be glad as with wine, and when their children see this, they will rejoice in the Lord, [Zechariah 10:7](#) / [Psalm 44:3](#) / [Philippians 4:4](#) / [2 Corinthians 10:17](#).

Hailey, in his commentary, says the following.

‘The same provision made for Judah’s redemption will have been made for Ephraim’s, and for every man, both would be redeemed from their captors, and both would be redeemed in the Messiah.’

God says He will ‘signal’ for them and gather them in, [Zechariah 10:8](#). This is the idea that would signal to them as a shepherd signals for his sheep to come, [Isaiah 7:18-19](#).

When they come, they will be ‘redeemed’, [Zechariah 10:8](#), but with a great price, the precious blood of the Lamb, [Revelation 13:8](#), but many will come, [Zechariah 10:8](#) / [Psalm 105:24](#).

Dionysius, in his commentary, says the following concerning [Zechariah 10:8](#).

‘For the Apostles and others converted from Judaism, had more spiritual children, all those whom they begat in Christ, than the synagogue ever had after the flesh.’

Barnes, in his commentary, says the following concerning the ‘scattering’, [Zechariah 10:9](#).

‘Such had been the prophecy of Hosea, ‘I will sow her unto Me in the earth,’ as the prelude of spiritual mercies, ‘and I will have mercy on her that had not obtained mercy, and I will say to not-my-people, Thou art My people, and they shall say, My God.’ Hosea’s saying, ‘I will sow her in the earth’ that is, the whole earth and that ‘to Me,’ corresponds to, and explains Zechariah’s brief saying, ‘I will sow them among the nations. The sowing, which was future to Hosea, had begun but the purpose of the sowing, the harvest, was wholly to come, when it should be seen, that they were indeed sown by God, that ‘great’ should ‘be the day of Jezreel’, [Hosea 1:11](#). And Jeremiah said, ‘Behold the

days come, saith the Lord, that I will sow the house of Israel and the house of Judah, with the seed of man and with the seed of beast', Jeremiah 31:27. The word is used of sowing to multiply, never of mere scattering.'

In other words, this is a reference to the sacred covenant name of God's New Israel in Christ; the passage refers to the Messiah and his times. Notice also 'they will return', Zechariah 10:9.

This returning doesn't apply to fleshly Israel's return from Babylonian captivity, but the coming of all men to Christ, having escaped from the slavery of sin, 2 Timothy 2:26.

Whenever you mention the names 'Egypt' and 'Assyria', Zechariah 10:10, they take our minds back to captivity; here they are used as metaphors for captivity to sin. In other words, just as God delivered them from Egyptian and Assyrian captivities, He would deliver them from their sin.

God promises that they will not be hindered, they will be led free just as God helped them through the Red Sea from Egyptian captivity, Zechariah 10:10-11 / Isaiah 11:15-16.

Egypt and Assyria's pride, Zechariah 10:11, speaks figuratively of all those who would oppose the Lord. In other words, all powers opposed to God and His people shall be defeated.

McFadyen, in his commentary, says the following concerning Zechariah 10:11.

'When taken in connection with other scriptural passages, Exodus 14 / Isaiah 11:15-16, there are two promises here, 'Ancient miracles would be repeated to facilitate their journey home' and 'They would cross the Red Sea, the sea of affliction, in safety. Amen! And when were the ancient miracles of Moses repeated? When that Prophet, like unto Moses, even Christ, appeared and did even more astounding wonders than those of Moses. And how do God's people cross the Red Sea in safety on the way home? 1 Corinthians 10 reveals that this occurs when people are baptised 'into Christ.' The great analogy of the experience of Israel in coming out of Egypt, being baptized in the Red Sea, 1 Corinthians 10, struggling through their wilderness probation, and finally entering Canaan, as a divinely appointed figure of how Christians forsake the slavery of sin, Egypt, cross the Red Sea by being baptized into Christ, endure the tribulation of their earthly probation, Israel's wilderness, and finally enter heaven, Canaan, that grand analogy is one of the greatest in the Bible and it shines in this passage.'

Coffman, in his commentary, says the following concerning the words, 'I will strengthen them in the LORD', Zechariah 10:12.

'The big words in this whole chapter are IN JEHOVAH, here and in Zechariah 10:7. God is not promising to put sinful old Israel back in Canaan, but to put them in Jehovah, in the Lord, in Christ. This is a technical expression which cannot mean anything else except the union of baptised believers in Christ. All of the vain speculations of men about God's restoring the old secular kingdom of the Jews in Palestine are not merely out of sight here but flatly contradicted by the passage.'

The meaning of this prophecy is that all of the prosperity of the two kingdoms of the old Israel, wherever they may be scattered throughout the earth, will find the blessing of God, along with all who desire salvation from among the Gentiles as well, and that all of them together, without any partiality or distinction whatever shall be gathered into one fold with one shepherd, that is Christ, in the kingdom of our Lord and of his Christ, Acts 11:12 / Acts 15:8-9 / Romans 10:12.

CHAPTER 11

INTRODUCTION

This chapter begins by presenting a picture of complete judgment and devastation of Jerusalem, the temple, and the nation of Israel. The nation of Israel would come to an end when the Messiah died and rose again, [Galatians 3:23-26](#). When the nation of Israel turned to Christ, then the Old Testament law was removed, [Jeremiah 31:31-34](#) / [Matthew 5:17-18](#) / [Galatians 3:21-25](#).

Although [Zechariah 10](#) was a prophecy of hope concerning the coming of the Messiah, this chapter is a picture of the total tragedy of those who would reject Jesus as their Messiah. The temple and Jerusalem were once again going to be destroyed at the hands of the Romans in A.D. 70, [Matthew 24:1-35](#).

‘Open your doors, Lebanon, so that fire may devour your cedars! Wail, you juniper, for the cedar has fallen; the stately trees are ruined! Wail, oaks of Bashan; the dense forest has been cut down! Listen to the wail of the shepherds; their rich pastures are destroyed! Listen to the roar of the lions; the lush thicket of the Jordan is ruined!’
Zechariah 11:1-3

The doors mentioned here are the doors of the Jewish temple, which were made from the cedar trees of Lebanon, [Zechariah 11:1](#) / [Matthew 27:51](#) / [Zephaniah 2:14](#) / [Isaiah 14:8](#) / [Isaiah 37:24](#) / [Jeremiah 22:6-7](#) / [Ezekiel 17:3](#) / [Ezekiel 17:12](#).

Barnes, in his commentary, says the following.

‘Jerusalem, or the temple, were, after those times, burned by the Romans only. The destruction of pride, opposed to Christ, was prophesied by Isaiah in connection with His Coming, [Isaiah 10:34](#) / [Isaiah 11:1](#).’
The cedars, juniper, and oaks are the false shepherds of Israel, [Zechariah 11:2](#), who possessed the wealth and glory of Israel, [Isaiah 10:34](#) / [Isaiah 11:1](#) / [Luke 16:19](#) / [Matthew 21:13](#). The shepherds and the lions, [Zechariah 11:3](#), which are usually opposed to each other, will join together in the wailing, [Jeremiah 25:34](#) / [Jeremiah 25:36](#).

TWO SHEPHERDS

‘This is what the LORD my God says: ‘Shepherd the flock marked for slaughter. Their buyers slaughter them and go unpunished. Those who sell them say, ‘Praise the LORD, I am rich!’ Their own shepherds do not spare them. For I will no longer have pity on the people of the land,’ declares the LORD. ‘I will give everyone into the hands of their neighbours and their king. They will devastate the land, and I will not rescue anyone from their hands.’ Zechariah 11:4-6

It appears that some habits just keep on returning. Before the destruction of Jerusalem and the temple in 586 B.C., there was a huge problem of God’s shepherds leading His people away from God, [Zechariah 11:4](#) / [Ezekiel 34](#) / [Mark 7:1-9](#).

Once again, this was going to happen in the times of the Messiah. Zechariah here speaks of the Good Shepherd who was to come, [John 10:11](#), but he also speaks of other shepherds who would come and lead God’s people astray again, [Jeremiah 23:1-8](#) / [Ezekiel 34:1-31](#) / [Ezekiel 37:24-28](#).

Henry, in his commentary, says the following.

‘The prophet here is made a type of Christ, as Isaiah sometimes was, and these verses show that, ‘For judgment, Christ came into this world’, [John 9:39](#), for judgment upon the Jewish nation, which were at that time hopelessly corrupted. He would have healed them, but they would not.’

Barnes, in his commentary, says the following, concerning ‘the flock marked for slaughter’ [Zechariah 11:4](#).

‘Those who were, even before the end, slain by their evil shepherds whom they followed, and who in the end would be given to the slaughter, as the Psalmist says, ‘we are counted as sheep for the slaughter’, [Psalms 44:22](#), because they would not hear the voice of the True Shepherd, and were not His sheep.’

The people described here thought that because they were rich, they were justified in doing what they were doing. They were selling and killing God's sheep, [Zechariah 11:5](#), which they counted as their personal possessions, [Hosea 12:7-8](#). The people described here had the same attitude as the Pharisees, Sadducees, and Herodians in the days of Jesus.

The scribes, Pharisees and Sadducees of Jesus' day had little concern for the people, they had 'no pity', their only concern was power and prosperity, [Micah 3:9-11](#) / [Amos 4:1](#) / [Amos 4:6-12](#) / [Luke 11:52](#) / [Luke 16:18](#). These were the leaders who were supposed lead people to the Good Shepherd but instead, they led the people away from Him. He would give them over to destruction, [Zechariah 11:6](#), because of their rejection of King Jesus, [John 19:15](#), just as He had given Israel over to the Assyrians and Babylonians. Who is the king mentioned in [Zechariah 11:6](#)? Henry, in his commentary, says the following.

'They shall be delivered every one into the hand of his king, that is, the Roman emperor, whom they chose to submit to rather than to Christ, saying, We have no king but Caesar. Thus, they thought to ingratiate themselves with their lords and masters. But for this God brought the Romans upon them, who took away their place and nation.'

God says He will 'not deliver them', [Zechariah 11:6](#), that is, He will not save these so-called leaders from the hands of the Romans. God had delivered the captives out of their Babylonian captivity, but He won't deliver those who reject the Messiah.

'So I shepherded the flock marked for slaughter, particularly the oppressed of the flock. Then I took two staffs and called one Favour and the other Union, and I shepherded the flock. In one month, I got rid of the three shepherds. The flock detested me, and I grew weary of them and said, 'I will not be your shepherd. Let the dying die, and the perishing perish. Let those who are left eat one another's flesh.' [Zechariah 11:7-9](#)

Zechariah now pictures himself as the Lord, a shepherd, representing Jesus, [Zechariah 11:7](#). God promises that the Good Shepherd, Jesus would feed His flock, [Isaiah 40:10-11](#) / [Ezekiel 34:22-23](#) / [Ezekiel 37:24](#) / [Luke 6:20](#).

All shepherds carried a staff with them to defend off predators but here we see this Shepherd carrying two staffs, [Zechariah 11:7](#). This speaks of Christ having double care for His flock, He looked after both the body and the soul of His people, [Psalm 23:4](#).

Henry, in his commentary, says the following.

'Other shepherds had but one staff, but Christ had two, denoting the double care of his flock, and what he did both for the souls and for the bodies of men. David also speaks of God's 'rod and his staff', [Psalms 23](#), a correcting rod and a supporting staff.'

The staff named 'Favour', [Zechariah 11:7](#), or 'Grace', as some translations have it, symbolises the favour that God extended toward His people. The one named 'Union', [Zechariah 11:7](#), symbolises the union between Judah and Israel, and so, they represent the whole house of Israel.

God got rid of three shepherds in one month, [Zechariah 11:8](#), because they began to lead God's people astray once again, [Jeremiah 2:8](#) / [Jeremiah 2:26](#). Who are the three shepherds mentioned in [Zechariah 11:8](#)?

The text doesn't say, but many commentators believe the three shepherds are the Pharisees, scribes and lawyers, whom Jesus addresses in a series of woes, [Luke 11:44-46](#).

Barnes, in his commentary, says the following.

'These 'three Shepherds' then, priests and judges and lawyers, who remained in their own orders and places, until the coming of Christ, were very justly taken away 'in one month.'

The labour and care of the shepherd wasn't appreciated, [Zechariah 11:8](#) / [Deuteronomy 31:17](#), and so, the flock must reap the consequences of rejecting all that God had done for His people by sending them the Saviour. In other words,

the nation of Israel was coming to an end when the Romans destroyed the temple and Jerusalem in A.D. 70, Matthew 24:1-35.

Gill, in his commentary, says the following concerning Zechariah 11:9.

‘Here, the prophet states his intention not to feed the flock but to let it die. This brings to mind two key passages. One in which Jesus wept over the city of Jerusalem because of her historic failure to heed the prophets, Luke 13:33-35, and the other one in which he predicted the destruction of the city, Luke 21:5-6.’

‘Then I took my staff called Favour and broke it, revoking the covenant I had made with all the nations. It was revoked on that day, and so the oppressed of the flock who were watching me knew it was the word of the LORD. I told them, ‘If you think it best, give me my pay; but if not, keep it.’ So they paid me thirty pieces of silver.’ Zechariah 11:10-12

The breaking of the staff of ‘Favour’, Zechariah 11:10, signified that the relationship was at an end; the covenant God had made with all the nations was now over. It was Jesus Himself, as the Messiah, who came and fulfilled the law and the covenant, Zechariah 11:10 / Matthew 5:17-18.

The Jews didn’t understand that God’s covenant with them pointed toward Christ, and with the coming of Christ, the Old Testament covenant was abolished, Jeremiah 31:31-34 / Romans 7:1-4 / Colossians 2:14 / Hebrews 8:1-13.

In other words, ‘Favour’ for the preservation of the nation of Israel was terminated when ‘Favour’ for spiritual Israel was poured out through Jesus Christ, Titus 2:11.

It was the oppressed, Zechariah 11:11, who received Jesus, as the Messiah, Matthew 5:3-11 / Mark 12:37, but those who were rebellious didn’t accept Him as the Messiah, John 1:11.

Notice Zechariah asks for His wages and they pay Him ‘thirty pieces of silver’, Zechariah 11:12, which is the price of an injured slave, Exodus 21:32. And, as we know, this was the price that Judas sold out Jesus for, Matthew 26:15 / Matthew 27:3.

‘And the LORD said to me, ‘Throw it to the potter’—the handsome price at which they valued me! So I took the thirty pieces of silver and threw them to the potter at the house of the LORD. Then I broke my second staff, called Union, breaking the family bond between Judah and Israel.’ Zechariah 11:13-14

In the last few verses, we saw Zechariah was the representative of the Lord, but here, the Lord Himself speaks directly, Zechariah 11:13. Though Zechariah thought that the price of thirty pieces of silver was sufficient, the Lord said to throw it away to the potter, Zechariah 11:13 / Matthew 27:9.

Clarke, in his commentary, says the following.

‘Jehovah calls the price of his prophet his own price and commands that it should not be accepted, but given to a potter, to foreshadow the transaction related, Matthew 27:7.’

The miserable amount measured their value of the Lord’s shepherding of them as a flock, Zechariah 11:13. This again is speaking of something which would happen when the Messiah came, especially concerning Judas’ body, Matthew 27:7 / Acts 1:17-19.

Coffman, in his commentary, gives us this useful summary of this prophecy.

‘This prophecy of the betrayal of Jesus Christ by Judas Iscariot for thirty pieces of silver is one of the most remarkable in the Bible. It is not a single prophecy, merely, but a whole constellation of prophecies.

1. The Good Shepherd himself shall be bought and sold. This is a unique reference to Christ and cannot be applied to any other.

2. The Shepherd himself makes the ‘deal’, which Jesus did in the person of his servant, Judas.

3. The amount of money was the price of a slave ‘gored to death’ by an ox, indicating that those who paid it considered the Lord to be already dead, as was the case, in their purpose.
4. The amount of money would be ‘weighed out’, a fact Matthew took pains to relate, Matthew 17:15.
5. The money would be cast unto the potter in the house of the Lord. This occurred when Judas, remorse-stricken, flung the money at the feet of the High Priest in the temple.
6. That it would also be to the ‘potter’ was fulfilled when the evil shepherds, reluctant to put blood money in the treasury, bought a field from a potter, Acts 1:17-19.

7. Observe what was here revealed about those thirty pieces of silver.

The amount would be weighed by Judas. He would throw it into the house of the Lord.

Those hypocrites were unwilling to put it in the treasury. So they put it into the purchase of the potter’s field. There is no other example of tracing the exact money through four separate transactions in the entire history of the ancient Roman Empire!

8. Note, also, that the evil shepherds, Pharisees, Sadducees, and Herodians, i.e., the Sanhedrin, by revealing their purpose of slaying Christ in the very purchase-price accepted, also sealed their own fate, for the ancient law legislated that a ‘slave gored by an ox’ could be redeemed for thirty pieces of silver, all right, but that THE OX WOULD HAVE TO BE STONED!

In addition to all of the above, which anyone can easily see and understand, we have the additional testimony of the sacred historians Matthew and Luke, who affirm the truth of all of this and who unhesitatingly applied the fulfilment of Zechariah’s prophecy exactly as we have here. We hold their testimony to be incontrovertible, true, inviolate, inspired, and certain. It is a big order that the critics have accepted in their efforts to get Christ out of Zechariah 11. Notice God took the staff of ‘Union’ and broke it, Zechariah 11:14. This is another reference to the end of the nation of Israel with the coming of Christ, Galatians 3:23-26 / Hebrews 11:32-40.

We must remember that the church is now called the twelve tribes of the children of Israel, Matthew 19:28 / James 1:1 / Galatians 6:16 / Revelation. 7:4 / Revelation 21:12.

‘Then the LORD said to me, ‘Take again the equipment of a foolish shepherd. For I am going to raise up a shepherd over the land who will not care for the lost, or seek the young, or heal the injured, or feed the healthy, but will eat the meat of the choice sheep, tearing off their hooves. ‘Woe to the worthless shepherd, who deserts the flock! May the sword strike his arm and his right eye! May his arm be completely withered, his right eye totally blinded!’ Zechariah 11:15-17

Zechariah now presents himself as a ‘foolish shepherd’, Zechariah 11:15. Notice that he doesn’t care for his sheep, he doesn’t care about those sheep which are lost, and he doesn’t go looking for the young sheep who desperately need their shepherd.

He doesn’t heal those sheep which have been injured, Zechariah 11:16. He will eat the meat of the choice sheep and tear off their hooves, Zechariah 11:16. His actions and attitude as a shepherd are totally opposite to what a Good Shepherd should be like.

A Good Shepherd would lay down His life for His sheep, John 10:11. Zechariah had already played the part of the Good Shepherd, but here, he plays the part of a ‘foolish shepherd’, Zechariah 11:15.

The shepherd’s responsibility is to watch over the flock. To have a spirit of disinterest over the welfare one is entrusted with will by no means go unpunished. The sword will come to this man, and the eye that should be watchful will be blinded, Zechariah 11:17.

This curse upon the worthless shepherd fell repeatedly upon the worthless shepherds who, in turn, exploited and destroyed the ancient covenant people, after their final rejection of their true King and their choice of Caesar as the leader they would follow.

CHAPTER 12

INTRODUCTION

‘A prophecy: The word of the LORD concerning Israel. The LORD, who stretches out the heavens, who lays the foundation of the earth, and who forms the human spirit within a person, declares: ‘I am going to make Jerusalem a cup that sends all the surrounding peoples reeling. Judah will be besieged as well as Jerusalem. On that day, when all the nations of the earth are gathered against her, I will make Jerusalem an immovable rock for all the nations. All who try to move it will injure themselves. On that day I will strike every horse with panic and its rider with madness,’ declares the LORD. ‘I will keep a watchful eye over Judah, but I will blind all the horses of the nations. Then the clans of Judah will say in their hearts, ‘The people of Jerusalem are strong, because the LORD Almighty is their God.’ ‘On that day I will make the clans of Judah like a firepot in a woodpile, like a flaming torch among sheaves. They will consume all the surrounding peoples right and left, but Jerusalem will remain intact in her place.’

Zechariah 12:1-6

JERUSALEM’S ENEMIES TO BE DESTROYED

Some translations have the word ‘burden’, instead of prophecy, [Zechariah 12:1](#) / [Zechariah 9:1](#) / [Malachi 1:1](#). The word ‘burden’ in Hebrew is ‘massa’, and it means ‘to lift up’.

Although the N.I.V. and other translations use the word ‘prophecy’, it simply means that Zechariah is going to lift up his voice to speak the Word of God to the nation of Israel.

Here we find the Lord encouraging His people by reminding them if He can ‘lay the foundation of the earth’, [Zechariah 12:1](#) / [Job 38:4-7](#) / [Amos 4:13](#) / [Amos 5:8](#), then He’s certainly more than capable of protecting His people, [Matthew 16:18](#).

He’s certainly more than capable of protecting His people as He is the One who placed the human spirit within us, [Zechariah 12:1](#) / [Genesis 2:7](#) / [Psalm 51:10](#) / [Hebrews 12:9](#). When we die, our human spirit goes back to God who gave it, [Ecclesiastes 12:7](#).

The nations would gather in order to drink from the cup of Jerusalem, thinking that it contained sweet wine, [Zechariah 12:2](#). However, when they drank from the cup, they would reel from the calamity that God would bring upon them, [Zechariah 12:2](#) / [Isaiah 51:17](#) / [Isaiah 51:21-23](#).

God wouldn’t allow His people to be overcome until the day set for the outpouring of His Spirit. Once the Spirit had been poured out, the nation of Israel that rejected the Messiah would come to an end.

On ‘that day’, [Zechariah 12:3](#), that is, in the days of the Messiah, is when these things will happen. ‘That day’ is mentioned fourteen times throughout [Zechariah 12-14](#).

Coffman, in his commentary, says the following concerning the word ‘that day’, [Zechariah 12:3](#).

‘Zechariah included among the events of the last days everything from Pentecost to the Judgment. These are all included in this chapter under the title, ‘on that day’, an expression repeated in [Zechariah 12:3-4](#) / [Zechariah 12:6](#) / [Zechariah 12:8-9](#) / [Zechariah 12:11](#).’

The ‘immovable rock’, [Zechariah 12:3](#), is used as a metaphor for the church and those who try to move it, can’t and injure themselves in trying to do so, [Matthew 21:44](#) / [Luke 20:18](#).

The church is founded upon the eternal Rock of truth, it's the little stone cut out of the mountain without hands that will fill the earth, Daniel 2:34-35. It's the stumbling stone for racial Israel, it's the stone which the builders rejected, Matthew 21:42 / Matthew 21:44.

It appears that on that day, God 'will strike every horse with panic and its rider with madness', Zechariah 12:4 / Exodus 15:1. In other words, this will be a great battle against the church because the Gospel requires obedience to the Messiah.

God says He 'will keep a watchful eye over Judah', Zechariah 12:4, meaning God would look with favour on His people, He would look with favour on Jerusalem until the new Jerusalem was brought forth, Zechariah 12:5 / Revelation 21:1-27, and then the old Jerusalem and everything it stood for would come to an end.

Zechariah uses the firepot and the flaming torch as metaphors, Zechariah 12:6, and he uses them to explain that the rulers of Judah would participate in the continuation of Jerusalem, Zechariah 12:6. They would be like a small fire that would set an entire forest on fire, and they would be like a flaming torch thrown into dry sheaves, Zechariah 12:6.

In other words, physical Jerusalem is going to struggle until the spiritual Jerusalem comes into existence with the coming of the Messiah, Matthew 13:36-43. God's people will be able to overcome the devil and everything he throws at them, Ephesians 6:16 / Galatians 6:16.

Coffman, in his commentary, says the following.

'Some are still waiting for God to do this 'literally' in some kind of a millennial kingdom with Jerusalem as the earthly capital of it. The Christ made it plain enough for all who will hear, 'My kingdom is NOT OF THIS WORLD', John 18:36. A failure to see that 'Judah' in this passage isn't the same as in Zechariah 12:2, results in some very imaginative interpretations.'

Baldwin, in his commentary, says the following.

'The very fact that Judah is among the enemy is turned to advantage. As instantaneously as fire ignites dry tinder and ripe sheaves, so will Judah inflict devastation on the enemy while Jerusalem watches. 'However, it is God's wrath and not theirs that is the fire which devours the adversaries.' Exactly this same thought is found in the New Testament, Revelation 11:5.'

'The LORD will save the dwellings of Judah first, so that the honour of the house of David and of Jerusalem's inhabitants may not be greater than that of Judah. On that day, the LORD will shield those who live in Jerusalem, so that the feeblest among them will be like David, and the house of David will be like God, like the angel of the LORD going before them. On that day, I will set out to destroy all the nations that attack Jerusalem.' Zechariah 12:7-9

Although the N.I.V. uses the word 'dwellings', Zechariah 12:7, the K.J.V. uses the word 'tents', which gives us a better understanding of what the Lord means here.

Those who live in tents are those who are the poorest in society, the outcasts of society. Those who live in contrast with others who live in palaces and fortified cities. These are the people whom Christ spoke to who would inherit the kingdom of God, Luke 6:20 / Galatians 3:28 / James 2:5.

Jesus was born of the house of David, Zechariah 12:7, so that He would reign on the throne of David from heaven, Acts 2:22-36. The house of David would survive until the Seed came forth from the seedline of David. The survival of the people would be to the honour of God, not to the honour of the people. The Jews had forgotten that everything was about bringing honour to God, not about bringing honour to themselves as a people, Matthew 20:26.

The house of David would be 'like God', Zechariah 12:8, which is a reference to the fact that Jesus was the Son of God who was born of the house of David. David was well known for being a fighter with great courage and success.

God promises a day when the weakest in Jerusalem will be as mighty as David, and the leaders can only be compared in might to God.

Coffman, in his commentary, says the following.

‘The mention of Jerusalem, house of David, and Judah appears confusing until it is recognised that here we have a third usage of Judah already in this chapter! Here, Judah stands for the poor, taken from the fact that the environs of Jerusalem contrasted sharply with the affluence and glory of the city itself,’ [Matthew 19:30](#).’

Also, notice the house of David would be like the angel of the LORD going before them, [Zechariah 12:8](#). Who is this angel of the Lord? This is a Christophany, which suggests that this is a preincarnate appearance of Christ, [Genesis 12:7](#).

Haynes Jr, in his commentary, says the following.

‘A study of these passages reveals that the Angel of the Lord appeared in human form, [Genesis 18:2](#) / [Genesis 22:1-18](#) / [Hebrews 13:2](#), and performed normal human functions, [Genesis 32:24](#) / [Numbers 22:23](#) / [Numbers 22:31](#), yet he was an awe-inspiring figure, [Genesis 32:30](#) / [Judges 6:22](#) / [Judges 13:22](#), exhibiting divine attributes and prerogatives including predicting the future, [Genesis 16:10-12](#), forgiving sin, [Exodus 23:21](#), and receiving worship, [Exodus 3:5](#) / [Judges 13:9-20](#).’

Just as God had previously destroyed the Assyrians and the Babylonians, when Christ’s kingdom comes, the church, He promises to destroy anyone or any other kingdom which rises up against the spiritual Jerusalem, the church, [Zechariah 12:9](#).

MOURNING FOR THE ONE THEY PIERCED

‘And I will pour out on the house of David and the inhabitants of Jerusalem a spirit of grace and supplication. They will look on me, the one they have pierced, and they will mourn for him as one mourns for an only child and grieve bitterly for him as one grieves for a firstborn son. On that day, the weeping in Jerusalem will be as great as the weeping of Hadad Rimmon in the plain of Megiddo. The land will mourn, each clan by itself, with their wives by themselves: the clan of the house of David and their wives, the clan of the house of Nathan and their wives, the clan of the house of Levi and their wives, the clan of Shimei and their wives, and all the rest of the clans and their wives.’
Zechariah 12:10-14

When the nation of Israel was to come to an end and cease to exist as a nation, God would pour out His Spirit of grace and supplication, [Zechariah 12:10](#) / [Isaiah 11:2](#).

This is an obvious reference to the events of Pentecost, [Joel 2:28-32](#) / [Acts 2:16-17](#). God is going to move among His people and bring saving grace and humble prayer.

Notice they ‘will look on me, the one they have pierced’, [Zechariah 12:10](#). This is an obvious reference to Jesus, [John 19:37](#). When God’s Spirit comes, they will look to Jesus, the One who was pierced, [Acts 2:23](#) / [Acts 2:36](#) / [Revelation 1:7](#).

It was the Jews who pierced Him, [Psalm 22:16](#), and they were more than happy to have the responsibility lay with themselves, [Matthew 27:25](#). It was the Romans who pierced His side to make sure He was dead, [John 19:34](#).

In [Revelation 1:7](#), John quotes from [Zechariah 12:10-13:1](#).

Kercheville, in his commentary, says the following.

‘The meaning in [Zechariah 12](#) is very important to understanding what the book of Revelation means. Notice that [Zechariah 12:10](#) says that God is going to pour out a spirit of grace and mercy on the Jews. The Jews are mourning because they have pierced the Messiah. The picture is weeping for repentance because they have pierced the Messiah. God is going to pour out mercy and grace so that they can repent. [Zechariah 13:1](#) clarifies that God is

going to open a fountain to cleanse them from their sins and uncleanness. When we read the phrase, ‘those who pierced him,’ we must understand that the scriptures are pointing to the Jewish nation. They will seek repentance, and God will give that opportunity.’

Deane, in his commentary, says the following.

‘When the Jews crucified the Messiah, him who was God and Man. Piercing Christ was the piercing of God himself. Jesus said, ‘He that hath seen me hath seen the Father’, and Jesus is called God a full dozen times in the Greek New Testament. The unique application of this passage to Jesus Christ can never be effectively denied. An apostle made that application of it in the gospel, where John quoted this place as proof that the Scriptures were fulfilled in the events occurring in connection with the crucifixion of Christ, saying, ‘They shall look upon him whom they pierced, [John 19:37](#). This is an interpretive quotation in which the inspired apostle melded the meaning of the two principal clauses (look unto me, and him whom they pierced), indicating that God and ‘him whom they pierced’ are thought of as one, and that the one thought of is Jesus Christ. Such an instructive use of the passage by John makes it impossible to accept the notion that the apostle, ‘may not have been intending to do more than give the general sense.’ John’s quotation does far more than that. For us, his words, inspired by God, are the end of the matter. One word from such a source is worth more than the concurring opinions of all human councils.’

Hailey, in his commentary, says the following.

‘There is clearly depicted a tragedy occurring in the family of David when some leading personage in the family would be smitten, [Zechariah 13:7](#), his hands would be pierced, [Zechariah 12:10](#) / [Zechariah 13:6](#), a fountain for sin will be opened, [Zechariah 13:1](#). It was to happen in the day when the house of David shall be as God, [Zechariah 12:8](#). Only One member of David’s family was ever God. That One was Jesus. This identifies the Person here referred to as the ‘Branch’ of [Zechariah 3:6](#), who would remove the sin of the earth in ‘one day’, [Zechariah 3:9](#), and he would rule from sea to sea and the uttermost parts of the earth, [Zechariah 9:6-10](#). Here is an amazing forecast in detail of the Death of Jesus, in no wise applicable to any other known person.’

Notice also, that they will ‘mourn him as one who mourns for an only child’, [Zechariah 12:10](#) / [Jeremiah 6:26](#) / [Amos 8:10](#). The ‘weeping in Jerusalem as great as the weeping of Hadad Rimmon in the plain of Megiddo,’ [Zechariah 12:11](#).

This was the greatest sorrow, which had fallen on Judah because Josiah was the last hope of its declining kingdom, [2 Kings 23:29](#) / [2 Chronicles 35:20-25](#). The people greatly mourned his death, [Zechariah 12:12](#), but there would also be great mourning over the crucified Christ, [Luke 23:48](#).

Barnes, in his commentary, says the following about the families.

‘This sorrow should be universal but also individual, the whole land, and that, family by family, the royal family in the direct line of its kings, and in a branch from Nathan, a son of David and whole brother of Solomon, [1 Chronicles 3:5](#), which was continued on in private life yet was still to be an ancestral line of Jesus, [Luke 3:31](#), in like way the main priestly family from Levi, and a subordinate line from a grandson of Levi, ‘the family of Shimei’, [Numbers 3:23](#), and all the remaining families, each with their separate sorrow, each according to Joel’s call, ‘let the bridegroom go forth of his chamber and the bride out of her closet’, [Joel 2:16](#), each denying himself the tenderest solaces of life.’

These leading families would be representative of all families of Israel, [Zechariah 12:11-13](#), and years later, after Peter preached his message about Jesus, they mourned because of what they had done to Jesus, [Acts 2:36-41](#).

CHAPTER 13

INTRODUCTION

‘On that day, a fountain will be opened to the house of David and the inhabitants of Jerusalem, to cleanse them from sin and impurity. ‘On that day, I will banish the names of the idols from the land, and they will be remembered no more,’ declares the LORD Almighty. ‘I will remove both the prophets and the spirit of impurity from the land. And if anyone still prophesies, their father and mother, to whom they were born, will say to them, ‘You must die, because you have told lies in the LORD’s name.’ Then their own parents will stab the one who prophesies.’ Zechariah 13:1-3

CLEANSING FROM SIN

This chapter begins by telling us of the day when the Messiah arrives, the day when He will establish His church, [Zechariah 13:1](#) / [Zechariah 12:11](#) / [John 7:37](#). This would be the day when a fountain of blessings would be available for the people, [Zechariah 13:1](#).

When Christ died and shed His blood, cleansing from our sins was available, [Zechariah 13:1](#) / [Hebrews 10:1-18](#) / [1 Peter 1:2](#) / [1 John 1:7](#). He made available justifications for people’s sins, [Romans 3:21-26](#).

When Peter preached the first Gospel sermon, he revealed that it was through Christ that we can have our sins cleansed, [Acts 2:38](#) / [Acts 2:41](#) / [Acts 3:19-21](#). This fountain was opened up not only to the Jews but to everyone who would receive it, [Zechariah 13:1](#) / [Revelation 22:17](#).

Zechariah tells us that on that day, idolatry would no longer be associated with God, [Zechariah 13:2](#). The Jews learned their lesson from their time in captivity, as they never committed idolatry again.

False prophets and the spirit of impurity, [Zechariah 13:2](#), that is, diviners, would have no part in the Lord’s church. On that day when sins are forgiven and Christ reigns in His kingdom, there would be no need for prophecies, [Zechariah 13:3](#), or any other miraculous gift, as we would have the complete revelation from God in the form of His Word, [1 Corinthians 13:8-13](#) / [Jude 3](#).

On that day, if a father and mother who had a son who laid claims to being able to prophesy or perform miracles were to be exposed as liars and they wouldn’t be worthy to live, [Zechariah 13:3](#).

‘On that day, every prophet will be ashamed of their prophetic vision. They will not put on a prophet’s garment of hair in order to deceive. Each will say, ‘I am not a prophet. I am a farmer; the land has been my livelihood since my youth.’ If someone asks, ‘What are these wounds on your body?’ they will answer, ‘The wounds I was given at the house of my friends.’ Zechariah 13:4-6

On that day if the words of a prophet words are found to be false, the false prophet will be left completely exposed to the point that he shall be embarrassed to admit the things he has taught, [Zechariah 13:4](#).

The false prophets of old put on ‘garments of hair’ so that they could deceive the people into thinking that they were speaking for God, [Zechariah 13:4-5](#). In other words, outwardly they gave the appearance of being prophets of God but inwardly they were deceivers, false prophets, and wolves in sheep’s clothing, [Matthew 7:15](#).

If someone asks the prophet concerning the wounds on his body, [Zechariah 13:6](#), the false prophet had to confess that they were only the wounds that he had inflicted on himself, [1 Kings 18:28](#). Note the footnote for [Zechariah 13:6](#), says ‘wounds between your hands’.

In other words, in that day, the days of the church, if we want to know if what someone is saying is true or false, we simply need to compare their words with the Word of God, [Acts 17:11](#) / [Ephesians 5:11](#) / [Titus 1:9](#) / [1 Peter 4:11](#) / [1 John 4:1](#) / [2 John 9-11](#).

THE SHEPHERD STRUCK, THE SHEEP SCATTERED

‘Awake, sword, against my shepherd, against the man who is close to me!’ declares the LORD Almighty. ‘Strike the shepherd, and the sheep will be scattered, and I will turn my hand against the little ones. In the whole land,’ declares the LORD, ‘two-thirds will be struck down and perish; yet one-third will be left in it. This third I will put into the fire; I will refine them like silver and test them like gold. They will call on my name, and I will answer them; I will say, ‘They are my people,’ and they will say, ‘The LORD is our God.’ Zechariah 13:7-9

These last few verses take us back to Zechariah 11, in reference to Jesus, the Good Shepherd, John 10:11, near the end of His earthly ministry. The sword was a symbol of the Roman Empire, meaning that Jesus would be put to death by that power.

Notice that it is God Himself who would call for the sword of death to come upon His Shepherd, Zechariah 13:7 / Zechariah 11:1-14 / Zechariah 12:10 / Ephesians 1:3-10. When Jesus arrived as the Messiah, those Jews who wouldn’t accept Him as their Messiah and they totally rejected Him, John 19:7 / Acts 2:23.

Notice also that the ‘sheep will be scattered’, Zechariah 13:7. This is an obvious reference to Jesus’ disciples, Matthew 26:31 / Mark 14:27. Despite the disciples being scattered, God was going to gather His disciples, the ‘little ones’ again, Zechariah 13:7 / Matthew 26:32.

We know that Jesus came to the Jews but sadly, many rejected Him, John 1:11. It was those Jews who rejected Him that were to be ‘cut off’ which means they would die in their sins, Luke 13:3. The good news is that many other Jews accepted Him and went on to teach others about Jesus, Matthew 28:19-20 / Mark 16:15-16.

Barnes, in his commentary, says the following concerning Zechariah 13:8.

‘As David punished Moab, ‘with two lines measured he to put to death, and with one full line to keep alive,’ 2 Samuel 8:2, and Ezekiel prophesied, ‘A third part of thee shall die with the pestilence, and with famine shall they be consumed in the midst of thee and a third part shall fall by the sword round about thee’, Ezekiel 5:12, so now, the greater part should be destroyed but a remnant should be saved. ‘But the third part shall be left therein. Even so, then at this present time also,’ Paul says, ‘there is a remnant according to the election of grace’, Romans 11:5.’

Coffman, in his commentary, says the following concerning the ‘one third’, Zechariah 13:8.

‘This usage of ‘one third’ is also seen in Revelation 6. Inherent in the teaching of this verse is the fact that the company of the redeemed is but a ‘remnant’, certainly nothing approaching a majority of the people. ‘This third part represents the faithful among the Jews and the Christian Church gathered out of the nations’, Luke 12:32.’

Notice that God’s people will be refined and tested in the fire, Zechariah 13:9. In other words, Christians will go through trials of difficulty, Psalms 66:9-11 / Isaiah 48:10 / 1 Peter 1:6-7 / Acts 14:22.

When these times of testing come, it’s then that Christians will rejoice because they understand that God is working in and through us to make us better, stronger Christians, James 1:2-4.

To call upon the Name of God, Zechariah 13:9, simply means that we make our appeals known to Him in order for Him to help us in our time of need. The idea is that we will learn to trust God and God only at all times, Joel 2:32.

When God helps us through our trials, 1 Corinthians 10:13, then we can truly say that ‘The Lord is our God’, Zechariah 13:9.

CHAPTER 14

INTRODUCTION

In this final chapter, Zechariah uses metaphors from Jewish history to depict the continued cleansing of God's people as they struggled throughout history. These are the struggles that will take place in the new Jerusalem, that is, the church, which Christ established at His coming.

THE LORD COMES AND REIGNS

‘A day of the LORD is coming, Jerusalem, when your possessions will be plundered and divided up within your very walls. I will gather all the nations to Jerusalem to fight against it; the city will be captured, the houses ransacked, and the women raped. Half of the city will go into exile, but the rest of the people will not be taken from the city.’
Zechariah 14:1-2

A day of the Lord is coming against Jerusalem, Zechariah 14:1. The word ‘day’, Zechariah 14:1, used here is the Hebrew word ‘yom’. The defeat that’s mentioned here sets the stage for the deliverance of the remnant of the faithful in Zechariah 14:3-5. Note that these verses are referring to physical Jerusalem.

Notice that God will ‘gather all the nations to Jerusalem to fight against it’, Zechariah 14:2. These are the things that took place in 70 A.D. when the Romans destroyed Jerusalem.

When Jesus spoke of the destruction of Jerusalem, He showed that the remnant would be saved by fleeing from Jerusalem and running to the mountains, Matthew 24:15-18. This means that God is going to use these wicked nations to bring about His will of repentance in His people, Joel 3:2-9 / Joel 3:11.

Zechariah says that many will fall away from the faith when times get hard but God's remnant, ‘the rest of the people’, Zechariah 14:2, will remain faithful to Him throughout their lives, Acts 14:22 / Galatians 4:29 / 2 Timothy 2:3.

Daniel wrote that these attacks were started by the ‘little horn’ of the fourth world kingdom, which is Rome and the saints were given into his hand, Daniel 7:21. This persecution by the Roman Empire against the church lasted for almost two centuries, Revelation 13:7.

Despite this persecution, a remnant of the church would always survive, as a remnant of Israel survived the captivities, Micah 5:3 / Zephaniah 2:9 / Matthew 24:15-18 / Luke 21:20-24.

Kercheville, in his commentary, says the following.

‘Are these verses referring to the spiritual Jerusalem, the people of God, or are these verses referring to physical Jerusalem, the Jews who were in Jerusalem? Because of the details found in Zechariah 14:2, I believe that this judgment is against physical Jerusalem. The details of the description given concern not only the people, but the city itself. Zechariah 14:2 tells us that the city shall be taken and the houses will be plundered. In a graphic description, we also see in Zechariah 14:2 that the women would be ravished, or raped. These are powerful, graphic images of what would take place in the Roman assault upon the city of Jerusalem in 70 A.D. I do not see nor understand how these graphic images can be spiritualized and then applied to the people of God.’

‘Then the LORD will go out and fight against those nations, as he fights on a day of battle. On that day, his feet will stand on the Mount of Olives, east of Jerusalem, and the Mount of Olives will be split in two from east to west, forming a great valley, with half of the mountain moving north and half moving south. You will flee by my mountain valley, for it will extend to Azel. You will flee as you fled from the earthquake in the days of Uzziah, king of Judah. Then the LORD my God will come, and all the holy ones with him. On that day, there will be neither sunlight nor cold, frosty darkness. It will be a unique day—a day known only to the LORD—with no distinction between day and night. When evening comes, there will be light.’ Zechariah 14:3-7

Whenever any nation goes against God's people, God will always fight for His people, Zechariah 14:3 / Habakkuk 3:13 / Micah 1:3-4 / Isaiah 42:13.

Box, in his commentary, says the following.

‘The Lord would fight against the Roman nation. He would later judge Rome and destroy that wicked nation and give victory to His people. This is the theme of the Book of Revelation. Luke described the destruction of Jerusalem, saying, ‘Men’s hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory,’ Luke 21:26-27. God’s judgment is always tempered with the idea of redemption. Matthew 24, and Luke 21, should be studied in careful detail along with Zechariah 14, as the words and thoughts are so similar.’

Notice the continued use of the phrase, ‘on that day’, Zechariah 14:4. The Mount of Olives is on the east of Jerusalem, Zechariah 14:4. This is used figuratively to speak of God standing and watching over the new Jerusalem so that He can protect her from all enemies, Isaiah 40:4 / Zechariah 4:7.

Clarke, in his commentary, says the following.

‘It was from this mountain that our Lord beheld Jerusalem, and predicted its future destruction, Luke 19:41, with Matthew 24:23, and it was from this mountain that he ascended to heaven, Acts 1:12, utterly leaving an ungrateful and condemned city.’

Notice the mountain is divided, half is moved toward the north and half toward the south, providing a great valley for the people to flee for safety, Zechariah 14:4 / 1 Corinthians 10:13 / 2 Peter 2:9.

The two halves of the divided mountain became the mountains that provide the valley of escape. No one knows where Azel, Zechariah 14:5, is located, although some believe it’s referring to Beth Ezel mentioned by Micah, Micah 1:11.

The earthquake which happened in the days of Uzziah must have been traumatic, as it’s used here to jolt their memories, Zechariah 14:5 / Amos 1:1. David often speaks about how earthquakes are a demonstration of God’s anger against His people or a nation, 2 Samuel 22:8 / Psalm 18:6-7.

Isaiah speaks about how God will punish His people because of their sin using an earthquake, Isaiah 5:25 / Isaiah 29:6. Jeremiah also speaks about how God will bring judgment upon the nations because of their sin using an earthquake, Jeremiah 10:10.

Nahum, Nahum 1:5, Habakkuk, Habakkuk 3:6, and Zechariah, Zechariah 14:5, all speak about how God will bring judgment upon the nations because of their sin, using an earthquake.

Jesus Himself speaks of an earthquake which would happen when God was going to bring judgment upon Jerusalem and the temple in A.D. 70, Matthew 24:7.

John, in his vision, speaks about how God will bring judgment against Rome and unbelievers, Revelation 6:12-14 / Revelation 8:5 / Revelation 11:19 / Revelation 11:13 / Revelation 16:18.

He says, ‘the LORD my God will come,’ Zechariah 14:5. This is the coming of the Lord in judgment on the persecutors of His people and He will come with His holy ones, Zechariah 14:5 / Matthew 25:31.

The coming would mean disaster for the unbelieving persecutors of God’s people but deliverance for the saints, Matthew 24:1-35 / Acts 8:1-4 / Revelation 19:11-21. Jerusalem was destroyed by the Romans, but the Gospel will triumph over all the enemies of the Lord.

Coffman, in his commentary, says the following.

‘To make the connection between this passage and Matthew 24, even more certain, it should be recalled that when Jesus spoke the remarkable words recorded in Matthew 24, that he did so sitting upon the mount of Olives, the very mountain so prominent in this passage, Matthew 24:3, add that to the fact of this passage in Zechariah’s being one of only two places where the mountain is mentioned in the Old Testament, the other being Ezekiel 11:23, and named only in this place. From all this, it is clear enough that Jesus interpreted this passage as teaching the same thing that he taught in Matthew 24.’

The time when there will be no light will be a time of great distress for God's people, Zechariah 14:6 / Isaiah 13:10 / Joel 2:2 / Joel 2:10 / Matthew 24:29 / Revelation 6:12-13.

However, in the evening there will be light, Zechariah 14:7. This implies hope, even in times of despair. God will always look after His people; they will never cease to exist, Psalm 36:9 / John 14:18 / Hebrews 13:5.

Notice it will be a unique day, a day known only to the LORD, Zechariah 14:7. God alone knows all the details concerning this special day. He knows when it will begin and how it will manifest itself, Acts 1:7.

Poole, in his commentary, says the following.

‘The Lord knows when it shall begin, how long it shall last, and how and when it shall, not as other days, end in a night, but end in glorious light; till then it is enough for us that our God knows this day that is mixed of trouble and of peace.’

‘On that day, living water will flow out from Jerusalem, half of it east to the Dead Sea and half of it west to the Mediterranean Sea, in summer and in winter. The LORD will be king over the whole earth. On that day, there will be one LORD, and his name the only name. The whole land, from Geba to Rimmon, south of Jerusalem, will become like the Arabah. But Jerusalem will be raised up high from the Benjamin Gate to the site of the First Gate, to the Corner Gate, and from the Tower of Hananel to the royal winepresses and will remain in its place. It will be inhabited; never again will it be destroyed. Jerusalem will be secure.’ Zechariah 14:8-11

When the Messiah arrives the living waters of salvation will flow from Jerusalem, Zechariah 14:8 / Ezekiel 47:1-12 / Ezekiel 47:2 / Joel 3:18 / John 4:14. All life flows from the throne of God and of the Lamb, Revelation 22:1 / Revelation 22:4.

All who belong to God have access to the river of the water of life because it flows through the middle of the city, Revelation 22:1 / Ezekiel 47:1-2 / Ezekiel 47:8-9 / Zechariah 14:1 / Zechariah 14:8 / Joel 3:18.

Despite all the troubles and persecution, God's people will face, the living waters of our Saviour would always bring forth a continuation of the body of believers, John 7:37-39 / 2 Timothy 4:2.

The deity of Christ is depicted in the fact that Zechariah states that ‘the LORD shall be King over all the earth’, Zechariah 14:9 / Psalm 47:3 / Psalm 47:8 / Isaiah 9:6-7. Jesus declared that He was One with the Father in purpose and mission, John 17:21.

Jesus is now King of kings and Lord of lords, 1 Timothy 6:15, and He's now reigning over all things for the sake of the church, Zechariah 9:9-10 / Ephesians 1:20-23.

He will reign as King until He has subjected all enemies, the last of which is death, 1 Corinthians 15:26-28. He reigns, therefore, throughout this time when enemies attack His people, Romans 5:17.

Also notice that on that day there will be ‘one Lord’, Zechariah 14:9, which is another obvious reference to Jesus, Ephesians 4:4-6. The city of God would be exalted above all the surrounding territory of the enemy, Zechariah 14:10 / Isaiah 2:2-4 / Micah 4:1-4.

Box, in his commentary, says the following concerning Zechariah 14:3-9.

‘Zechariah 14 does not and could not have reference to a millennial reign of Christ upon the earth. The second coming of the Lord will end all earthly life as this world will be burned up, 2 Peter 3:10. Zechariah 14 cannot refer to the literal return of Christ. In the events of Zechariah 14, some would flee to the valley of the mountains. When Christ comes again, the wicked will be destroyed with an eternal hell of fire, 2 Thessalonians 1:7-9. The righteousness will be ‘caught up in the clouds, to meet the Lord in the air,’ 1 Thessalonians 4:17. Who else could this be that could flee to the mountains? The conclusion must be that this cannot refer to the second coming of Christ. The fight that the Lord would bring against these people would be with the ‘sword of the Spirit’, Ephesians 6:7. Jesus will come back in the last day to receive His own, but not to set up a kingdom. His kingdom is the church, and it already exists. When the gospel was preached, and later when Jerusalem was destroyed, it caused a spiritual commotion like the physical things described here. The Gospel light or the living water would go forth from Jerusalem in summer and

winter, Zechariah 14:8. Summer and winter will end when the Lord returns, Genesis 8:22. Therefore, the events of Zechariah 14 would be concluded then, not just begin with the Lord's return.'

Barnes, in his commentary, says the following about these Gates, Zechariah 14:10.

'Benjamin's gate must obviously be a gate to the north, and doubtless the same as 'the gate of Ephraim', the way to Ephraim lying through Benjamin. This too has probably reference to the prophecy of Jeremiah, that 'the city shall be built to the Lord from the tower of Hananel unto the gate of the corner,' Jeremiah 31:38. 'Jehoash, king of Israel, broke down the wall of Jerusalem from the gate of Ephraim to the corner gate, four hundred cubits,' 2 Kings 14:13 / 2 Chronicles 25:23, after the war with Amaziah. Zechariah seems to speak of Jerusalem as it existed in his time. For the tower of Hananel, Nehemiah 3:1 still existed, the 'first gate' was probably destroyed, since he speaks not of it, but of its 'place', the gate of Benjamin and the corner-gate probably still existed, since Nehemiah, Nehemiah 3:1 / Nehemiah 3:3 / Nehemiah 3:6 / Nehemiah 3:13-15, mentions the building of the sheep-gate, the fish-gate, the old gate, or gate of the old city, the valley-gate, the dung-gate, the gate of the fountain; but not these.'

The point is that the walls of the city would extend in every direction, hence providing protection for everyone within, Zechariah 14:11. The spiritual Jerusalem would be exalted above the mountains of other nations and so, offer spiritual safety to all who would come within her walls, Isaiah 2:2-4.

Coffman, in his commentary, says the following.

'Under the figure taken from a period of Jerusalem's former security, before its devastation by the Babylonians, the safety and security of God's church throughout the ages are indicated. There would appear to be no promise of any kind that literal Jerusalem shall ever be lifted up in the whole world.'

'This is the plague with which the LORD will strike all the nations that fought against Jerusalem: Their flesh will rot while they are still standing on their feet, their eyes will rot in their sockets, and their tongues will rot in their mouths.' Zechariah 14:12

Zechariah paints a very graphic picture of the living dead, Ephesians 2:1-3 / Revelation 3:1, because of their attacks against the people of God, Zechariah 14:12. God is going to send a plague upon those who have looked and spoken of ways to destroy the Lord's church.

Their flesh would rot as they struggled against God's people, Psalm 12:3 / Isaiah 36:15 / Isaiah 36:18 / Isaiah 37:3-4 / Isaiah 37:17 / Isaiah 37:23 / Isaiah 37:29. Every part of their bodies that was used in opposition to the saints of God would rot away while they persecuted the church.

Box, in his commentary, says the following concerning Zechariah 14:12-19.

'Again, in this portion of Zechariah 14, it becomes obvious that the reference cannot be the Lord's second coming. Here, the Lord is pictured as in their midst with dead bodies at His feet. However, at the second coming, 'All that are in the graves shall hear his voice and shall come forth; they that have done good, unto the resurrection of life and they that have done evil, unto the resurrection of damnation,' John 5:28-29. But some say at that time animals will again be sacrificed, and the Feast of Tabernacles will again be kept. The events of the Feast of Tabernacles are described in Numbers 29:12-38. During the Feast of Tabernacles, a goat was offered as a sin offering. We know that Jesus is our sin offering. Shall we go back to offering a goat as our sin offering and reject the sacrifice of Jesus? With the death of Jesus, the Old Testament Law was abolished completely and forever, Colossians 2:14. After the captivity in Babylon, Jerusalem was resettled, and it became the beginning place for the kingdom of Christ. Isaiah 2:3 said, 'And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem.' God's truth will be victorious over all error. Neither great beasts of service nor anything else would prevent the spread of the glorious gospel of Jesus Christ. Many who at first opposed Christianity

would be converted, and they would look to Jerusalem for the model of true worship. If anyone refuses the gospel that issued forth from Jerusalem, they will be rejected by the Lord.’

‘On that day, people will be stricken by the LORD with great panic. They will seize each other by the hand and attack one another. Judah too will fight at Jerusalem. The wealth of all the surrounding nations will be collected—great quantities of gold and silver and clothing. A similar plague will strike the horses and mules, the camels, and donkeys, and all the animals in those camps.’ Zechariah 14:13-15

On that day of the wicked man’s spiritual death, they will turn on each other with little respect; however, not only will they be against each other, but God’s elect will be against them as well, Zechariah 14:13.

This turning against each other has plagued many an empire, including the Jews themselves, Micah 7:2-6. Centuries later, historians tell us that the city of Rome and the Roman Empire also fell because of power struggles within A.D. 476.

Notice that Judah will also fight at Jerusalem, Zechariah 14:14. This means there would be a united stand within the spiritual Jerusalem against the onslaught of all enemies. The church would draw from the wealth of the nations, Zechariah 14:14, so that they could make their stand against anyone who opposed them.

Even though God’s people were surrounded by great armies with great animals of war, the animals would all perish because of the plague, Zechariah 14:15. All things, even animals that are used as weapons to oppose the Lord’s Kingdom, will be overthrown.

‘Then the survivors from all the nations that have attacked Jerusalem will go up year after year to worship the King, the LORD Almighty, and to celebrate the Festival of Tabernacles. If any of the peoples of the earth do not go up to Jerusalem to worship the King, the LORD Almighty, they will have no rain. If the Egyptian people do not go up and take part, they will have no rain. The LORD will bring on them the plague he inflicts on the nations that do not go up to celebrate the Festival of Tabernacles. This will be the punishment of Egypt and the punishment of all the nations that do not go up to celebrate the Festival of Tabernacles.’ Zechariah 14:16-19

During any onslaught against the church, there would be those who would fall but there would always be those who would survive and remain faithful, Zechariah 14:16.

They would go up to worship the King as the Jews and celebrate the Festival of Tabernacles, Zechariah 14:16. This was the annual feast of the Jews when all went before the Lord for a festive time of rejoicing, Leviticus 23:39-44.

Notice that figuratively speaking, Zechariah says ‘all the nations’, that is, both Jews and Gentiles would go before the Lord with rejoicing and celebration, Zechariah 14:16. In other words, some of the ungodly who waged war against God and His kingdom will see the error of their ways and turn to God.

The result of not going before the Lord would be that there would be drought, Zechariah 14:17-18, meaning no blessing from the Lord, Haggai 1:7-11 / Matthew 5:44. The Lord would inflict judgment upon those who would work against His eternal plan through the church, Zechariah 14:19 / Isaiah 60:12 / Micah 5:15.

‘On that day HOLY TO THE LORD will be inscribed on the bells of the horses, and the cooking pots in the LORD’s house will be like the sacred bowls in front of the altar. Every pot in Jerusalem and Judah will be holy to the LORD Almighty, and all who come to sacrifice will take some of the pots and cook in them. And on that day, there will no longer be a Canaanite in the house of the LORD Almighty.’ Zechariah 14:20-21

At this point, Zechariah finishes his argument against those Jews who were being discouraged from building God’s temple. These Jews were commanded to start building again, but they had become seriously discouraged, and so God assures them of the great importance in the grand scheme to redeem man, in the building of the temple, Zechariah 4:10.

Zechariah now turns to the true nature of the new Jerusalem. All the horses and instruments of war are cut off from the city, and there will be no war within the city, for all would be holy to the Lord, Zechariah 14:20 / Exodus 28:36-38 / Isaiah 2:1-4 / 1 Corinthians 10:31.

Barnes, in his commentary, says the following concerning the pots.

‘The pots are mentioned, together with other vessels of the Lord’s house, Ezekiel 38:3 / 1 Kings 7:45 / 2 Kings 25:14 / 2 Chronicles 4:11 / 2 Chronicles 4:16 / Jeremiah 52:18-19, but not in regard to any sacred use. They were used, with other vessels, for dressing the victims, 2 Chronicles 35:13, for the partakers of the sacrifices. These were to be sacred, like those made for the most sacred use of all, ‘the bowls for sprinkling,’ whence that sacrificial blood was taken, which was to make the typical atonement.’

Everything which was unclean, that is, the Canaanites, would be thrown out, Zechariah 14:21 / Revelation 21:27 / Revelation 22:15. On that day, that is, the time period when Jesus reigns as King in the kingdom of God, all within the gates shall be made clean through the blood of Christ.

There shall be no unclean or sinful person within the church of Jesus Christ. The Lord’s church would now become a place of peace, filled with those who serve and sacrifice to the Lord, Romans 12:1-2.