

Zechariah

"God remembers"

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INTRODUCTION: The city of Jerusalem is much in the news these days, and many are asking, "Will it be attacked again?" The answers to these, and many more, questions are found in the Book of Zechariah. The city of Jerusalem is mentioned 39 times in this book. In 1:12-17, God makes it clear that He is in control of the destiny of the city: "I will have mercy...I am jealous for Jerusalem...My house shall be built... The Lord shall yet comfort Zion and shall yet choose Jerusalem!'"!

HISTORICAL SETTING

When Zechariah began his ministry of encouragement and hope to the returned remnant, sixteen years had already elapsed since Cyrus had issued his decree in 536 B.C. (Ezra 1:1-4) and some 50,000 exiles had returned to Jerusalem from Babylon. With high hopes they planned to resettle in the land and rebuild the temple. By the second month of the following year (535 B.C.) they had laid the foundation of the structure (Ezra 3:11-13); but due to opposition from the Samaritans (Ezra 4:5), spiritual declension, and other causes, the work fell into abeyance for almost fourteen years while the people gave themselves to building their own homes and other selfish pursuits.

When Darius succeeded to the Persian throne, the prophets, Haggai and Zechariah, fearing that the decrees of former kings were void, began an arduous campaign under divine direction to resume the building of the temple. Inquiring and questioning of this by Persian officials led to the referral of the matter to Babylon.

The original decree of Cyrus being brought to light, permission was confirmed by the Persian government and the project went forward until its completion four years later in the sixth year of Cyrus (Ezra 5:1-6:18)

THE WRITER

Zechariah was the son of Berechiah, the grandson of Iddo (1:1,7). The name Iddo is mentioned among the

priests who returned from Babylon under Zerubbabel in 535 B.C. (Nehemiah 12:4; Ezra 5:1; 6:14). Zechariah was therefore a priest as well as a prophet. Presumably he was a very young man (cf. 2:4 [2:8]), while his contemporary Haggai was a very old man when Zechariah began his prophetic ministry, since Haggai apparently saw the first temple standing (Haggai 2:3)

Zechariah means "Jehovah remembers". His father's name (Berechiah) means "Jehovah blesses," and his grandfather's name means "His time." Put them together and you have "Jehovah remembers to bless in His time."

THEMES OF ZECHARIAH

- A. Christ is the main character of the book. In fact Christ is mentioned more in Zechariah than any other Old Testament book. Important Messianic predictions of Zechariah include Jehovah's Servant, the Branch (3:8); the Man the Branch (6:12); King-Priest (6:13); the True Shepherd, Christ (11:4-11; 13:7) versus the False Shepherd, Anti-christ (11:15-17); Betrayal of the Good Shepherd (11:12,13); His Crucifixion (12:10); His Sufferings (13:7); His Second Advent in Glory (14:4).
- B. Jerusalem - This book ranks next to Daniel as an Old Testament unveiling of God's plans for the Jews. The city of Jerusalem is mentioned 39 times in Zechariah. In Zechariah 1:14-17 you have the key verses of the book: God is jealous for Jerusalem; He will punish the heathen for what they did to His city; and He will one day restore the city in glory and peace. The fact that God has chosen Jerusalem in His grace is often mentioned in this book (1:17; 2:12; 3:2). He will have mercy on the city (1:12) and will one day dwell in the city (8:3, 8).
- C. Comfort - The book was written to be a comfort to Israel (1:13,17). Comfort comes through mystery

ie: 1:8,18;2:1-3;4:1;5:1,6.

God comforts them through the promise of restoration -8:8;10:9.

ZECHARIAH'S FIRST SERMON

- I. CALL TO REPENTANCE (Zechariah 1:1-3)
Zechariah preached what had been preached many times before. If man expects God to be responsive to his needs, it is essential for man to turn from sin. Isaiah 55:6,7; Jeremiah 3:12, 13; Joel 2:12,13; Amos 5:4,6; Hosea 7:10; Malachi 3:7.
- II. WARNING FROM HISTORY (Zechariah 1:4-6)
Four times in the course of his introductory sermon Zechariah uses the expression "your fathers" (vss. 2,4,5,6). Their example of disobedience and apostasy is employed as a severe warning. DO NOT BE LIKE YOUR FATHERS. People look with pride, if possible, to their ancestors and frequently try to follow their example. But this is prohibited by Zechariah. The reason is plain. Their fathers were not only neglectful but inattentive to the Word of the Lord which was preached by the former prophets.

ZECH 1:7-17: The first six verses of Zechariah One are a "call to repentance" followed by a series of visions that run through chapter six. It is interesting to note that Zechariah's vision came on the 24th day (Zechariah 1:7) of the 11th month. Two months before Haggai preached his last message (Haggai 2:10, 20), and five months before the work on the Temple had begun (Haggai 1:15). All of this happened on the 24th day of the month. Twenty-four, in the Bible, expresses in a higher form the same significance as the number twelve. It is the number associated with the heavenly government and worship, of which the earthly form in Israel was only a copy.

Twenty-four bullocks were offered as a peace offering at the dedication of the brazen altars of the tabernacle (Numbers 7:88). Twenty-four thousand Levites were required to set forward the work of the temple (I Chronicles 23:4).

I. IDENTIFICATION OF PERSONALITIES.

A. The horses.

1. The red horse -vs. 8

The obvious cross reference to this horse is Revelation 6:4. This passage is representative of the war and blood-shed that follows the false peace of the rider on the white horse (Revelation 6:2). The red horses of Zechariah 6 are cloaked in more mystery than the rest of the horses in the chapter. Mr. X has always been a mystery man!

2. Speckled -vs. 8

A speckled horse is known today as an Appaloosa. Most Appaloosa's are spotted only on the rear flanks. However, there is one particular kind that is spotted all over and is known as a "leopard appaloosa." The leopard appaloosa comes in a basic three colors - white, yellow, black!

"Spots," whenever they are found in the Bible always indicate something bad; they never indicate anything good.

Ephesians 5:27; Jude 12, 23; Jeremiah 13:23; II Peter 2:13; Deuteronomy 32:5.

3. White -vs. 8

Jesus Christ will return on a white horse in Revelation 19, but the anti-christ will precede Him on a white horse as an imitation in Revelation 6:2.

B. The rider.

It is difficult to arrive at any other conclusion when these three colors are together, but that the rider is the anti-christ.

Consider the following:

1. There are many with him who "walk to and fro through the earth" Job 1: 6, 7; 2: 2.
2. A false peace is established -vs. 11, 15; Revelation 6:2; Daniel 9:27.
3. The struggle represented is over Jerusalem which is the center of the Kingdom of Heaven vs. 12.

C. The angel of the Lord -vs. 11, 12

The angel of the Lord seems to be the same personality that is speaking to Zechariah in vs. 9. In vs. 12 the angel of the Lord has a conversation with the Lord of hosts. In turn the angel of the Lord talks with Zechariah in vs. 13.

"The angel of the Lord," who appears to Hagar, is given Divine Titles (Exodus 3), Divine Authority (Acts 27), Divine Power (Judges 13), Divine Commissions (Judges 2, 6), and is said to be Paul's Master, to whom "he belongs" (Acts 27). The Angel of the Lord, clearly then is the Lord Jesus Christ in an "extra-bodily appearance": This is called a "Theophany" by Theologians, and whether the article appears, or not, the context will show whether or not it is an Angel like Revelation 14:6 (one of a number), or THE Angel (Revelation 10:1-3), the Lord Jesus Christ.

ZECH 1:18-21: Our last study identified the riders on the horses and established the dispensational setting of the vision as the Tribulation. The vision of vs. 18-21 seems to be an extension of the first, so there is no real reason to think that the time table is any different.

I. THE FOUR HORNS

A. Horns are a symbol of power and the authority of nations.

1. "The horn of Moab is cut off and his arm is broken saith the Lord." Jeremiah 48:25.
2. "He hath cut off in his fierce anger all the horn of Israel:" Lamentations 2:3.
"I considered the horns, and behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things." Daniel 7:8
"The ram which thou sawest having two horns are the kings of Media and Persia." And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king." Daniel 8:21,22.
4. "And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy." Revelation 13:1.
"And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast." Revelation 17:12

B. Identity of the four horns - With the back-

ground knowledge of the meaning of the horns and the word Gentiles appearing in the text, the only conclusion is that the four horns represent the four major nations of the times of the Gentiles. Daniel two identifies these nations as Babylon, Media-Persia, Greece, Rome and the revived Roman Empire, which is an extension of the fourth.

All commentators agree that the beast of Daniel seven relate to and is associated with the image of Daniel two. The only difficulty that is presented is: In what order do they relate? Most line up the lion with Babylon and then go straight down in a chronological order. The problem then is which one do you leave out? For there are only four beasts in Daniel seven, but five parts to the image in Daniel two.

We need to keep in mind that Daniel seven takes place at the conclusion of the Babylonian Empire and the visions are future in consideration (Daniel 7:17). Therefore, the proper order would be to align them with Persia and then start downward. There seems to be a double application given to each one of the beasts that would extend into the church age--notice the vision is seen by night, which is a picture of the church age.

1. The Lion - 7:4 - Persia-England
A lion with wings in England is called a "griffin." It appears on England's coat of arms (Richard the lion-heart-ed). There have been only two decrees from kings in history for the Jews to return to Palestine; once in 536 B.C. by Cyrus of Persia and in 1918 A.D. by England (Balfour Declaration).

- The lion was very impressive and powerful, but lost its power (wings were plucked).

- 1i. The Bear - Greece-Russia

Russian alphabet in Greek. Official church in Russia is still "Greek"

- Both countries are characterized by Orthodox
promoting an atheistic philosophy.
The three ribs would picture the crushing of three countries.

3. The Leopard - Rome-United States
If this is the case, the U.S. would be an extension of Rome. Now let me see, was it the St. Mary that discovered America?

A leopard is an integrated animal. His basic color is yellow-brown (Shem), his belly is white (Japheth), and his spots are black (Ham).

- Because the body has four heads it would appear to have four additional appendages to the main body. Two states have been added to main body (however, they are separate). Can we look for two more. That would total 52 or 4 x 13?

Notice the leopard has wings of a fowl (Chicken perhaps?). Korea, Vietnam, Pueblo incidents, to name a few!

4. The Beast

This beast seems to be a combination of all the above. Revelation 13:1,2; Hosea 13:7. This last beast will then be an integrated power, move in dominion like a bear, and speak English. The ten horns parallel the ten toes of

Daniel two and the horns of Revelation 17:10-12.

* Keep in mind that Babylon shows up

again in Revelation 17 and 18.II.

THE FOUR CARPENTERS

It is extremely difficult to identify the car-penters, but there are some observations that can be made.

- A. Carpenters usually build, not tear down.

Is it possible that God is showing us a method of destruction through construction? When building exceeds the basic human needs of housing and work, we usually tend to erect things that magnify man. Man's great occupation with himself is usually his down-fall.

Proverbs 1:29-31.

- B. Christ the builder.

Whoever the carpenters are, they are probably a type of Jesus Christ.

1. Jesus was a carpenter - Mark 6:3
2. Jesus is building a church - Matthew 16:18.
3. "Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up." John 2:19.
4. "Ye also, as lively stones, are built up a spiritual house, an holy priest-hood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the scripture, Behold, I lay in sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner," I Peter 2:5-7.
Christ will destroy the nations of the world, while that which He built accom-pa-nies him. (Revelation 19:6-21).

CHAPTER 2: In chapter one, God has given to Israel a brief overview into what is called the "Times of the Gentiles." This particular period of time finds its consummation during the Great Tribulation through the anti-Semitic reign of the Anti-christ. God comforts Israel with the good news of His eventual deliverance of the nation.

In chapter two the Lord gives us a look beyond those cataclysmic events into the rest and glory of the millennium.

I. THE VISION PRESENTED (2:1-5).

A. The Surveyor (vs. 1,2).

Even as Zechariah saw a man going forth to measure Jerusalem, Ezekiel also witnessed a man going forth to measure a millennial temple (Ezekiel 40). They are undoubtedly

one in the same. Ezekiel gives us many more details of his appearance, which enables us to identify him as the Angel of the Lord. See: Ezekiel 40:3; Daniel 10:6; Revelation 1:15; 2:18. There is no doubt that the Lord is often referred to as a man (Zechariah 6:12; Exodus 15:3; Genesis 18:1,2).

B. The Identity of The Other Personalities

(vs 3-5).

Zechariah, himself, appears as the interrogator of the man with the measuring line in his hand.

The angel that appeared in the conversation of chapter one with Zechariah is met by another angel. The second angel is evidently commissioned to bring forth further information. The young man of verse four must be Zechariah. We find a similar attitude displayed towards David in I Samuel 17:33, when Saul questions the fighting abilities of David. "...Thou art not able...for thou art but a youth..."

II. PROMISES PROCEEDING FROM THE VISION (2:4-13).

A. Jerusalem will enjoy prosperous expansion (vs 4).

High walls, gates, bars, etc., are all necessary fortifications for the purpose of a relatively secure defense. God comforts Israel with the fact that the day will come when Jerusalem will be as the unwalled suburbs and villages (Esther 9:19). The phenomenal growth of the major metropolitan areas in the 20th century is a picture of what will happen when Jerusalem becomes the religious, political, and social capital of the world (Isaiah 49:19,20).

B. Jerusalem will experience special divine protection and glory (vs 5).

Jerusalem will prosper and overflow its present boundaries. It will be expanded into the rural areas that surround it without need of walls, fortifications and

other defenses. The Lord, himself, shall be a "protective wall of fire" round about her. Not only that, He will also be the glory in the midst of Jerusalem for His people. This fact is expanded upon in Ezekiel 43:1-7. Then "the glory of the Lord shall be revealed and all flesh shall see it together..." (Isaiah 40:5). At that time, the Angel of the Lord, with whom the cloud of glory was associated in the Old Testament (Exodus 13:21, 22; 14:19,20), will be made manifest visibly and personally in Jesus Christ as He sits upon the "throne of David," and rules with the rod of iron. See Isaiah chapter four.

C. Israel will be restored and repatriated (vs 6,7).

The warnings to flee and escape from Babylon, found fulfillment but two short years after the giving of this prophecy. Like so many of the prophecies found in the Old Testament, they can be seen in the light of dual applications, one fulfilled, one yet future. Zechariah two also brings into vision the future escape from and deliverance of prophetic Babylon in Revelation 17 and 18. John makes a similar plea in Revelation 18:1-4, "... come out of her my people ..." The words have echoed down through biblical history (Isaiah 48:20; 52:11; Jeremiah 51:6, 45). God even uses the heathen King Cyrus to execute deliverance from Babylon (II Chronicles 36:14-23). This call was headed on a very small scale when we compare it to its future fulfillment (Isaiah 11:10-16).

D. The nations that have sinned against Israel will be judged and punished vs 8,9

The "glory" of verse 8, is a reference to the Second Advent of Jesus Christ. See Isaiah 61:1-3; Matthew 17:1-9. There have been and always will be (until the Lord straightens this all out) those who would dare touch the "apple of God's eye" (Deuteronomy 32:10; Psalms 17:8). God's glory cannot be fully manifested until the enemies

of Israel have been dealt with. The Lord will yet restore Israel. He will vindicate himself in truthfulness and faithfulness. His glory is inseparably linked with promises and blessings of Israel. He cannot be glorified as long as His people live in disgrace and persecution.

When God shakes his hand things happen! (Isaiah 11:15; 19:16). God's judgment on these spoiling nations will be to place them in a position of servitude (Isaiah 49:22,23).

E. The earth will be prepared for full millennial blessing (vs 10-13).

1. By Messiah in the midst of Jerusalem (vs 10).
The reason for the command to "sing and rejoice", is "for, lo, I come." This is not a reference to the First Coming of Christ, but the Second Coming. "And I will dwell", is a promise of which Israel is well familiar (Exodus 25:8; Numbers 5:3).
2. By the proclamation of the message of salvation to the nations (vs 11).
Isaiah foretells of "strangers" joined to Israel (Isaiah 14:1). In doing so, these "strangers" will, in all actuality, be joined to the Lord. Israel will draw converts to her Lord (Isaiah 2:1-4; 60:1-3; Zechariah 8:20-23). Many nations will become, as the Lord declares, "my people" (Isaiah 56:3-6; Psalms 102:14-23).
3. By specially encouraging promises to Palestine and Jerusalem (vs 12).
Even though the salvation of the Gentiles is of utmost importance to God, He has some special blessings for His people, Israel (Isaiah 19:24,25; 62:12).
4. By the personal and visible coming of Messiah (vs 13).
"But the Lord is in his holy temple: let all the earth keep silence before him." Habakkuk 2:20.

CHAPTER 3: In the preceding visions the marvelous purposes of God's grace toward Israel appear in the judgment of her enemies and the restoration of both the land and the people. But a crucial question arises: How can an infinitely holy God accomplish such a plan with a sinful and blemished people? This, the fourth vision in a series of eight, discloses the transformation of the nation from self-righteousness to the righteousness of God (Romans 3:22).

I. THE VISION OF DEFILED AND CONDEMNED ISRAEL UNDER THE FIGURE OF JOSHUA THE HIGH PRIEST (Zechariah 3:1-3).

A. The personalities involved.

1. Joshua the high priest.

This is Joshua son of Josedech, spoken of in Haggai 1:1, 12, 14; 2:2, 4; Zechariah 6:11. He was the high priest at the time of the rebuilding of the temple.

2. The Angel of the Lord.

As it has been demonstrated in previous lessons, this is none other than the Lord Jesus Christ.

3. Satan.

Both the Angel of the Lord and Satan are standing, one to serve, the other to resist. Satan stands often as Israel's adversary as he did in the life of David (I Chronicles 21:1). No wonder Paul said "Neither give place to the devil" (Ephesians 4:27). Satan's present activity is one of opposition and resistance to Joshua the high priest because God's servant, by his sin, has given occasion to Satan to attack. This is in accordance with a truth emphasized throughout the Bible that sin exposes the sinner to satanic attack not only in the case of unbelievers (Matthew 12:43-45), but believers as well (I Corinthians 5:5; I John 5:16).

B. God's rebuke.

The fire in vs. 2 represents not only the Babylonian captivity (from which Joshua has been plucked when the nation was almost reduced to ashes in the seventy year ordeal), but it also prophetically demonstrates the worldwide suffering of Israel until she is delivered at the Second Advent. Whatever the charges of Satan may have been, they are proven by God to be ridiculously unreasonable. Can the faithfulness of God toward Israel be seriously questioned when He allowed the bush to burn, but, as He showed Moses in the desert, will not allow it to be consumed (Exodus 3:1-8)?

C. Joshua's clothing.

The filthy garments worn by Joshua are representative of the sins of all Israel, including her apostasy, infidelity, and notably her miserable self-righteousness in her rejection of the Messiah. Joshua's silence before Satan's accusation is proof of their guilt.

II. THE VISION OF PARDONED ISRAEL (Zechariah 3:4-7).

- A. Israel is fully pardoned -3:4.
The Lord's reply is addressed to those (doubtlessly angels) who were standing before him. Vs. 7 gives further clarification. The act performed by the angelic attendants is symbolic not only of the forgiveness of sin and the justification of the nation Israel in the future day of her conversion, but of the individual sinner who trusts Christ, as Israel someday will. Two elements appear: 1) the negative - remove the filthy garments from him - emblematic of the cleansing of sin (Romans 3:25; Ephesians 1:7); 2) the positive - clothe him with a change of raiment - portraying the imputation of the righteousness of God in Christ to the believing sinner (Romans 1:16,17; 3:22,26).
- B. Israel is fully repositioned -3:5.
The prophet was so carried away with enthusiasm by the sight of the cleansing and clothing of the high priest that he interrupted the proceedings with a personal request for the mitre to be placed upon the head of the priest. This signifies the complete reinstatement the high-priestly function in deed as well as in truth. The mitre bore upon its front a gold plate engraved, "Holiness to the Lord" (Exodus 28:36) and indicated that Joshua was morally and spiritually cleansed (as Israel will be) to minister in a office that uniquely demanded this qualification.

- C. The covenant of the priesthood is renewed - 3:6, 7.

Israel in the future kingdom will be fully reinstated nationally to high-priestly fellowship with God and high-priestly ministry to the nations for God (Romans 11:26,27).

III. RESTORED ISRAEL UNDER THE FIGURE OF MESSIAH, THE BRANCH (Zechariah 3:8-10).

- A. The Branch.
If there is any doubt as to the identity of the BRANCH, Jeremiah 23:5, 6 can quickly dispel it. Joshua the priest is being told that the national conversion that he has just witnessed in type must come under the leadership of the Lord Jesus Christ. The word "BRANCH" must be a reference to the First Coming (Matthew 21:8).
- B. The Stone.
This must be the stone of Daniel 2:35, 45, which is a prophetic reference to the Second Coming of Christ.
The seven eyes can be cross-referenced in Zechariah 4:10; Revelation 5:6; 1:4; 3:1. The seven eyes speak of infinite intelligence and omniscience.
- C. The Cleansing.
God promises to personally remove the iniquity from the land. The filth with which Joshua was covered is removed forever (Isaiah 4:4-6).

CHAPTER 4: Chapter four falls in perfect chronological order with what we have read in the preceding Scriptures. A vision of the future spiritual restoration of Israel (ch. 3) is immediately followed by a demonstration of the result of that restoration. Israel will occupy the position of original intention for her by being God's witness to the nation. (Isaiah 43:21; Deuteronomy 4:5,6; I Chronicles 16:23; Psalms 18:49; 96:3) God chose Israel to be a witnessing people by verbal expression and holy lifestyle. Their failure is well documented in Ezekiel 5:5-8.

I. THE PRESENTATION OF THE VISION (1-3).

Receiving a real vision from the Lord seems to be exhausting business. Not only did Zechariah appear to be worn out but the same thing happened to Daniel (Daniel 10:7-9).

Similar candlesticks are mentioned in reference to the Tabernacle and Temple, but one of the primary differences is the automatic, non-human operation of Zechariah's candlestick. This is a picture of the divine intervention in the nation Israel.

II. THE PURPOSE OF THE VISION (4,5).

God wanted Zechariah to know that in spite of the failures of Israel a day was coming when they would be a shining light to the nations (Matthew 5:14). God has always wanted to use Israel as a mouthpiece to voice His message to the world (Romans 3:1,2; 9:4,5). Their light will always be under a bushel until the light flows through Jesus Christ (Luke 1:78; 2:32; John 8:12). Through double application the prophet is being alerted to these promises. Since Israel has been presently set aside the church occupies the position of sending the light (Revelation 1:20; Ephesians 5:8; Philippians 2:15).

III. THE PROMISES OF THE VISION (6-10).

- A. The temple will be completed by divine power (vs. 6).

Zerubbabel was faced with a difficult task of rebuilding a temple in a time when a people had just come out of captivity. This history foreshadows something still to take place in the future. On both occasions it will be only the power of God that will get the task completed.

- B. Every obstacle to the work shall be removed (vs. 7a).

Mountains have long stood for difficulties (Matthew 17:20). In this case the mountain could be a reference to Babylon (Jeremiah 51:25). It seems certain that Zerubbabel is a type of Christ (Isaiah 40:4,5.)

- C. The temple shall be successfully and joyfully completed (vs. 7b-9).

The headstone is the finishing or gable stone which marked the completion of the building. (Psalms 118:22; Luke 20:17,18) Christ is the first (Isaiah 28:10) and last.

- D. God's wisdom and care will be magnified (vs. 10).

The plummet in Zerubbabel's hand was a symbol of his being busy in the superintending and construction of the temple. The seven eyes are really the subject of the verse and refer back to 3:9. The eyes of the Lord would not need to run to and fro through the whole earth to protect Zerubbabel's temple, but they will do so in the millennial kingdom

IV. THE PERSONALITIES OF THE VISION (11-14).

As the golden candlestick symbolizes Israel in full fellowship with God as a light-bearer to the nations, so the two olive trees represent the two offices of the kingship and priesthood through which the blessing of God was to flow. From a historical standpoint the two offices were filled by Joshua (ecclesiastical-chapter 3) and Zerubbabel (civil-chapter 4). But the two offices of king and priest, as well as their official capacity, foreshadow the Messiah, the Lord Jesus Christ, in His millennial role as both King and Priest (Psalms 110:1-7; Zech-ariah 6:13).

The "two witnesses" of the Tribulation are said to be "the two olive trees and the two candlesticks standing before the God of the earth" (Revelation 11:4). They are witnessing of Him who is coming to take possession of the whole earth.

The phrase "the Lord of the whole earth" is definitely a millennial term (Micah 4:13).

CHAPTER 5:1-4: At this point the series of visions takes a sharp turn from that which heretofore has been comforting, to a stern warning that the Lord is a holy God and cannot tolerate evil. If the people continue to sin, they shall be visited with severe punishments. This thought has an application to the immediate context, but also portrays the unsparing destruction of sinners during the Tribulation as well as the rigid judicial and governmental administration of the millennium itself.

God has promised restoration to the nation Israel, but He must deal with unrepentant sinners before the period of blessing can dawn.

I. THE VISION

The vision centers around a flying roll which appears to be an instrument of judgment. By comparing scripture it is easy to determine exactly what a roll is. Isa. 8:1; Jeremiah 36; Ezekiel 2, 3 all tell us that a roll is what we would call a scroll, or something to write on. The roll of Zechariah's vision was not wound up but unrolled or spread open, like a huge sheet. That the roll was unwound appears from the fact that it was inscribed on both sides, which could only be ascertained if it were unrolled.

The dimensions of the roll are 10 by 20 cubits, or approximately 15 x 30 feet. It is interesting to note that this is the exact same size of the porch on Solomon's temple (I Kings 6:3). I have no idea what it means - but I'm certain some "theolog" can come up with something.

II. THE MEANING OF THE VISION

A. The Curse

Since the curse is one that encompasses the whole earth it must be dispensationally placed in the Tribulation (Malachi 4:5,6). Daniel 9 deals with a curse (Daniel 9:11) that is poured out upon Israel because they

have disobeyed God's commandments. The last part of the chapter identifies the time as the 70 weeks.

B. The Reason For The Curse

It is obvious that a willful violation of God's commandments is the issue. It is interesting to notice that the two commandments focused upon are the third and eighth, which happen to be the middle ones of each table of stone (Exodus 31:18). This may be why these were chosen - to be representative of the entire law.

A detailed description of the kind of swearing and stealing that God probably has in mind here is given in Matthew 23:16-27.

C. The Instrument Of The Curse

The roll must be a picture of the Word of God which can include the "seven eyes" of God (Zechariah 3:9; 4:10) "which run to and fro through the whole earth." The Word of God "is quick, and powerful, and sharper than any two edged sword." A sword can "cut off." How we underestimate the power of that Book!

D. The Result Of The Curse

The "cutting off" seems to include a consuming of the timber and stones of the cursed man's house. This finds some parallel application in Revelation 5 and 6 where a seven sealed "book" brings a curse upon the earth. Zechariah five is undoubtedly some early insight into Revelation 6:14-17.

CHAPTER 5:5-11: The preceeding vision of verses 1-4 symbolizes the removal of sin and sinners just prior to the setting up of the Millennial Kingdom. Verses 5-11 symbolize the removal of the socio-political-economic-religious system, known as Mystery Babylon (Revelation 17:5).

God has promised restoration to the nation Israel, see Acts 1:6; Joel 2; Isaiah 65; Amos 9. Before the nation is restored, the godless worldly system must be removed from Israel, the world, and destroyed.

Again we are reminded that there is a dual application of scripture here in the chapter. Israel is leaving Babylon, unfortunately they are taking a bit of Babylon with them. The Jews have been taught Babylon's worldly ways. On at least three occasions following release from the captivity, the Jews are reprimanded for their gross materialism, Haggai 1:2-4; Nehemiah 5:1-5; Malachi 3:8-10.

I. THE EPHAH (5,6)

The ephah is the largest Hebrew dry measure. Grains were measured and traded in this quantity (Exodus 16:36; Leviticus 5:11; Ezekiel 45:11). The ephah is equal to 1.05 bushels. The ephah seems to be connected with the sins mentioned in verses 3 and 4. This would explain, "This is their resemblance..." (appearance). It may be stretching the context a bit, but it appears that there's a bushel basket full of sin presented. If that interpretation is straining the context, this one certainly is not. The ephah represents the worldly political-economic system of trade and commerce. We are warned in James 5:1-7 that materialism would flourish in the last days. The church at Laodicea was warned of this, Revelation 3:17,18; Mystery Babylon is pictured as the materialistic glutton of Revelation 18.

II. THE TALENT OF LEAD (7,8)

The talent of lead, like the ephah, is a

symbol of business and commerce. Lead was used as a weight to measure ordinary items of trade and for precious metals used as a medium of exchange. A talent would weigh approximately 75.8 pounds. The root word for talent implies "a circle." Thusly, we can surmise that we have a round hunk of lead. For the weight to be proportionate to the ephah, the lead would have to be coin shaped, serving as a lid on the basket.

III. THE WOMAN IN THE EPHAH (7,8).

"...This is a woman that sitteth..."; the woman is found within the ephah (world system), sitting upon the grain (sin, if you please). She's sitting comfortably, you might say enthroned, wallowing in the luxury and pleasure of the ephah and grain.

The woman is called "wickedness." It is not unusual for women to be associated with, or represent "wickedness" in the scriptures, Revelation 2:20; Matthew 13:33; Revelation 17,18. The woman is Mystery Babylon, enjoying the wealth and luxury of her materialistic, worldly, godless system, Revelation 18:3,7,9,11,12,14,15,17,19,23,24. She is described in detail in Revelation 17:1-6,9,15,18, and only a religious bigot could fail to discover her identity. She's Rome! She is ecclesiastical "Babylon." To inspect the foundations of this system, see Hislop's The Two Babylons or Babylon Mystery Religion by Ralph Woodrow. The representation of the woman is not limited to the Roman Church itself, for her ideologies and philosophies have infected a broad spectrum of the world's population.

The latter-day ecclesiastical Babylon rides into power and prestige by a church-state union, in which ecclesiastical power employs political power for its own selfish pleasure and ends. Zechariah, rather than seeing the woman seated upon the scarlet colored beast as John did, sees her in the midst of the ephah, the commercial and financial aspects of the world Satanic system.

The lead cover is cast upon the mouth of the ephah so that, through God's direction, she will not escape (Proverbs 5:22). The Roman system has always been a religious-political chameleon, hiding behind her spiritual sovereignty when necessary, and executing her political power when expedient and at liberty to do so.

IV. THE STORK-WINGED WOMEN (9-11).

The two women are probably the most difficult symbols to identify in the chapter. It would appear that these are demonic creatures for these reasons:

- A. They are associated with the woman in the ephah.
- B. They are protective of her ...
- C. They transport her to establish her ...
- D. The stork is an unclean bird according to the Levitical law, Leviticus 11:19; Deuteronomy 14:18 ...
- E. Of the sort found in Isaiah 34:11-15, a picture of tormenting creatures in Hell ...
- F. Angels are always referred to as men.

V. SHINAR (11).

We first find Shinar in Genesis 10:10 and 11:2. It is the location of the tower of Babel, better known as Babylon, Daniel 1:2; Isaiah 11:11.

Some believe that the city of Babylon will be rebuilt in the last days. Others deny this possibility based on Jeremiah 50:13 that says, "it shall not be inhabited." The double applications in prophecy often conceal the truth that only the real student will discover. Is Jeremiah 50 concerned with contemporary Babylon? Or does the application reach far into the future, as Jeremiah 51:7,8 would lead us to believe?

CHAPTER 6:1-8: Zechariah six finds close parallels in some other prophetic passages in Scripture. These same colored horses appear in Revelation six, which gives us a clue as to the dispensational setting of the chapter. That it is Tribulation should be obvious, not only from the enclosed information, but also from the previous chapter that dealt with the Babylonian harlot of Revelation. God gives several glances throughout His word at the most horrible time in human history.

I. THE MOUNTAINS OF BRASS.

It is quite possible that the two mountains pictured are Mt. Zion and Mt. Olivet, Since the valley between these two hills is elsewhere set forth as the theatre of divine judgment (Zechariah 14:4; Joel 3:2).

In Scripture brass is commonly used as a symbol of divine judgment upon sin. The brass serpent set up in the wilderness (Numbers 21:9) prefigures Christ crucified as a sin offering and symbolizes sin judged. "And as Moses lifted up the serpent in the wilderness even so must the Son of man be lifted up:" (John 3:14). The brass altar in the tabernacle, which is a type of the cross of Christ upon which our Lord as a whole burnt offering presented Himself, without spot unto God (Exodus 27:2).

Thus, it appears that the divine judgment upon the nations of the earth proceeds from Jerusalem's vicinity.

II. THE CHARIOTS.

Ninety-nine percent of the chariots mentioned in the Bible are used in the context of war.

There is no reason to believe that these are any different. War is an instrument that God has often used to judge a nation---even as He will judge the world during the Tribulation. See Jeremiah 17:25.

III. THE HORSES.

It is fairly clear that most of the horses in Zechariah six match up with the horses of Revelation six.

A. Red horses.

"And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword." Revelation 6:4.

This is obviously a picture of war as judgment. Black horses.

B. "And when he had opened the third seal, I heard the third beast say, Come and see, And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine." Revelation 6:5,6.

Inflation and famine are demonstrated.

C. White horses.

"And I saw, and behold a white horse; and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer." Revelation 6:2. This is the entrance of the anti-christ.

D. Grisled horse.

"And I looked, and behold a pale horse: and his name that sat on him was Death,

and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth." Revelation 6:8.

Grisled means grey, which could easily be identified as pale. Death follows the other judgments.

E. Bay horse.

A bay horse is a reddish brown, chesnut color---what this horse means is absolutely beyond me. I hope you have better luck figuring it out than I did.

The chariots and their horses thus portray divine judgments upon earth-dwellers as administered by angels, as often in the same eschatological context in Revelation. Compare the seven-trumpet angels (Revelation 8:2,7,8,10,12; 9:1,13; 11:15) and the seven-bowl angels (Revelation 15:1; 16:2,3,4,8,10, 12,17).

The black horses (famine and death), followed by the white horses (victory and conquest), are seen issuing forth to the north country whence Israel's most terrifying and terrible enemies (the Assyrians, Babylonians, Seleucids, and Romans) came to invade Palestine.

The grisled horse went forth to the land of the south, toward Israel's most ancient enemy Egypt.

The red horse seems to stay put which is logical, since the greatest wars of the Tribulation will be fought in Israel.

The bay horse seems to be directing traffic and commanding the others to encompass the entire globe with their judgments.

CHAPTER 6:9-15: Immediately following the overthrow of the Gentile world powers, pictured in the judgments of Zechariah 6:1-8 and Revelation 6:1-8, we see the manifestation of Christ in His kingdom glory typified in the crowning of Joshua the high priest. The crowning of King-Priest Messiah is thus set forth symbolically by the coronation of Joshua, which is not a vision, but an actual historical act, which evidently took place the day following the night of visions.

I. THE HISTORICAL EVENT AND THE PROPHETIC SYMBOLISM (6:9-11).

- A. The arrival of the deputies from Babylon with gifts for the temple 6:9,10a. Evidently some of the Babylonian exiles were bringing some gifts for the construction of the temple. The gift was to be received, not scorned or refused. There may have been some built in prejudices toward those who had remained in Babylon. The names of the returned captives were God-honoring displaying faith and reverence. Heldai - "The Lord's world"
Tabijah - "God is good"
Jedaiah - "God knows"
These men were undoubtedly men of spiritual depth and character, which accounts for the reason they were chosen for the mission.
- B. The command to Zechariah to meet the Babylonian delegation (6:10b).
"Come thou the same day" expresses an urgency and importance of the task. No one else but Zechariah was qualified for the following events His eight night visions had prepared him to have a full appreciation for the double application of the crowning of Joshua.
The idea is that God never gives a man a vision without a reason.
The reason why they gathered at Josiah's house is not given, but a hint may be in his other name "Hen" (vs 14), which means "graciousness." Gracious, hospitable people seem to get in on some extra blessings. The visitors from far-off Babylon with their gifts were a type of the vast

number of Gentiles in the millennial age who would bring their worship to the King and their wealth to build His temple. A New Testament picture is the handful of Greeks who came seeking Jesus (John 12:20-24).

- C. The instruction of Zechariah to make a crown and coronate Joshua the High Priest (6:11).

The fact that Joshua the priest is designated to receive the crown and not Zerubbabel the civil leader is extremely important to notice. In the Old Testament the kingly and priestly offices were kept rigidly distinct. The office of king pertained alone to the house of David (II Samuel 7; Psalms 89), while the priestly office was warning enough of God's irrevocable separation between these two functions (II Chronicles 26:16-21).

The entire event then is a picture of the future priestly kingship of Christ according to Hebrews 7:1-3; Psalms 110:4.

II. THE MESSIANIC SIGNIFICANCE OF THE PROPHETIC SYMBOLISM (6:12,13,15).

- A. Messiah, the Branch, shall appear as Joshua's anti-type (6:12a,b). Zechariah was directed to speak unto Joshua, saying, "Behold the man." Pontius Pilate was echoing prophecy when he uttered these words before the yelling, murderous mob at Jesus' trial (John 19:5). If the Jews had not been blinded by hatred, religious bigotry and unbelief, they would have recalled the prophetic usage in Zechariah. The word "Branch" is foreshadowed in Isaiah 53:2; Jeremiah 33:15; Isaiah 11:1. The idea is that the Messiah sprouts out of the fallen trunk of David, from His own land and nation.
- B. Messiah, the Branch, shall build the millennial temple (6:12c,13a). The reference here is not to the earthly temple which was then in construction,

for this was to be finished by Zerubbabel (Zechariah 4:9), but the millennial temple is meant (Ezekiel 40-42; Isaiah 2:2,4).

- C. Messiah, the Branch, shall bear the glory (6:13b). He deserves all the glory and will receive it (Psalms 8:1; 45:3; 148:13; Habakkuk 3:3; Revelation 19:16).
- D. Messiah, the Branch, shall be a King-Priest (6:13c,d). Christ will take possession of His inheritance (Revelation 5:1-19:16). For the first time in the history of the world there will be absolutely no separation between church and state.
- E. Messiah, the Branch, shall bind together in unity both Jew and Gentile (6:15a). Many times Old Testament prophets were given insight concerning a day in which the nations of the world would worship at the feet of Christ, (Isaiah 2:2,3; 60:1-7; Micah 4:1,2; Psalms 127:1; Isaiah 56:6,7).
- F. Messiah, the Branch, will demand unflinching obedience (6:15b). God has always blessed obedience and Zechariah is echoing Deuteronomy 28:1.

III. THE PROVISION FOR A PERMANENT MEMORIAL (6:14).

The crown was not to be given to Joshua, but rather his crowning was to serve as a typological event. The crowns are then passed on to the Babylonian delegation. The whole thing pictures Jesus Christ passing crowns on to a Gentile church. The total number of people wearing crowns are five which is the number of crowns made available to the church. See I Corinthians 9:25; I Thessalonians 2:19; II Timothy 4:8; I Peter 5:4; James 1:12; Revelation 2:10. For 1000 years, the crowns of the church will serve as a memorial to a people who loved their God.

CHAPTER 7: Approximately two years have elapsed since the night visions have been given describing the whole future of the nation Israel, including the subjugation of her enemies, her regathering to the land of Palestine, her cleansing, restoration to high priestly witness, and establishment as a theocracy. The result of these apocalyptic visions was that the people gave heed to the warnings and encouragements of Zechariah's prophecies and Haggai's teaching, and had begun to build the temple, which was probably already more than half completed.

It is now 518 B.C. As the edifice arose before the people's eyes, with every obstacle removed to the completion of the structure by the decree of Darius confirming the original decree of Cyrus (Ezra 6:1-14), the situation looked promising. Although the walls of Jerusalem were still in ruins and some quarters of the town still in utter desolation, the city began to take on a prosperous look as private homes began to be erected and some fine residences completed (Haggai 1:4). With this new upsurge of prosperity, the question pressed to the fore whether it was necessary or not to observe the solemn seasons of mourning by which the people had commemorated the calamitous events of their former history, especially the anniversary of the burning of the city and the temple by the Babylonians on the tenth day of the fifth month. Accordingly a message of inquiry was sent to the priests and the prophets at Jerusalem to which the Lord through Zechariah granted a full and satisfying answer.

-Merri ll F. Unger

I. THE QUESTION OF THE FAST (7:1-3).

A delegation went to the house of God to inquire about the tradition of keeping the fast. The two men who came still have Babylonian names, which were undoubtedly given to them while they were still in exile, even as Daniel and his Hebrew friends. Sherezer means "protect the king!" Regem-melech means "king's friend". They came to the temple and spoke to the priests and prophets because they were evidently recognized as the real spokesmen for the Lord.

When the people apostatized from the Lord, in-curring His chastisement, God had periodically issued a call for a national period of fasting (cf. Joel 1:13,14). But such exercises were not meant to become set mechanical seasons of humiliation or annual fasts. The only injunction in the Mosaic law actually enjoining mourning was in connection with the day of atonement, and then only by implication. "Ye shall afflict your souls" (Leviticus 23:27). These fasts, accordingly, were not God-ordained in their establishment, hence not divinely required, nor God-honoring, except as heart and life were expressing themselves in true spirituality by their observance.

II. THE QUESTION OF MOTIVES (7:4-7).

The problem of observing or not observing a "man made" fast was in itself inconsequential. It is interesting to note that the question "to fast or not to fast" is never really directly answered. God's desire was that His people examine their motives and answer the question "Why did you fast these past 70 years?" The sinful attitude revealed by the question of the fast was that it was not observed for God's glory (vs. 5), but purely for self (vs. 6). It was, therefore, mechanically formalistic and external. It was empty ritualism powerfully denounced by Isaiah in his day (Isaiah 1:10-15). Orientals, being very demonstrative, will wail and lament with profuse tears and loud crying (Micah 1:8). Such self-humiliation may have been profitable if it had been done with the attitude that Paul described in I Corinthians 10:31 "whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

After turning the search light on them Zechariah then comments on the words (vs 7). He reminds them that the words that they are being command-ed to obey are not new words but old ones uttered

by the prophets Isaiah, Jeremiah, Joel, Amos, Micah and others. Things are very much the same in 1982---the issue is the words (Proverbs 30:5,6) versus tradition (Colosians 2:8).

III. THE QUESTION OF SPIRITUAL REALITY VERSUS RITUALISM 7:8-14).

The basic mistake of the pre-exiled Israel had been the failure to obey the word of God. The same mistake was being made by the restoration community.

A. The command to put the word of God into practice (7:8-10).

This command involves four parts:

1. Execute true judgment - Isaiah 1:17; Jeremiah 21:12; Matthew 23:23.
2. Shew mercy and compassion - Micah 6:8; Matthew 23:4.
3. Oppress not the widow, fatherless, stranger, and poor - Exodus 22:21; Proverbs 22:22; Matthew 23:14.
4. Do not imagine evil against your brother in your heart - Exodus 20:16; Matthew 22:36-40.

B. The refusal of the pre-exiled people to obey the word of God (7: 11,12).

1. Pulled away the shoulder - Nehemiah 9:29. God did not pull away his hand (Isaiah 59:1) but man pulled away from God.
2. Stopped their ears - Jeremiah 2:2; 7:24,26; Proverbs 21:13.
3. Made their hearts as stone - Ezekiel 3:7-9.

C. The results of refusing to obey the word of God (7:13,14)

1. Powerlessness in prayer - Isaiah 1:15; Jeremiah 11:11,14; 14:12; Proverbs 1:27,28.
2. Scattered with a whirlwind - Deuteronomy 28:36; Jeremiah 16:13.
3. The land shall be made desolate - Psalms 106:24; Leviticus 26:22; Jeremiah 12:11

CHAPTER 8: Chapters seven and eight of Zechariah form a unit of prophecy. Chapter seven gives the negative part of the answer to the question of the national fast. Chapter eight presents the positive answer. Chapter seven is a call to repentance, reminding the people that their problems were a direct result of their sins. In chapter eight the prophet proceeds to reveal the fact that in the future Israel's fasts shall change into feasts, but they must give heed to the Word of God spoken through the prophets.

I. THE PRESENT PARTIAL RESTORATION FORESHADOWS AN EVENTUAL FULL RESTORATION OF ISRAEL (8:1-8).

- A. Future full restoration assured by the Word of God and the love of God (8:1,2). As a jealous God He demands exclusive worship and service (Exodus 34:14; Deuteronomy 4:23,24; 6:14,15).
- B. The results of the future restoration (8:3-6).
 - 1. The Lord's return (vs. 3).
Ezekiel 43:2-5
 - 2. Permanent divine presence (vs 3).
 - 3. Exaltation of Jerusalem (vs 3).
 - "City of truth" (Zephaniah 3:13)
 - "The mountain of the Lord of host" (Isaiah 2:3), and "The Holy mountain" (Zechariah 14:20,21) are all descriptions of Jerusalem.
 - 4. Great increase of the peace and security of Jerusalem (vs 4,5).
 - 5. Exemplification of divine power (vs 6).
Jeremiah 32:27
- C. The promise of future regathering and full restoration is repeated (8:7,8).
It is future for the following reasons:

- 1. At that point in Israel's history, no Jews had immigrated west. Most had been taken to Babylon which was east and north (Isaiah 11:11,12; 43:5,6).
- 2. The restoration involves the national conversion of Israel which is still unfulfilled (Romans 10:3).

II. ENCOURAGEMENT IS OFFERED IN THE MIDST OF PRESENT PROBLEMS (8:9-17).

Not only does Israel need prophetic encouragement, but also some present day help which is given.

- A. The subjects of the encouragement (8:9).
"Ye that hear in these days" is obviously intended for the hearers of Haggai and Zechariah. These men had been ministering since the foundations of the temple had been laid 20 years before (Ezra 3:8-13).
- B. The reasons for the people's discouragement (8:10).
 - 1. Severe economic depression (Haggai 1:2-11).
 - 2. Social relationships had been strained ---is it possible that it is difficult to get along with others when you are out of the will of God?
- C. Details of the encouragement given (8:11-15).
 - 1. God terminates His controversy with His people (vs. 11).
 - 2. The Lord promises them prosperity (vs 12)
 - 3. The Lord reverses their fortunes--- the transformation from a curse to a blessing will be on the basis of experiencing God's redemption.
(Jeremiah 24:9; Zechariah 12:10-14)

4. The Lord Himself determines to do them good (vs. 14,15).
- D. The use the people are to make of their encouragement (8:16,17).
1. They are to deal strictly in truth (vs. 16a). (Zechariah 7:9; Matthew 12:34)
 2. They are to render fair and peace producing judicial decisions (vs. 16b). The phrase "in your gates" describes the space inside the city wall near the entrance where public court was often held. (Deuteronomy 21:19; 22:15; II Samuel 18:24; 19:9)
 3. They are not to meditate evil against each other (vs. 17a).
 4. They are not to tolerate perjury (vs. 17b)
 5. They are to bear in mind the reason for avoiding these particular sins (vs. 17c). (Proverbs 6:16-19)

III. FULL FUTURE RESTORATION TO MILLENNIAL JOY AND DIVINE FAVOR (8:18-23).

- A. Jewish fast will one day give way to millennial feasts (8:18,19).
Only the fasts of the fifth and seventh months had been included in the original inquiry of the embassy. In the final answer Zechariah includes the whole garment of fasts. (Isaiah 61:2,3; 65:19)
- B. Gentiles will eagerly seek the Lord in the kingdom (8:20-22).
- C. The Jew millennially restored will enjoy special divine favor (8:23).
The last verse in the chapter is amazing. God in the midst of Israel will be a great attractive force to draw the nations unto the Jew. Today the world rejects the Jew, then he will be embraced.

CHAPTER 9: The scope of the second part of Zech-ariah (chapters 9-14) is the same as the first part (chapters 1-8). The series of eight night visions (1:7-6:8) extend from Zechariah's time to the establishment of the kingdom over Israel in blessing (cf. Acts 1:6). The symbolic crowning of the high priest Joshua (6:9-15) is a climactic act illustrating, as an event in history, the setting of the King-Priest, Messiah, over the established kingdom. The answer to the question of the fasts (chapters 7-8) also leads in its final explanation to the time when the fasts will become feasts in full millennial blessings.

Chapters 9-14 cover the same prophetic time period and involve the overthrow of Gentile world powers and the establishment of Messiah's kingdom. This great prophecy of the Messianic future involves two prophet-ic "burdens." The first burden embraces the first advent and rejection of Messiah, the Shepherd-King (chapters 9-11), and the second burden deals with the second advent and acceptance of Messiah, Shepherd-King (chapters 12-14).

I. THE SUDDEN RISE OF ALEXANDER THE _____ GREAT; _____ WORLD CONQUEROR (Zechariah 9:1-8).

A. The prophecy against the land of Hadrach (9:1,2a)

At the battle of Issus in southeastern Asia Minor (October, 333 B.C.) Alexander the Great inflicted a defeat upon Darius and the Persians which immediately threw open Syria and Palestine to his lightning-like conquests, and exposed Egypt to his victor-ious armies. The prophet envisions the defeat of the historic enemies of Judaism: first Damascus, Hamath, and the cities of the Syrian interior, then the cities along the Mediterranean coast that stood in the conqueror's way in his victorious sweep in-to Egypt.

After a detachment of Alexander's forces had subjugated the land of Hadrach, taking the key towns, Damascus and Hamath, the prophet pictures the eyes of man as well as the eyes of all the tribes of Israel fixed upon the Lord. What is meant is that when all civilized men at that time, as well as all the tribes of Israel, were looking upon Alexander the Great and his phenomenal con-quests, they were actually fastening their eyes upon the Lord. Alexander was simply God's servant of judgment and chastisement (cf. vs. 4 where the Lord Himself is said to have dispossessed Tyre, when Alexander is known to have done so).

B. The prophecy against Tyre and Sidon (9:2b-4). The prophecies against Tyre and Sidon are well established in the Scripture (Ezekiel 26:3-5; 28:22,23). These people were guilty of selling Israel's children to Greeks (Joel 3:1-10) and in spite of this and other

atrocities seemed to prosper. Why they seemed to possess such worldly wisdom and prosperity was a real puzzle to Israel in light of the affliction of God's people for disobedience.

Nebuchadnezzar destroyed Tyre but some of the inhabitants escaped to an island one half mile off shore and built a city fortress with walls 150 feet high; it appeared to be totally invincible until Alexander appeared 250 years later. He took the rubble of the old Tyre and built a causeway to the island and destroyed the city.

C. The prophecy against the Philistine cities (9:5-7).

Only four of the five capital cities of Philistia are mentioned. Gath is omitted, probably because at that time it had been incorporated into Judah. In the annals of Alexander's advance there is no record made of Ashkelon, Ekron, or Ashdod. However, the fate of Gaza is fully recorded. This stout impregnable fortress, like Tyre in its natural strength, ventured to defy the great conqueror in spite of Tyre's fate. This city held out for five months against Alexander. Its king was slain, for the

Persians had permitted its own local ruler to reign as a sub-king, the Persian monarch himself being termed "king of kings."

After the surrender of Gaza, ten thousand of its inhabitants were slaughtered and the remainder sold into bondage. The king, Batis, was bound to a chariot with throngs and dragged to death through the streets of the city. It is safe to assume that similar fates were in store for the other cities.

The nationalistic pride of the Philistines was well known. God says they will become a mongrel, illegitimate people that will be destroyed and assimilated into other societies (Zephaniah 2:4-7).

The Philistine nation here is individualized as a man, spoken of in the singular. The blood alluded to is that of idolatrous sacrifices. The abominations are the polluting foods and other practices of idolatry. These paganistic customs shall be purged away. And Ekron shall be as the Jebusite, (vs. 7), that is like the ancient Jebusites, who inhabited Zion when David took the city. These idolatry-delivered Philistines shall be amalgamated with the people of God like Araunah, the Jebusite, who lived in the midst of God's people as a distinguished citizen and the friend of David (II Samuel 24:15-25; I Chronicles 21:18-29).

D. The prophecy of Jerusalem's escape from Alexander---The type of a future complete deliverance (9:8).

The first part of this verse had an amazing and precise fulfillment in the advance of Alexander against Palestine. According to Josephus (Antiquities of the Jews, XI, 8:3), Alexander demanded of the Jewish high priest Jaddua the payment of tribute which the Jews had customarily paid to the king of Persia. The high priest refused to break his agreement of loyalty with Darius. Alexander, in a rage, threatened to inflict a severe punishment on Jerusalem as soon as Tyre had fallen and he had reduced the Philistine strongholds.

Having taken Gaza, Alexander planned to go to Jerusalem. The high priest ordered the

Jerusalem population to make sacrifices to God and pray for deliverance. God gave the high priest a dream, instructing him that he should take courage and go out of the city to welcome Alexander.

When Alexander was not far from the city, the high priest led a venerable procession to meet the Macedonian. When the conqueror saw the Jewish high priest arrayed in purple and scarlet with his mitre on his head, having a golden plate with the name of God engraved upon it, and attended by priests in white robes, he adored the name of Jehovah and saluted the high priest. Alexander said he had seen such a person in a dream at Dios in Macedonia. As a result of this experience, Alexander treated the Jews kindly. The city, the temple, and the people were granted a marvelous deliverance according to this prophecy of Zechariah. The promise maintains that the Jews were not to be molested either on the army's march to or from Egypt.

Thus vs. 8 bridges the centuries between the deliverance of Israel under Alexander. The human world conqueror and the nation's final deliverance under Messiah, the divine World Conqueror at His second advent.

But this prophecy embraces much more than the mere survival of the Jewish nationality until the coming of Israel's king at His first advent. It says an oppressor shall not again overrun them, which was cruelly true both of the Seleucids and later the Romans. Under the latter's tyranny, the most terrible and relentless of all, Messiah was born.

The reference can only be to the second coming of Messiah, the true World Conqueror and Establisher of the kingdom over Israel and through Israel over the nations of the millennial earth. His victorious and all-righteous reign alone will insure that an oppressor shall not pass through them any more.

The lesson is that this prophecy, as many others, completely by-passes the church age which again leads us to recognize the willingness of God to acknowledge the free will of man.

CHAPTER 9 part 2: Verses 9-17 offer a striking contrast to the first part of the chapter. The individual presented is not merely a human conqueror, but one divine; not one that rules through fear and intimidation, but one that stimulates rejoicing and exaltation; not a foreign tyrant, but Israel's own King; neither cruel nor oppressive, but infinitely just and righteous; not slaying his foes, but bringing salvation with him; rather than riding upon an highly spirited stallion, he comes riding an ass. Humanly speaking, one can understand why the majority of those with whom He was acquainted did not recognize Him. To this day many Jews wait for someone they missed well over 1900 years ago!

II. THE FIRST AND SECOND COMINGS OF THE MESSIAH

[Zechariah 9:9-17].

A. The Messiah -The King (9:9).

Revelation 19:6; Isaiah 32:1; Psalms 72:1-20.

Prophesying some 500 years before the coming of Messiah, Zechariah pens the words to which Jesus brings fulfillment in Matthew 21:1-5; John 12:12-15 and Luke 19:28-44.

There are many proofs of the Deity of the Lord Jesus Christ, certainly the Kingship of Christ is one of the strongest of arguments. Examine the verses above along with these that follow: Jeremiah 23:5,6; Psalms 2:6; Micah 5:2. The Comings of Christ are typified by the great King David in II Samuel 16:1,2 and following.

He is described as being "just": Acts 3:14; 7:52; 22:14; Isaiah 45:21; Zephaniah 3:5; "having salvation": Luke 1:68-77; Matthew 1:21; "lowly": Matthew 11:29; 21:5 (meek). The contrast of the First and Second Comings can be seen by comparing Jeremiah 17:25; Revelation 19:11,14.

B. The Messiah -The Prince of Peace (9:10,11). Isaiah 9:6; Acts 3:15; 5:31.

Peace will be one of the important marks of this King. The King will not save by bow or horsemen (Hosea 1:7; Micah 5:10). Contrary to the inventions of human device, this King will not need a military monstrosity to enforce his sovereign, irreversible decrees. His reign is described sufficiently in Isaiah 2:1-4; Psalms 72:3,7; 46:9; 85:8,9.

His "dominion" will be universal, eternal and ever increasing (II Samuel 7:13; Psalms 89:3,4; 132:10,11; 72:8; Isaiah 9:7).

Redemption is procured in "the blood of the covenant" (Exodus 24:8; Deuteronomy 30:1-10; II Samuel 7:4-17; Hebrews 10:10,12,14). Two great Old Testament saints picture spiritually the thought of the verse, Joseph (Genesis 37:24) and Jeremiah (Jeremiah 38:6). There may be even a deeper meaning found in I Peter 3:18-4:6; Isaiah 42:7; 61:1 and Luke 16.

C. The Messiah -the Judge (9:12,13).

Hebrews 12:23; Genesis 18:25; Isaiah 33:22.

"Turn you to the stronghold, ye prisoners of hope" The context is the future restoration of Israel (Isaiah 49:7-12). The Lord will "balance his books" with his people, Israel. The nation has paid doubly for her sins over the centuries (Isaiah 61:7; 40:2). God will now restore her double as the Lord's firstborn, Exodus 4:22; Deuteronomy 21:15-17. Job is a type of Israel, Job 42:10. This is the reward of Israel.

Contrasting Israel's reward, the Judge passes sentence on the Greeks (Ionians, Javan, Genesis 10:2; Ezekiel 27:13; Isaiah 66:19). In bold metaphor, the Lord compares Himself to a warrior using Judah as His bow, Ephraim as His arrow. Judah represents the southern kingdom, Judah and Benjamin; Ephraim represents the northern kingdom, the ten tribes, sometimes called "Israel."

The reference envisions the mighty deliver-ing hand of the Lord in the war of the Maccabees in a later and very critical period of Jewish history (175-163 B.C.). The Judge of all the earth judges in purity, righteousness and truth (James 3:15-18; Matthew 6:33; Zechariah 8:16).

D. The Messiah -the Man of War (9:14,15).

Exodus 15:3; Revelation 19:11; Isaiah 42:13.

Although the Lord Jesus came the first time meek and lowly riding upon an ass, he comes the second time as the avenger of the ene-mies of Israel. He is the defense of Israel, II Samuel 22:2; Psalms 18:2; 31 :3; 71 :3; He is the devourer of the enemies of Israel,

Luke 1 :71,74; Leviticus 26:7 ,8; Zechariah 12:6; He is the delight of Israel, Isaiah 35: 1-10; 26: 1-3.

Verse 14 portrays the Lord protecting His people under the figure of a storm. As the protector of His people the lightning be-comes the Lord's arrow, the thunderclap the blowing of His trumpet (Joel 2:1; Isaiah 27: 13; Matthew 24:31; Jeremiah 4:5).

The context of verse 15 is Armageddon, Rev- elation 16:16. The filled bowls and corners of the altar are symbolic of the blood that will be shed during this battle, Revelation 14:20. See also Leviticus 1 :5, 11; Ezekiel 27:3; 38:3; Numbers 4:14; Jeremiah 52:18; Zechariah 14:20.

E. The Messiah -the Great Sheherd (9:16,17). I Peter

2:25; 5:4; Hebrews 13:20; Isaiah 40: 10, 11. —

Jesus is the good shepherd (John 10:11), He is the chief shepherd of the flock of Israel. Israel is referred to as a flock of sheep in these other passages. John 10:16; Psalms 100:3.

In His ministry as the Great Shep- herd of the nation Israel, He first provides salvation to Israel (Romans 9:4,5; 11 :26-36; Joel 2:32); the exaltation of Israel (Isaiah 2:2-4; 27:13; 49:22). They shall be as the stones of a crown (Malachi 3:17; Isaiah 61: 10), provisions for Israel (Ezekiel 34:27; 36:29-31; Joel 2:19).

CHAPTER 10: This chapter presents three things that are direct results of the Second Advent of Jesus Christ. However, verse one is closely connected with the preceeding chapter to illustrate that they run very parallel in timing and meaning. The last verse of chapter nine refers to the corn and new wine, which is made possible by the latter rain of verse one. The latter rain is a term for the showers that fall in Palestine in March and April, which are so indispensable to the maturing of crops and grain. Because of the prophetic nature of the book, there is undoubtedly a second application which would character-ize the "latter rain" as spiritual refreshment. The great outpouring of the Spirit upon all flesh (Joel 2:28) in answer to prayer (Zechariah 10:1) from the lips of the Jewish saints, is the realization of it. See Hosea 6:1-3.

I. THE CURE OF THE NATION'S DECEPTION (10:2-4).

A. The types of Israel's deception.

1. Idols - Israel had a long history of trouble with idols (Genesis 31:19,34; I Samuel 15:23; II Kings 23:24). Even though they were expressly forbidden by the Lord.
2. Diviners - "...have seen a lie, and have told false dreams...." A diviner is one who practices divination, or the art of obtaining secret or illegitimate knowledge of the future by methods employed in paganistic religions and which are at variance with the scripture. It is completely occult in nature. (Numbers 23:23; Deuteronomy 18:10; II Kings 17:17).

B. The result of Israel's deception.

1. They have gone their own way like a flock of sheep without a shepherd (vs.2)
2. They were in constant trouble (vs. 2).
3. Their oppressors are punished (vs. 3).

4. Eventual restoration and victory over their oppressors (vs. 3; Revelation 19:11).

C. The cure of Israel's deception.

1. Messiah the cornerstone (vs. 4). (Isaiah 28:15,16; Romans 9:32,33; I Corinthians 1:23)
2. Messiah the nail (vs. 4). (Isaiah 22:23)
3. Messiah the battlebow (vs. 4). (Psalms 45:5,6)

II. THE NATION'S TRIUMPH OVER ITS FOES (10:5-7).

- A. The Lord promises to be with His people (vs. 5). (Joel 2:1-11)
- B. The Lord promises to empower and to repatriate His people (vss. 6,7). 'Ephraim shall be like a mighty man and shall rejoice' as Judah, demonstrates that the great body of people in the Northern kingdom, will share in the grand restoration. (Isaiah 11:10-16; Jeremiah 30:3; 33:7)

III. THE FULL RESTORATION OF THE NATION (10:8-12).

- A. The Lord will gather Israel out of its world-wide dispersion (vss. 8,9). The prophet makes comment about the increase of Israel. The past two centuries in particular have witnessed a tremendous increase in the world's population of Jews, from not more than three million at the beginning of the 18th century to about sixteen million at present, despite the millions put to death by Adolf Hitler.
- B. The Lord will bring Israel back into their own land (vs. 10). Gilead and Lebanon are listed to show the larger confines of Palestine embracing the full territory promised under the Abrahamic Covenant (Genesis 15:18). See Isaiah 49:20,21; 49:22; 54:1-3.

- C. The Lord will remove every obstacle in the way of Israel's full restoration and deliverance (vs. 11).
- D. The Lord will effect Israel's complete spiritual renovation (vs. 12).

CHAPTER 11: Zechariah ("Whom the Lord remembers"), in accordance with his name, is strikingly a prophet of hope. His vision, spanning the centuries, gravitates resistlessly to Israel's glad future to be realized in her coming Deliverer and King. Chapters 9 and 10 dwell on this joyous theme, showing how the nations surrounding God's people would be judged, while Israel would be preserved for the coming of her King (Zechariah 9:1-8), both in His First Advent (vs.9), as well as in His Second (vs.10) with consequent blessings and victories outlined in 9:11 through 10:12.

But suddenly the prophet of hope, since he is also a prophet of truth and reality, glimpses the fearful episode of the nation's apostasy manifest in the rejection of the good Shepherd (Zechariah 11:1-14) and acceptance of the worthless shepherd (Zechariah 11:15-17). In doing so he distills the quintessence of Israel's sorrow and woe in the fact of the nation's refusing their true Shepherd-Messiah at His first advent and their taking up with the false shepherd in the time of their greatest woe previous to the second advent of their Deliverer and King. Both events, as tragic as they are, must, however, be catalogued by this prophet of hope, because both events form a necessary prelude to the glorious blessings he sees for the nation and form the dark and dismal storm that clears into the millennial day.

Similarly in the first part of the prophecy (chapter 1-8), "the good and the comfortable words" (1:13) form the grand and glowing theme of the eight night visions (1:7-6:8), eventuating in full kingdom blessing typified by the crowning of Joshua, the high priest (6:8-15). But again the prophet of hope is a prophet of reality and truth, and against the bright promises of grace presents the dark warnings of the active curse going forth against sin in the vision of the flying scroll (5:1-4) and the sure judgment of Babylon in the vision of the woman in the ephah (5:5-11).

I. IMPENDING DEVASTATION OF THE LAND DUE TO THE REJECTION OF THE GOOD SHEPHERD (11:1-3).

1. The Devastation Starts in the Lebanon Region (11:1,2a)
2. The Devastation Sweeps On to Bashan (11:2b,3a).
3. The Devastation Descends to the Lower Jordan Valley (11:3b).

II. PREDICTION OF THE REJECTION OF THE GOOD SHEPHERD (11:4-14).

1. The Prophet's Commission to Enact a Prophetic Parable (11:4).
2. The Prophesied Punishment of the People (11:5,6).
3. The Parabolic Representation of the Lord's Final Endeavors to Reclaim Israel (11:7,8).
4. The Parabolic Representation of God's Final Abandonment of Israel (11:9-11).
5. The Reason for the Final Abandonment of the Nation - the Rejection of the Messiah (11:12,13).
6. The Final Abandonment of the Nation (11:14).

III. PREDICTION OF THE ACCEPTANCE OF THE BAD SHEPHERD (11:15-17)

1. The Prophet's Commission to Enact a Second Prophetic Parable (11:15).
2. The Prophecy of the Character of the False Shepherd (11:16).
3. The Prophecy of the Doom of the False Shepherd (11:17).

Additional Notes – Zechariah 11

Vs. 2 Ezekiel 31 – past

Rev. 12:7-12 - future

Vs. 3 Howling of the shepherds; why? They lost their income! Because they are bad shepherds.

Zech. 10:2,3; 11:5; Jer. 25:34-37; Eze. 34:1-10

-roaring of young lions – II Kings 17:25; Jer. 49:19; 50:44; future is Eze. 38:10-13

Vs. 5 Page 31 of “Why We Believe We’re in the Last Days”

Vs. 6 – II Timothy 4:3,4

*There is no doubt a historical application finding fulfillment because of the great number of Jews who died during the Maccabean and Herodian rulers, but particularly under the Romans at the fall of Jerusalem when more than 1,100,000 Jews perished and almost ½ million died during the course of the war and siege.

*But there is no doubt a future application as well for the anti-Christ shows up in vs. 15-17!

Vs. 7 – Two staves – usual practice in that day for shepherd to carry two...one for keeping the flock

together; the other for defending against the wild beasts.

Here they are capitalized which has to be noted:

A. Beauty is called the word of the Lord (vs. 11) Incarnate or written? Same Hebrew word “noam” in Psalm 27:4; 90:17

B. Bands Deuteronomy 6:8; 11:18; Prov. 3:3; 6:21; 7:3

Vs. 8 – Evidently, Zechariah shut down the act of three bad shepherds. Maybe a picture of Rev. 19:20; 20:1-3.

Vs. 9 – Zechariah gave them over to a shark feeding frenzy. Gal. 5:14-16

Vs. 12 – After spending years shepherding this crowd, Zechariah says in effect, “What am I worth to you?” They answer: \$52.80, the price of a gored slave. Ex. 21:28-32 Obviously, the whole thing pictures the rejection of Christ. Matt. 23:35; I Peter 2:19-21

Vs. 13 – It paves the way for Matt. 27:3-10

*Matt. 27:9-10 – words not written in Jeremiah but Zechariah. However, in Zech. 7:7 God wants us to remember what Jeremiah said as well as what he wrote. (Preservation) Jer. 18:1-8; 19:2,3

connects the potter and his field with the valley of Hinnon (Gehenna). Acts 1:16-20

Vs. 14 – When Bands is cut they are then in the position of having no protection from God (Beauty) or each other.

Vs. 15 – Zechariah is told to play the role of the foolish shepherd --- how many good preachers have been beaten into giving the sheep what they want to hear?

Vs. 16,17 - Anti-christ

CHAPTER 12: Israel's rejections of the good Shepherd prophesied in Zechariah 11:1-14, which now has become history, is followed by the prophecy of the nation's acceptance of the worthless shepherd (Zechariah 11:15-17), which still remains a future unfilled event. Israel's deliverance at the hand of their real Messiah grows out of their acceptance of the Anti-christ. Without a rejected and crucified Messiah as an object of faith at His second advent, the nation could never be converted and established in the millennium.

I. THE FUTURE SIEGE OF JERUSALEM (12:1-9).

A. The verification of the Word of the Lord (vs.1)

God uses creation as a great reminder of the authenticity of His Word. Job 38

- B. The nations attack Jerusalem (vss.2&3). "Cup of trembling" could be a reference to intoxication as in Revelation 17:1-6. "All the people of the earth be gathered together against it" is a clue as to the direction that even the western world will take toward Israel.
- C. Jerusalem's enemies confounded (vs.4). Crazy men on terror-stricken horses can only lead to total chaos which is a repeat of history (Judges 4:15; 7:19-22).
- D. Judah's faith in the Lord (vs.5). The successful resistance of the enemy at the capital city will inspire the people of the rest of the nation to find a similar deliverance through the Lord's help.
- E. The Lord's response to Judah's faith (vss.6, 7). Because of their faith in the Lord (which can probably be chronologically lined up with the tribulation appearance of Christ in Revelation 10), the Lord will do exploits through the governors of Israel. Two sim-iles describe the operation of God's power through them. The first is a "hearth of fire" which is probably a vessel used to carry hot coals for the purpose of building a fire, the second as a torch of fire in a sheaf. The wood and sheaves are inflammable. DOCUMENTATION: Newsweek, 7-5-82-"Periscope, Israel's SAM Killers: Double Drones"-According to Western military experts, Israel used a sophisticated electronic one-two punch to knock out Syria's surface-to-air missile (SAM) batteries in the Bekaa Valley when it invaded Lebanon. The Israelis first sent a drone-a small, pilotless aircraft-buzzing over a SAM installation to detect the radio frequency the site was using for missile guidance. A second drone followed, equipped with a high-explosive warhead and a device

that enabled it to hone in on its target precisely by guiding itself along the site's own radar beam. The killer drone can also circle the area for up to an hour when the radar is shut down to disguise the location. When Syria used that tactic, Israel sent manned aircraft over the SAM site to trick the Syrians into turning the radar back on. The deadly double-drone system was originally a joint project of the Israeli, West German and United States air forces....The Soviets, troubled by the SAM's vulnerability, are believed to have shipped a number of their damaged units home for postmortem examinations.

In addition they have repatriated a crippled T-72 tank to discover why the Israelis were successful in destroying so many of the state-of-the-art vehicles. Moscow was inordinately proud of the super tank's sturdy armor plating and is puzzled how Israeli weapons pierce it with such impunity. Israel has invented a new hollow-charge missile of its meticulous design which zeroes in on a weak spot detected in the T-72's modern panoply. Prime Minister Begin asserted on June 20, 1982, that Israel has new secret weapons possessed only by Israel and no other nation. These Russian SAM's and T-72 tanks "...fall upon the open field" (Ezekiel 39:5), in this case, the Bekaa Valley in Lebanon. That classical battle passage goes on to declare: "the heathen (Hebrew nations) shall know that I am the LORD, the Holy One in Israel" (Ezekiel 39:7). Newsweek-among other papers-is reporting that around the world this summer! How remarkable!

In verse 7 the Lord is said to deliver the tents of Judah first. The picture is of the people outside the city walls, who do not enjoy the protection or the prestige of the dwellers in the royal metropolis and capital. Because more defenseless and exposed, bivouacking in the open country, they shall enjoy God's supernatural interposition first, not only as needing it first in point of time since they would be attacked before

the city. but because they needed it first in order that the influential house of David and the proud dwellers of the capital city might not be exalted over them as humble country people.

- F. Judah's triumph in the Lord (vs.8). God's promise of a special protection to the feeble finds a type in the story of David's care for Mephibosheth in II Samuel nine.
- G. The doom of Judah's enemies (vs. 9). There may be some human instrumentality involved in the destruction of the armies against Jerusalem (vs.6), but God makes it very clear that will make the whole thing possible.

II. THE VISION OF THE CRUCIFIED MESSIAH AND ITS RESULTS (12:10-14).

- A. The pouring out of the spirit (vs.10a). Both Joel and Ezekiel foretold of this great event. Joel 2:28-32; 3:1-4; Ezekiel 39:29.
- B. The revelation of the pierced one (vs. 10b). "And they shall look upon me" is an obvious reference to God himself Acts 20:28. The entire nation of Israel is well characterized by Thomas who said "Except I shall see in his hands the print of the nails, and thrust my hand into his side, I will not believe." John 20:25.
- C. The national mourning and repentance (vs.11-14). In addition to the general illustration of intense mourning furnished by the death of an only son, Zechariah recounts a historical event that was similar in the lamentation. The reference is to the sorrow occasioned by the mortal wounding of the godly king Josiah in a clash with Pharaoh Necho of Egypt near Megiddo in the plain of Esdraelon in 609 B.C.(II Chronicles 35:20-24).

CHAPTER 13: This chapter brings Israel's national conversion to a climax. There have been several aspects of that great day presented in Zechariah as well as the other prophets. Even as God gives us four gospels to compliment one another, we are given several opportunities to inspect one of the greatest events in all time (Romans 11 :26).

I. THE PROPHECY OF ISRAEL'S NATION CONVERSION
(13: 1-6).

The supreme need of the Jew throughout the Christian centuries has been cleansing and spiritual regeneration. Since they rejected and crucified their Saviour, they have been a hardened people (Romans 10:3).

A. The fountain of cleansing opened (vs.1).
A fountain in the Bible usually illustrates life and vigor, Psalms 36:9,10; Proverbs 13:14; 14:27; Jeremiah 2:13; 17:13.
No wonder the hymn writer said, "There is a fountain filled with blood." It is evident that God continues to use a fountain as a symbol of cleansing and life (Revelation 7:17; 21 :6).

B. The cleansing illustrated (vs.2-5).
Cleansing is followed by purging. The idols, false prophets, and unclean spirits will all be cast out.
The primary problem centers around the false prophets as they are the ones who introduce the idols (Judges 17) and are filled with the unclean spirits.
False prophets always seem to hang on to some symbol to suggest authority. Very often it comes in the form of clothing, such as big hats and robes, in this case it is a rough garment trying to imitate Elijah (I Kings 19:13).

C. The cleanser revealed (vs.6).

Some commentators would have us believe that the person in vs. 6 is a false prophet because the verse is a continuation of the previous verses. But to the contrary, this verse is the introduction of the Cleanser for we must remember that He is the pre-dominant subject of the context (vs.1).

II. THE PROVISION FOR ISRAEL'S CLEANSING (13:7).

A. The death of Messiah (vs.7a).
"Awake, O sword, against my Shepherd ... smite the Shepherd"! The Lord is the speak-er and the Messiah is the person spoken of. II Corinthians 5:21; Philippians 2:8
B. The deity of Messiah (vs.7b).
" ... against the man that is my fellow ... "
John 10:30.

III. THE PRELUDE TO ISRAEL'S CLEANSING (13:7c-9a).

A. The sheep scattered (vs.7c).
James 1:1; I Peter 1 :1; Acts 2:8-11; John 7:35.
B. The faithful warned of persecution (vs.7d). "I will turn mine hand upon the little ones"
Matthew 24:9,19.
C. The Tribulation and the deliverance of the remnant (vs.8,9a).
The prophecy means exactly what it says when it tells us one-third of the population of Israel will be left. This will be the remnant that will trust in the Lord and go through the fire (Matthew 24:3). We are reminded of three Hebrew children who did

go through the fire (Daniel 3).

IV. THE APPROPRIATION OF THE PROVISION FOR CLEANSING
(13:9b-d)

- A. The remnant calls on the Lord (vs.9b).
Romans 10:13
- B. The Lord hears and answers (vs.9c).Jeremiah
32:37-40
- C. The remnant testifies to salvation (vs.9d).
Isaiah 35:10

CHAPTER 14:1-11: Chapters twelve and thirteen have presented to us a vivid prophetic view of the future deliverance and national conversion of Israel. These two chapters prepare us for the events found in 14:1-11; the last siege of Jerusalem; the Second Coming of Jesus Christ;

the establishment of the Messianic millennial kingdom.

I. THE LAST SIEGE OF JERUSALEM (14:1-3).

A. The day of the Lord (vs.1).

The day of the Lord is that period immediately preceding the Second Coming of Christ when God directly and publicly manifests His power to dispossess Satan and wicked men from their earthly authority, delivers Israel, and establishes His kingdom of righteousness throughout the world, that is that prophetic period embracing the final phase of Israel's chastisement, followed by her salvation and deliverance at the coming of Messiah, extending throughout the subsequent period of kingdom peace called the Millennium. (Isaiah 2:10-22; 22:5; Malachi 4:1-6; Revelation 19:11-21; Joel 1:15; 2:1; Amos 5:18; Zephaniah 1:7)

B. The enemy triumphant (vs.2).

"...I will gather..."-God not only allows the siege of Jerusalem, he directs the confrontation (Joel 3:2,12, 14; Matthew 24:9; Zephaniah 3:8; Revelation 16:14-16). The results of the battle are fourfold: (1) the city is taken (2) the houses plundered (3) the women ravished (4) half the inhabitants become prisoners of war.

C. The deliverer of the remnant (vs.3).

The greatest outburst of Anti-Semitism the world has ever seen will trigger the events of verses 1 & 2. This time the Lord himself will go forth into battle to fight on behalf of His people Israel (the Lord is a "man of war" - Exodus 15:3). Compare: Isaiah 26:21; Micah 1:3, 4; Revelation 19:11-16; Matthew 24:27,28; Zechariah 12:6-8.

D. THE SECOND COMING OF JESUS CHRIST - MESSIAH (14:4-7).

A. The place of the advent (vs.4).

The Mount of Olives (II Samuel 15:20; Matthew 21:1; 24:3; 26:30; Ezekiel 11:23) is so dominant and in such close proximity to Jerusalem, that it is well known to all its inhabitants being clearly visible to every eye. It is interesting to note that it is from this mountain that the glory of God departed (Acts 1:9) and will return to Jerusalem (Acts 1:11). The glory of the God of Israel (Ezekiel 11:22), also called "the glory of the Lord," left Jerusalem by the east previous to the Babylonian captivity (586 B.C.) and the beginning of "the times of the Gentiles" (Ezekiel 11:23); and from the east the same glorious symbol of the divine presence of God is seen to return (Ezekiel 43:2) marking the termination of "the times of the Gentiles." "...this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." - Acts 1:11.

B. The results of the advent (vs.4).

The return of the Messiah precipitates gigantic earthquakes as means of venting his wrath upon the sinners of the earth (Matthew 24:7; Micah 1:4; Nahum 1:5; Habakkuk 3:6,10; Psalms 18:7).

C. The purpose of the advent (vs.5).

"...Ye shall flee...." - Revelation 12:1-6 "into the wilderness (Jeremiah 31:2; Matthew 24:20; Hosea 2:14-20; Micah 7:14,15; typified in the flight of David, II Samuel 15:14,16,23).

"...Like as ye fled from before the earthquake in the days of Uzziah King of Judah...." - II Kings 15:1; Amos 1:1.

D. The manner of the advent (vs.5).

"And Enoch also, the seventh from Adam, prophesied of these, saying, Behold the Lord cometh with ten thousands of his saints...." - Jude 14. See also Deuteronomy 33:2 and I Thessalonians 3:13.

The New Testament saint is promised a physical resurrection and glorified body before the return of Jesus Christ (Colossians 4:4; II Thessalonians 1:10; I John 3:2). The marriage supper of the Lamb precedes the return spoken of in verse four (Revelation 19:7-9).

E. The time of the advent (vss.6,7).

Zechariah sees the day as characterized by the absence of normal light from the sun and other astronomical bodies which will either be darkened or altered significantly.

"For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened..." - Isaiah 13:9,10. See also: Matthew 24:29; Joel 2:10; Daniel 12:11,12; Mark 13:24; Joel 3:15; Revelation 8:12; 9:2.

"...At evening time it shall be light." (vs.7). - Isaiah 30:26; 60:19,20; Revelation 21:23.

III. THE ESTABLISHMENT OF THE MESSIANIC KINGDOM (14:8-11).

A. Temporal value and spiritual application (vs.8).

Jerusalem and Judah have always lacked what an oriental paradise must have, namely, an abundant supply of fresh

water. Ezekiel graphically describes millennial Palestine as having a life-giving stream, issuing from under the threshold of the sanctuary, flowing eastward with increasing depth, dispensing much needed water to the entire desert region (Ezekiel 47:1-12).

The passage indicates that the streams shall be abundant and perennial, not drying up as most Palestinian streams do in summer. The two directional flow ("the former sea" - the Dead or Salt Sea and "the hinder sea" - the Mediterranean Sea) will be possible because of the elevated position of the plain and city of Jerusalem.

Of course the spiritual applications of "living waters" can be found in John 4:10; 7:37,38; I Corinthians 10:4; Revelation 22:17.

B. The lordship of the king (vs.9).

"And the Lord shall be King..." - Revelation 19:16; Isaiah 32:1-8; Psalms 72:1-20; 47:7; 2:5,6. The amalgamation of the Kingdoms of God and Heaven shall be complete (Daniel 2:44,45; 7:26,27; Zechariah 9:9,10; Matthew 6:10; Luke 1:31-33).

The Lord will be known and worshipped as the one and only God, the absolutely unique and incomparable One, the only wise God and Saviour, the Word who was with God and became flesh to be worshipped as the one true God! Judaism, Islam, Buddhism, etc., that flourish over vast sections of the earth today, shall vanish. "...And his name one..." - Isaiah 45:23; Philippians 2:9,10; Romans 14:11; Revelation 5:13.

C. The commencement of genuine peace (vss.10,11).

The exaltation of Jerusalem: Psalms 48:1ff; Isaiah 2:2...from Geba (6 miles N. of Jerusalem) to Rimmon (33 miles SW. of Jerusalem). The purpose of the levelling and the lowering of the entire hill country of Judah is that Jerusalem may enjoy an eminent geographical position (Micah 4:1; Isaiah 2:3).

The limits of the exalted city: the gate of Benjamin, north wall; the first gate, northeast corner; the corner gate, northwestern gate (II Kings 14:13; Jeremiah 31:38); the gate of Hananeel (Nehemiah 12:39) was evidently at the opposite extremity and, the king's winepress located near the valley of Hinnom, south of the city.

"...But Jerusalem shall be safely inhabited..." - Jeremiah 23:6; 32:37; 33:16; Ezekiel 28:25,26; 34:25,28.

CHAPTER 14:12-21: Two main subjects dominate the closing of this great book of comfort to Israel, Zechariah. We are once again confronted with the destruction of the enemies of Israel and the establishment of the millennial kingdom under the Lord Jesus Christ. The constant reminder serves to encourage the Jewish believers.

I. THE DESTRUCTION OF JERUSALEM'S ENEMIES (14:12-16).

The "plague" is incomparable in its level of severity. This obviously corresponds with the tribulation judgments of the Book of Revelation when anti-Semitism will reach its apex in world history. The seven last plagues in which "is filled up the wrath of God" (Revelation 15:1) are poured out upon the inhabitants of the earth in the frightful vial of judgment of Revelation 16:1-21. These events take place just prior to the Second Advent of Revelation 19:11-21.

Besides the deadly plague the enemies of God's people will be thrown into such confusion that they will kill one another in a wild panic. Similar instances of God's confounding and destroying His people's foes by causing them to slaughter one another in a confused fight to the death at close quarters are found in Judges 7:22, in the case of Gideon's victorious three hundred, and Jonathan's great triumph over the Philistines at Michmash (I Samuel 14: 14-16).

The collection of the wealth of the invading armies will yield an immense quantity of booty for Israel in the form of gold, silver, and garments. This will come from the well equipped contingents composing the invading military powers, who will be cast into utter confusion in order to be annihilated (II Chronicles 20; II Kings 7:2-8).

Verse 15 describes how the entire encampment of the enemy, including the cavalry and the beasts of burden, will fall under the same "ban of utter destruction", and Jerusalem, it is said, will be forever delivered (cf. vs. 11). The Mosaic law provided that a city which had committed the crime of idolatry and incurred the penalty of the ban, was to be totally wiped out. Its human inhabitants, as well as the animals in it, were to be exterminated, as in the case of Jericho (Joshua 6:17,18,21). Achan who dis-obeyed the law of the ban, was himself visited with its terrible severity. His oxen and other animals were stoned and burned along with him-self and his children (Joshua 7:24,25), demonstrating the awfulness of falling under the curse of God, as those who attack Jerusalem in her final assault.

II. MILLENNIAL WORSHIP AND GOVERNMENT (14:16-21).

A. Jerusalem the religious capital of the millennial earth (14:16).

"Everyone that is left" gives a hint how decimating and widespread will be the judgments and how wholesale will be the extermination of the wicked preceding the establishment of the kingdom.

How will these converted and worshipping Gentiles express their adoration of the Lord? They will celebrate the Feast of Tabernacles. This is the only one of the seven Jewish festivals (Leviticus 23:4-44) which is represented in this prophecy as being observed in the kingdom age.

Many answers have been given why only the Feast of Tabernacles will be observed in the millennium. The answer is: it is the only one of the seven feasts of the Lord which at that time will be unfulfilled typically and the only one which will be in process of fulfilment by the kingdom itself. The Passover (Leviticus 23:4,5) was fulfilled in the death of Christ the Redeemer (I Corinthians 5:7; I Peter 1:19). The Feast of Unleavened Bread (Leviticus 23:6-8) is being fulfilled in the holy, separate walk of the believer in fellowship with his Savior (I Corinthians 5:6-8; II Corinthians 7:1; Galatians 5:7-9). The Feast of Firstfruits (Leviticus 23:9-14) was fulfilled in the resurrection of Christ (I Corinthians 15:23). The Feast of Pentecost (Leviticus 23:15-22) was fulfilled in the formation of the Church at Pentecost fifty days subsequent to the resurrection of Christ (I Corinthians 10:16; 12:12,13). The Feast of Trumpets (Leviticus 23:23-25) will be fulfilled in the future regathering of Israel at the beginning of the kingdom (Isaiah 18:3,7; 27:12,13; Ezekiel 37:1-14). The Day of Atonement (Leviticus 23:26-32) in its prophetic feature will be fulfilled in the conversion of Israel at the second advent (Zechariah 12:10-13; 13:1) and preparatory to the millennium. Only the Feast of Tabernacles at that time will be unfulfilled in its prophetic aspect as typical of the kingdom rest of Israel after her regathering, and the blessedness typified by that festival will be in process of fulfilment throughout the kingdom age. Moreover, the joy and blessing foreshadowed in the

celebration will then not only be the portion of the saved Israel, but shall also pervade all nations of the earth.

B. Rod-of-iron rule regulating millennial worship (14:17-19).

The stern note emphasizing the rod-of-iron rule of Messiah struck in Zechariah's sixth vision of the Flying Scroll (Zechariah 5:1-4), once again appears in the notice regulating millennial worship (Psalms 2:8-12).

It is interesting that the family of Egypt, is singled out for mention, especially when Egypt has notoriously and in striking contrast to Palestine been independent of rainfall and dependent upon the annual inundation of the Nile River for her sustenance. But the fact must not be overlooked that sometimes the Nile failed and Egypt suffered famine, as in the seven-year dearth in Joseph's day (Genesis 41:54) and similar times of extreme scarcity recorded on the Egyptian monuments, as in the time of Zoser. Moreover, the Nile was dependent upon the rainfall in the African hinterland, which could be effected. Then, too, there will be drastically different climatic changes in the kingdom, which will effect all nations, including Egypt.

C. Israel's holiness as a high priestly nation in the millennium (14:20,21).

The entire nation, cleansed from sin by Messiah, the Servant the Branch, shall be in function and purpose, what the high priest was set to be in Israel - the representative of God to the nation. With the people cleansed, the whole land and everything in it, including the bells of the common horse (vs.20) as well as every common pot in Jerusalem and in Judah, are emphatically declared (by the word order) to be Holiness to the Lord (vs.21).

Further to emphasize the fact that every phase of life in the kingdom will be sanctified and holy and nothing would any longer be considered secular, the utensils or pots in the Lord's house, to which some degree of sanctity attached, shall be as holy as the strictly sacred bowls before the altar.