

## **Zechariah Notes**

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### **Introduction:**

Zechariah was a contemporary of Haggai. (Ezra 5:1)

- Matt. 23:34-35 and Talmud agree that Zechariah was sawn in half at the Temple.

In Babylon, the nation of Israel changed from an agrarian society to a commercial and business society. And because of that, many didn't want to leave Babylon to return to Israel.

Zechariah prophecies more of the Messiah (in His 1<sup>st</sup> and 2<sup>nd</sup> comings) than all the other minor prophets combined.

### **Chapter 1:**

1:1 – “eighth month of the second year” – October-November 520 BC.

- Zechariah's prophecy begins 2 months after Haggai's had begun. (Haggai 1:1)
- The rebuilding of the Temple was re-started in the 2<sup>nd</sup> year of Darius and completed in his 6<sup>th</sup> year. (Ezra 6:14)
- “Darius” – That is Darius Hystaspis.
- “Zechariah” – means “Jehovah remembers.”
- “Berechiah” – means “Jehovah blesses.”
  - Many scholars believe Berechiah, the father of Zechariah, died when Zechariah was quite young and that Zechariah was largely raised by Iddo. (That would explain why Ezra's account of Zechariah's family line goes directly from Zechariah to Iddo.)
- “Iddo” – means “in his appointed time.”
  - Ezra and Nehemiah list Iddo as a priest. That means Zechariah is both a prophet and a priest.

1:2 – “very angry” – The Hebrew is emphatic. Lit. “displeased with displeasure.”

1:3 – “Return to Me” – After 70 years of captivity, God still invites them to Himself.

- God doesn't force; He invites.
- “Lord of hosts” – The idea is “the Lord of armies.” (Used 52 times in Zechariah.)
  - The Lord is over a host of angelic beings that will make the way in the spiritual realm so we can do physically what He has called us to do.

1:4 – “hear” – Lit. “listen.”

- Amos spoke of a famine of hearing the Word of the Lord.
- “heed” – Lit. “obey.”

1:5 – “Where are they?” – They have died.

- “do they live forever?” – Not here on earth.

- 1:6 – “My words” – “The grass withers and its flower falls away, but the word of the Lord endures forever.” (1 Pet. 1:24-25)
- He is calling them to not be like their fathers. God’s Word can have a greater influence in our lives than it did in the lives of our parents.
  - “overtake your fathers” – The judgment has fallen on the previous generation just as God said it would.
  - “Just as the Lord of hosts determined” – The people are submitting under the righteous judgment of God.
- 1:7-6:8 – Zechariah receives 8 visions in one evening.
- 1:7 – “twenty-fourth day of the eleventh month” – February 15, 519 BC.
- This is exactly 5 months after the work on the Temple had begun. (Haggai 1:15)
  - “the word of the Lord came to Zechariah” – It seems that God’s word accompanies the vision.
- 1:8 – “I saw” – Typically for the prophets, a prophetic vision was something they saw.
- “myrtle trees” – Myrtle trees are associated with the Feast of Tabernacles.
  - “the hollow” – It seems to imply “a valley,” but the Hebrew is translated “the deep” in the Psalms.
- 1:11 – “they” – Seems to refer to the riders on the horses.
- “the Angel of the Lord” – A theophany; a pre-incarnate appearance of Jesus Christ.
    - The Babylonian Talmud calls this man “the Holy One” and “Lord of Glory.”
  - “walked to and fro throughout the earth” – These horses are spiritual beings sent out to scrutinize the earth. (Job 1:7; 1 Pet. 5:8)
  - “resting quietly” – Why or how?
- 1:12 – “Jerusalem” – The center of God’s covenant with Israel.
- “seventy years” – The time of Israel’s captivity.
- 1:14 – “spoke with me” – Could also be “spoke in me.”
- 1:15 – “but with evil intent” – God called Nebuchadnezzar to judge Israel, but they went farther than they needed to go.
- 1:16 – “My house” – Rev. 11 speaks of a future Temple in Jerusalem.
- 1:17 – “My cities” – God is claiming the cities of Israel as His own.
- 1:18 – “horns” – Pictures of power and strength; usually a type of nations or kings. (Dan. 7)
- 1:21 – “craftsmen” – Lit. “artisans, skilled workmen.”
- God will use construction workers to drive off the opposing nations. He will overcome the destructive forces against Jerusalem by using men who are willing to rebuild the Temple and the land.
  - “terrify them” – Lit. “put into consternation.”

## **Chapter 2:**

2:1 – “measuring line” – Jeremiah and Revelation speak of measuring the Temple or the land.

2:2 – “So I said” – Zechariah doesn’t hesitate to question the angel.

2:4 – “this young man” – Zechariah seems to be less than 25 years old at this time.

- “without walls” – At the point is prophetic history, Jerusalem will be so large that the city walls will not contain all the people. Plus, God Himself will be a protection to them instead of walls.
- In 2003, Israel erected a “security fence.” In our day, they are building walls.
- In Ezek. 38:11, Jerusalem is attacked because it is a city without walls.

2:5 – “glory in her midst” – Ezekiel saw the glory of God depart from the Temple in Ezek. 11.

2:6 – “the land of the north” – In the immediate context, this is referring to Persia and Babylon.

- Jerusalem was always invaded from the north, due to that being the least defensible side.

2:7 – “Escape” – Jesus in Matt. 24, speaks of gathering the elect of Israel from the four corners of the earth after His return.

- “Babylon” – The physical and spiritual Babylon.

2:8 – “after glory” – or “for the purpose of glory.”

- Note the switching between tenses and persons (like Zech 12:10).
- “the apple of his eye” – Lit. “the pupil of his eye.”
- God is very sensitive toward his people, Israel.
- Salvation is of the Jews, due to the fact that salvation comes through a Jewish Messiah.

2:9 – “the Lord of hosts has sent me” – The Lord of hosts sending the Lord of hosts (v. 8).

2:10-11 – Note the person change again.

2:11 – “Many nations” – God’s plan also includes the Gentile peoples.

2:12 – “the Holy Land” – The only time that phrase is used in the Bible.

- “Holy” – The idea is “set apart.”
- “will again choose Jerusalem” – This promise has not been fulfilled in the Church. We cannot spiritualize this away.

2:13 – “Be silent” – In that day, God will speak and all the people will be silent.

## **Chapter 3:**

3:1 – “showed me” – Lit. “caused me to see.”

- “Joshua” – Joshua and Zerubbabel led the exiles back to Jerusalem.
- “to oppose him” – Satan is “the accuser of the brethren” (Rev. 12:10). His accusations are accurate (v. 3), but do not take into consideration the work and grace of Jesus.

3:2 – “The Lord rebuke you” – Even Jesus chooses to do spiritual warfare this way. (Jude 1:9)

- God stands to rebuke Satan on Joshua’s behalf without Joshua being aware of it.
- “a brand plucked from the fire” – Joshua is a man of God’s choosing.

- 3:3 – “filthy garments” – Lit “excrement stained garments.”
- The prophets use the most vulgar terms possible to describe our self-righteousness. (Isa. 64:6)
  - Satan is overcome by the blood of the Lamb and the word of our testimony. (Rev. 12:11)
- 3:4 – “removed your iniquity” – This is required to stand before a righteous God.
- “clothe you in rich robes” – We are clothed in the righteousness of Christ. (Rev. 19:8)
  - “rich robes” – Lit. “festive garments.”
- 3:5 – “And I said” – It seems that Zechariah is now speaking.
- 3:6 – “admonished Joshua” – The Angel challenges him.
- 3:7 – “If” – This is conditional.
- God already cleansed Joshua, but now He asks something of Joshua in response.
  - God not only cleanses us from sin. He also gives us the power to overcome sins.
  - “have charge of My courts” – The privilege of serving God is a result of faithfulness to God’s call on our lives.
  - “these who stand here” – He seems to be referring to the angels.
- 3:8 – “a wondrous sign” – There is something in Joshua’s position and ministry that points to the coming Messiah.
- Joshua and Jesus are the same name in different languages.
  - “My servant the BRANCH” – (Heb. “nezzar”) A reference to the Messiah. (Isa. 11:1)
- 3:9 – “the stone” – Jesus Christ is the smiting stone, the stumbling-stone, and the chief cornerstone. He is also the stone cut without hands from Dan. 2:45.
- “seven eyes” – Likely a reference to the Holy Spirit. Speaking of His omnipresence and omniscience. (Zech. 4:6, 10; Rev. 4:5)
  - “engrave its inscription” – “I have graven you in the palms of My hands.” (Isa. 49)
- 3:10 – “his vine...fig tree” – Prophesied of in Micah 4:4.

#### **Chapter 4:**

Description of the power of God through the work of the Holy Spirit. This is necessary for every believer after the change of garments as we saw in Zech. 3.

- 4:1 – “the angel who talked with me” – Zechariah recognizes this angel from an earlier vision.
- 4:2 – “a lampstand” – Representative of God’s congregation of people. (Rev. 1-3)
- Apparently at this time in prophetic history, Israel will be God’s representation to the world.
- 4:3 – “Two olives trees” – The oil of the lampstand is being tapped straight from the trees. It is a continuous supply of oil for the lamps.
- The oil is the fuel for the fires of the lampstand.

- 4:6 – “to Zerubbabel” – He came back 20 years earlier to build the city and the Temple, but was quickly dissuaded.
- “Not by might” – It is not that we don’t work (v. 10). It is just that we recognize that our works alone will not effectively produce any benefit for God’s work.
  - “might” – Lit. “armies.”
  - “but by My Spirit” – “It is the Spirit who give life; the flesh profits nothing. The words that I speak to you are spirit, and they are life.” (John 6:63) There is nothing we can do in our human abilities and strength to accomplish the divine purposes of God.
    - We can lead ourselves to His purpose, but that is where the Holy Spirit must take over.
    - The Holy Spirit is the third Person of the Trinity.
- 4:7 – “O great mountain” – Jesus said, “If you have faith as a mustard seed, you can say to the mountain and it shall be moved.”
- “bring for the capstone” – Finish the work.
  - “Grace, grace to it” – The work will not be finished as a testimony to any man. If it is done by God’s grace then all the glory returns to God alone.
    - Grace is the cry of the Holy Spirit. It is never of works, effort, law, or anything else.
- 4:9 – “finish it” – Historically, Zerubbabel was there to finish the Temple.
- 4:10 – “who has despised the day of small things” – People despise small things. (Ezra 3:12; Haggai 2:3)
- The beginning of the great works of God often start small, because those who are faithful with little can be given more.
  - “these seven” – From Zech. 3:9. The Holy Spirit is pleased to see us about God’s work.
  - “plumb line” – Used to measure the straightness of the walls.
    - For Zerubbabel, this important work was accomplished with simple tools like a plumb line.
- 4:12 – “branches” – These are the conduits who are tapped into the trees, but pass the oil to the bowl so it can feed the fires of the lampstand.
- 4:14 – “the two anointed ones” – Historically, this refers to Joshua and Zerubbabel.
- Rev. 11 also quotes this verse to refer to the 2 witnesses of the Tribulation.

## **Chapter 5:**

- 5:1 – “flying scroll” – The written curse of God upon the earth. (v. 3)
- 5:2 – “twenty cubits” – 30 feet.
- “ten cubits” – 15 feet.
- 5:3 – “the whole earth” – A global judgment.
- “thief” – Man’s injustice toward his fellow man.
  - “perjurer” – Man’s refusal to tell the truth before God.
    - The scroll deals with both tables of the Law.
- 5:4 – “remain in the midst of his house” – None will escape.
- God will be righteous. Therefore, He will judge all sin; even the sin we cannot see.

- 5:6 – “basket” – (Heb. “ephah”) The largest dry measure; about 8-10 gallons.
- The ephah and talent were common commercial and business measures of the day.
  - “their resemblance” – This may refer back to the thief and perjurer of v. 3.
- 5:7 – “lead disc” – Lit. “a talent of lead.” This is nearly 100 lbs.
- “a woman” – The representation of “wickedness.” (v. 8)
- 5:9 – “coming” – We aren’t told where they are coming from.
- “stork” – An unclean bird. (Lev. 11:19)
- 5:11 – “a house” – This wicked commercial system will be centered in Babylon.
- When there were more than 4.5 billion people on the earth, there was enough wealth for each person to be a millionaire 10 times over.
  - “Shinar” – Babylon, Iraq. (Gen. 11:2)
  - Revelation 17-18 speak of the great Babylonian system of the last days accompanied by a Great Harlot.

## **Chapter 6:**

- 6:1 – “bronze” – Often a type of judgment in the Bible.
- 6:2-3 – “red...black...white...dappled” – Similar to the 4 horsemen of Rev. 6.
- 6:5 – “spirits” – (Heb. “ruach”) The Hebrew can also be translated “winds.”
- Spiritual forces are all around us.
- 6:6 – “north country” – Is this speaking of Babylon?
- “south country” – Is this speaking of Egypt?
  - It seems that God is taking away the threat of these perennial enemies. He is giving His people peace.
- 6:8 – “given rest to My Spirit” – There is no further explanation.
- 6:11 – “silver and gold” – Silver is a picture of redemption and gold is a picture of diety.
- “an elaborate crown” – Joshua is a picture of the Priest-King to come as Messiah.
  - Priests of Joshua’s day were not allowed to be kings and vice-versa.
  - “Joshua” – An equivalent name to Jesus in a different language.
- 6:12 – “Behold, the Man” – The same thing Pilate said in John 19:5.
- “the BRANCH” – Repeated from Zech. 3:8. This is a reference to the Messiah.
  - The modern-day Jews are looking for a Messiah, who will come as a man of peace and allow them to rebuild their Temple. But in fact, he will turn out to be the Antichrist.
- 6:13 – “sin and rule on His throne” – The priests of the OT never sat in their ministry. (Heb. 1:3)
- 6:14 – “a memorial in the Temple” – Was that crown still there in the days of Jesus Christ?
- “Helem” – means “strength.”
  - “Tobijah” – means “goodness of Jehovah.”
  - “Jedaiah” – means “praise the Lord.”
  - “Hen” – means “rest.” (This is Josiah. Compare with v. 10.)

6:15 – “diligently obey” – Obedience is what God is looking for.

## **Chapter 7:**

7:1 – “fourth day of the ninth month” – Dec. 7, 518 BC.

- This comes less than 2 years after the visions of chapters 1-6.

7:3 – “the fifth month” – Actually, they were observing 4 different fasts. (Zech. 8:19) The fourth month (June 17) was in remembrance of the breach of the wall of Jerusalem, the fifth month (July 4) was in remembrance of the burning of the Temple, the seventh month (Sept. 3) was in remembrance of Gedaliah being killed, and the tenth month (Dec. 10) was in remembrance of the beginning of the siege of Jerusalem.

- “fast” – The only prescribed fast was on the Day of Atonement. (Lev. 23:16-32)

7:5 – “seventy years” – The fasts are associated with the captivity and judgment of God.

- “did you really fast for Me” – These fasts are more tradition than truly spirit.
  - Only when something is motivated by God can it be of benefit to Him and to us.

7:6 – “for yourselves” – Jesus questions the reason why they are fasting.

7:7 – “obeyed” – God simply wants us to obey, rather than be overly-religious.

- Obedience frees us from presumption and performance.
- “To obey is better than sacrifice.” (1 Sam. 15:22)
- “former prophets” – Isaiah spoke of the former prophets in Isa. 58:6.

7:9 – “justice...mercy” – The right thing at the right time.

7:10 – “Do not oppress the widow or the fatherless” – “Visit orphans and widows in their trouble.” (James 1:27)

7:11 – “shrugged their shoulders” – The idea is to “pull away the shoulders.”

- “stopped their ears” – They put their fingers in their ears.
  - They are willfully disobedient.

7:12 – “like flint” – Their hearts are too hard for Him to engrave His word upon.

7:14 – “the land became desolate” – This is as a result of sin, not simply the lack of political or military might.

## **Chapter 8:**

8:2 – “zealous for Zion” – God drove them out of the land to drive them to Himself.

8:3 – “I will return to Zion” – God is looking forward to the time when He will get to be with them.

8:4-5 – “Old men and old women...boys and girls” – People will live peace-filled lives. (Isa. 65)

8:5 – “playing in the streets” – Not “praying” in the streets.

- The depiction of the Kingdom Age is hardly religious.

8:6 – “marvelous” – or “fantastic, impossible.”

- What seems to be impossible to us is not impossible to God.

8:7 – “from the land of the west” – From over the Mediterranean Sea.

8:9 – “Let your hands be strong” – God is looking for the work on the Temple to continue.

8:11 – “former days” – The days of their captivity.

8:13 – “you shall be a blessing” – In the future, Israel will be a blessing to the nations rather than a stumbling-block to them. (Rom. 9-11)

8:15 – “determined to do good” – God’s promises are sure.

8:16-17 - 4 things God requires: 1) honesty, 2) fairness/justice, 3), no scheming, and 4) no false promises.

- These things are more important to God than religious fasting.

8:19 – “the fast” – See note on Zechariah 7:3.

- “cheerful feasts” – God is turning their mourning into dancing.

8:22 – “seek the Lord of hosts in Jerusalem” – The Feast of Tabernacles will continue through the Kingdom Age.

8:23 – “ten men from every language” – Jews leading Gentiles to Jesus.

- In the Kingdom Age, the Jews will serve their intended role as the priest nation to the rest of the world.

## **Chapter 9:**

In Zechariah 9-14, Zechariah backs up to the Grecian Empire and traces the history of Israel through the Kingdom Age.

- This is spoken 200 years before Alexander the Great. (333-332 BC)

9:1 – “Hadrach” – Located in northern Syria.

- “Damascus” – The capital of Syria.

9:2 – “Hamath” – Also in Syria, near Damascus. (Amos 6:2)

- “Tyre” – Alexander the Great took the island city of Tyre in 7 months by taking the rubble of the mainland city of Tyre (which Nebuchadnezzar defeated) and using it to build a causeway to the island. (Ezek. 26)
- Assyria spent 5 years trying to take Tyre and never defeated the mainland city. Babylon took 13 years only to take the mainland city after they moved the people and valuables to the island city.

9:4 – “He” – Alexander the Great.



- 9:5-6 – “Ashkelon...Ekron...Gaza...Ashdod” – 4 of the 5 cities of the Philistines.
- “king shall perish from Gaza” – King Battus was the king of the Philistines at that time. He was from Gaza.
  - Alexander, when he took Battus, put nails through his feet and dragged him with ropes between the 5 cities to dishearten them. Greece broke the back the Philistine strength.
  - “Ashkelon shall not be inhabited” – Gaza is still there, but Ashkelon is no longer in existence.
- 9:6 – “mixed race...pride” – The Philistines boasted of their purity in breeding and smelting, but in the end they are taken by a mixed breed.
- 9:7 – “blood” – Lit. “bloods.” Plural.
- “for our God” – Those Philistines that remained turned to the Lord.
  - Israel was to influence these peoples toward the Lord.
- 9:8 – “passes by” – Alexander the Great has a strange respect for Judaism and refused to attack Jerusalem.
- “No more shall an oppressor pass through” – Likely speaking of the Kingdom Age.
- 9:9-10 – Verse 9 speaks of the first coming of Jesus; verse 10 speaks of His second coming.
- 9:9 – “your King” – Comparing the Jewish Messiah with Alexander the Great.
- “He is just and having salvation” – When Matthew quotes this verse in the NT, he leaves out this part as it refers to Christ’s second coming.
  - “riding on a donkey” – Quoted in Matt. 21:5.
  - Daniel prophesies to the day with the Messiah would enter Jerusalem as the King of the Jews. (Dan. 9:24-27)
- 9:11 – “the waterless pit” – Speaking of the captives in Persia and Babylon as they were held in empty cisterns.
- 9:12 – “hope” – Lit. “the hope.”
- This is the only time in the OT that hope is referred to with a definite article. This is the hope of the Messiah.
- 9:15 – “roar as with wine” – When the Messiah sets up His kingdom, it will be a time of great rejoicing.
- 9:16 – “the flock of His people” – That makes God the shepherd. (1 Pet. 5:4)
- The shepherd cares and leads. He is not dependant on the IQ of the sheep.
  - “jewels of a crown” – Malachi 3:16.
- 9:17 – “new wine” – Israel will be restored and reestablished.

## **Chapter 10:**

10:1 – “the latter rain” – This is referring to the spring rains that would come at the end of the growing season to bring the grain to full-growth.

- In Isa. 44:3-4, the latter rain refers to the outpouring of the Holy Spirit. In Luke 11:13, Jesus tells us to ask for the Holy Spirit.

10:2 – “in vain” – There is an emptiness to idol worship.

- “no shepherd” – They have no true leadership.

10:3 – “His flock” – God has a particular covenant with Israel.

10:4 – “from him” – The grammar refers back to Judah. (v. 3)

- “cornerstone” – Jesus is the cornerstone referred to in Daniel.
- “peg” – The nail to hang your clothes on in your house.

10:6 – “strengthen the house of Israel” – Though His people have turned to idols, God will still remember His covenant and restore the nation.

10:7 – “their heart shall rejoice” – The heart, not the mind, is where God is looking.

10:8 – “whistle” – The shepherd’s call for the sheep.

10:9 – “remember Me” – His whistle shall stir their memory.

- As the shepherd’s sheep mingle with other sheep at the well, they still know the whistle of their shepherd.

10:10 – “bring them into the land” – Isa. 11 refers to the modern re-gathering of the Jews to their land.

- “Gilead” – The Golan Heights.

10:11 – “the sea of affliction” – This is either referring to the Messiah or to the nation on the whole, making this either a reference to the crucifixion or the holocaust.

## **Chapter 11:**

Zechariah 11 looks at Jewish history through the Roman invasion to the Antichrist.

- The context of chap. 11 is the rejection of the Jews as the Jewish Messiah.

11:1-3 – “Lebanon...Bashan...Jordan” – This is the route Rome took in taking the land.

11:4 – “feed the flocks for slaughter” – Any pastor teaching, encouraging, and building up the sheep without warning and arming them is only fattening them up to be slaughtered and consumed by another.

- “flocks for slaughter” – In 70 AD, Titus Vespasian killed over 1 million Jews and took over 80,000 captives.

11:5 – “feel no guilt” – or “not hold themselves accountable.” As Titus sieged the city of Jerusalem, the conditions and slaughter were so horrible that the pagan Titus looked to heaven and asked God to not hold him accountable for the destruction.

- “their shepherds do not pity” – This was why Jesus turned over the tables of the money changers in the Temple.

- 11:6 – “his king” – Over 600 years later, the Jews would say “we have no king but Caesar.” (John 19:15)
- 11:7 – “the poor of the flock” – Lit. “the afflicted of the flock.”
- “two staffs” – Ps. 23 refers to the shepherd’s rod and the staff.
  - “Beauty” – or “Grace.”
  - “Bonds” – or “Union.”
- 11:8 – “three shepherds” – In Jesus’ time, there were the priests, the elders, and the scribes. (Some point to the Pharisees, Sadducees, and Herodians.)
- 11:9 – “eat each other’s flesh” – Under the siege of 70 AD, the Jewish people turned to cannibalism.
- This destruction is in the light of the rejection and crucifixion of the Messiah.
- 11:10 – “cut it in two” – Jesus Himself, who was cut in two, making the Old Covenant invalid.
- “break the covenant” – In preparation of the New Covenant.
- 11:11 – “poor of the flock” – “Not many wise according to the flesh, not many mighty, not many noble, are called.” (1 Cor. 1:26)
- 11:12 – “give me my wages” – God is playing the role of the shepherd, asking for the wages for His labor.
- “thirty pieces of silver” - The prophecy of the betrayal of Jesus by Judas. (Matt. 27:10)
  - “silver” – A picture of redemption.
- 11:13 – “princely price” – Heavenly sarcasm. This was the price of a gored slave. (Exod. 21:32)
- “for the potter” – Judas threw the blood money back at the priests, then they took the money to buy a potter’s field.
  - The potter’s field is where potter’s dug their clay and where pottery is thrown when it is broken and good for nothing.
- 11:14 – “break the brotherhood” – As the nation is scattered among the nations and the Old Covenant is set aside.
- 11:15 – “foolish” – Biblically, a fool is one who says in their heart that there is no god. (Ps. 14:1)
- “foolish shepherd” – Referring to the Antichrist.
  - “I have come in My Father’s name, and you do not receive Me; if another comes in his own name, him you will receive.” (John 5:43)
  - “eat the flesh” – He is a wolf in sheep’s clothing.
- 11:16 – “a shepherd...who will not care” – Everything here is exactly the opposite of what Christ did.
- 11:17 – “worthless shepherd” – He will set himself up as god. (2 Thess. 2:4)
- “against his arm...right eye” – Rev. 13 speaks of the Antichrist receiving a mortal wound and then recovering. This will be another thing to help him win the affection of the world.
  - This could be one of the reasons why the mark of the beast is taken on the forehead or right hand.

## Chapter 12:

In Zech. 12-14...“in that day” is used 16 times, “Jerusalem” is used 22 times, and “all the nations” is used 13 times.

- We are now looking at God’s future plans for Israel.

12:1 – “the Lord, who stretches out the heavens” – God prefaces this section with the view of God as the creator and sustainer of the earth.

- God laid out the universe with the span of His hand. (Isa. 40:12)
- “stretches” – The tense is present perfect, referring to God’s present power to sustain creation. (Col. 1:17)

12:2 – “I will” – God is sovereign in the world of men.

- “cup of drunkenness” – Poison and intoxication. (Isa. 51:17)

12:3 – “a very heavy stone” – or “stumblingstone.” (KJV)

- “all nations” – Jesus said Israel will be hated by all nations on account of Him. (Matt. 24:9; see also Rev. 16; 19; Isa. 63))

12:4 – “In that day” – This is hard to equate with the Battle of Armageddon.

- This is an encouragement to Israel.

12:8 – “defend” – Lit. “be a shield.” (Ps. 3:3)

- “like David” – As he won a great victory over the giant.
  - Israel is changing their foreign policy from the Masada Theory (where they would rather kill themselves than be taken captive) to the Samson Theory (where if they know they will be taken, they will take as many others with them as possible) and now to the David Theory (where the little nation will not be afraid to attack the giants).
- “the house of David shall be like God” – God will come from the line of David.

12:9 – “destroy all the nations that come against Jerusalem” – God will accomplish it.

12:10 – “Spirit of grace...look on Me” – The work of the Spirit is always to give us a view of the crucified Christ.

- This outpouring of the Spirit seems to come on the heels of the Battle of Ezekiel 38-39.
- “they will look on Me” – Rev. 1:7.
- “Me” – God is referring to Himself.
  - In the Hebrew, there is a floating AT at “Me.”
- “pierced” – Lit. “run through, pierced through.” (Zech. 13:6)
- “Him” – The tense switches to the third person.
  - When was God ever pierced? (John 19:34)

12:11 – “Hadad Rimmon” – Where Josiah fell to the Egyptians at Megiddo. (2 Chron. 35:20-27)

- “Megiddo” – Where the Battle of Armageddon takes place. (Rev. 16:16)

12:12 – “David” – The kingly line.

- “Nathan” – One of the prophets.

12:13 – “Levi” – The priestly line.

- “Shimei” – The man who threw rocks at David as he fled from Absalom out of the city.

12:14 – “all the families” – This speaks of the rest of the nation who will come to Jesus.

### **Chapter 13:**

13:1 – “fountain” – Joel and Ezekiel speak of a literal river flowing from the Temple in Jerusalem that will purify the waters of the earth that have been corrupted during the Tribulation.

13:2 – “idols” – Any item, place, or person that we have put in the place of God and that replaces the presence of God.

- “the prophets and the unclean spirit” – Zechariah is comparing the true Prophet (v. 6) with the false prophets to come to Israel.
  - Judah and Israel were carried to Babylon because of their idolatry, and Babylon pretty much cleansed them of that problem. But their desire for a temporal Messiah will lead them to look for the idol king – the Antichrist.
- “the unclean spirit” – With the personal pronoun, it seems to be referring to one person specifically.
  - The world is going to be greatly deceived the leader to come with “all power, signs, and lying wonders.” (2 Thess. 2:9)

13:3 – “in anyone still prophecies” – This may refer to the interim period between Armageddon and the setting up of the Kingdom, as Jesus justly rids the earth of false prophets.

13:6 – “wounds between your arms” – This could also be “wounds between you hands, or wounds between your back.”

- This is either referring to the false prophets of v. 1-5, or it is referring back to the Messiah from Zech. 12:10 and leading into Zech. 13:7-9.

13:7 – “sword, against My shepherd” – “It pleased the Lord to bruise Him.” (Isa. 53:10)

- “Companion” – The idea is “fellow-laborer.” This is one on an equal plane.
- “sheep will be scattered” – Jesus quoted this verse on the night of His betrayal. (Matt. 26:31)
  - Satan often takes the tactic to attack the leaders to hurt the flock.
- “turn My hand against the little ones” – This may be referring to the Diaspora.
  - This could also refer to the captives taken when Titus Vespasian took Jerusalem in 70 AD.

13:8 – “one-third” – This may be what is left of Israel following the Great Tribulation. (Matt. 24:22)

13:9 – “I will answer them” – As they turn to God in that day, He will respond to them in mercy.

### **Chapter 14:**

14:1 – “the day of the Lord” – Both the darkest and most glorious day of human history.

14:2 – “to battle against Jerusalem” – The armies of the earth will rally around the Antichrist against Israel leading to the Battle of Armageddon.

14:3 – “nations” – Plural.

- 14:4 – “Mount of Olives” – Only mentioned one other time in the OT. (2 Sam. 15:30)
- Jesus will touch down on the Mount of Olives at His second coming. (Acts 1:11; Isa. 63:1-4; Rev. 19)
  - “split in two” – Scientists have discovered a fault line running east to west from the Mount of Olives. They also speculate that if the fissure would split, large amounts of water would gush out.
- 14:5 – “all the saints with You” – This is referring to the Church and OT believers. (Rev. 19:14)
- “with You” – This doesn’t say “for you.” It is not post-wrath. (1 Thess. 5:9)
- 14:6 – “no light” – Describing the day when the lights of the sun, moon, and stars go out. (Isa. 60:1-5)
- 14:8 – “living waters shall flow from Jerusalem” – The waters will start at the Temple. (Ezek. 47:1-12)
- “eastern sea” – The Dead Sea.
  - “western sea” – The Mediterranean Sea.
- 14:9 – “the Lord shall be King” – This is the one-world government we are looking for.
- 14:10 – “the land shall be turned into a plain” – The extension of the city limits of Jerusalem.
- “Jerusalem shall be raised up” – As the topography of the Middle East changes, Jerusalem will be exalted above the mountains. ((Isa. 2:1-4)
  - Jerusalem is beautiful for (literally) “elevation.” (Ps. 48:2)
  - There will be a “Highway of Holiness” leading to the city.
- 14:11 – “no longer...destruction” – They will “learn war no more.” (Isa. 2:4)
- 14:12-15 – In light of God establishing His kingdom in Jerusalem, He then tells of the punishment of those who try to destroy it.
- 14:12 – “eyes shall dissolve” – Lit. “melt.”
- “tongues shall dissolve” – Lit. “curl up.”
  - This seems to refer to a nuclear event.
  - This could also be Christ Himself. (2 Thess. 2:8)
- 14:13 – “great panic” – They will be discomfited and turn on one another.
- 14:16 – “everyone who is left” – These are human survivors making it through the Tribulation.
- “Feast of Tabernacles” – The feast celebrating Israel’s journey through the wilderness and the promises of God to bring them into the promised land.
- 14:17 – “no rain” – This is also true on a personal level whenever we fail to seek the presence of God.
- 14:19 – “the punishment of Egypt” – Because Egypt relies on the waters of the Nile, their punishment will be different.
- 14:21 – “every pot” – In that day, there will be no division between the sacred and the secular.
- “sacrifices” – Sacrifice will be the center of worship in the Kingdom Age.
  - “Canaanite” – All non-worshippers of Yahweh.