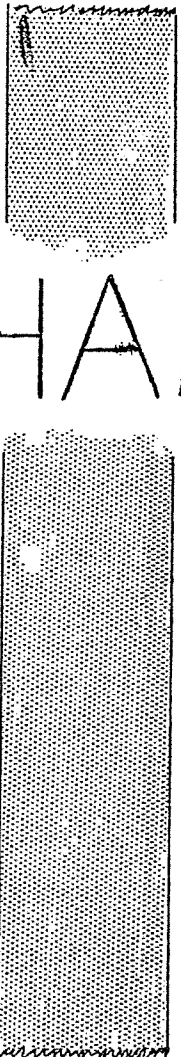


A STUDY IN THE
BOOK OF:



ZECHARIAH

BY GARRETH L. CLAIR

10 - 25 - 75

F O R E W A R D

THE PROPHECY OF ZECHARIAH (*At least the first 8 chapters*) CONTINUES AND ADDS TO THAT OF HIS CONTEMPORARY HAGGAI (*The book just before Zechariah in the Old Testament*). THESE TWO PROPHETS WERE RAISED UP AND INSPIRED BY GOD TO ANIMATE THE FALLING SPIRITS OF THE ISRAELITES, WHO, ON THEIR RETURN FROM BABYLON (APP. 536 B.C.) HAD BEGUN TO REBUILD THE TEMPLE, BUT WERE SOON DISCOURAGED, AND IN DUE TIME, BECAUSE OF OPPOSITION FROM THEIR NEIGHBORS AND CERTAIN ADVERSE CIRCUMSTANCES, STOPPED COMPLETELY FROM THEIR WORK. BUT, AFTER 16 YEARS INTERMISSION, ENCOURAGED BY DARIUS HYSTAPES, WHO LOOKED FAVORABLY UPON THEIR UNDERTAKING, THE ISRAELITES HAD AN OPPORTUNITY TO RESUME THEIR WORK ON THE TEMPLE. ALMOST AT THE SAME TIME BOTH HAGGAI AND ZECHARIAH APPEAR AS IF TO CONFIRM EACH OTHERS TESTIMONY (*I.E. restore the house of the Lord, and promising a glorious future*). THE REMAINDER OF THE PROPHECIES BELONG TO THE SAME AGE AND AUTHOR, WITHOUT SPECIAL MENTION OF THE RETURN FROM CAPTIVITY, REACH TO DISTANT TIMES; THE PROPHECIES EVIDENTLY SPEAK OF THE FUTURE PRESERVATION OF THE TEMPLE UNDER ALEXANDER THE GREAT, THE VICTORIES OF THE MACCABEES; AND CERTAINLY REFERENCE IS MADE TO THE REJECTION OF CHRIST; OF THE REPENTANCE OF THE JEWS FOR THIS REJECTION, AND THE FINAL CONVERSION OF THE JEWS AND THE GENTILES.

THE TEMPLE WAS COMPLETED IN THE 6TH YEAR OF DARIUS (515 B.C.); AND THE LATTER PART OF ZECHARIAH'S PROPHECIES MAY HAVE BEEN SPOKEN AFTER THAT EVENT, AND POSSIBLY MANY YEARS SUBSEQUENT.

THE BOOK CONTAINS 6 PARTS:

- I. ZECHARIAH'S INTRODUCTORY MESSAGE (1:1-6).
- II. A SERIES OF EIGHT VISIONS (1:7-6:8).
- III. THE SYMBOLICAL CORONATION (6:9-15).
- IV. CONCERNING THE FASTS (7:1-8:23).
- V. PERDICTIONS CONCERNING WORLDLY POWERS AND ISRAEL (9-11).
- VI. GOD'S ORACLE FOR ISRAEL (12-14).

THIS BOOK IS PERHAPS ONE OF THE MOST DIFFICULT TO INTERPRET, YET, I AM CONVINCED THAT IT IS ONE OF THE MOST BEAUTIFUL OF ALL THE PROPHETIC BOOKS IN REFERENCE TO THE LORD. THERE ARE CERTAIN POINTS WHICH YOU WILL FIND EXTREMELY DIFFICULT TO INTERPRET (AS I DID), BUT WE MUST NEVER OVERLOOK THE POSSIBILITIES OF INTERPRETATION UNLESS THEY ARE CONTRADICTORY OF OTHER PASSAGES IN HOLY WRIT.

I HAVE USED MANY REFERENCE WORKS IN PREPARING THIS MATERIAL FOR STUDY, IF YOU SEEK FURTHER INFORMATION CONSULT THE MATERIALS I HAVE POINTED OUT AS MY SOURCES.

THE SERIES OF QUESTIONS IN THE BACK SECTION WILL GIVE EACH STUDENT MUCH RESEARCH (WITHIN THIS BOOKLET AND HIS BIBLE) AND A MUCH BETTER GRASP OF THE NATURE OF PROPHECY.

GARRETH L. CLAIR

Z E C H A R I A H

INTRODUCTION:

- A. Zechariah's name means "*he whom God remembers*" Zechariah appears to have been a priest (NEH. 12:12, 14). His grandfather was Iddo and his father was Berechiah.
- B. Zechariah began his prophetic office only two months following Haggai's first prophetic utterance (HAG. 1:1; ZECH. 1:1).
- C. A brief review of Zechariah's contemporary historical events are to follow:
 - 1. Jerusalem was taken into Babylonian captivity in 586 B.C. Part began the captivity in 606 B.C.
 - 2. Jeremiah promised that the captivity would last only 70 years (JER. 25:12).
 - 3. Cyrus allowed the Jews to return to rebuild the temple (EZRA 1:1-4).
 - 4. The work on the temple was stopped by enemies who wrote to Artaxerxes (EZRA 4:1-24).
 - 5. Under Darius, permission was given to allow the rebuilding of the temple. Haggai and Zechariah urged the rebuilding (EZRA 5:1-6:15).
- D. Zechariah's work began app. 520 B.C. in the second year of the reign of Darius. By the sixth year of his reign, the temple had been restored (EZRA 6:1).
- E. According to "THE INTERNATIONAL STANDARD BIBLE ENCYCLOPAEDIA, "FEW BOOKS OF THE O.T. ARE AS DIFFICULT OF INTERPRETATION AS THE BOOK OF ZECHARIAH; NO OTHER BOOK IS AS MESSIANIC" (V.5, PP 3136).

COMMENTARY:

- I. ZECHARIAH'S INTRODUCTORY MESSAGE (1:1-6).
 - A. The prophecy is easily dated from the words of verse 1.
 - B. The Lord's unhappiness with Israel's forefathers (v. 2-6).
 - 1. A call to repentance (v. 3), based on God's dealings with them in the past.
 - 2. God had sent all the former prophets to urge Israel to turn to the Lord (see HOSEAH 12:10), but they turned a deaf ear to the Lord (v. 4).

Consequently, God punished them. As proof that the present generation should follow God, Zechariah asked that the descendents reflect upon their ancestors (v. 5, 6). God's word proved true when it promised captivity,. While in captivity, these ancestors admitted that God was right.

EDITOR'S NOTE:

The following material deals with the eight visions. There is not total agreement among commentators as to the meaning of these visions but I am convinced that to be consistent the visions are to be interpreted in the following way:

II. A SERIES OF EIGHT VISIONS (1:7-6:8).

A. FIRST VISION: *"The rider among the myrtle bushes"* (1:7-17).

1. The vision occurred 3 months after Zechariah's first prophecy (verse 7).
2. The prophet saw a man on a red horse among a group of myrtle trees in a valley. Behind were other horses (red, sorrel, and white) but the vision does not mention whether or not they had riders. Then Zechariah asked of an angel who talked with him what this vision meant. The angel promised to explain the vision. Later, the angel asked the rider where he had been to which question he replied that he and the others had been patrolling the earth. "All," he said, "was at peace."
3. Efforts have been made to identify the rider, explain the significance of the color of each horse, and designate who the angel who talked with Zechariah was. Without a clear Biblical explanation, all is speculatively sought. All that is revealed about the horses is that they were going throughout all the earth.
4. The message following the vision shows the main thought of the vision. God had promised Israel that after seventy years of captivity, the temple and city would be rebuilt. The seventy years were up but these blessings had not all come to pass. Therefore, God promised that efforts were being made to fulfill His promises, and thus, bring divine comfort to Israel. Some commentators have connected this vision with HAG. 2:6, 7.
5. The nations with whom Jehovah was displeased were the Gentile nations.. God promised vengeance to any who hurt Israel. The punishment of these nations had to come so that Israel could become reestablished.

B. SECOND VISION: *"The four horns and four smiths"* (1:18-21).

1. This vision is very closely related to the first vision. The first told Israel that God was going to fulfill His promises regarding the restoration; this second vision shows that Israel's enemies will be destroyed.
2. The horns represented the foreign powers which oppressed the Israelites. A horn was a symbol of strength. Who these four horns represented is not revealed. Commentators have assigned numerous nations as being here represented.
3. The smiths were the defeaters, or beat down, the four horns. The scattered horns had been defeated as would happen to the enemies of Israel.
4. This vision was designed to show to the people of God that every hostile nation in the world which was against them was to be judged and destroyed by the Lord.

C. THIRD VISION: *"The man with the measuring line"* (2:1-13).

1. The vision relates to the others very closely, The first vision reassured Israel of God's efforts to fulfill His promises. The second shows that God will destroy all the persecuting nations. This one discusses the future blessings to be given them (Jerusalem).

2. A man was going to measure Jerusalem but was stopped by a second angel sent out with a message from the first angel.
3. The message given told that Jerusalem would be so prosperous, that walls could not be built simply because the city was to be too large. However, lest someone be afraid that this would greatly weaken the defenses of the city, Jehovah promised to be a wall of fire around her as protector.
4. With the prosperity promised, the Lord urged the captives to leave Babylon. Possibly many Jews had become so settled in the land, that wished not to leave their financial nest and return to Jerusalem.
5. A second reason for the captives to depart Babylon was that Babylon would be utterly destroyed (Babylon is the nation that spoiled Israel)..
6. Further blessings were mentioned when God promised to dwell with His people and that many nations would join themselves to Jehovah. Thus, God would again choose Israel and Jerusalem as His holy nation and city..
7. Surely respect from every nation was due for the compassion shown Israel by the stupendous acts of Jehovah.

D. *FOURTH VISION: Joshua before the angel of the Lord (3:1-10).*

1. Joshua was the high priest whose position before the accuser represented all of Israel and not just himself.
2. The accuser, Satan, was not allowed to rebuke Joshua because Jerusalem was "CHOSEN" and Joshus (representing all of Israel) was a brand plucked from the fire. The fire was captivity and Israel had been saved (plucked) from it.
3. The change from filthy garments to rich apparel was symbolical of the remission of sins granted by jehovah (cf. HAG. 2:10-14). The placing of the mitre on the head of Joshua showed his purity and cleanness from sin which allowed him to officiate as high priest.
4. Joshua's acceptance as high priest was conditional upon his continued obedience (v. 6, 7).
5. V. 8 begins by saying that Joshua and his fellow priest were a "SIGN" of the "BRANCH."
 - a. "BRANCH" came to be a title of the Messiah (ISAIAH 11:1; JER. 33:15). The "BRANCH" was to have a priesthood which would be the ANTI-TYPE of the Levitical priesthood, Evidently, this is the way Joshua and the other priests were a sign.
 - b. The "STONE" set before Joshua has given commentators no little difficulty.
 - (1) Christ is referred to as a stone in other texts (i.e. 1 PETER 2:7, 8).
 - (2) The seven eyes upon the stone could be either one of the following.
 - (a) Seven eyes engraved on the stone.

b. Seven eyes looking upon the one stone.

c. With seven representing completeness or fullness, the idea is probably that "ALL EYES ARE WATCHING A STONE" (Jesus).

(3) The engravings on the stone were made by Jehovah. The idea is that God designed the stone according to His good pleasure.

(4) Sin was to be removed in one day. Notice how that on the day of the crucifixion, Christ's blood was shed for all man's sins (MATT. 26:28).

6. When the iniquity is removed, every man would invite his neighbor to enjoy the shade of the vine and the fig-tree. This is probably a word play on the Messianic title "Branch". When sin is forgiven, all would be invited to the blessings of redemption (the shade of the branch).

E. FIFTH VISION: THE CANDLESTIC WITH THE TWO OLIVE TREES (4:1-14).

1. All items of the vision is not sufficiently clear to omit the possibility of error. The vision showed seven lamps on a lampstand supplied with oil from the two olive trees though no mention of an oil press is made. The inference is, perhaps, that the oil is miraculously supplied.

2. When Zechariah asked the explanation of this vision, the angel was surprised that he did not understand it without divine guidance.

3. The explanation of the vision was characterized by the one main point that the lamps burned by the miraculous power of God and not by their own power. Likewise, the restoration of Israel and the rebuilding of the temple was accomplished by the power of God and not by the human power of the Israelites.

4. Zerubbabel was God's chosen to accomplish the task of restoring the temple and city. The mountains, representing opposition to the work of rebuilding the temple, were to become a plain before him.

a. The "TOP STONE" was the last stone laid and represented the completion of the temple. Zerubbabel brought this stone forth in completion of the temple begging God's grace on his work.

b. The work of Jehovah was easily seen in the completion of the temple.

5. "*Who hath despised the day of small things?*" This question was asked since many thought the temple was too small and insignificant (See HAG. 2:1-3; EZRA 3:11-13). Yet, the small beginnings resulted in the accomplishment of God's will.

6. "*These seven*" who rejoiced were the "*eyes*" of the Lord. They were not represented by the lamps but were separated from the vision, viewing the work of the rebuilding of the temple. The eyes of the Lord rejoiced when he saw these "*small things*" had finally been accomplished.

7. With this discussion completed, all was explained except the olive trees. The angel explained that these were the two anointed ones of the Lord. The ones who worked so diligently, evidently Joshua, the high priest and Zerubbabel, the governor of Jerusalem.

F. SIXTH VISION: THE FLYING ROLL (5:1-4).

1. The flying roll symbolized God's curse against wickedness. The wicked (represented by the thief and swearer) was to be "Cut off."
2. So far as I can determine the size of the roll means nothing.

G. SEVENTH VISION: THE WOMAN IN THE EPHAH (5:5-15).

1. This vision tells of a woman being put in an ephah (a dry measure similar to our barrels) and covered with a lid of lead. The ephah which contained the woman was then transported to Shinar.
2. The woman evidently represented wickedness. The explanation being that wickedness was not welcome in Jerusalem (there was no place for it), therefore, it was taken from the land.
3. The land to which it was taken was Shinar -- the place prepared for wickedness. (see HARPERS BIBLE DICT., pp. 677).

H. EIGHT VISION: THE FOUR CHARIOTS (6:1-8).

1. This vision has been given about as many explanations as there are commentators. Most commentators try to explain the vision in minute detail though the angel did not even go into that much detail with Zechariah.
2. As the vision begins with horses going through the earth, so also this vision mentions four teams of horses pulling chariots which went from between brass mountains.
3. The key to understanding this vision is v. 5. The chariots pulled by the horses were the four winds (or spirits) of heaven. These were the divine judgements of God. The chariots passed between two brass mountains (symbols of strength). Inasmuch, as the four winds (spirits) were standing before God, the brass mountains must be symbolical of God.
4. The horses went in two different directions - north and south. The best explanation seems to be that the divine judgements of God were sent to the enemies of Israel - to the north, Babylon::::: to the south, Egypt.
5. As the first vision opened with the earth in a peaceful condition, this vision closes with the Spirit of the Lord quited and peace restored. The most obvious explanation is that the first vision found peace distasteful to Israel since she had not been restored. This vision has the purpose of the Lord satisfied, and the restoration of peace acceptable to all.

IN THE EIGHT VISIONS MUCH IS SYMBOLIC. SINCE SYMBOLIC LANGUAGE IS EMPLOYED BY REVELATION IN THIS SECTION IT IS POSSIBLE FOR US TO ERR IN APPLICATION. THE BEST COMMENTATORS AGREE WITH OUR CONCLUSIONS AND WE ARE CONVINCED THAT THE TRUTH IS HEREIN FOUND. THE STUDY SHOULD BE CLOSELY COMPARED WITH OTHER BIBLICAL AREAS TO INSURE THAT NO CONTRADICTIONS ARE TO BE FOUND. THE SYMBOLIC LANGUAGE IS INDEED DIFFICULT BUT WE MUST NOT PASS OVER IT BECAUSE IT IS DIFFICULT.

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III. THE SYMBOLICAL CORONATION (6:9-15).

- A. Three representatives of the Jews still in Babylon went to Josiah's house where two crowns were made and placed on the head of Joshua, the high priest.
- B. Notice that two crowns were placed on Joshua's head. He was not only to be high priest but also king in this coronation.
- C. But, he did not literally become both priest and king. He only stood for the "BRANCH" (i.e. JESUS CHRIST).
 - 1. The BRANCH was to "grow out of his place", (i.e. HE WAS TO BE REARED IN PALESTINE NOT BABYLON).
 - 2. He would build the temple. Just as Joshua helped to rebuild the physical temple, the Messiah would build the true temple (EPHESIANS 2:21).
 - 3. He was to be both priest and king. Christ is king of His Kingdom (JOHN 18:37) and high priest for ever after the order of Melchizedek (HEBREWS 7:17).
 - 4. The Branch was to work for peace.
- D. The crowns were a memorial to the way that the men of foreign soils assisted in rebuilding the temple. Consequently, they were placed in the temple. They also symbolized how that those Gentile nations could partake of the spiritual kingdom built by the BRANCH.

IV. CONCERNING THE FASTS (7:1-8:23).

- A. The question regarding the fasts occurred two years after the series of eight visions and two years before the temple was completed (7:1-7).
 - 1. Some from Bethel were sent to ask the question regarding the fasts.
 - 2. The fasts occurring were to commemorate the destruction of the temple in the fifth month (JER. 52:12, 13) and the murder of Gedaliah, governor of Judah, during the seventh month (2 KINGS 25:25, 26). With the temple being rebuilt, the Israelites did not know if God expected them to continue these fasts.
 - 3. Jehovah asked to whom the fasts were directed. The implication was that both their fasts and their feasts were to please themselves rather than Jehovah.
 - 4. Therefore, Jehovah told them that they should remember what the former prophets had taught them when Jerusalem had been prosperous.
- B. What God desired was moral goodness (7:8-14).
 - 1. Here is repeated the message of former prophets:
 - a. Execute true judgement.
 - b. Show kindness and compassion to brethren.
 - c. Oppress not the widow, orphans, sojourners, and poor.
 - d. Let none devise evil against his brother.

2. But the message of the former prophets had been rejected by the stubborn Jews. Since the Jews rejected God's word, God promised not to hear them crying when he scattered them among the nations. When that happened, the land was desolate.

C. Salvation for Zion (8:1-8).

1. The jealousy God had for His chosen people prompted Him to re-establish Jerusalem as His holy city as His holy mount.
2. The promise that old men would dwell in the city was a blessing since peaceful times would exist long enough for the men to reach old age. The children playing in the streets conveys the same idea.
3. God promised to gather His people from the corners of the earth to dwell in truth and righteousness.

D. Promise of blessings (8:9-17).

1. Jehovah admonished the men to be strong as they listened to the words of the former prophets.
2. The dealings of God with His people was brought in contrast.
 - a. In the former days, wages could not be paid and peace did not exist because of Jerusalem's adversity.
 - b. In Zechariah's day, prosperity and peace is promised.
3. The blessings were to be so great as had been the adversity. (Jehovah used His past warnings as proof that the promised blessings would transpire).
4. All that Jehovah asked, was righteous living (v. 16, 17).

E. Answering the questions relative to the fasts:

1. Rather than days of fasting, those days should be days of gladness and feasting.
2. Many people would entreat the favor of Jehovah as they sought to be pleasing to Him. So prosperous would be the Jews, that many men of foreign nations would seek the alliance of Jews.

V. PERDICTIONS CONCERNING WORLDLY POWERS AND ISRAEL (9-11).

A. Burdens against several nations (9:1-8).

1. Against Hadrach, Damascus, and Hamath -- against Syria.
 - a. Hadrach is defined as "A country associated with Damascus and Hamath and mentioned only in ZECH. 9:1....." (ZONDERVAN'S PICTORIAL BIBLE DICTIONARY, pp. 324).
 - b. The oracle is called a burden because of the weight of its judgment.
 - c. Syria was destroyed by the agency of Alexander the Great of the Macedonian empire.....

THE LORD CONSISTENTLY USED NATIONS TO ACCOMPLISH THE CHASTISEMENT OF HIS PEOPLE. IN MANY INSTANCES GREAT NATIONS WERE DESTROYED BY MINOR POWERS BECAUSE GOD WORKED THROUGH THE CONQUERORS TO LEAD OR DIRECT HIS CHOSEN PEOPLE.....

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2. Tyre and Sidon.

- a. Tyre built her city upon an island about a half mile off the mainland coast. There she gathered great wealth through sea commerce.
- b. Despite her natural defenses (the sea), Jehovah promised judgement. Alexander the great destroyed Tyre by filling in a walk way to the island and destroyed the city.

3. The judgement on the Philistines.

- a. When the cities Ashkelon, Gaza, Ekron, and Ashdod saw the mighty Tyre had fallen before the legions of Alexander, their natural reaction was great fear.
- b. So well would this nation and city fall that the rightful owners would not possess her land, but bastards would possess Ashdod, thus, bringing shame to Philistia.
- c. Unlike other heathen nations, Philistia would have a remnant who would join themselves to God.
 - (1) The removal of blood MIGHT refer to the commandment God gave to the Israelites to abstain from eating blood. Perhaps this is in reference to the Philistines keeping this command.
 - (2) Abominations were also to be removed.
 - (3) Jebusites were a people who formerly lived in the city of Jerusalem.

4. When judgement did come against these heathen nations, God promised protection for Israel. Cf. 9:8 with 2:5.

B. The future king of Israel (9:9, 10). This is quoted in MATTHEW 21:5 and applied to Christ. The kingdom of Messiah was to be characterized as follows:

1. HE IS JUST. Though many Israelite kings and heathen kings were unrighteous, the Messiah as king would be just.
2. HE IS LOWLY. Instead of being pompous and arrogant, the Messiah as king would exhibit lowliness. (e.g. The triumphal entry into Jerusalem riding upon an ass showed His lowliness - most kings wanted the finest mount in all their domain - but king Messiah rode a lowly ass.
3. HE SHALL BE PEACEFUL. The chariot, horse, and battle bow (symbols of warfare) were cut off. Messiah would not be King of a warring nation but of a peaceful people.
4. HE SHALL HAVE WORLD DOMINION. Although He possessed the above characteristics, His rule would be world wide. The great commission (MATTHEW 28:18-20) His world wide dominion when He is given all power and His message is to be delivered universally.

C. Protection and deliverance to Israel (9:11-17). The deliverance promised perhaps refers particularly to the unsuccessful invasion of Alexander the Great since chapter 11 infers impending judgement.

1. The salvation of Israel from Babylonian captivity was reminiscent of Joseph's salvation from the pit without water. So effectively would God restore Israel, that He would "RENDER DOUBLE" unto them (i.e. He would repay their tribulation two times).
2. Judah and Ephraim became God's bow and arrow against the Grecians (i.e. Alexander the Great). So thoroughly would God defend Judah, That Judah would be said to be the devourer. The sling stones thrown by the Greeks would miss the mark and would, therefore, be trodden under foot as pebbles.
3. God's blessings would fill Israel as He saved them by making them jewels in a crown (cf. MAL. 3:17) when God returned with blessings to Jerusalem.

D. RESToration promised (10:1-12).

1. The call to ask for the latter rain symbolized all of God's blessings. All the Idols' perditions were lies when they earlier foretold comfort to Judah prior to the captivity. God's anger was against those false shepherds which He called he-goats.
2. Judah was the recipient of God's blessings. He was to become God's "GOODLY HORSE", corner stone, nail, and battle bow (all symbols of strength, reliability, and stability).
3. With God's help, Israel could tread down her enemies when God returned with His blessings.
4. The "HISSING" and "SOWING" were used to describe the blessings brought by Jehovah as He multiplied His people and gathered them from the scattering which occurred at captivity.
5. The symbols of strength of the nations over Israel were removed (waves in the sea, depths of the Nile, pride of Assyria, and sceptre of Egypt) when Jehovah strengthened Israel.

E. The coming judgment (11:1-7). The quotation by Matthew of v. 12-14 (MATT. 27:9-10) and his application of this prophecy to the betrayal of Christ established the date and subject of this prophetic utterance.

1. The opening paragraph (v. 1-3) shows that troublous times are in progress since the fire consumes the cedars of Lebanon, the goodly ones are destroyed, and all are lamenting. The "PRIDE" of Jordan was certainly Israel whose destruction cause the lamentations. The next destruction of Jerusalem followed Zechariah's time in A. D. 70 under the leadership of the Roman general Titus. (Perdicted in Matt. 24 by the Lord)
2. Zechariah was instructed to take the instruments of a shepherd and tend the flock of Israel. That one higher than Zechariah is evidently Christ (v. 10).
 - a. The "FLOCK OF SLAUGHTER" means the flock which shall be slaughtered - not for sacrifice but for guilt.

- b. The previous shepherds had done only harm to the flock using the flock to make themselves rich. Because of these conditions, God promised to pity (i.e. deliver) his people.
3. The staves which Zechariah took were called beauty (Favor) and Bands. Three shepherds were cut off in one month. Any attempt to name these specifically is utterly useless, in all probability they represent classes of people (i.e. priests - prophets and civil powers). The "ONE MONTH" is a figure representing a short time. No mercy would be shown.
4. The breaking of the staff Beauty signifies that God broke His covenant with the Jews. Therefore, in the New Testament, Israel holds no place of priority (ROMANS 9:6; GAL. 6:16; REV. 2:9, etc.).
5. The price of Jesus for tending the sheep was only 30 pieces of silver, the price of an ordinary slave. Thus, the Jews had no respect for Jehovah's plan as consummated in Jesus they valued it lightly. The reference to the potters field was fulfilled when the money paid to Judas was used to buy the field of blood (MATTHEW 27:9, 10).
6. After the treatment Israel had given Jesus, the staff called Bands was broken - the brotherhood of Israel was broken. A remnant of the Jews accepted Jesus and a still larger number opposed Him (BROTHERHOOD BROKEN).
7. Because of Israel's treatment of Jesus, Jehovah raised another shepherd who was the antithesis of Jesus. Where He (Christ) healed, the next shepherd would cut off. The next shepherd was the Roman army (i.e. Titus destroyed the nation of Israel and sacked Jerusalem - A.D. 70) who destroyed the sheep (Israel).

VI. GOD'S ORACLE FOR ISRAEL (12-14).

A. Future power of Israel (12:1-9).

1. The strength of Israel over her neighboring enemies is pictured thusly:
 - a. Jerusalem was made a cup of reeling. The comparison is that like a man who drinks wine until he staggers from drunkenness, so also shall those who attack Jerusalem stagger.
 - b. A burdensome stone. When one strives to lift too much weight, he will often injure himself by pulling a muscle. Those who try to lift Israel shall only do harm to themselves.
2. Jehovah promised to strike Israel's enemies with blindness and terror but give her sight. So powerful would Israel become, that she would be like fire which consumed the wood and sheaves as she consumed her enemies.
3. All of Judah would be magnified so that Jerusalem would not be greater than the area immediately around it. Even the weakest of Israel would be a hero like David though the strong would be like God when God destroyed all nations that sought Israel's demise.

B. Israel will turn to the Messiah (12:10-14). That this refers to Christ is unquestioned since Jesus applied it to Himself in JOHN 19:37.

1. God's grace was poured on the family of David through Jesus who came to supply man's spiritual needs.
2. After the Jews had murdered Christ, they mourned in regret of their actions. The mourning was compared to that in the valley of Megiddon when Josiah died. All families were to mourn (just why these four families were specified is not clear).
3. On the day of Pentecost (ACTS 2), the Jews first began to mourn over having murdered the Son of God.

C. SOME events which would take place when the Jews turned to the Christ (13:1-6).

1. A fountain for sin and uncleanness shall be opened for the inhabitants of Jerusalem. This refers to the blood of Jesus which grants forgiveness of sins through obedience (HEBREWS 5:8, 9; 1 JOHN 1:7; MATT. 26:28).
2. Several things were to be removed from the land:
 - a. Idolatry would not even be remembered by name. The idolatry of the New Testament era is covetousness (COL. 3:5). All who are members of Messiah's Kingdom must discern between idols and Jehovah.
 - b. Prophts. Some commentators refer this to the removal of false prophets, perhaps so. However, one must not forget that all inspired prophecy has ended (1 COR. 13:8) which caused the following attitude toward those who claimed the ability to prophecy:
 - (1) His own parents will oppose him.
 - (2) He shall not claim the ability to prophecy but will deny all charges made against him.
 - c. Unclean spirits. One of the many miracles performed by Christ was the casting out of demons. Since these unclean spirits have passed out of the land, we can never really understand the nature of His work in this field.

NOTE... It is evident that this fact has been consummated in Jesus Christ's power, therefore the idea of demon possession today is simply hog-wash.

D. The smitten shepherd and the scattered sheep (13:7-12).

1. The sword was raised against God's shepherd - Jesus Christ. He is called Jehovah's "FELLOW" denoting the fact that Jesus possessed divine character (JOHN 1:1-2).
2. When Jesus was slain all His followers scattered, leaving Him alone. Of the disciples who followed Him, only a few returned. These few were tried by the fires of open persecution in order that they might be purified for the Master's further service.

E. War against Jerusalem (14:1-21).

1. All nations were gathered to fight against Jerusalem at which time half the people were destroyed and half saved by Jehovah. The nations evidently referred to the Roman nation which destroyed Jerusalem in A.D. 70.
 - a. Jehovah was pictured on the mount of olives as the mountain split into halves so that the people could escape through the valley created by the split rather than having their escape slowed by having to climb the mountain.
 - b. The mountain did not actually split in half but this refers to the divine help given to the remnant of Israel. This was fulfilled in all probability in Christ's warnings and admonitions in Matt. 24. Christ gave the instructions to flee to the mountains.
 - c. The day and night both were darkness until the evening when darkness was expected to continue, but light appeared. The thought is that out of the depths of darkness came light. Although Jerusalem and all temple worship was destroyed (i.e. reference here to the worship and form under the Law of Moses), the gospel proclamation was spread throughout the whole world as a direct result.
2. Exaltation (14:9-11).
 - a. The comparison of the land of Arabah is meaningful only when we understand that the Arabah was that level plain which extended from Lebanon to the Dead Sea. All was to be made level so that Jerusalem could be exalted.
 - b. All could then dwell safely in the Holy City.
3. Destruction to Israel's enemies (14:12-21).
 - a. The body of her enemies would rot while they were yet alive as the people fought among themselves.
 - b. All of Judah would rise up in the battle at Jerusalem as they came out victoriously.
 - c. All of her enemies would worship at Jerusalem in order to receive the blessings from God. Those who rejected worship received plagues.
 - d. Holiness characterized the new city so much that even the smallest items were more holy than had the priests previously been. Not even one sinful canaanite, who might lead Israel into Idolatry, was allowed into the city.

----- N O T E S -----

THE RESTORATION OF JUDAH

445 B.C.

"Judah was a small province in the 5th Persian Satrapy which extended from the borders of Syria and Cilicia to the borders of Egypt."

THE GREAT SEA
MEDITERRANEAN SEA

SIDON

MT. LEBANON

.Dan

RETURNING EXILES FROM BABYLON
.Damascus

"After Cyrus the Persian issued a decree permitting the exiles to return to their homeland in 538 B.C., many exiles took the long journey back to JUDAH."

"In 458 B.C. (398 B.C.?) Ezra led a group of the exiles back to Judah to reform conditions there, religiously."

KARNAIM

"In 445 B.C. Nehemiah led a group of exiles back to Judah to rebuild the wall of the temple and the gate."

GILEAD

"After the reformation in Judah, the priests became the dominating power and influence among the Jews. They kept the Jews a distinct race by forbidding marriage between Jews and others."

AMMON

"Sheshbazzar, who brought with him from Babylon the sacred vessels carried away by Nebuchadnezzar, started the rebuilding of the temple in Jerusalem. The temple was completed by Zerubbabel in 515 B.C."

MOAB

IDUMAEA

Jerusalem

Bethlehem

Tekoa

JUDEAH

DEAD SEA

JORDAN RIVER

Bethel

Jericho

SAMARIA
Samarita

MEGIDDO

MT. CARMEL

DOR

Tyre

Sidon

PHOENICIANS

ROUTE OF THE

"Lad, Ono and Hadid were Jewish cities outside the province of Judah."

PHILISTINES
ASHDOD

The material utilized in this portion of our study is from the book by Mr. Charles F. Pfeiffer, "EXILE AND RETURN", pp. 104. THE MATERIAL WELL DESCRIBES THE SITUATION RELATIVE TO THE RETURN FROM CAPTIVITY AS PARTIALLY PORTRAYED IN THE PROPHECY UNDER CONSIDERATION (ZECHARIAH).

GLC

QUESTIONS

OVER THE INTRODUCTION:

1. WHAT DOES ZECHARIAH'S NAME MEAN? _____

2. NAME ZECHARIAH'S FATHER AND GRANDFATHER:
FATHERS NAME, _____
GRANDFATHER'S NAME, _____
3. ANOTHER PROPHET WAS DOING HIS WORK DURING THE SAME PERIOD THAT ZECHARIAH WAS PROPHECYING, WHO WAS HE? _____
WHAT SCRIPTURES CONFIRM YOUR ANSWER TO THE QUESTION? _____

4. WHAT DOES THE WORD CONTEMPORARY MEAN? CONSULT A GOOD DICTIONARY FOR MEANING, _____

5. NAME FOUR EVENTS THAT WERE TAKING PLACE DURING ZECHARIAH'S LIFE AND WORK:
A. _____
B. _____
C. _____
D. _____
6. IN WHAT YEAR OF DARIUS' REIGN DID ZECHARIAH BEGIN HIS PROPHETIC OFFICE? _____.
7. IN WHAT YEAR OF DARIUS' REIGN WAS THE TEMPLE RESTORED (EZRA 6:1)? _____.

OVER SECTION I:

1. FROM (1:2-6) WHAT CAN BE DETERMINED REGARDING GOD'S ATTITUDE TOWARD THE ISRAELITES' FOREFATHERS? _____

2. IN THE 3RD VERSE THEY ARE TOLD TO TURN AGAIN UNTO JEHOVAH, GIVE ANOTHER WORD FOR TURN AGAIN. _____
3. FROM A GOOD DICTIONARY GIVE THE DEFINATION OF REPENT _____

_____.
4. DID THE FOREFATHERS HEARKEN UNTO THE CALL OF GOD RESPECTING THEIR NEED TO TURN UNTO GOD? (VERSE 4) _____
5. IN YOUR OWN WORDS PLEASE DESCRIBE THE CONTEXT OF VERSE 5, _____

6. DESCRIBE THE IDEA PRESENT IN THE PHRASE (V. 6), "...SO HATH HE DELT WITH US, _____

Q U E S T I O N S

OVER SECTION II:

In the following 8 questions please consult the material and your Bible. The answers will be discussed in class because of the nature and difficulty of the material.

IN THE FOLLOWING EIGHT POINTS PLEASE GIVE THE ANSWERS AS BRIEF AS YOU CAN.

1. DESCRIBE THE MEANING OF THE RIDER AMONG THE MYRTLE BUSHES. _____

2. DESCRIBE THE MEANING OF THE FOUR HORNS AND FOUR SMITHS. _____

3. DESCRIBE THE MEANING OF THE MAN WITH THE MEASURING LINE. _____

4. DESCRIBE THE MEANING OF JOSHUA BEFORE THE LORD (3:1-10). _____

5. DESCRIBE THE MEANING OF THE CANDLESTICK WITH THE TWO OLIVE TREES. _____

6. DESCRIBE THE MEANING OF THE FLYING ROLL. _____

7. DESCRIBE THE MEANING OF THE WOMAN IN THE EPHAH. _____

8. DESCRIBE THE MEANING OF THE FOUR CHARIOTS. _____

OVER SECTION III:

1. WHO IS JOSIAH? _____

WHAT SCRIPTURE DID YOU USE TO CONFIRM THAT? _____

Q U E S T I O N S

2. WHAT DID THE TWO CROWNS (GOLD AND SILVER) WHICH WERE PREPARED FOR JOSHIA MEAN (6:11)? _____

3. WHAT IS MEANT BY THE STATEMENT, "GROW OUT OF HIS PLACE?" _____

4. WHO BUILT THE TRUE TEMPLE (EPH. 2:21)? _____

5. HOW DOES CHRIST FIT THE FIGURE OF THE TWO CROWNS OF JOSHIA? _____

A. CHRIST IS _____ (JOHN 18:37).

B. CHRIST IS _____ (HEBREWS 7:12).

OVER SECTION IV:

1. THE QUESTION OVER THE FASTS OCCURED AT WHAT TIME (7:1-7)? _____

2. THE QUESTION ABOUT THE FASTS WAS ASKED BY MEN FROM WHERE? _____

3. WHY DID THE QUESTION ABOUT THE FASTS ARISE? _____

4. THE IMPLICATION IN JEHOVAH'S ANSWER REGARDING THE FEASTS SUGGESTS THAT THE PEOPLE OBSERVED THE FEASTS TO PLEASE WHOM. _____

OVER SECTION V:

1. NAME THE NATIONS AND CITIES UPON WHICH GOD'S JUDGMENT WAS TO COME IN WRATH, _____

2. BRIEFLY DESCRIBE THE SALVATION FOR ZION PERDICTED (2:5; 9:8), _____

3. THE MESSIAH'S KINGDOM WAS TO CHARACTERIZED BY SEVERAL THINGS, NAME THEM?

A. _____ B. _____

C. _____ D. _____

4. HOW MANY TIMES DID JEHOVAH PROMISE TO REPAY ISRAEL'S TRIBULATION?

WHAT SCRIPTURE DID YOU USE TO CONFIRM THAT ANSWER? _____

Q U E S T I O N S

5. JUDAH AND EPHRAIM BECAME GOD'S BOW AND ARROW AGAINST WHAT GREAT NATION? _____
6. IN CHAPTER 10:1-12, CERTAIN PROMISES ARE MADE TO ISRAEL WHEN THEY ARE RESTORED, AS BRIEFLY AS POSSIBLE NAME SOME OF THOSE PROMISES. _____

7. IN MATTHEW 27:9, 10 WHAT PART OF ZECHARIAH IS QUOTED? _____
8. THE NEXT DESTRUCTION OF JERUSALEM AFTER ZECHARIAH OCCURED IN WHAT YEAR? _____. MATTHEW PERDICTED THE DESTRUCTION OF JERUSALEM IN WHAT CHAPTER? _____
9. WHAT DOES THE TERM, "FLOCK OF SLAUGHTER MEAN?" _____
10. WHAT WAS THE NAME OF THE STAVES ZECHARIAH TOOK?
A. _____ B. _____
11. WHAT DOES THE BREAKING OF THE STAFF BEAUTY MEAN? _____
12. WHO WAS THE PERSONAGE REPRESENTED BY THE STAFF BEAUTY? _____
13. IN VERSE 12 OF CHAPTER 11 WHAT IS THE PROPHETIC SIGNIFICANCE OF THE 30 PIECES OF SILVER, WHO IS UNDER CONSIDERATION? _____

WHY DID YOU GIVE THAT ANSWER? _____
14. WHAT IS MEANT BY THE STAFF CALLED BANDS BEING BROKEN? _____

15. WHO WAS THE ROMAN GENERAL WHO EXECUTED GOD'S PURPOSE IN BRINGING AN END TO THE NATION OF ISRAEL? _____

OVER SECTION VI:

1. HOW IS ISRAEL'S STRENGTH OVER HER NEIGHBORING ENEMIES PICTURED IN 12:1-9? _____

2. IN FIGURATIVE LANGUAGE GOD SAID HE WOULD BLIND ISRAEL'S ENEMIES BU GIVE ISRAEL WHAT? _____
3. WHAT IS THE PROPHETIC IDEAL PRESENTED IN 12:10-14? _____

Q U E S T I O N S

4. WHAT IS MEANT BY THE FOUNTAIN FOR SIN BEING OPENED IN JERUSALEM FOR HER INHABITANTS (13:1)? _____

5. WHAT IS THE IDOLATOROUS PRACTICE UNDER THE NEW COVENANT (COL. 3:5) _____

6. WHAT IS MEANT BY THE STATEMENT "I WILL CAUSE THE PROPHETS AND THE UNCLEAN SPIRITS TO PASS OUT OF THE LAND? _____

7. IF THE UNCLEAN SPIRITS (DEMONS) PASSED OUT OF THE LAND AS A DIRECT RESULT OF THE MESSIAH'S COMING, DON'T YOU THINK THAT IT IS IMPOSSIBLE FOR DEMONS TO POSSESS HUMAN BODIES IN THIS AGE? _____
8. DISCUSS IN CLASS DEMON POSSESSION IN RELATION TO THE STATEMENT BY ZECHARIAH IN 13:2. _____

9. BRIEFLY DESCRIBE THE THOUGHTS CONTAINED IN THE PORTION THROUGH 13:7-12. _____

10. FROM THE CLASS MATERIAL PLEASE GIVE THE MEANING (BRIEFLY) OF THE SECTION FROM 14:1-21. _____

11. WHAT IS UNDER CONSIDERATION IN THE LAST PORTION OF ZECHARIAH'S PROPHECY (14:12-21). _____

12. WHAT IS MEANT BY THE STATEMENT, "...NO MORE THE CANAANITE IN THE HOUSE OF THE LORD?" _____

13. FROM THE MAP O CONTAINED IN THIS STUDY ANSWER THE FOLLOWING QUESTIONS:
 - A. WHAT WAS THE NATIONALITY OF CYRUS? _____
 - B. IN WHAT YEAR DID EZRA LEAD A GROUP OF CAPTIVES BACK TO JUDAH? _____
 - C. IN WHAT YEAR DID NEHEMIAH LEAD A GROUP BACK TO JUDAH? _____
 - D. WHO FINALL COMPLETED THE RESTORATION OF THE TEMPLE? _____

