

Zechariah

“Return to Me”



CHAPTER 1

HISTORICAL BOOKS RELATIONSHIP

Samuel Saul David Solomon
UNITED KINGDOM

Israel (Northern Kingdom)

931BC

PROPHETS OF ISRAEL

AMOS 760 753 (Assyrian Exile) 722BC

ELISHA 848 795

HOSEA 755 725

ELIJAH 874 846

JONAH 785 750

Judah (Southern Kingdom)

931BC

PROPHETS OF JUDAH

OBADIAH 850 840

ISAIAH 740 680

JEREMIAH 627 585 (Babylonian Exile) 605BC

JOEL 841 834

MICAH 735 700

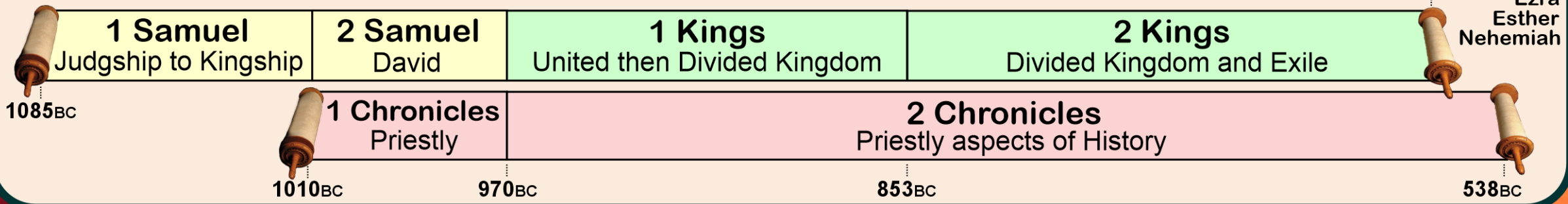
ZEPHANIAH 640 620

DANIEL 605 536

NAHUM 650 620

HABAKKUK 609 606

POST EXILE
MALACHI
HAGGAI
ZECHARIAH



POST-EXILE HISTORY

536BC
Began to rebuild the Temple
(Ez.3:1-4:5)



HAGGAI
520 520


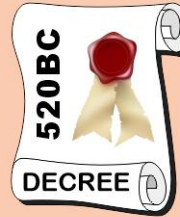


ZECHARIAH
520 515

515BC
Temple completed
(Ez.6:15)

MALACHI
433 424

Nehemiah returned to Persia (433BC), then returned to Israel (424BC).

NEHEMIAH
445 415

BABYLONIAN KINGDOM	PERSIAN KINGDOM				
	Cyrus 559-530BC	Cambyses II 530-522BC	Darius 522-486BC	Xerxes I 486-465BC	Artaxerxes I 465-424BC
70-Year Exile in Babylon (Je.25:11-12; 29:11)	 537BC DECREE		 520BC DECREE		 457BC DECREE
	Cyrus permits Israel to return to homeland (Ez.1:1-4) 537BC				 445BC DECREE
606-536BC			EZRA 1-6 521 515	ESTHER 483 473	EZRA 7-10 458 440

BEGAN THE 70TH WEEK PROPHECY (Da.9:24-27)

WORK ABANDONED
Opposition from neighbors and indifference by the Jews caused the work to be abandoned (Ez.4:1-24)
530BC 520BC

Cyrus the Persian conquers Babylon
539BC

FIRST RETURN
Under Zerubbabel to build Temple (49,897 exiles)
536BC

SECOND RETURN
Under Ezra (5,000 exiles)
458BC

THIRD RETURN
Under Nehemiah to build Walls (42,000 exiles)
444BC

ZECHARIAH AND HAGGAI TIME LINE



**August 29,
520 B.C.**

Haggai's first sermon
(Hg.1:1-11; Ez.5:1)
"I Am With You!"



**October 17,
520 B.C.**

Haggai's second
sermon (Hg.2:1-9)
"Be Strong!"



**December 18,
520 B.C.**

Haggai's third and fourth
sermons (Hg.2:10-23)
"I Will Bless You!" (2:10-19)
"I Have Chosen You!" (2:20-23)



**December 7,
518 B.C.**

Delegation from
Bethel (Zc.7:1-14)



HAGGAI
520 520

Haggai Began
his ministry
(Aug. 520BC)
(Hg.1:-11; Ez.5:1)

**September 21,
520 B.C.**

Temple building resumed
(Hg.1:12-15; Ez.5:2)



ZECHARIAH
520 515

Zechariah Began his
ministry (Nov. 520BC)
(Zc.1:1-6)

**February 15,
519 B.C.**

Zechariah's eight
visions (Zc.1:7-6:8)



Jerusalem did not
yet have walls, but
the Temple was
being finished.
They inquired of the
Lord whether they
needed to continue
the fast over the
destruction of the
Temple.

**March 12,
515 B.C.**

Temple dedicated
(Ez.6:15-18)

EZRA TIME LINE: REBUILDING THE TEMPLE & WALLS

TEMPLE	Ezra 1	Edict of return (537BC, Cyrus & 520BC, Darius)
	Ezra 2	List of returnees; leading role for Zerubbabel (2:2); return 42,360
	Ezra 3:1-6	Rebuilding and rededicating the altar; Mosaic worship restored
	Ezra 3:7-13	Laying the Temple foundation about 6 months after altar dedication
	Ezra 4	Opposition to rebuilding; work stops for approximately 10 years
	Ezra 5:1–6:15	Encouragement to rebuild from Haggai & Zechariah; work resumes in 520BC
	Ezra 6:16-22	Completed Temple is dedicated and Passover celebrated (Ez.6:15, 515BC)
WALLS	Ezra 7:1–8:36	Second return of the Jews to Jerusalem; 458-457BC (1 year)
	Ezra 9:1–10:44	Restoration of the people

ZECHARIAH: PROPHECIES CONCERNING CHRIST

CHRIST: DEITY & HUMANITY

CHRIST FIRST COMING



CHRIST'S HUMANITY

- “Behold, the Man whose name is the BRANCH!” (6:12)
- “...the Man who is My Companion” (13:7)



CHRIST'S HUMILITY

- “From His place He shall branch out” (6:12)
- “Lowly and riding on a donkey, A colt, the foal of a donkey” (9:9)
See Mt.21:4-5; Jn.12:14-16



CHRIST'S PRIESTHOOD

- “So He shall be a priest on His throne” (6:13)



CHRIST THE SMITTEN SHEPHERD

- “Strike the Shepherd” (13:7)
See Mt.26:31; Mk.14:27



CHRIST ENTRANCE TO JERUSALEM ON A COLT

- “Lowly and riding on a donkey, A colt, the foal of a donkey” (9:9)
See Mt.21:5; Jn.12:13



CHRIST BETRAYED FOR 30 PIECES OF SILVER

- “So they weighed out for my wages thirty pieces of silver” (11:12-13)
See Mt.14:27



CHRIST HANDS PIERCED

- “they will look on Me whom they pierced” (12:10)



CHRIST WOUNDED IN THE HOUSE OF HIS FRIENDS

- “I was wounded in the house of my friends” (13:6)

CHRIST: MY SERVANT

CHRIST SECOND COMING



CHRIST THE GOOD SHEPHERD

- “As the flock of His people” (9:16)
- “Thus the poor of the flock, who were watching me” (11:11)



CHRIST'S KINGSHIP

- “He shall be a priest on His throne” (6:13)
- “Behold, your King is coming to you” (9:9)
- “And the LORD shall be King over all the earth” (14:9)
- “shall go up from year to year to worship the King” (14:16)



CHRIST'S GLORIOUS REIGN

- “His dominion shall be 'from sea to sea” (9:10)
- “Then the LORD will be seen over them” (9:14)



CHRIST'S WORLD PEACE

- “Everyone will invite his neighbor Under his vine and under his fig tree” (3:10)
- “He shall speak peace to the nations” (9:10)



CHRIST THE BRANCH

- “For behold, I am bringing forth My Servant the BRANCH” (3:8)
- “Behold, the Man whose name is the BRANCH!” (6:12)



CHRIST COMING TO THE MOUNT OF OLIVES

- “And in that day His feet will stand on the Mount of Olives” (14:4)
See Ac.1:11, “shall so come”



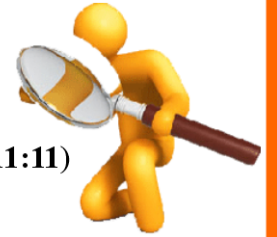
CHRIST'S CORONATION

- “And the LORD shall be King over all the earth” (14:9)



CHRIST BUILDS THE LORD'S TEMPLE

- “And He shall build the temple of the LORD” (6:12-13)





ZECHARIAH OUTLINE



PREFACE

1:1-6

VISIONS

1:7—Chap. 6

Apocalyptic

RESTORATION

Chapters 7-8

Ethical Prophecy

ESCHATOLOGY

Chapters 9-14

Predictive Prophecy

Chapters 1-8 written during building of Temple (520BC)

Chapters 9-14 written after completion of Temple (515BC)



GOD'S COVENANT WITH ISRAEL

8 Night Visions




HISTORY

4 Restoration Messages



FUTURE

2 Prophetic Burdens

- 1** Man Among the Myrtle Trees 1:7-17
- 2** 4 Horns and 4 Craftsmen 1:18-21
- 3** Man with Measuring Rod Chap. 2
- 4** Cleansing of High Priest Chap. 3
- 5** Lampstand & 2 Olive Trees Chap. 4
- 6** Flying Scroll with Warning 5:1-4
- 7** Woman in an Ephah Basket 5:5-11
- 8** 4 Chariots 6:1-8
-  Crowning Joshua as High Priest 6:9-15

Messages Concerning Fasting

- 1** A Message of Rebuke 7:4-7
- Wrong Motives
- 2** A Message of Repentance 7:8-14
- Command to Repent
- 3** A Message of Restoration 8:1-17
- Restore to Favor
- 4** A Message of Rejoicing 8:18-23
- Return to Feasts



Burden 1 9-11

First Coming
- **Rejected** -

- 1** Coming of the true King (9)
- 2** Restoration of the true people (10)
- 3** Rejection of the true King (11)

Burden 2 12-14

Second Coming
- **Received** -

- 1** Repentance of Judah (12)
- 2** Restoration of Judah (13)
- 3** Reign of the Messiah (14)

INTRODUCTION

- **Zechariah ('Yahweh remembers') was a common name among Israelites with 27 individuals identified in the OT. The only details we have about this Zechariah come from Ezra 5-6.**
- **Zechariah served the LORD in the years after the remnant returned from the 70-year Babylonian exile.**
- **The Prophecy of Zechariah is noted for its rich use of visions, pictures, and symbols. In this way it is much like the Book of Revelation and Daniel.**



INTRODUCTION

- Like Haggai, Zechariah's message is one of encouragement.
- If all we had was Haggai to go by, we might conclude that all God was really interested in was the temple.
- Zechariah gives the rest of the story, and shows how God is interested in lives, not only buildings.





CALL

TO

RETURN



(Zechariah 1:1-6)

In the eighth month of the second year of Darius, the word of the LORD came to Zechariah the son of Berechiah, the son of Iddo the prophet, saying,

◀ PRONOUNCE
Bear-a-kī-ah
Ē-dō

ZECHARIAH 1:1







“In the eighth month of the second year of Darius, the word of the LORD came to Zechariah the son of Berechiah, the son of Iddo the prophet, saying,” (Zc.1:1)

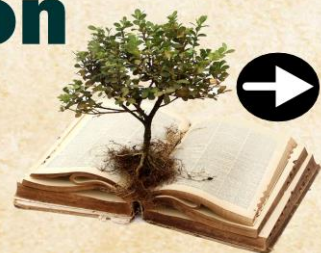
- This is approximately October/November in 520BC. Haggai began his ministry two months prior (Hg.1:1) of the same year.**
- Most OT prophets dated their prophecies according to the reign of a king in Israel, Judah, or both.**
- Haggai, Zechariah, and Daniel date their prophecies according to the reign of the Gentile king, which indicates that the times of the Gentiles (Lk.21:24; cf. Rv.11:15) had begun.**







“In the eighth month of the second year of Darius, the word of the LORD came to Zechariah the son of Berechiah, the son of Iddo the prophet, saying,” (Zc.1:1)

- Zechariah was born in Babylon during the Exile, and was a fairly young man when he returned to Jerusalem in 538 B.C.**
- King Cyrus of Persia had defeated Babylon in 539 and had decreed that captives in exile could return to their homelands. Zechariah and Haggai were among the first to leave.**
- Like Haggai, Zechariah encouraged the people to continue rebuilding the Temple. The reconstruction had been halted for nearly 10 years (530-520BC).**





“In the eighth month of the second year of Darius, the word of the LORD came to Zechariah the son of Berechiah, the son of Iddo the prophet, saying,” (Zc.1:1)

- Darius searched the Persian records and when he discovered the Edict of Cyrus (Ezra 5-6), he helped provide money for the rebuilding of the temple.**
- God's mercy and patience is demonstrated by the fact that as He sent His word in the past, and it was originally rejected (Zc.1:6), He now sends it again.**



**The LORD has been
very angry with your
fathers.**

ZECHARIAH 1:2



“The LORD has been very angry with your fathers.” (Zc.1:2)



- Fathers is used as referring to the ancestors or other near relatives.**
- The LORD is reminding the people of the severity of His wrath and the necessity of His judgment.**
- The LORD was angry with His people because of their sin (Zc.7:12; 8:14).**



Therefore say to them, 'Thus says the LORD of hosts: "Return to Me," says the LORD of hosts, "and I will return to you," says the LORD of hosts.

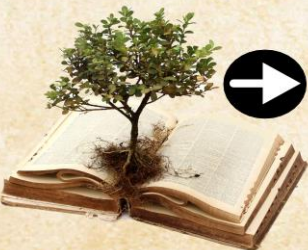
ZECHARIAH 1:3







“Therefore say to them, ‘Thus says the LORD of hosts: “Return to Me,” says the LORD of hosts, “and I will return to you,” says the LORD of hosts.” (Zc.1:3)

- We can't use our heredity or environment as excuses for our sins.**
- “Return” signified a turning from selfish pursuits and returning to YHWH.**
- Religion, ritual, and self-righteous legalism are always barriers and blinders.**





“Therefore say to them, ‘Thus says the LORD of hosts: “Return to Me,” says the LORD of hosts, “and I will return to you,” says the LORD of hosts.’” (Zc.1:3)

- Zechariah calls for repentance to preclude a false security of Israel thinking God would bless them regardless of their spiritual condition.**
- In the OT descendants of Abraham were part of the people of God, but it is obvious that all of them did not have a personal faith relationship with God that impacted their daily lives.**



GOD TAKES THE INITIATIVE IN HUMAN REPENTANCE

PROPHETS

I have surely heard Ephraim bemoaning himself: 'You have chastised me, and I was chastised, Like an untrained bull; Restore me, and I will return, For You are the LORD my God. (Je.31:18)

Turn us back to You, O LORD, and we will be restored; Renew our days as of old (Lm.5:21)

JESUS

No one can come to Me unless the Father who sent Me draws him; and I will raise him up at the last day. (Jn.6:44)

And He said, "Therefore I have said to you that no one can come to Me unless it has been granted to him by My Father." (Jn.6:65)

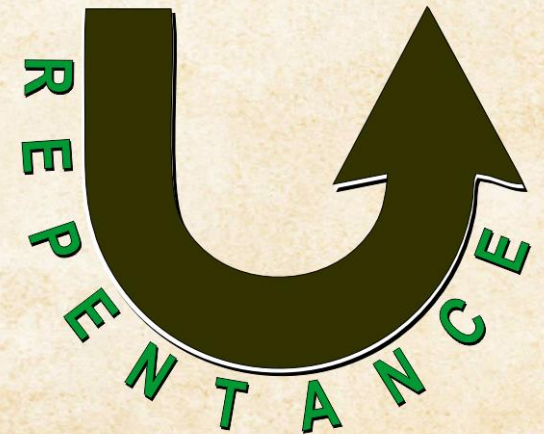
ACTS

When they heard these things they became silent; and they glorified God, saying, "Then God has also granted to the Gentiles repentance to life." (Ac.11:18)

testifying to Jews, and also to Greeks, repentance toward God and faith toward our Lord Jesus Christ. (Ac.20:21)

EPISTLES

in humility correcting those who are in opposition, if God perhaps will grant them repentance, so that they may know the truth (2Tm.2:25)



"Do not be like your fathers, to whom the former prophets preached, saying, 'Thus says the LORD of hosts: "Turn now from your evil ways and your evil deeds." ' But they did not hear nor heed Me," says the LORD.

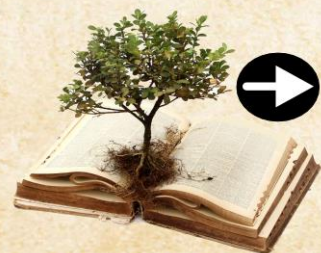
ZECHARIAH 1:4





“Do not be like your fathers, to whom the former prophets preached, saying, 'Thus says the LORD of hosts: "Turn now from your evil ways and your evil deeds." ' But they did not hear nor heed Me," says the LORD.” (Zc.1:4)

- The familiar phrase "Like father, like son" implies that children turn out like their parents.**
- God warned Israel not to be like their forefathers, who disobeyed him and reaped the consequences—his punishment.**
- The fathers refers primarily to the previous history of Jewish rebellion and, by implication, to Haggai and Zechariah's generation, who had been neglectful in rebuilding the temple.**





“Do not be like your fathers, to whom the former prophets preached, saying, 'Thus says the LORD of hosts: "Turn now from your evil ways and your evil deeds." ' But they did not hear nor heed Me," says the LORD.” (Zc.1:4)

- The “formal prophets” were the prophets before the exile such as Isaiah and Jeremiah who preached the same message of repentance. In verse 6 they are called, “My servants.”**
- It is not enough to know God's words (“Did not hear nor heed Me”), they must be lived out (Jm.1:22-25)!**
- The phrase “give heed” is from the Hebrew root which means “pay close attention to.”**



**Your fathers, where are they?
And the prophets, do they live
forever?**

ZECHARIAH 1:5



“Your fathers, where are they? And the prophets, do they live forever?” (Zc.1:5)

- Zechariah emphasizes the frailty of humanity (both good and evil) versus the eternality of God and His word.**
- Both the “fathers” and “prophets” were dead, yet the legacy of their fathers' failure to heed the prophets was vividly before them.**
- This legacy was exemplified by the city of Jerusalem and the Temple lying in ruins, needing to be rebuilt.**



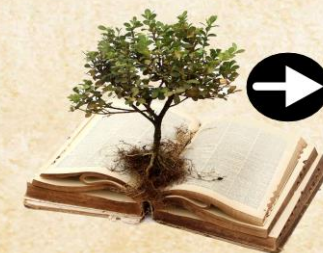
**Yet surely My words and My statutes,
Which I commanded My servants the
prophets, Did they not overtake your
fathers? "So they returned and said:
'Just as the LORD of hosts determined
to do to us, According to our ways and
according to our deeds, So He has dealt
with us.**

ZECHARIAH 1:6



“Yet surely My words and My statutes, Which I commanded My servants the prophets, Did they not overtake your fathers? ”So they returned and said: 'Just as the LORD of hosts determined to do to us, According to our ways and according to our deeds, So He has dealt with us.” (Zc.1:6)

- God's Word accomplishes all that He designs (Is.55:10-11), in both blessing and in judgment.**
- My servants the prophets” initially the Patriarchs are designated “servants” (Ge.18:5).**
- The phrase “My servants” came to refer to the family of Abraham collectively**



“Yet surely My words and My statutes, Which I commanded My servants the prophets, Did they not overtake your fathers? ”So they returned and said: 'Just as the LORD of hosts determined to do to us, According to our ways and according to our deeds, So He has dealt with us.” (Zc.1:6)

- Each generation must respond to the covenant. “The fathers” repented, but only after God's judgment!**
- The Exile was positive proof that God punishes those who sin and reject His warnings.**
- “Overtake your fathers” is a hunting metaphor and seems to refer to “the cursings” of Deuteronomy 28 if the covenant was violated.**





MAN AMONG THE MYRTLE TREES


(Zechariah 1:7-17)

**NIGHT
VISIONS**
1 of 8

On the twenty-fourth day of the eleventh month, which is the month Shebat, in the second year of Darius, the word of the LORD came to Zechariah the son of Berechiah, the son of Iddo the prophet:

ZECHARIAH 1:7





“On the twenty-fourth day of the eleventh month, which is the month Shebat, in the second year of Darius, the word of the LORD came to Zechariah the son of Berechiah, the son of Iddo the prophet:” (Zc.1:7)

- This is the first of eight night visions which Zechariah saw in a single night.**
- This is three months after Zechariah's opening call to repentance (1:3).**
- This vision (1:7-17) summarizes all the other seven by giving the general theme, leaving the details to the other visions.**



8 NIGHT VISIONS (1:7 — 6:8)

1 Man Among the Myrtle Trees 1:7-17
• God promises prosperity to Israel

2 4 Horns and 4 Craftsmen 1:18-21
• God judges the nations who attacked Israel

3 Man with Measuring Rod Chap. 2
• God rebuilds Jerusalem


4 Cleansing of High Priest Chap. 3
• God purifies both high priest and people

5 Lampstand & 2 Olive Trees Chap. 4
• God rebuilds the Temple

6 Flying Scroll with Warning 5:1-4
• God removes imparted sin/idolatry

7 Woman in an Ephah Basket 5:5-11
• God removes the system of false religion

8 4 Chariots 6:1-8
• God brings peace and rest to Israel



ZECHARIAH  **8 NIGHT VISIONS**

 **Crowning Joshua as High Priest** 6:9-15
• Messiah assumes the office of both King and Priest

I saw by night, and behold, a man riding on a red horse, and it stood among the myrtle trees in the hollow; and behind him were horses: red, sorrel, and white.

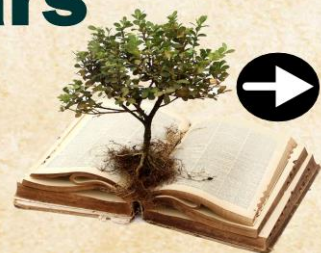
ZECHARIAH 1:8







“I saw by night, and behold, a man riding on a red horse, and it stood among the myrtle trees in the hollow; and behind him were horses: red, sorrel, and white” (Zc.1:8)

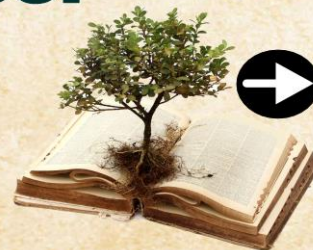
- This first vision reveals God's plan for Jerusalem.**
- There is a man riding a red horse. He is identified as the “Angel of the LORD” (v.11).**
- The other riders report to Him, indicating His authority over them.**
- The “hollow” or ravine (deep narrow valley) appears to be a metaphor for deep distress.**







“I saw by night, and behold, a man riding on a red horse, and it stood among the myrtle trees in the hollow; and behind him were horses: red, sorrel, and white” (Zc.1:8)

- **“Horses” are often symbols of war, and “red” symbolizes blood. Thus, there is coming judgment (Is.63:1-4).**
- **“Myrtle trees” were associated with booth-making at the Feast of Tabernacles (Lv.23:33-44; Nh.8:15). They are a type of evergreen picturing endless blessing to Israel.**
- **“In the hollow” appears to be Israel in humbleness.**





“I saw by night, and behold, a man riding on a red horse, and it stood among the myrtle trees in the hollow; and behind him were horses: red, sorrel, and white” (Zc.1:8)



- Presumably, these other horses had riders as well.**
- Horses were instruments of war and prestigious possessions (Zc.10:3; 1Ki.10:26), and the colors of these horses apparently represent their mission.**
- The colors may speak of the work of the riders. “Red” speaks of bloodshed and judgment (Is.63:1-2). White speaks of victory (Rv.19:11). Sorrel (blending of shades) is brownish in color, and may represent a season of change.**



Then I said, "My lord, what are these?" So the angel who talked with me said to me, "I will show you what they are."

ZECHARIAH 1:9





“Then I said, “My lord, what are these?” So the angel who talked with me said to me, “I will show you what they are.”” (Zc.1:9)

- Zechariah asked the angel who was with him in his vision what the horsemen and the horses represented, and the angel said he would explain.**
- This interpreting angel (Zc.1:13-14, 19; 2:3; 3:1; 4:1) is to be distinguished from the Angel of the Lord (Zc.1:11-12).**
- Interpretation angels not only delivered messages from God but explained those messages and answered questions concerning them.**
- Gabriel is an example of an interpretation angel giving understanding of a vision (Da.8:16).**



And the man who stood among the myrtle trees answered and said, "These are the ones whom the LORD has sent to walk to and fro throughout the earth."

ZECHARIAH 1:10





“And the man who stood among the myrtle trees answered and said, “These are the ones whom the LORD has sent to walk to and fro throughout the earth.”” (Zc.1:10)


- These “men” on horses were angels who were patrolling the known Ancient Near East.**
- The expression, “to and fro” is a military term here referring to angels patrolling a region to ascertain the state of the enemy.**
- These horses were used as messengers of the Lord to go to and fro through the earth.**



So they answered the Angel of the LORD, who stood among the myrtle trees, and said, "We have walked to and fro throughout the earth, and behold, all the earth is resting quietly."

ZECHARIAH 1:11





“So they answered the Angel of the LORD, who stood among the myrtle trees, and said, “We have walked to and fro throughout the earth, and behold, all the earth is resting quietly.”” (Zc.1:11)

- The earth resting may refer to the decreed peace of the Persian Empire.**
- Just as royal couriers would report to their superior that all was peace, so these angelic couriers bring their report to the angel of the Lord.**
- In contrast to the difficulties facing the exiles, without Temple or city walls, the heathen nations were superficially at rest, occupied with their own selfish interests (Zc.1:15). This was generally the condition in the second year of Darius.**



THE ANGEL OF THE LORD



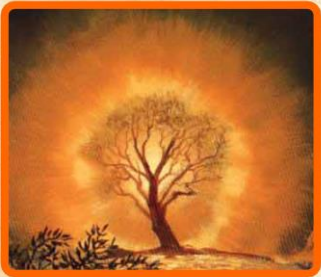
The phrase, Angel of the LORD is often used in the OT for a powerful angel (Ge.24:7, 40; Ex.32:34; Nu.22:22; Jg.5:23; 2Sm.24:16; 1Ch.21:15-16; Zc.1:12-13).



In other contexts it seems to refer to God Himself (Ge.16:7-13; 18:2, 22; 22:11-15; 31:11, 13; 48:15-16; Ex.3:2-6; 13:21; 14:9; 20:20-23; Jg.2:1; 6:14, 22; 13:9-18, 22; Zc.3:1-2).

Ex.3:2-6

Angel in the
Burning Bush



Ex.13:21-22

Pillar of Cloud
by Day



Ex.13:21-22

Pillar of Fire
by Night



Ge.32:24-30
Js.5:13-15

Captain of the
Host of the LORD



Nu.22:22-35

Balaam, His
Donkey, and
the Angel in
the Way



CLUES TO IDENTIFY THE ANGEL OF THE LORD



HE IS IDENTIFIED WITH GOD

Ge.21:17, "God heard the voice of the lad. Then the angel of God called to Hagar out of heaven"

Ex.3:2-4, "²The Angel of the LORD appeared to him in a flame of fire from the midst of a bush... ⁴God called to him from the midst of the bush"

Jg.6:22-23, "²²Now Gideon perceived that He was the Angel of the LORD. So Gideon said, "Alas, O Lord GOD! For I have seen the Angel of the LORD face to face."²³Then the LORD said to him, "Peace be with you; do not fear, you shall not die.""

Jg.13:21-22, "²¹Then Manoah knew that He was the Angel of the LORD. ²²And Manoah said to his wife, "We shall surely die, because we have seen God!""



HE SPEAKS AS GOD

Ge.16:10, "I will multiply your descendants exceedingly"

Ge.16:11, "You shall call his name Ishmael"

Ge.22:11, "The Angel of the LORD called to him from heaven"

Ge.22:12, "For now I know that you fear God, since you have not withheld your son, your only son, from Me"

Then the Angel of the LORD answered and said, "O LORD of hosts, how long will You not have mercy on Jerusalem and on the cities of Judah, against which You were angry these seventy years?"

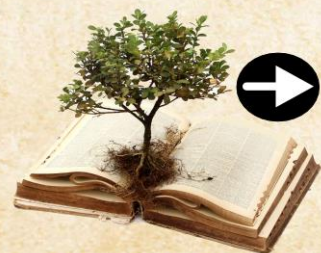
ZECHARIAH 1:12





“Then the Angel of the LORD answered and said, “O LORD of hosts, how long will You not have mercy on Jerusalem and on the cities of Judah, against which You were angry these seventy years?”” (Zc.1:12)

- It is obvious that the Angel of the Lord is separate from the LORD of hosts.**
- The Angel of the Lord interceded to God the Father on behalf of Israel, pleading for the withdrawal of God's chastening hand.**
- The seventy year period (Je.25:11-12; 29:10) is the focus of the prophecy of both Haggai and Zechariah.**





“Then the Angel of the LORD answered and said, “O LORD of hosts, how long will You not have mercy on Jerusalem and on the cities of Judah, against which You were angry these seventy years?”” (Zc.1:12)

- The seventy year period (Je.25:11-12; 29:10) began when Jerusalem was first captured and the Temple treasures were taken (605BC). The 70 year exile ended when the Jewish captives began to return to their homeland (536BC).**
- The 70 year period was based on 70 sabbatical years (490) Israel did not allow the land to rest (2Ch.36:20-22; Da.9:1-2).**



**And the LORD answered
the angel who talked to
me, with good and
comforting words.**

ZECHARIAH 1:13







“And the LORD answered the angel who talked to me, with good and comforting words.” (Zc.1:13)

- Notice YHWH does not answer the angel of the Lord among the myrtle trees who asked the question in Zc.1:12, but He addresses the interpreting angel (Zc.1:9).**
- God will forgive and restore His covenant people because of His great love, not their merit.**
- The content of YHWH's gracious and comforting words is found in verses 14-17.**



**So the angel who spoke with me
said to me, "Proclaim, saying,
'Thus says the LORD of hosts:
"I am zealous for Jerusalem And
for Zion with great zeal.**

ZECHARIAH 1:14



“So the angel who spoke with me said to me, “Proclaim, saying, ‘Thus says the LORD of hosts: “I am zealous for Jerusalem And for Zion with great zeal.” (Zc.1:14)

- Jealousy is a love word which speaks of the depth of God's compassion for the chosen people (Ex.20:5; Ho.11:8; 13:14).**
- God first described Himself as jealous when making His covenant with Israel (Ex.20:5; 34:14). This same jealousy had been experienced by Israel in punishment (Du.29:18-28; Ek.5:13).**
- The terms “Zion” and “Jerusalem” are often synonyms in the OT (Zc.1:17; 2:7, 10; 8:2-3; 9:9).**



I am exceedingly angry with the nations at ease; For I was a little angry, And they helped—but with evil intent."

ZECHARIAH 1:15





“I am exceedingly angry with the nations at ease; For I was a little angry, And they helped—but with evil intent.”” (Zc.1:15)

- God used godless nations to judge His people (Is.10:5; 47:6; Je.25:9; 51:20). Apparently these nations went far beyond what God wanted and they would be punished for their excesses.**
- YHWH explains why He allowed the pagan empires of Assyria and Babylon to oppress His people. He also explained that they went beyond His desires and purposes.**
- The current conditions do not reflect God's intended desires nor do they truly reflect His feelings for a restored Judah.**



Therefore thus says the LORD: "I am returning to Jerusalem with mercy; My house shall be built in it," says the LORD of hosts, "And a surveyor's line shall be stretched out over Jerusalem."

ZECHARIAH 1:16



“Therefore thus says the LORD: "I am returning to Jerusalem with mercy; My house shall be built in it," says the LORD of hosts, "And a surveyor's line shall be stretched out over Jerusalem."” (Zc.1:16)

- In Ezekiel 10:18-19 and 11:23 God's presence left Jerusalem (the Temple) and went east to be with the exiles.**
- The use of a building metaphor (“surveyor's line”) references the emphasis on rebuilding the second temple.**
 - At this time only the foundation for the Temple was completed.**
 - The wall would be completed 75 years later.**
- Jerusalem would be the place of Christ's earthly throne (Ps.132:13) during the millennial kingdom (Rv.20).**



**Again proclaim, saying, 'Thus says
the LORD of hosts: "My cities shall
again spread out through prosperity;
The LORD will again comfort Zion,
And will again choose Jerusalem."**

ZECHARIAH 1:17



“"Again proclaim, saying, 'Thus says the LORD of hosts: "My cities shall again spread out through prosperity; The LORD will again comfort Zion, And will again choose Jerusalem."” (Zc.1:17)

- The interpreting angel gives YHWH's words (v.13) in two parts: (1) restoration and (2) prosperity.**
- The word “again” is repeated four times in this verse. That covenant which was nullified will be renewed and continued.**
- YHWH is asserting that the destroyed cities of Judah will be rebuilt and prosper.**
- Here “Jerusalem” and “Zion” are metaphors, not for a city, but for a people.**
- YHWH originally chose Jerusalem as the place for His name to dwell (Du.12:5,11,21; 14:23-24; 16:2,6,11; 26:2; Ne.1:9).**



4 HORNS AND 4 CRAFTSMEN

(Zechariah 1:18-21)

**NIGHT
VISIONS
2 of 8**

**Then I raised my eyes
and looked, and there
were four horns.**

ZECHARIAH 1:18



“Then I raised my eyes and looked, and there were four horns.” (Zc.1:18)

- Horns are symbolic of (1) power or (2) nations (Je.48:25; Ek.48:25; Am.6:13; and Da.8:3).**
- In the context of judgment, each symbolizes either a nation or the head of that nation (Da.7:21,24; 8:3; Rv.17:12).**
- The number four seems to be the number of the world (i.e., four horses of Zc.1:8 and the four winds of Zc.2:10).**
- These would be world kingdoms that affect the Promised Land.**



And I said to the angel who talked with me, "What are these?" So he answered me, "These are the horns that have scattered Judah, Israel, and Jerusalem."

ZECHARIAH 1:19





**“And I said to the angel who talked with me, “What are these?”
So he answered me, “These are the horns that have scattered
Judah, Israel, and Jerusalem.”” (Zc.1:19)**

- Angelic mediation (Zc.1:9) is one characteristic of apocalyptic literature, as is the use of symbolic numbers (Zc.1:18) and colors (Zc.1:8).**
- These horns represent the world powers that God used to judge His people (Egypt, Assyria, Babylon, and Medo-Persia).**
- Now God will judge them because of their excessively harsh treatment (Zc.1:15; Ps.75:4-5).**



**Then the LORD
showed me four
craftsmen.**



ZECHARIAH 1:20





“Then the LORD showed me four craftsmen. ” (Zc.1:20)



- God's creative power is seen in His use of four craftsmen versus the destructive power of human government seen in the metaphor of four animal horns.**
- The “craftsmen” are stone, metal, or wood workers who shape with hammers.**
- Where the horns (nations) were negative toward God's people, the craftsmen appear positive.**



And I said, "What are these coming to do?" So he said, "These are the horns that scattered Judah, so that no one could lift up his head; but the craftsmen are coming to terrify them, to cast out the horns of the nations that lifted up their horn against the land of Judah to scatter it."

ZECHARIAH 1:21





“And I said, “What are these coming to do?” So he said, “These are the horns that scattered Judah, so that no one could lift up his head; but the craftsmen are coming to terrify them, to cast out the horns of the nations that lifted up their horn against the land of Judah to scatter it.”” (Zc.1:21)

- It is uncertain if the craftsmen reflect artisans or workmen. Exactly what they do to the horns is unspecified, but they do change them and negate their power.**
- “No one could lift his head” is an idiom of defeat and rejection.**
- God's agents will reverse the roles, the scattering horns will be defeated and the defeated Jews' countenance will be lifted up!**
- The horns who wanted to cast down the people of God are now the focus of God for the defeat of these nations.**





Zechariah

CHAPTER 1