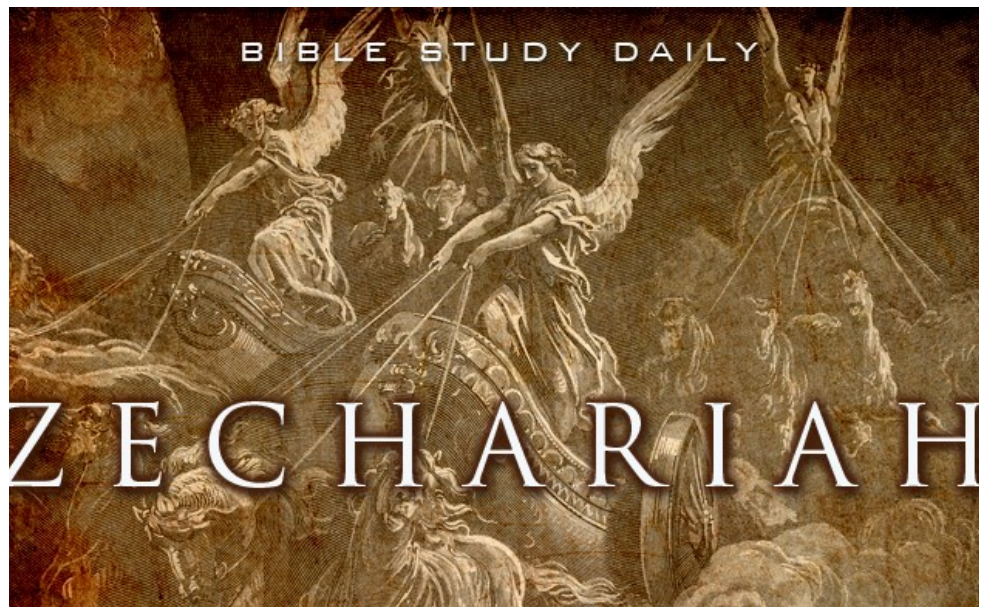




BIBLE STUDY DAILY



This document contains the introduction to the book of Zechariah as well as my study notes for the book.

Name

The book of Zechariah is named for its author, Zechariah son of Berekiah, and grandson of Iddo the priest (v.1) . Zechariah means “Yahweh remembers.”

Author

Zechariah son of Berekiah, received the word of prophecy from the Lord (v. 1). Zechariah was born in Babylon. He was a priest in the line of Levites. His grandfather, Iddo, was one of the exiles of Judah sent to Babylon (Nehemiah 12:4). Zechariah returned to Jerusalem after the captivity in Babylon. As a contemporary of Haggai, Zechariah was also focused on encouraging the people to rebuild the temple.

Genre

Prophecy (eleventh of twelve books commonly referred to as the “Minor Prophets”).

Literary Form

Primarily prophetic prose. Sections of prophetic poetry include all of chapters 9 & 10, the beginning and end of chapter 11, and the end of chapter 13.

Time Frame

Zechariah dates the prophecy as the eighth month in the second year of Darius (520 B.C.). His prophetic ministry lasted about three years (until 517 B.C.). Zechariah’s ministry began in between Haggai’s second and third prophecy.

Emphasis

The emphasis of Zechariah is on the need for the people to worship, trust, and obey God. He warned them not to make the same mistakes as their forefathers. He accomplished this through a series of eight visions that disclosed God’s purpose in having them rebuild the temple, and two oracles that spoke to the future kingdom of God.

Outline

- 1) Zechariah’s call to ministry (1:1-1:6)
- 2) God’s purpose revealed in eight symbolic visions (1:7-6:15)
- 3) God’s four explanatory messages to the people (7:1-8:23)
- 4) God’s promised kingdom revealed through two oracles (9:1-14:21)

What I Noticed Today (Zechariah 1-7)

Zechariah 1-6

In a single night, Zechariah received eight visions from the Lord. The visions came on the 24th day of the eleventh month (February 15, 519 B.C.).

Zechariah 1

In verse 1 the word of the Lord came to Zechariah in the eighth month of the second year of the reign of King Darius.

In verses 1-6 the Lord promises the people of Judah that if they return to Him then He will return to them. Do not be like your fathers, he says, who were warned but refused to repent and return.

Vision 1. In verses 7-17 the vision was of a man riding on a red horse standing among Myrtle trees. Zechariah asked the angel what was the meaning of the vision and he explained these are the ones the Lord has sent to patrol throughout the earth. He reported the earth was at peace but not Israel. God was very angry with these nations for their complacency therefore, God returned to Jerusalem to build His house there.

Vision 2. In verses 18-21 the vision was of four horns. Zechariah asked what the four horns represented and the angel told him they were the horns that had scattered Israel and Judah (horns were often used in reference to kings). Then he saw four craftsmen (some translations say “smiths”) and asked what they were to do. The angel said the four craftsmen will cast down the four horns.

Note: Scholars do not agree about what nations represent the four horns. However, since Zechariah uses the past tense when referring to them it is likely they were Babylon, Medo-[Persia](#), Greece, and Rome. See Daniel 2). There is also debate regarding the identity of the craftsmen. The larger point is, God raised up nations in judgment against those who opposed His people.

Zechariah 2

Vision 3. In verses 1-13 Zechariah looked up and saw a man with a measuring line. He asked where he was going and the man said to measure the boundaries of Jerusalem. An angel came and told him the Lord would put a ring of fire around Jerusalem and His glory would be in her midst.

Then the vision seems to shift focus to the Jews who were still living in Babylon telling them to flee because God was about to bring His judgment upon Babylon. In that time, the people will sing and rejoice because the Lord dwells in their midst. Many nations will join with them and the Lord will

again dwell in Jerusalem. This final judgment and praise are Messianic speaking of the return of Christ in His Millennial reign.

Zechariah 3

Vision 4. In verses 1-10 the Lord showed Zechariah a vision and Zechariah recognized Joshua the high priest (under Zerubbabel) standing before the angel of the Lord and Satan.

Note: The angel of the Lord is the preincarnate Christ because he had the power to forgive sins (Zechariah 3:4).

Satan stood to accuse Joshua before the Lord but the Lord rebuked Satan. The Lord then told Joshua who was standing in filthy clothes to change clothes into pure vestments having taken away his sins.

The Lord directed Joshua to walk in His ways and keep His requirements (duties of a priest) and he would govern in the Lord's house. Then the Lord told Joshua that he and his men were a sign. The Lord would bring his servant, the Branch (Christ is the branch of the Davidic line). He will remove the sin of the land in a single day and the people will live in peace each under his own vine and fig tree.

Note: The removal of sin in a single day is likely a reference to Christ's return for His Millennial reign which corresponds to the prophecy of Micah (Micah 4:4).

Zechariah 4


Vision 5. In verses 1-9 the angel woke Zechariah up and asked what he saw. Zechariah described seeing a gold lampstand with a bowl on top, seven lamps with seven lips, and two olive trees one on each side. Rather than explain the vision the Lord gave a word regarding Zerubbabel. Zerubbabel had begun the rebuilding of the temple not by might, not by power, but by My Spirit. What Zerubbabel had started He would finish. Then you will know that the Lord of Hosts has sent me to you, and you will see the plumb line in the hands of Zerubbabel.

In verses 10-14 Zechariah asks about the olive trees and the gold pipes and the angel said they were the anointed ones who stand by the Lord.

Note: This vision includes some complex symbolism. The gold pipes represent the Lord's anointed who will serve the Lord over all the earth. The branches refer to the anointed priests and kings, in particular, Joshua and Zerubbabel who are a type of Messiah who will be both priest and king. The lampstand represents Israel who will be a lamp unto the world, possibly in Zechariah's time, but certainly during the Millennial reign of Christ.

Zechariah 5

Vision 6. In verses 1-4 Zechariah lifts his eyes and sees a flying scroll and



the angel asked him what he saw. The scroll was 20 cubits long and 10 cubits wide (30' x 15') The scroll had writing on both sides. On one side was a curse for all those who steal and on the other side a curse against all those who swear falsely. It will consume them and their homes.

Note: Stealing and swearing falsely (taking the Lord's name) are violations of the third and eighth commandments.

Vision 7. In verses 5-11 the angel shows Zechariah a basket and in the basket is all the iniquities of all the land. The lead cover was lifted and inside sat a woman named Wickedness. He replaced the leaden cover over the woman in the basket.

Zechariah lifted his eyes again and saw two women coming with wings like a stork. They lifted the basket and took up between heaven and earth and to the land of Shinar where they will put the basket down in a house they have built for it.

Note: Shinar is an old name for Babylon (Genesis 11:2, Revelation 17:3-5).

Zechariah 6

Vision 8. In verses 1-8 Zechariah lifted his eyes and saw two bronze mountains with four chariots coming out between them. The first chariot pulled by red horses, the second by black horses, the third by white horses, and the fourth by dappled horses. They will patrol throughout the earth after presenting themselves to the Lord during the Millennial reign of Christ.

Note: Taking the description from Revelation 6:1-8 the red horse may symbolize war and bloodshed, the white horse victory, the black horse death, and the dappled horse plagues and pestilence.


In verses 9-15 the word of the Lord came to Zechariah to take Heldai, Tobijah, and Jedaiah exiles from Babylon and go to the house of Josiah. Make a crown of silver and gold. Place the crown on his head. God said Josiah would represent the Branch who will rebuild the Millennial temple. The crown will be in the temple of the Lord as a reminder to them. Those who are far off will come and help build the temple.

Zechariah 7

Zechariah 7 comes about two years after the night visions of Zechariah 1-6. Four messages came to Zechariah from the Lord.

In verses 1-3 the word of the Lord came to Zechariah on the fourth day, of the ninth month, of the fourth year of Darius (December 7, 518 B.C.). A delegation came to inquire of the Lord. The messages were the Lord's response.

Message 1. In verses 4-7 the Lord rebukes the people for feasting and fasting for their own pleasure not in faithful worship to the Lord.



Message 2. In verses 8-14 the Lord directs them to render true justice, show kindness and mercy to each other, to not oppress the poor, the widower, or the sojourner, and do not plan evil against one another. But they were stubborn and refused to listen to the Lord. Their hearts were hard (like diamonds) like their forefathers who rejected the Lord's prophets. Because the Lord called and they did not hear, he then scattered them among the nations leaving their land desolate.

What I Noticed Today (Zechariah 8-14)

Zechariah 8

Message 3. In verses 1-17 the Lord delivers a message of great blessing in seven sections, each beginning with the phrase “This is what the LORD Almighty says” or “This is what the Almighty LORD says.” (or some translations “Thus says the LORD...”).

Section 1. Verse 2. God’s zeal and jealousy for His people are matched by His wrath against those that come against them.

Section 2. Verse 3. God has returned to dwell in Jerusalem and it will be called the faithful city.

Section 3. Verses 4-5. Old men and women will sit in the streets and children will be playing (long life, security).

Section 4. Verse 6. These blessings will be marvelous in the people’s eyes and in my (God’s) sight.

Section 5. Verses 7-8. God will gather the people from where they have been scattered and He will be their God and they will be His people.

Section 6. Verses 9-13. God encouraged the people to rebuild the temple. If they do they will have peace, prosperity, and security but only if they obey.

Section 7. Verses 14-17. Just like God brought judgment upon their forefathers, now God promised to bring blessing upon the remnant if they speak the truth to one another, render true justice, devise no evil against each other, and take no false oaths because God hates all of these.

Message 4. In verses 18-23 the Lord delivers the fourth message in three sections.

Section 1. Verse 19. The Lord commands the fasts and feasts in the fourth, fifth, seventh, and tenth months be followed. They would be joyful times.

Section 2. Verses 20-22. People will come from all over the earth to seek the Lord in Jerusalem.

Section 3. Verse 23. Men from every nation will hold the hem of a Jew’s robe asking to join him.

Note: Holding the hem of a garment was an act of submission in the eastern culture. For Gentiles to submit to Jews was a reversal of all the years in which God’s people had been forced into submission by Gentiles.

Zechariah 9-14

The final chapters of Zechariah contain two oracles. Chapters 9-11 focus on the first coming of Christ while chapters 12-14 focus on Christ's second coming. The parallels between the eight nighttime visions and portions of the two oracles are striking:

First vision 1:7-17, parallels first oracle 10:6-9, and 12:6-8 and 14:1-3 in the second oracle.

Second vision 1:18-21, parallels 9:1-8 in the first oracle, and 12:1-6 and 14:1-3 in the second oracle.

Third vision 2:1-13, parallels 9:9-17 in the first oracle, and 12:7-9 and 14:4-11 in the second oracle.

Fourth vision 3:1-10 parallels 10:2-3 in the first oracle, and 12:10-14 and 14:8 in the second oracle.

Fifth vision 4:1-14, parallels 10:1-6 in the first oracle, and 13:1-6 in the second oracle.

Sixth vision 5:1-4, parallels 11:1-17 in the first oracle, and 13:7-9 and 14:12-15 in the second oracle.

Seventh vision 5:5-11, parallels 14:20-21 in the second oracle.

Eighth vision 6:1-8, parallels 14:16-19 in the second oracles.

Zechariah 9

In verses 1-8 the Lord's hand is against the Gentile nations that have oppressed Israel. He is watching over His people and will guard over them so no oppressor will march against them again.

In verses 9-13 the Lord is coming to Zion (Jerusalem). He will come in righteousness having salvation mounted on a donkey. God will cut off their enemies and bring about a peaceful rule all over the world. God will honor the covenant with His people by restoring them to their land.

In verses 14-17 the Lord will appear to His people. He will sound the trumpet and they will march against their enemies but the Lord will protect them. On that day, the Lord will save them.

Zechariah 10

In verses 1-12 the Lord will restore Judah and Israel. Zechariah rebuked the people for consulting household idols and instead tells them to seek God. God is angry with the shepherds (leaders) because they have not cared for His flock. Therefore, God will send the "cornerstone" (the Messiah) who will lead them to victory. God will strengthen and save the house of Judah and Joseph (Israel). They will be reunited, gathered together, restored from where they had been scattered. God will make them strong and they will walk in His name.

Zechariah 11

In verses 1-17 the Lord announces the judgment coming for rejecting His shepherd (because they reject the shepherd they delay receiving the blessings mentioned in Zechariah 10).

In verses 1-3 a lament for the destruction of Israel (from north to south Lebanon, Bashan, and Jordan).

In verses 4-14 God tells Zechariah to shepherd the flock destined for slaughter. Their own leaders oppressed the people so God will deliver them up to the neighboring nations. Zechariah took two staves; one named Favor, the other named Union.

Note: The identity of the three shepherds that were destroyed by the true shepherd is debated by scholars. Because shepherds usually refer to leaders I believe the reference here is to three kinds of leaders in Israel: kings, priests, and prophets. They all rejected God's message, and ultimately the True Shepherd, and sold him to destruction for 30 pieces of silver (Judas' betrayal of Jesus).

The breaking of the staff signifies breaking the covenant. The staff named Favor signified God's blessings. Breaking the staff Favor meant God's blessings were withdrawn. Breaking the staff named Union signified the breaking of the union between Judah and Israel.

After the people reject the True Shepherd the people of Israel will accept a foolish, worthless shepherd who will care nothing for the flock

Zechariah 12

In verses 1-9 the Lord describes what will happen "on that day" (vv. 3, 4, 6, 8, & 9), the Battle of Armageddon. Armies will come against Jerusalem but the Lord will bring victory to His people (the clans of Judah will devour to the right and left. See verse 6.).

Then the Lord will bring salvation to the house of Judah first protecting even the weakest people. God will seek to destroy all nations who come against Jerusalem.

In verses 10-14 the Lord describes on that day, the pouring out a spirit of grace so that when they look on whom they have pierced (Messiah Jesus) they will weep and mourn. Every member of every family will mourn by themselves throughout the land.

Zechariah 13

In verses 1-6 the Lord on that day (the day of the Lord), will open a fountain of cleansing for the inhabitants of Jerusalem to cleanse themselves of their sin. Idols will be cut off and forgotten throughout the land. False prophets who speak lies in the name of the Lord will be killed (Deuteronomy 18:20). This will cause the false prophets to be ashamed and no longer admit to

being a prophet.

In verses 7-9 the Lord refers to the shepherd that is close to Me (Jesus). This shepherd was struck (crucified) and the sheep scattered. Describing the Tribulation, the Lord says two-thirds will perish and one-third will remain. Of the one-third who remain, they will be refined in the fire. Those that remain and are refined will say that the Lord is their God and the Lord will say these are My people.

Zechariah 14

In verses 1-3 in the Day of the Lord (Tribulation period), the city of Jerusalem will be plundered. Half the city will go into exile the other half will remain. Then the Lord will fight against those nations.

In verses 4-5 on that day, Zechariah explains the Lord will stand on the Mount of Olives which will be split in two with half of the Mount moving north and half of the Mount moving south, leaving a valley between them. You shall flee to the valley, the Lord will come, and all the holy ones (probably the angels) are with Him.

In verses 6-7 this will be a unique day with no light, cold, or frost until evening when there will be light.

In verse 8 on that day, a spring of water will flow out of Jerusalem half to the east and half to the west. It will flow in summer as well as winter.

In verse 9 the Lord will be king over all the earth.

In verses 10-11 the land around Jerusalem will be leveled except for the area where Jerusalem sits which will remain aloft. There will never again be a decree of destruction against Jerusalem. The people will live in security.

In verses 12-15 the nations that came against Jerusalem (Zechariah 14:2) will be destroyed by a plague and panic from the Lord. The people of Jerusalem will plunder the Gentile army.

In verses 16-19 then everyone who survives among all the nations will go to Jerusalem every year to celebrate the Feast of Booths. Anyone who does not go will not get rain and they will be afflicted with plagues.

In verses 20-21 on that day (Millennium), every aspect of life will focus on the holiness of the Lord. The horse's bells will be inscribed "Holy to the Lord" and all the pots and bowls in the house of the Lord will be holy so that people can bring sacrifices. And there will be no Canaanites in the house of the Lord.

Note: The Canaanites were viewed as morally reprehensible. The Israelites had become like them but having been purified the Israelites were now God's people. Also, some translations say "trader" instead of "Canaanite." The Hebrew is Canaanite.