

Old Testament Survey Part 4 - The Prophets

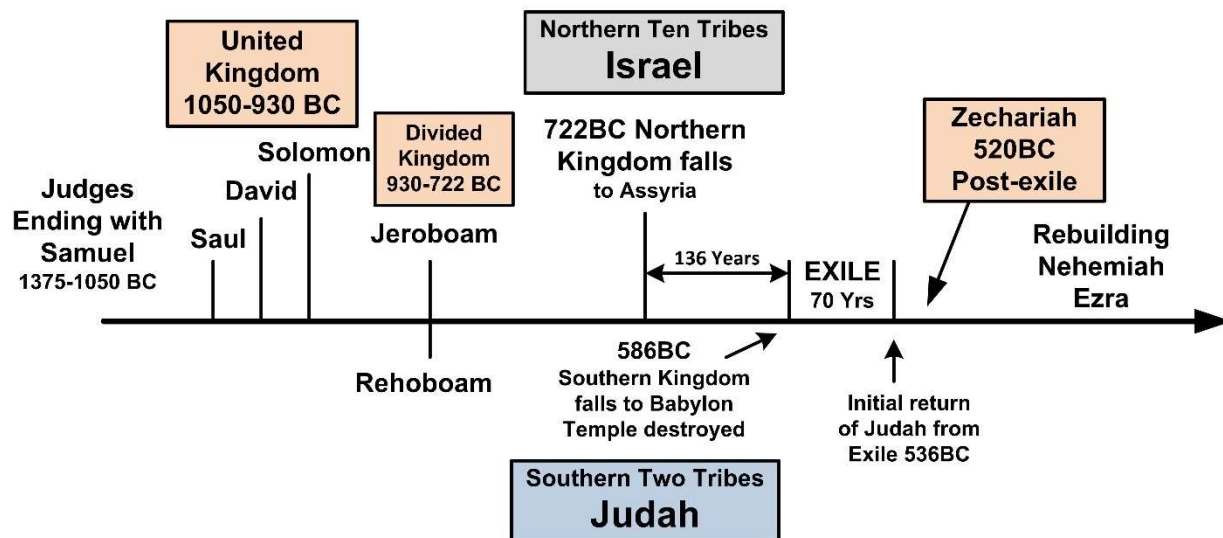
Zechariah Chapters 1-14

Author, Date and Setting

Today we at the **Old Testament** book of **Zechariah**. The prophet Zechariah was a **priest**, the son of **Berechiah** and grandson of **Iddo**. He was a member of a **prominent priestly family** who **returned** from **Babylon** with **Zerubbabel** in about 538 B.C. ([Neh. 12:4](#)). Zechariah was a **post-exilic** prophet to **Judah**, and one of the last **Minor Prophets** to write. **Zechariah** is actually the **longest** of the **Minor Prophets** being **14 chapters long**. This book is unique in its **genre**, meaning its **type** and **kind** of Biblical literature, being both **Apocalyptic** and also **Prophetic**. This means that it has sections that **present** and **reveal mysteries** (Apocalyptic), and sections that **prophesy future events** and **encourage faithful worship** (Prophetic).

Now the **setting** in **Zechariah** actually takes place after the **Babylonian exile** of **Judah** which occurred in two stages, one in 605 BC, and again in 586 BC when Babylon **destroyed Jerusalem** and **the Temple** and took the remaining people of **Judah** into **exile** for **70 years**. For 70 years they were **captives, slaves**, and otherwise **foreigners** in Babylon until **Cyrus** the **Persian King** who had conquered Babylon and released them in **536BC**. See the chart below for the timeline.

Israel-Judah History Timeline - Zechariah



In **538BC** the **Persian** king **Cyrus** made an **edict** to allow the **Jews** to **return** to their **land**, and **funded** their return, commanding them to **rebuild God's Temple**. These things are recorded in **Ezra 1:1-4, 4:3**. Thus **Zechariah** is a *post-Exilic* prophet and writes to encourage **God's humbled** people to **return again** unto the **Lord** and to **worship Him** in an **acceptable way**. He was a contemporary of the prophet **Haggai** and the two **prophesied together** encouraging the people to **rebuild the Temple of the Lord**. These two prophets were also accompanied by **two other important figures** in the **book**, those being **Zerubbabel the Governor** and **Joshua the Priest**. The two served in their respective **roles** also encouraging the **rebuilding** of the **Temple** and leading the people in its **construction**. But **Zerubbabel the Governor** and **Joshua the Priest** also become these unique foreshadowing **types** or **shadows** of the **anointed Messiah** who will come. They are **types** of **Christ** and appear as **prophetic figures** pointing to both the **Kingly** and **Priestly role** of the **future Messiah**, who will build the **ultimate Temple** of the Lord, that is, the **Gentile-Jew Temple** we call the **Church**! Here again we have these figures who **point** to the **main figure** in the book and **His future ministry** of **salvation** for God's people. These men will appear in some very mysterious type of apocalyptic language in the book. And so the book is primarily a mixture of **exhortations**, **prophetic visions**, and **judgment** and **salvation oracles**. The **structure** of Zechariah contains;

- **an opening call to repentance – 1:1-6**
- **8 Apocalyptic Visions – 1:7-6:15**
- **2 Instructive Sermons - 7:1-8:23**
- **2 Prophetic oracles – 9:1-14:21**

Here we will get a feel for some of the **strangest** and most **esoteric language** in the Bible, and yet it will be particularly **instructive** and amazingly **Christ centered**. We will see **angels** and **Satan**, **riders on colored horses**, **flying scrolls** and **lampstands** and **olive trees** and even **storks** carrying off **evil women** in **baskets** with lead covers. Yet in the midst of these **highly symbolic motifs**, we will find some of the most **important lessons** and **themes of worship** and descriptions of the **role** and ministry of **Jesus the Messiah** in the entire Old Testament. This all takes place on the **backdrop** of the **returning exiles** who have come to a land undeveloped, a **city and temple destroyed and in ruins**, and yet have been commissioned and funded by the Persian King Cyrus, of whom Isaiah prophesied in chapter 45 of his prophecy, to rebuild the Temple.

Theme and message:

Now Zechariah is a rather unique book and has been labeled by some as the **most difficult** book to interpret in the entire Old Testament. The thrust of the book really is a to proclaim to **God's exiled** and **greatly humbled** people that God will indeed **save His people** and **restore them** to **Himself** through the salvation He will work by His great **Messiah King-Priest**. God will again **dwell among them**, present in the person of their **King**. The book is a **message** about **Jesus Christ**, written **500 years** before He is born, the Son of God and Son of man. Christ is seen in many places in the book in its rich **eschatological** and **apocalyptic motifs**, and He is the **central figure** therefore in its theme and message. He appears as the **Angel of the Lord** in chapter **1:11-12, 3:1, 5-6**, and again in chapter **12:8**. In chapter **3:8-9** He is the **Branch** who **"removes the sin of the land in a single day"** and in chapter 6 He is the **Branch**, who will **build the temple** of the **Lord** and rule as a **King-Priest**. Zechariah 6:12-13 - **"Then say to him, 'Thus says the Lord of hosts,' Behold, a man whose name is Branch, for He will branch out from where He is; and He will build the temple of the Lord. 13 'Yes, it is He who will build the temple of the Lord, and He who will bear the honor and sit and rule on His throne. Thus, He will be a priest on His throne, and the counsel of peace will be between the two offices.'"** These are apocalyptic motifs that are prophecies about Jesus Himself, and they give us this **rich imagery** of the **role** and **ministry** of the **Lord**, and the great things He will accomplish as **God's coming King**. In Zechariah is seen both the **First** and **Second Comings** of **Christ**, and therefore a picture of **Messianic Salvation** and **Rule** that brings **into its scope** not only the **humble entrance** of the Messiah into **Jerusalem** on a **donkey**, but also His **future glorious** conquering of the **nations** of the **world** and bringing them under His rule, as **God installs His King** in **Jerusalem** and demands the **homage** of the **nations** in worship. The book includes a prophecy about **Israel's future rejection** of their own **Messiah**, which happened at His First Coming. He appears in **9:9** as a humble **King** riding on a **donkey** into Jerusalem to bring peace to the nations, who is betrayed to the potter for **30 pieces of silver** in **11:12-13**, rejected by His own people as the **shepherd** who is **struck** and the sheep scattered **13:7**, when His very own people **"pierced Him"** (**12:10**). Imagine your own **prophet** telling you that you are going to **kill your own Messiah**! Not only this but it includes their **future repentance** and **regeneration** as an **entire nation** when God **regathers them in the land** and pours

out **His Spirit** on the entire **living remnant** when **Christ** comes to deliver them at His **Second Coming** from a **battle** where the **nations** have gathered to overtake them at **Jerusalem**. By God's power they will **repent** and **mourn** over the fact that they **killed** their **own Messiah**. Their own eyes will see Him and they will mourn over Him, "**12:9-10 - And it will come about in that day that I will set about to destroy all the nations that come against Jerusalem. And I will pour out on the house of David and on the inhabitants of Jerusalem, the Spirit of grace and of supplication, so that they will look on Me whom they have pierced; and they will mourn for Him, as one mourns for an only son, and they will weep bitterly over Him, like the bitter weeping over a first-born.**" Can you see the profound **picture** in your **mind** when this **prophecy** comes to pass, the entire nation of Israel mourning at the feet of the **conquering King Jesus** at His return! Consider how even now God has **set the stage** for this **great prophecy** to come to pass. Having been scattered to the nations for some **1900 years**, Israel has now been **regathered** into the **land**, and they have indeed become a **cup of trembling (12:2)** to the surrounding peoples, but they have **not yet repented** of killing their own **Messiah**. Trust me, God has not forgotten this **prophetic Word**, and before our eyes, **LOOK**, this **bright day** is soon at hand. More than this Zechariah even speaks of that day when Christ returns to **rule all the nations** of the earth, "**14:9 And the Lord will be king over all the earth; in that day the Lord will be the only one, and His name the only one.**" And, these are just a few of the **Messianic prophecies** contained in this awesome book. So, in these few see that **Christ** is indeed the **central figure** in this **ancient prophet**, it is a book about Jesus Christ who is **God's Messiah**, His King-Priest who will **save His people** and **conquer the nations**, who will enjoy **world peace** under His mighty rule.

To be sure there are several **other important themes** in Zechariah, which work their way through the book in a **less prominent way**. For example, Judah's **exile** is contrasted with **God's presence among them in the land** and at the **temple**, when He **regathers them, regenerates them**, and thus returns to them and **dwells among them**. God **promises to return** and **be present** and in chapter 14 God is again **present** among them forever!

Zechariah 8:1-8 - 1 Then the word of the Lord of hosts came saying, 2 "Thus says the Lord of hosts, 'I am exceedingly jealous for Zion, yes, with great wrath I am jealous for her.' 3 "Thus says the Lord, **'I will return to Zion and**

will dwell in the midst of Jerusalem. Then Jerusalem will be called the City of Truth, and the mountain of the Lord of hosts will be called the Holy Mountain.' 4 "Thus says the Lord of hosts, 'Old men and old women will again sit in the streets of Jerusalem, each man with his staff in his hand because of age. 5 'And the streets of the city will be filled with boys and girls playing in its streets.' 6 "Thus says the Lord of hosts, 'If it is too difficult in the sight of the remnant of this people in those days, will it also be too difficult in My sight?' declares the Lord of hosts. 7 "Thus says the Lord of hosts, 'Behold, **I am going to save My people from the land of the east and from the land of the west; 8 and I will bring them back, and they will live in the midst of Jerusalem, and they will be My people and I will be their God** in truth and righteousness.' NASB

This **prophecy** may have seemed **utterly impossible 150 years ago**, now we see the **stage is set** as we await the **glorious Day**. You see in the **exile**, God's people were put **out of the land**, and **out of the blessing** of God, and **away from the presence of the Lord**, where He dwelled in the Temple. Outside of the land, neither God nor His blessing was present for Israel, for **God's blessing** upon Israel is only given **"in the land,"** and never apart from it. His **prosperity** and **blessing** is always tied to their **acceptable worship** and **presence in the land**. In the **Exile** therefore they are **destitute**, ruled by other **ruthless nations** and **gods**, captives and slaves, **poor**, defiled, and under the very heavy hand of **God's judgment** because of their sins. But when God powerfully **restores** them, He **"brings them back"** into the land, where He will again bless them and prosper them. So here is another important **theme** in Zechariah, **exile and restoration to God's presence**. God's **exiled, diminished** and almost **disappeared people** will again flourish in the land, and **He will return** to them and **His presence** will be among them. This is His promise to them,

Zechariah 8:7-8 - 7 "Thus says the Lord of hosts, 'Behold, **I am going to save My people from the land of the east and from the land of the west; 8 and I will bring them back, and they will live in the midst of Jerusalem, and they will be My people and I will be their God** in truth and righteousness.'

Other **themes** include the **call to repentance** for His people, and **comfort** for His people, and even **God's judgment** and **mercy** on the **nations** and His **Sovereignty** over them. God will comfort His people when He **restores them**, as in **1:17**,

Zechariah 1:17 - 17 "Again, proclaim, saying, 'Thus says the Lord of hosts,'
**My cities will again overflow with prosperity, and the Lord will again
comfort Zion and again choose Jerusalem.** "" NASB

And again in 8:13...

Zechariah 8:13 - 13 'And it will come about that just as you were a curse among the nations, O house of Judah and house of Israel, so **I will save you that you may become a blessing. Do not fear**; let your hands be strong.'

It teaches that **repentance** is a chief virtue **required by God** to experience His **presence** and **peace**. In fact, one of Zechariah's important messages is a **call to repentance**, as in **1:1-6**, as he calls them to faithful worship in an acceptable way.

Also, the **theme** of **God's judgment** and **mercy** on the **nations** and His **Sovereignty** over them. The **nations** play a **key role** in the **history** of **redemption** as God's uses them for **His own purposes** and to accomplish His will. Here they will ultimately **come against God's people** to destroy them, **12:2-3**, **14:2**, but God will in turn **fight against** them and **destroy** those who have come up to fight as in;

Zechariah 12:9 - 9 "And it will come about in that day that **I will set about to destroy all the nations that come against Jerusalem.** NASB

Or again in....

Zechariah 14:3- 3 Then **the Lord will go forth and fight against those nations**, as when He fights on a day of battle. NASB

But their **destruction** will not be **total**, and God will have **mercy** even on the **remnant of nations**. They will even come and **worship God's King**, as in **8:21-22**,

Zechariah 8:20-23 - 20 "Thus says the Lord of hosts, 'It will yet be that peoples will come, even the inhabitants of many cities. 21 'And the inhabitants of one will go to another saying, **"Let us go at once to entreat the favor of the Lord, and to seek the Lord of hosts; I will also go."** 22 'So **many peoples and mighty nations will come to seek the Lord of hosts in**

Jerusalem and to entreat the favor of the Lord.' 23 "Thus says the Lord of hosts, 'In those days ten men from all the nations will grasp the garment of a Jew saying, " Let us go with you, for we have heard that God is with you."

Can you see **God's Sovereignty** exercised **over the nations**? Imagine it, Gentiles grabbing the **garment** of a **Jew** and seeking to find the **God of Israel**. You ask when in History will this happen? Well obviously it will be after Jesus comes again and grants **repentance** and **faith in Christ** to **Israel** and **restores their fortunes** and **reigns** over the **nations** with **His saints**. In a word, it is in the **Millennial Kingdom**, that 1000 year period of **Messianic Rule** upon the earth to commence at Jesus Second Coming. Tell me what **other time in history** could this **prophecy** possibly come to pass **except** in that time when **Israel** once again **worships God** in the **presence** of the **Lord Jesus**? When will **mighty nations** go up to seek the favor of the Lord as in...

Zechariah 14:16- 16 Then it will come about that **any who are left of all the nations that went against Jerusalem will go up from year to year to worship the King, the Lord of hosts**, and to celebrate the Feast of Booths.

Can you see God's Sovereignty exercised over the nations? Imagine it, **Gentile nations** having been **defeated in battle** by **Christ Himself**, now under His rule going up to **worship** God's Son who is **Priest-King** in **Jerusalem**, even Jesus the Christ! Indeed God is Sovereign, and this Sovereignty will be **realized** in the **climactic battle** at **Jerusalem** for the **whole world** to **witness** as prophesied by Zechariah. So even though Zechariah surely has its sections of judgment, it is a book that holds out a **profound hope**, not only for God's **ancient elect people Israel**, but also for the **nations** of the **world**. Some of the **greatest promises** in the whole **Bible** are found in **Zechariah** as it is filled with **Messianic allusions** and **prophecies** of the coming Messiah.

Outline

- **An opening call to repentance – 1:1-6**
- **8 Apocalyptic Visions – 1:7-6:15**
- **2 Instructive Sermons - 7:1-8:23**
- **2 Prophetic Oracles – 9:1-14:21**

An opening call to repentance – 1:1-6

Zechariah introduces **himself** as the **author** and a really great **feature** of **Zechariah** is the **dates** he gives which help us to know the **historical setting** with much **accuracy**, “1 In the **eighth month of the second year of Darius**, the word of the Lord came to **Zechariah** the **prophet**, the son of **Berechiah**, the son of **Iddo** saying.” He then opens with a **call to repentance** to the **Exiles** who have **returned** to the **land**. This of course is a **common theme** in the **prophets**, as they ever and always seek to **call God’s people** to **faithful worship**, which includes most importantly, **repentance** and **faith**. Now that they have **returned** to the **land**, after a very **humbling captivity** for **70 years**, God calls them to **faithful worship**. In doing so He **reminds** them of **Israel's** great **failures** over the **many years** that they were in the **land**. And the refrain here expresses **God's heart** in the matter, **“return to me and I will return to you.”**

Zechariah 1:1-6 - 1 In the **eighth month of the second year of Darius**, the word of the Lord came to Zechariah the prophet, the son of Berechiah, the son of Iddo saying, 2 **"The Lord was very angry with your fathers. 3 "Therefore say to them, 'Thus says the Lord of hosts, "Return to Me," declares the Lord of hosts, "that I may return to you," says the Lord of hosts. 4 "Do not be like your fathers, to whom the former prophets proclaimed, saying, 'Thus says the Lord of hosts, "Return now from your evil ways and from your evil deeds."' But they did not listen or give heed to Me," declares the Lord. 5 "Your fathers, where are they? And the prophets, do they live forever? 6 "But did not My words and My statutes, which I commanded My servants the prophets, overtake your fathers? Then they repented and said, 'As the Lord of hosts purposed to do to us in accordance with our ways and our deeds, so He has dealt with us.'"** NASU

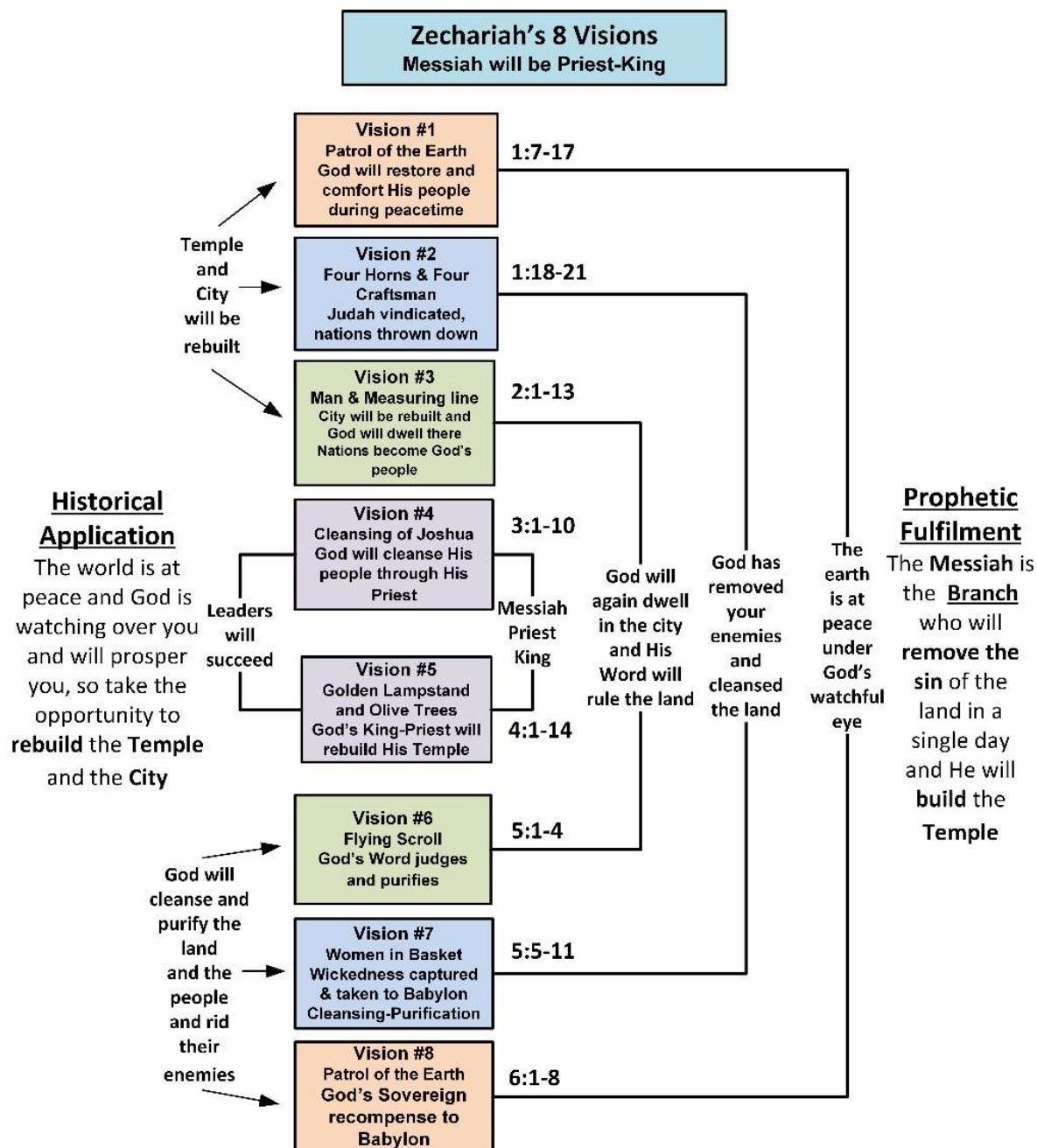
It appears from their **response** that they are at **least willing** to **acknowledge** their **need** for **repentance** and so they **did**. It was a **powerful point** that **Zechariah** made here, **God** had **warned** their **fathers**, but they **did not listen** or **give heed** to Him, and so the **warnings** of his Word **overtook them**, and into **captivity** they went. Let us see here the very **powerful Word** of **God** and let us also take **heed** with the **Exiles** to be **careful** to **walk** in **repentance** and **faith**.

What follows is a **section** that makes up the **entire first half** of the **book**. It contains **8 Apocalyptic Visions** in **1:7-6:15**, the **8 Night Visions** of **Zechariah**.

8 Apocalyptic Visions – 1:7-6:15

These **8 apocalyptic visions** are an amazing piece of **literature**. The **ESV Study Bible** comments: *“The lengthy vision sequence ([1:7–6:15](#)) dominates the first half of the book. It is punctuated by an oracle of restoration ([2:6–13](#)) after the third vision and concluded by the identification of the high priest Joshua as the pivotal agent of renewal ([6:9–15](#)). In the company of the angelic guide, the prophet (and the reader) encounters several tightly interwoven elements: the supernatural agents of God’s will, natural powers as tools of the divine plan, the identification and equipping of the community’s divinely appointed leaders, and the consistent plea for God’s people to repent and cooperate with God’s saving actions. In short, God is moving, and the whole of creation is affected. This awareness of heavenly realities now reflected in human affairs was to become the hallmark of later apocalyptic literature.”* **End quote.** The visions are **characterized** by the idea that **God’s watchful eye** is upon **His people**, and He will **restore them** and **prosper** them, especially when He installs **His King-Priest** upon the **throne** on **Jerusalem**.

The **8 Visions** together form a **unified message** as they are put together by the **Holy Spirit** in a **chiastic structure** where the emphasis is placed on the **center two visions**. The **8 visions** are connected as a **whole** and bear a message together which foreshadow the **role** and **ministry** of **Jesus**. They have a unique **chiastic structure**, for which I have provided a diagram for you to look at. A **chiasm** is a **literary tool** used in many places in the Bible, typically in Wisdom, Poetry, and Prophetic literature that puts an **emphasis** on certain parts of the whole, usually in the **middle section** of the **chiastic structure**. Here, the **emphasis** is on the middle section where the **Messiah** who will come will both **“remove the sin of the land in one day”** (Vision 4) and will also **“rule on His throne”** as a **Priest King** (Vision 5). This **chiastic structure** has these **matching paired visions** which work out from the **center two visions**, which is how these visions put **emphasis** on the grand important **theme** of the **center two visions**.



Now each of these paired visions has both a **historical application** for those of **Zechariah's day**, as well as a **future prophetic** significance. These are seen pictured across the **middle** of the **chart**. Now briefly **summarizing** the **8 visions** we see them **work together** as the chart has proposed.

In **Vision #1, 1:7-17**, and **Vision #8, 6:1-8**, we see that they are closely related with the **patrol of the earth under God's watchful eye**. These are like bookends speaking of the **current state of affairs** concerning the **status** of the **nations** and

God's people Judah, whom He intends to **restore and bless**, and again **dwell** among them in His **Temple**. It is a strong encouragement for them to **get on** with the **rebuilding** of the **Temple**, which was the **exhortation** of **Zechariah** here, and also the main message of the **prophet Haggai**, whom Zechariah is preaching with.

In **Vision #2, 1:18-21**, and **#7, 5:5-11**, God reassures them that the **mighty nations** who conquered them will be **restrained** and the tiny afflicted nation of **Judah's captives** could return to **rebuild the city and the Temple** in a time of **peace**. The evil of the land will be **taken far away**, even to that **evil place**, the land of **exile** and **punishment**, where she will be banished, away from the **presence** of the **Lord**. This speaks not only of **purification** of the **land** but also the **consecration** of it for **God's holy presence**. Imagine the **climactic fulfilment** of this **prophecy** when evil will be removed from **God's world forever**, and **banished away** from the **presence** the Lord eternally, and He will **dwell** with His **people forever**, in the **New Jerusalem** in the New Heavens and Earth. But even in Zechariah's day the **significance** was **profound**. God is going to **return** to the **Temple**, and the place must be consecrated.

In **Vision #3, 2:1-13**, the **man with the Measuring line**, the Lord will again **dwell** in the midst of **His people Zion**, in **Jerusalem**, after He **regathers** them **in the land** and **plunders** those **nations** that plundered His people. Not only will the **Temple** be **rebuilt** and their **enemies restrained** during a time of **peace**, but here He **promises** that indeed the **city will be rebuilt** also. It also looks to a **future prophetic** day when the **nations will be converted** and become **God's people**, when the **Gentile nations** gather together with **Judah** as God's people, and He **will dwell** in their midst.

In **Vision #6, 5:1-4**, of the **Flying Scroll**, we learned of **God's concern** with **His Law**, and the **implementation** of **God's Word** in the **civil** and **social life** of the **covenant community** now that they are returning to **Judah**. **God's Word** will be the **standard** by which the **rulers rule**, and by which every man shall **govern his own house** in all the land. The **prophet reminds** the people that **God's Word** has **inherent power** to find out **sin** and bring the **curse down** upon **evil doers**, everywhere, in every place. Thus, the **vision** of the **scroll flying** over the **whole land**. But the **future prophetic significance** is also obvious. That is, when God's great **Priest-King** rules in **Jerusalem** over **Israel** and the **nations**, as the previous visions have established, the **Law** will go forth from **Zion** and **rule** the land.

The **center** of this **chiasm, Vision #4 & #5**, is a great **prophetic message** concerning the **Branch**, the one whom God will send who is both a **Priest**, who will **remove the iniquity** of **God's people** and the land, but will also **rule** them as **King** upon His **throne**. These **two offices** of **Priest** and **King** are of course a **prophecy** of none other than **Jesus Christ** our **Lord**, God's anointed **Priest-King**.

In **Vision #4, 3:1-10, The Cleansing of Joshua, the High Priest**, the prophet now brings into sharp focus the **problem of their sin** before the **Holy God**. If God is to come again and **dwell among them** as the last vision **promised**, there must be a **consecration** of the **people** and the **land**. Not only will **God remove** the **evil** from the land, but He will perform the **priestly duty** of making **atonement** for their **sin**. This vision therefore presents the **High Priest** on **trial** before God clothed with the **filthy garments** of the **nation's sin**, and **Satan** standing to **accuse them**. The **Lord** then **takes away his iniquity**, after **rebuking the devil**, then **removing his filthy garments** and **giving him clean festal robes** and **clean turban**. Here is seen the work of the **High Priest** in **making atonement** for the **sin of the people**, and God **receiving his work**. Then a remarkable **prophecy** is made about the **Branch** who will come and **remove the sin of the entire nation in one day**. The result will be **"3:10 'In that day,' declares the Lord of hosts,' every one of you will invite his neighbor to sit under his vine and under his fig tree."** Oh blessed **endless day** come quickly!

Now this **Vision #5, 4:1-14**, is paired together with **Vision #4** and is effectively a **promise** from God that both **Joshua** and **Zerubbabel** will be successful in seeing the **Temple rebuilt**, the nation returned to **worship**, and the presence of the **Lord** returning to **dwell among them**. This will be accomplished by the **power** and **resources** of **God**, as the task was **daunting** and humanly speaking, **nearly impossible** to accomplish. There was **much difficulty** and **opposition** in various forms to seeing the **work done**. Now as **Joshua** served as **High Priest** and God effectively promised that He would **atone** for the **sins** of the people through the ministry of the High Priest, **now here** God promises that through the **governor Zerubbabel**, the **Temple** would be **rebuilt**. Interestingly Zerubbabel was a **Prince** in the **Davidic line**, being **descendent** of **David**. Should the **Kingly** line be perpetuated at this point, **Zerubbabel** would have been the **rightful heir**, which is why he was serving as **governor**. Chapter **4:14** seems to be a sort of summary statement summarizing both the **4th** and **5th** visions. These **"two anointed ones"** is

a reference to both **Joshua the High Priest** (who will atone for the people and remove the iniquity of the land in one day... **3:9**), and also **Zerubbabel** the governor who has **4:9**, "**laid the foundation of this house, and his hands will finish it.**" Now these two have become these **foreshadowing types** of the Messiah, who will be **both** a **Priest** who will **atone** for the **sin of God' people** so that **He can dwell** among them, and a **King** who will **rule** and not only lay the foundation for the **Temple**, but also to **finish it**. These **two foreshadow** the **two offices** of **Christ** as both **High Priest** and **King**, which indeed accomplish God's work of **restoring** His people to **blessing** and **prosperity** and consecrate them so that **God** can **dwell** with them **forever** in His everlasting Kingdom.

Now **summarizing** all **8 visions** and their **messages**, you might read these messages like this; **God** has **destroyed** your **enemies**, **delivered you** from **exile**, **brought you back** to the **city** and the **land**. **He** is providing **comfort** and **assurance** to you His afflicted people that **His watchful eye** is upon you, and He will see to **your protection** from your **enemies**. He has promised that **His Temple** will be **rebuilt**, and **commissioned** you to **rebuild it**, so you can once again **worship Him** and His **presence** can **dwell among you**, and you can be **blessed and prosper**. So **get on** with the **work rebuilding** the **Temple** and **restore** His **worship** and attend to your **faithfulness** to **His Covenant** with you.

Now it is in the **section** of text that follows these **8 Visions**, chapter **6:9-15**, that these **8 Visions** are **summarized** and these **center two visions** of these **two offices** of **Christ** are **re-emphasized**. There we see the **emphasis** that the **chiastic structure** carried being restated in a prophecy about the **Branch**. The **Branch** (a term for the Messiah), will have both a **Priestly** role in **removing the sin of God's people**, and will also be a **Priest** who **rules on the throne** over God's people as **King**.

Zechariah 6:9-15 - 9 The word of the Lord also came to me, saying, 10 "Take an offering from the exiles, from Heldai, Tobijah and Jedaiah; and you go the same day and enter the house of Josiah the son of Zephaniah, where they have arrived from Babylon. **11 "Take silver and gold, make an ornate crown and set it on the head of Joshua the son of Jehozadak, the high priest. 12 "Then say to him, 'Thus says the Lord of hosts, "Behold, a man whose name is Branch, for He will branch out from where He is; and He will build the temple of the Lord. 13 "Yes, it is He who will build the temple of the Lord, and He who will bear the honor and sit and rule on His**

throne. Thus, He will be a priest on His throne, and the counsel of peace will be between the two offices." 14 "Now the crown will become a

reminder in the temple of the Lord to Helem, Tobijah, Jedaiah and Hen the son of Zephaniah. 15 "Those who are far off will come and build the temple of the Lord." Then you will know that the Lord of hosts has sent me to you.

And it will take place if you completely obey the Lord your God. NASU

As the **8 Visions** have not been disclosed, this text has **punctuated** the great **central message** of the **two offices** of **Christ**, being represented by **Joshua** the **High Priest**, and **Zerubbabel** the **Governor**. God's anointed Davidic King-Priest is also famously highlighted in Psalm 110:1-4...

Psalms 110:1-4 - 1 The Lord says to my Lord: "**Sit at My right hand Until I make Your enemies a footstool for Your feet.**" 2 The Lord will stretch forth Your strong scepter from Zion, saying, "**Rule in the midst of Your enemies.**" 3 Your people will volunteer freely in the day of Your power; In holy array, from the womb of the dawn, Your youth are to You as the dew. 4 The Lord has sworn and will not change His mind, "**You are a priest forever According to the order of Melchizedek.**" NASU

2 Instructive Sermons - 7:1-8:23

Chapter **7:1-14** is very practical **exhortations** meant to **call** the people to **true repentance** and **true worship** from the **heart**.

Zechariah 7:8-10 - 8 Then the word of the Lord came to Zechariah saying, 9 "Thus has the Lord of hosts said, '**Dispense true justice and practice kindness and compassion each to his brother; 10 and do not oppress the widow or the orphan, the stranger or the poor; and do not devise evil in your hearts against one another.**'" NASU

He reminds them again, **not to be like their fathers, 7:11-14**, who made their **hearts hard** and would **not listen** to **God's Word** and **obey**. This, he exhorts them to true, genuine and obedient faith.

Chapter 8:1-23 is a promise of **future restoration** and **blessing centered** on the return of **God's presence** to Jerusalem. There and then **God** will make **Israel** a **blessing** to all **nations**, as the nations of the **world** will **stream** to **Jerusalem** to seek the **favor** of the **Lord**. This is much like that **theme** we saw in the **Psalms** (2:8-12, 22:27, 86:9, 102:21-22, 117:1) and **Major Prophets** (Isa 2:2-4, 66:18-23, Jer 3:16) where in the **last days**, after God had **regathered Israel** and **restored** their

fortunes, the nations would come and worship the Lord and His Davidic King in Jerusalem. Zechariah highlights this here and also in 14:16-20.

Here His presence will dwell among them once again.

Zechariah 8:3-5 - 3 "Thus says the Lord, 'I will return to Zion and will dwell in the midst of Jerusalem. Then Jerusalem will be called the City of Truth, and the mountain of the Lord of hosts will be called the Holy Mountain.' 4

"Thus says the Lord of hosts, 'Old men and old women will again sit in the streets of Jerusalem, each man with his staff in his hand because of age. 5

'And the streets of the city will be filled with boys and girls playing in its streets.' NASU

After He regathers them in the land.

Zechariah 8:7-8 - 7 "Thus says the Lord of hosts, 'Behold, I am going to save My people from the land of the east and from the land of the west; 8 and I will bring them back and they will live in the midst of Jerusalem; and they shall be My people, and I will be their God in truth and righteousness.'

He will give them abundant prosperity and they will be a blessing, and both the house of Judah and Israel will be exalted among the nations.

Zechariah 8:11-13 - 11 'But now I will not treat the remnant of this people as in the former days,' declares the Lord of hosts. 12 'For there will be peace for the seed: the vine will yield its fruit, the land will yield its produce and the heavens will give their dew; and I will cause the remnant of this people to inherit all these things. 13 'It will come about that just as you were a curse among the nations, O house of Judah and house of Israel, so I will save you that you may become a blessing. Do not fear; let your hands be strong.' NASU

After another call to keep the feasts and obey the Word in 8:14-19, he gives the astounding prophecy of the nations coming to worship the Lord and seeking favor from the Jews.

Zechariah 8:20-23 - 20 "Thus says the Lord of hosts, 'It will yet be that peoples will come, even the inhabitants of many cities. 21 'The inhabitants of one will go to another, saying, "Let us go at once to entreat the favor of the Lord, and to seek the Lord of hosts; I will also go." 22 'So many peoples and mighty nations will come to seek the Lord of hosts in Jerusalem and to entreat the favor of the Lord.' 23 "Thus says the Lord of hosts, 'In those days ten men from all the nations will grasp the garment of a Jew, saying, "Let us go with you, for we have heard that God is with you.'" NASU

See here in **Zechariah 8:1-23** the **nations** of the earth **streaming** to **Jerusalem** to **worship** the Lord after the **regathering of Israel** in the **land**. This **theme** will be taken up again in **more detail** in chapter **14:16-20**.

Another beautiful *chiasm* appears in **chapter 7:1-8:23**.... FYI

7:1-3 – Delegation to pray before Yahweh: shall we continue?

7:4-7 – The fast

7:8-10 – Call to righteous behavior

7:11-14 – Refusal to obey and exile

8:1-6, Yahweh's zeal for Zion

8:7-15 – Regathering and restoration

8:16-17 – Call to righteous behavior

8:18-19 – The fast

8:20-23 – Delegation to pray before Yahweh: let us continue

2 Prophetic Oracles – 9:1-14:21

First Oracle: The Rejection of the Messiah - 9:1-11:17

Chapter 9 marks the **second half** of the **book**. It comes in **2 sections**, or “**burdens**” as the prophet calls them. **Chapters 9-11** make up the **first burden** and it features the **Rejection of the Messiah**. **Chapters 12-14** make up the **second burden** and it features the **Reign of the Messiah**. This section of the book is like a **grand climax** of the **Old Testament prophets** and these **oracles** describe the **future messianic salvation** and rule of the **Messiah**. They start with some rather **intense apocalyptic language** and weave various **Messianic prophecies** into the text, eventually **bursting forth** with **final victory** over **God's enemies** and **restoration** for God's **people**. As earlier in the book the **nations** are both **defeated in battle**, but also have a **remnant saved** from among them that become **worshippers** of **Yahweh**. This half of the book is very **warlike**, and Christ is pictured as **King** who comes to **conquer** and brings **final victory**. But the victory strangely comes as the Messiah is also pictured as the **Good Shepherd** who is **betrayed** to the potter for **30 pieces of silver** in (11:12-13), **rejected** by His own people as the **shepherd** who is **struck** and the sheep scattered (13:7), when His very own people “**pierced Him**” (12:10). He appears in 9:9 as a humble **King** riding on a **donkey** into **Jerusalem** to

bring **peace** to the nations, yet this **peace** comes through **decisive victory** in **battle** in (9:11-10:12). As the **King** arrives in **Jerusalem** in **humility**, yet He will put an **end** to war and **His rule** will **extend** to the **ends** of the **earth**.

Zechariah 9:9-10 - 9 Rejoice greatly, O daughter of Zion! Shout in triumph, O daughter of Jerusalem! **Behold, your king is coming to you; He is just and endowed with salvation, Humble, and mounted on a donkey, Even on a colt, the foal of a donkey.** 10 I will cut off the chariot from Ephraim And the horse from Jerusalem; And the bow of war will be cut off. And **He will speak peace to the nations; And His dominion will be from sea to sea, And from the River to the ends of the earth.** NASU

See here how **both Advents** of our **Lord** are **pictured** in one **brief text**. This kind of “**already but not yet**” language is present in the **entire second half** of the **book**. Even as the **Good Shepherd** is **rejected** and **killed**, yet He will **come in power** to **deliver Israel** and **Judah** from **all her enemies** in climactic **victorious battle**. Also, mixed in this section of the **First Burden** is **God’s anger** against the **corrupt leaders** of His **people**, **10:1-11:17**, whom He will decisively **deal with**. In this section Zechariah uses the **image** of **Judah’s leaders** as “**shepherds**”; the current leaders are **unfaithful** and **greedy**, and God must **rescue** His **people** from them.

Zechariah 10:3-4 - **3 "My anger is kindled against the shepherds,** And I will punish the male goats; For the Lord of hosts has visited His flock, **the house of Judah, And will make them like His majestic horse in battle. 4 "From them will come the cornerstone, From them the tent peg, From them the bow of battle, From them every ruler,** all of them together. NASU

Notice also **His favor** upon **Judah**, from which the **Messiah** descends (**Gen 49:10**), receiving the **honor** of the **rule** over His people. In **11:1-17** we see the **sad tale** of **Israel’s rejection** of their own **Messiah**. This is an astounding chapter that appears after chapters 9-10 which have **promised** great **blessings**, restoration and prosperity to God’s people, who will in the **course** of **history**, come to **reject** the **humble King** who was promised to come and **save them**. This section of text is **Apocalyptic** and much like a **riddle** in many ways, for it portrays a **drama played out** between **God** and **His people**. Its **imagery** is shrouded in **mystery** and yet when much of it comes to fruition in the **First Century AD**, it becomes crystal clear how these **ancient pictures** are pregnant with **meaning**. The **text** in **11:12-13** is quoted in **Matthew 27:3-10** concerning the **betrayal price** that was **paid** to **Judas Iscariot** for **Jesus arrest**, which he **returned** to the **Chief Priests** and went out and **hanged himself**. The Chief Priests not **wanting** to **keep** the **blood money**, took it and purchased a **potter’s field** as a **burial place** for strangers. Here see how this

Apocalyptic language has a **fascinating fulfilment** concerning **Jesus betrayal** by Israel's shepherds.

Zechariah 11:12-13 - 12 I said to them, "If it is good in your sight, give me my wages; but if not, never mind!" **So they weighed out thirty shekels of silver as my wages. 13 Then the Lord said to me, "Throw it to the potter, that magnificent price at which I was valued by them."** So I took the thirty shekels of silver and threw them to the potter in the house of the Lord.

Many elements of this **drama** are fulfilled in the **coming** and **crucifixion** of Jesus, which in God's wise plan for the **redemption** of Israel which meets with their **greatest failure** as a people to **ever occur** in **history**. Yet even at this **ultimate insult** that Israel could portray against their **Shepherd** in His **first Coming**, He will yet redeem them and bring them to **glory** at His **Second Coming**. The **First Burden** of **Zechariah ends** in this **horrific tragedy** and failure for the **nation**, and yet the **Second Burden** will finally have them living in the **blessing** and **eternal prosperity** of their Shepherd's blessed care.

Second Oracle: The Reign of the Messiah - 12:1-14:21

The **first burden** is concerned with **Israel's regional** enemies and so on, whereas the **second burden** focuses on the **entire world of nations**, and yet **Jerusalem** is seen at the **center** of the **conflict** and victory. **Jerusalem** is mentioned **21** times in chapters **12-14**. The story finally reaches its **crescendo** when after **Israel believes upon Christ** through **regeneration** in **chapter 12**, they are seen **exalted by God** over the **nations** and yet worshipping Him **with** the **remnant of nations** who have survived the battle and been **called to worship** Him in **Jerusalem** in **chapter 14**.

In **chapter 12:1-13:9**. The **main idea** of this entire text is nothing less than **Salvation** of **Israel** and **Judah**. This happens when **God** supernaturally **regenerates** the **entire the living remnant** of the **nation** who is brought to **salvation** by **grace** through **faith in Christ alone**, at a time when they have been **attacked** by all the **nations** of the **earth** and God delivers them in **battle**. This is a **spectacular climax** to the Old Testament indeed. This **second burden** of **Zechariah** which features the **Reign** of the **Messiah**, begins with the **national regeneration** and **salvation** of the **ethnic nation** of **Israel**.

Zechariah 12:1-4 - 1 The burden of the word of the Lord concerning Israel. Thus declares the Lord who stretches out the heavens, lays the foundation of the earth, and forms the spirit of man within him, **2 "Behold, I am going to make Jerusalem a cup that causes reeling to all the peoples around;**

and when the siege is against Jerusalem, it will also be against Judah. 3 "It will come about in that day that I will make Jerusalem a heavy stone for all the peoples; all who lift it will be severely injured. And all the nations of the earth will be gathered against it. NASU

In these **latter days** God will make **Israel** a **cup of trembling** for the **surrounding nations** and will ultimately bring all the **nations** against **Israel** in **war**. Once **Israel** has been **regathered** and **living** in **Jerusalem (v-6)**, they will **"consume the surrounding nations"** (v-6), (think Egypt, Gaza, Golan, Syria, Lebanon).

Zechariah 12:6-13:1 - 6 "In that day I will make the clans of Judah like a firepot among pieces of wood and a flaming torch among sheaves, so they will consume on the right hand and on the left all the surrounding peoples, while the inhabitants of Jerusalem again dwell on their own sites in Jerusalem. 7 "The Lord also will save the tents of Judah first, so that the glory of the house of David and the glory of the inhabitants of Jerusalem will not be magnified above Judah. 8 "In that day the Lord will defend the inhabitants of Jerusalem, and the one who is feeble among them in that day will be like David, and the house of David will be like God, like the angel of the Lord before them. **9 "And in that day I will set about to destroy all the nations that come against Jerusalem.**

When the nations of the world come and lay siege against Jerusalem, God will **"8 defend the inhabitants of Jerusalem,"** and **"9 will set about to destroy all the nations that come against Jerusalem."** It is during this time of **great distress** on **Israel** where they are about to be **crushed** by all the **nations** that have gathered in **siege** that God **supernaturally grants** them a **vision of Christ** whom they **"pierced,"** and by the **Spirit** they will **mourn** in **repentance** and the **entire living** remnant is **saved** by **grace**. The language that follows **expresses** this **individual mourning** of each **family head** and their wives by themselves, highlighting the **personal** and **individual** nature of it.

Zechariah 12:10-13:1 - 10 "I will pour out on the house of David and on the inhabitants of Jerusalem, the Spirit of grace and of supplication, so that they will look on Me whom they have pierced; and they will mourn for Him, as one mourns for an only son, and they will weep bitterly over Him like the bitter weeping over a firstborn. 11 "In that day there will be great mourning in Jerusalem, like the mourning of Hadadrimmon in the plain of Megiddo. **12 "The land will mourn, every family by itself; the family of the house of David by itself and their wives by themselves; the family of the house of Nathan by itself and their wives by themselves; 13 the family**

of the house of Levi by itself and their wives by themselves; the family of the Shimeites by itself and their wives by themselves; 14 all the families that remain, every family by itself and their wives by themselves. **13:1 "In that day a fountain will be opened for the house of David and for the inhabitants of Jerusalem, for sin and for impurity."** NASU

What is pictured here is nothing less than the **astounding fulfilment** of many prophecies in the **Law** and in the **Major Prophets**. It is the actual **event** in history when the **living remnant** of the **ethnic nation** is brought to **salvation** by **grace** through **faith** in **Christ alone**. By God's **Sovereign Grace** every **individual** of the **nation** will be brought to **personal faith in Christ** through the **regenerating** power of the **Holy Spirit**, just like you and I were. **Moses** spoke of this day in **Deuteronomy 30:1-6**, and so **did Jeremiah 31:33, 32:38-40**, and also **Ezekiel 11:19-20, Ezekiel 36:24-28**. **Salvation** happens to **individuals**, not to **nations**, and in this monumental occasion in the **history of Israel**, God pours out **His Spirit** upon **all the individuals** who make up the **living remnant** during **those days**, and these will be saved by the **electing love** and **grace of God**, through the **regeneration** of the **Holy Spirit**, which He **purposed** from all **eternity**.

You see, **Redemptive history** is **unfolding** and God has **grand plans** for the **future** of **Israel** and their **final salvation**. We now know that God has a **Messianic saving purpose** for the **Gentile church** and that **Israel** is **blinded** and **hardened** as **judgment from God** as a result of their **rejection of Christ**. But God will clearly **save** and **restore** them when the "**times of the Gentiles**" are fulfilled (**Rom 11:25-27**). Then God will again move to **regather, save, and restore** the **glory** of **Israel** in the **last days**. This makes so many of the **Old Testament passages** that refer to **Israel's glory** in the **last days** finally **make sense**, in light of their **hardening** and **rejection** of the **Christ**. In this is seen the **amazing grace** of **God** and His **unlimited patience** with His straying and **wandering people**. They are seen in the prophets of being under the **judgment** of **exile** and dispersion (**diaspora**) by God, until in the **last days** God once again **regathers** them in the **land** of **Judea** to bring about a **national Messianic salvation** for them, for the sake of **His own glory** and **covenant faithfulness**, and in **spite** of their **disobedience** and **rebellion** against Him. Having been **scattered** to the **nations** for some **1900 years**, **Israel** has now been **regathered** into the **land**, and they have indeed become a **cup of trembling** to the **surrounding peoples**, but they have **not yet** repented of **killing** their own **Messiah**. Trust me, **God has not forgotten** this **prophetic Word**, and before our

eyes, LOOK, this **bright Day** is soon at hand. **Zechariah's name** means **Yahweh remembers!**

Chapter 13:2-9 includes language concerning the **purging** of **false prophets** from the land, and the **prophets shifts back** to **events** of our **Lord's First Advent**, even **His death** at the hands of **"His friends."**

Zechariah 13:6-7 - 6 "And one will say to him, '**What are these wounds between your arms?**' Then he will say, '**Those with which I was wounded in the house of my friends.**' **7** "Awake, O sword, against My Shepherd, And against the man, My Associate," Declares the Lord of hosts. "**Strike the Shepherd that the sheep may be scattered;** And I will turn My hand against the little ones. NASU

Notice the **incredible prophecy** in Zechariah's **riddled** language concerning Christ's wounds, **"6 Those with which I was wounded in the house of my friends."** This section ends discussing the disputed idea that only one third of Israel's people will survive these distressing times, as two thirds will be **"8 cut off and perish."**

Zechariah 13:8-9 - 8 "It will come about in all the land," Declares the Lord, "**That two parts in it will be cut off and perish; But the third will be left in it.** **9** "And I will bring the third part through the fire, Refine them as silver is refined, And test them as gold is tested. They will call on My name, And I will answer them; I will say, 'They are My people,' And they will say, 'The Lord is my God.'" NASU

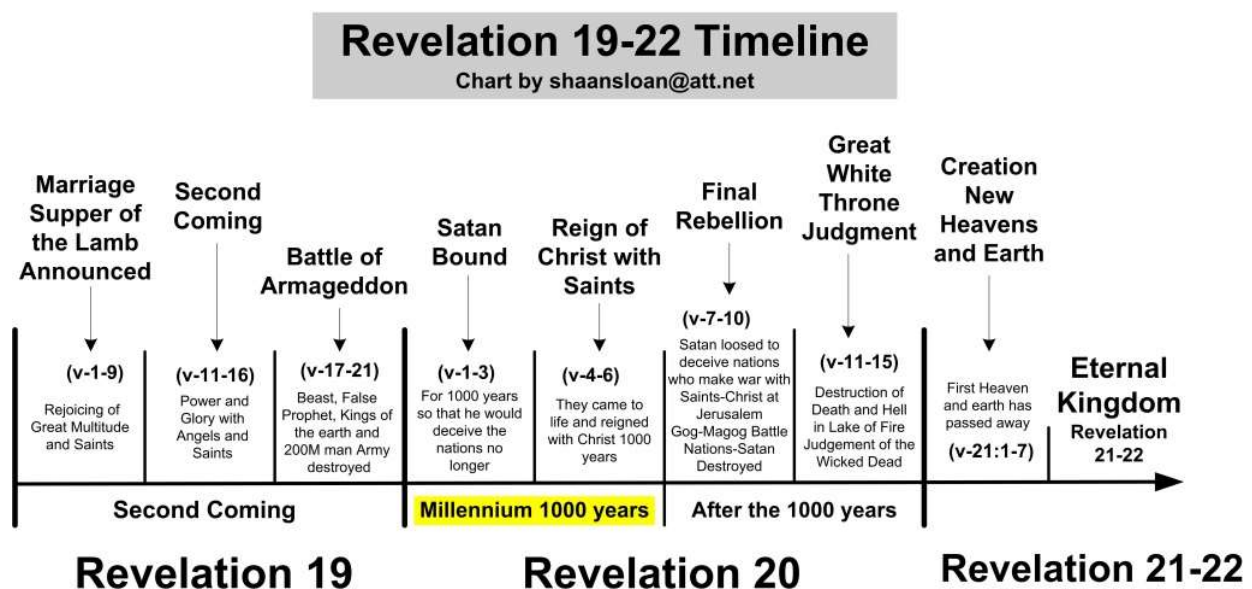
Yet the remnant of the people will be refined, and come through it being saved, **"9 They will call on My name, And I will answer them; I will say, 'They are My people,' And they will say, 'The Lord is my God.'"**

Chapter 14:1-21 is no less than an **amazing climactic battle** between **Christ** and the **nations at Jerusalem**. This battle culminates in a **glorious victory** and in the **worldwide rule and worship** of the **Lord Jesus Christ**, God's own **Son (Psalm 2:1-12)** and **Ruler of the Kings of the earth (Rev 1:5)**. This **Intermediate Kingdom** between this **present age** and the **Eternal State** is where **Jesus reigns** over a **transformed, yet imperfect** world still **tainted by rebellion** and **divine judgment**. The **Kingdom of God** will have **advanced** to a more **mature state** when **Christ will come** and **rule the nations** from **His throne** in **Jerusalem**, but **this age** will still be marked by **sin, rebellion** and the **nations** will be **punished** or **blessed** based on how they **relate to Christ the King**. There are **several reasons** clear from the **text**

why this is the **Millennium** and **NOT** the **New Heavens** and **Earth**. These would **include** but **not** be **limited** to;

- The obvious **presence** of **sin** and **rebellion** on the part of the **surviving nations** in verses 16-19 characterizes this stage of the Kingdom.
- The **punishment** that **Christ inflicts** on the **nations** is not characteristic of the **New Heavens** and **earth** where there will be **no more presence of sin, rebellion** or **death**, for those things will be **destroyed** at the **Final Judgment** in **Revelation 20:11-15**.
- The **geography** of **Jerusalem**, the **Mount of Olives** and the **Judea** will be **changed** during this **stage** of the **Kingdom** in **verses 3-11** to accommodate the newly **established** rule of **Christ**. But in the **Eternal State**, the present **earth** will have been **destroyed** and **recreated**, Revelation 21:1-7.
- The **Eternal State** includes a **New Jerusalem** that has been **recreated** and comes down from **Heaven** characterized by **immortality** and the **absence** of **sin, rebellion** and **death** described in **Revelation 21:1-7**.

When **Christ's Kingdom** comes to the **earth**, it will come in **two phases** and the **Eternal State** will **not immediately** ensue, but rather a **1000 year** age of His **Reign** will run its course until all **His enemies** are brought **under** His **forceful rule**, and then will come a **final rebellion** of **nations** and the **final judgment** and the **Eternal State** will ensue after that. This is clearly portrayed in the **timeline** of events given in **Revelation chapters 19-22**.



And all the **New Testament** writers **wrote** from and understanding of Messiah's rule, that He would subdue all rebels and bring the nations under His **Sovereign reign** and **Majesty**. Consider Psalm 72...

Psalm 72:8-15 - 8 May he also **rule from sea to sea, And from the River to the ends of the earth.** 9 **Let the nomads of the desert bow before him; And his enemies lick the dust.** 10 Let the kings of Tarshish and of the islands bring presents; The kings of Sheba and Seba offer gifts. 11 **And let all kings bow down before him, All nations serve him.** 12 **For he will deliver the needy when he cries for help, The afflicted also, and him who has no helper.** 13 **He will have compassion on the poor and needy, And the lives of the needy he will save.** 14 **He will rescue their life from oppression and violence; And their blood will be precious in his sight;** 15 So may he live; and may the gold of Sheba be given to him; And let them pray for him continually; **Let them bless him all day long.** NASB

Here the Lord finally **returns** to the **earth** both **visibly** and **bodily**. This is **portrayed** in many **places** in **Scripture**. A **brief list** of Scriptures where this scene is portrayed; Matthew 24:29-31, Mark 13:24-27, 1 Thessalonians 4:14-17, 2 Thessalonians 2:1-3, Revelation 1:7, Revelation 19:11-20. A **brief list** of prophecies in the Bible which speak of the **glorious day** when Christ is **ruling King over the nations** of the **earth** who are also gathering to **worship Him**; Psalm 2:6-12, Psalm 22:27-28, Psalm 72:8-11, Psalm 86:9-10, Psalm 102:15-22, Isaiah 2:2-4, Ezekiel 37:21-22, Daniel 7:13-14. This is **surely** the **fulfilment** of **Isaiah 2:1-4**.

Isaiah 2:1-4 - 2 The word which Isaiah the son of Amoz saw concerning **Judah and Jerusalem**. 2 Now it will come about that **In the last days**, The mountain of the house of the Lord Will be established as the chief of the mountains, And will be raised above the hills; And **all the nations will stream to it.** 3 **And many peoples will come and say, "Come, let us go up to the mountain of the Lord, To the house of the God of Jacob; That He may teach us concerning His ways, And that we may walk in His paths."** **For the law will go forth from Zion, And the word of the Lord from Jerusalem.** 4 And **He will judge between the nations, And will render decisions for many peoples;** And they will hammer their swords into

plowshares, and their spears into pruning hooks. Nation will not lift up sword against nation, And never again will they learn war. NASB

The text of **chapter 14:1-21** covers a large **swath** of **events** from the **Second Coming of Christ** to **deliver Jerusalem** (The **Battle of Armageddon**), to the **nations streaming to Jerusalem to worship the Lord**, and even **Divine Judgment** on **nations** who do **not go** up to **worship**. The **chart below** places the **events** in time.

Zechariah 14 Timeline

Zechariah 14:1-21 *chart by shaansloan@att.net*

Zechariah 14:1-21 - 14 Behold, a day is coming for the Lord when the spoil taken from you will be divided among you. 2 For I will gather all the nations against Jerusalem to battle, and the city will be captured, the houses plundered, the women ravished, and half of the city exiled, but the rest of the people will not be cut off from the city. 3 Then the Lord will go forth and fight against those nations, as when He fights on a day of battle. 4 And in that day His feet will stand on the Mount of Olives, which is in front of Jerusalem on the east; and the Mount of Olives will be split in its middle from east to west by a very large valley, so that half of the mountain will move toward the north and the other half toward the south. 5 And you will flee by the valley of My mountains, for the valley of the mountains will reach to Azel; yes, you will flee just as you fled before the earthquake in the days of Uzziah king of Judah. Then the Lord, my God, will come, and all the holy ones with Him! 6 And it will come about in that day that there will be no light; the luminaries will dwindle. 7 For it will be a unique day which is known to the Lord, neither day nor night, but it will come about that at evening time there will be light. 8 And it will come about in that day that living waters will flow out of Jerusalem, half of them toward the eastern sea and the other half toward the western sea; it will be in summer as well as in winter.

9 And the Lord will be king over all the earth; in that day the Lord will be the only one, and His name the only one. 10 All the land will be changed into a plain from Geba to Rimmon south of Jerusalem; but Jerusalem will rise and remain on its site from Benjamin's Gate as far as the place of the First Gate to the Corner Gate, and from the Tower of Hananel to the king's wine presses. 11 And people will live in it, and there will be no more curse, for Jerusalem will dwell in security.

12 Now this will be the plague with which the Lord will strike all the peoples who have gone to war against Jerusalem; their flesh will rot while they stand on their feet, and their eyes will rot in their sockets, and their tongue will rot in their mouth. 13 And it will come about in that day that a great panic from the Lord will fall on them; and they will seize one another's hand, and the hand of one will be lifted against the hand of another. 14 And Judah also will fight at Jerusalem; and the wealth of all the surrounding nations will be gathered, gold and silver and garments in great abundance. 15 So also like this plague, will be the plague on the horse, the mule, the camel, the donkey, and all the cattle that will be in those camps.

16 Then it will come about that any who are left of all the nations that went against Jerusalem will go up from year to year to worship the King, the Lord of hosts, and to celebrate the Feast of Booths. 17 And it will be that whichever of the families of the earth does not go up to Jerusalem to worship the King, the Lord of hosts, there will be no rain on them. 18 And if the family of Egypt does not go up or enter, then no rain will fall on them; it will be the plague with which the Lord smites the nations who do not go up to celebrate the Feast of Booths. 19 This will be the punishment of Egypt, and the punishment of all the nations who do not go up to celebrate the Feast of Booths. 20 In that day there will be inscribed on the bells of the horses, "HOLY TO THE LORD." And the cooking pots in the Lord's house will be like the bowls before the altar. 21 And every cooking pot in Jerusalem and in Judah will be holy to the Lord of hosts; and all who sacrifice will come and take of them and boil in them. And there will no longer be a Canaanite in the house of the Lord of hosts in that day. NASB

