

Expositional Notes on Zechariah

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Introduction

Zechariah¹ (זְכַרְיָה) is one of the twelve Minor Prophets listed in the prophetic section (*Nebiim*) of the *Tanak*. The Minor Prophets, along with the Major Prophets (designations because of book length), were men of God who challenged Israel and Judah to look to the LORD as He was orchestrating the events which would ultimately usher in the Messianic Kingdom. For instance, the organization of the twelve Minor Prophets seemed to be around the complementary ordering of the first six which dealt with the sin question (Hosea [8th], Joel [9th], Amos [8th], Obadiah [9th], Jonah [8th], and Micah [8th]), and the last six which dealt with the solution (Nahum [7th], Habakkuk [7th], Zephaniah [7th], Haggai [6th], Zechariah [6th], and Malachi [5th]). Zechariah and Haggai were contemporary post-Exilic prophets who ministered after the 586 BC fall of Jerusalem. Zechariah specifically dated his writing between 520-518 BC (Zech. 1:1, 7; 7:1).

That Jehovah God has a great interest in meeting with His people in the divinely-appointed place is without controversy. Biblically, the Lord declared to Moses that the exact location, when revealed, must be the place for Jehovah worship, stating, *“Then there shall be a place which the LORD your God shall choose to cause his name to dwell there; thither shall ye bring all that I command you; your burnt offerings, and your sacrifices, your tithes, and the heave offering of your hand, and all your choice vows which ye vow unto the LORD”* (Dt. 12:11). That location was Mt. Moriah, as Scripture revealed, saying, *“Then Solomon began to build the house of the LORD at Jerusalem in mount Moriah, where the LORD appeared unto David his father, in the place that David had prepared in the threshingfloor of Ornan the Jebusite”* (II Chr. 3:1). The history of Jerusalem, the location for the temple of God, begins with Melchizedek as king/priest in Salem (Gen. 14:18; Ps. 76:2), traces through the events of David taking Jebus (= Jerusalem; II Sam. 5:5-7) and pitching a tent for the Ark of the Covenant (II Sam. 6:17), Solomon building the first Temple (I Ki. 6:1), the Babylonians destroying city of Jerusalem and the Temple (Jer. 39:1 ff.), the Jews rebuilding both through Zerubbabel efforts and Haggai and Zechariah’s preaching (Ezr. 6:14), the destruction of the Zerubbabel-Herod Temple in AD 70 (Mt. 22:7), the construction of the Tribulation Temple (Rev. 11:1-2), and ultimate building of the Millennial Temple (Ezk. 40:3 ff.). All of this ultimately pre-figures the Lord’s final home for all of the saints in the New Jerusalem (Rev. 21:2 ff.).

¹The name means “Jehovah remembers,” and at least 29 different individuals had this popular name. “*Zechariah*” occurs 39x and “*Zachariah*” occurs 4x in the OT, and “*Zacharias*” (Ζαχαρίας) 11x in the NT.

The Lord's eight visions to Zechariah reinforced His great desire and ultimate purpose to rebuild the city of Jerusalem and Temple. These visions span the ages from the building of the second Temple to the final Millennial Temple.

Background

The prophet Daniel interpreted Nebuchadnezzar's dream and revealed four Gentile kingdoms dominating in the history of Jehovah's chosen people. The kingdoms in order were the Babylonia, Media-Persia, Grecia, and Roman empires (Dan. 2:36-40; 7:3-8; 11:1 ff.). Jeremiah predicted that Judah would be taken into exile under Nebuchadnezzar for seventy years (Jer. 25:11-12). The man Daniel was in the first deportation in 605 BC and lived into the reign of Cyrus (Dan. 1:1, 21). By 539 BC, Daniel understood that Jeremiah's prophecy fulfillment was close at hand (i.e., c. 535 BC)² and prayed that the Lord would not delay His fulfillment (Dan. 9:1-3, 19). In fulfillment of Isaiah's prophecy concerning the rebuilding of Jerusalem and the Temple through the decree of Cyrus (Isa. 44:28-45:4; cf. also Prov. 21:1), the king of Persia gave his approval (Ezr. 1:1-4; cf. Jer. 25:11-12). The rebuilding began about 536 BC but slowed down and then finally ceased³ from about 530-520 BC. In 520 BC, Haggai, Zechariah's contemporary,⁴ began to preach a series of four messages to Zerubbabel and Joshua (Hag. 1:1-11; 2:1-9, 10-19, and 20-23) with the simple imperative "*build the house*" (1:8). In fact, he contended that crop failures and famine were from the LORD as incentives to put His will first (1:9-11).

Zechariah had returned to the land and began to minister to the returning exiles (Zech. 4:9-10; 6:10). Some fifty thousand exiles returned initially with the hopes of resettling the land (Ezr. 2:64-66). They erected the altar of burnt offering (Ezr. 3:1-6) and laid the foundation of the Temple (Ezr. 3:8-13). Zechariah rebuked the people for their evil neglect and encouraged them with the LORD's declarative zeal, saying, "*I am returned to Jerusalem with mercies: **my house shall be built in it, saith the LORD of hosts, and a line shall be stretched forth upon Jerusalem***" (Zech. 1:16). Through the instrumentality of Zechariah, Joshua was crowned (Zech. 6:9-15), the people apparently repented (Zech. 7:1-8:23), and the Temple was finished and dedicated to Jehovah (Ezr. 6:15-18).

Three Persian kings helped restore Israel to their land (Cyrus [559-530 BC]; Darius I [522/1-486 BC]; and Artaxerxes I [464-423 BC]). Ezra brought spiritual revival to the Jews (458-456 BC) and Nehemiah orchestrated the re-building of the walls of Jerusalem in 52 days (444-432 BC).

²Because there were three deportations, the Jews may have been confused about the termination of the captivity: 605-535 BC; 597-527 BC; or 586-516 BC.

³Reasons for the waning interest in rebuilding Jerusalem and the Temple may be some or all of the following: 1) after 70 years, Babylon was now home [Jer. 29:1-7]; 2) inconvenient cost and commitment to the building projects; 3) political unrest in Media-Persia; and 4) resistance from the Samaritans.

⁴Cf. Ezr. 5:1; 6:14.

Authorship

The prophet Zechariah wrote all fourteen chapters⁵ during a relative short period of time (520-518 BC and beyond). He apparently was born in exile in Babylonia and returned with the early group of exiles (538-537 BC). His grandfather Iddo (יְדֹ) ⁶ came back to the land with Zerubbabel (Neh. 12:1, 4), and Zechariah succeeded Iddo as priest (Neh. 12:10-16). Zechariah's father Berechiah⁷ (בְּרִיכִיָּה) may have died prematurely and thus the prophet's rapid priestly advancement, since he was a young man (Zech. 2:4). Biblically, nothing is known about his later life and death, albeit some believed that the Lord referred to his martyrdom. Christ said, "*That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar*" (Mt. 23:35). He apparently alluded to the incident in the *Kethubim*, which states, "*And the Spirit of God came upon Zechariah the son of Jehoiada the priest, which stood above the people, and said unto them, Thus saith God, Why transgress ye the commandments of the LORD, that ye cannot prosper? because ye have forsaken the LORD, he hath also forsaken you. And they conspired against him, and stoned him with stones at the commandment of the king in the court of the house of the LORD*" (II Chr. 24:20-21). Perhaps the same individual had two names, and the incident referred to either the martyrdom of Jehoiada's son or to Zechariah the prophet.

Prophecies

I. Messianic

- A. The Lord's coming in lowliness (Zech. 6:12).
- B. The Lord's humanity (Zech. 6:12).
- C. The Lord's rejection for thirty pieces of silver (Zech. 11:12-13).
- D. The Lord being smitten and the sheep scattered (Zech. 13:7).
- E. The Lord's second coming (Zech. 14:4).
- F. The Lord's Kingship (Zech. 14:9)

II. Other

- A. The Rebuilding of Babylon (Zech. 5:5-11)
- B. The Millennial Temple (Zech. 6:12-13)
- C. Millennial Peace (Zech. 9:9-10)
- D. The Idol Shepherd or Antichrist (Zech. 11:15-17)
- E. The Millennial fountain opened (Zech. 13:1)
- F. The Final Siege on Jerusalem (Zech. 14:1-2)
- G. Topographical changes (Zech. 14:4-5)
- H. Worship and holiness in the Millennium (Zech. 14:16-21).

⁵Critics have posited the inane position that Zech. 9-14 was written by someone else at a later time because of style and chronology.

⁶Iddo means "his witness" and יְדֹ occurs 14x.

⁷The name means "blessing of the LORD" and occurs 10x.

Outline

(The Book divides into two major Parts [Zech. 1-8] and [Zech. 9-14]):

- I. Introduction and call to repentance (1:1-6)
- II. The Series of Eight Night Visions (1:7-6:8)
 - A. Vision One: Horsemen among the Myrtle Trees (1:7-17)
 - B. Vision Two: Four Horns and Four Carpenters (1:18-21)
 - C. Vision Three: The Surveyor (2:1-13)
 - D. Vision Four: The Cleansing and Restoration of Israel (3:1-10)
 - E. Vision Five: The Gold Candlestick and Two Olive Trees (4:1-14)
 - F. Vision Six: The Flying Roll (5:1-4)
 - G. Vision Seven: The Woman in the Ephah (5:5-11)
 - H. Vision Eight: The Four Chariots (6:1-8)
- III. The Crowning of Joshua (6:9-15)
- IV. The Problem of Fasting and the Promise of Restoration (7:1-8:23)
 - A. The Problem of Fasting (7:1-14)
 - B. The Promise of Restoration (8:1-23)
- V. The Two Burdens (9:1-14:21)
 - A. The First Burden: the Coming and Rejection of the Messiah (9:1-11:17)
 - 1. The Coming of the Messiah (9:1-10:12)
 - 2. The Rejection of the Messiah (11:1-17)
 - B. The Second Burden: the Coming and Reception of the Messiah (12:1-14:21)
 - 1. The Coming of the Messiah (12:1-13:9)
 - 2. The Reception of the Messiah (14:1-21)

The Exposition of Zechariah

PART I

Chapter One

As with many of the prophetic books, Zechariah recorded the date and personal data of his oracle. He apparently wrote early in the reign of Darius Hystaspes (522–486 BC)⁸ in the fall of 520 BC. With a priestly lineage from Iddo through Berechiah, Zechariah the priest was called now as “*the prophet*” (הַנְּבִיא).⁹ He received prophetic revelation expressed as “*came the word of the LORD*” (הָיָה דְבַר־יְהוָה).¹⁰ His message from Jehovah was a simple “*turn ye*” (שׁוּבוּ) or command to repent. Instead of continuing the evil of their fathers, the Jews in Jerusalem were to fulfill Jehovah’s purpose as He stated, “*my house shall be built in it*” (v. 16).

The LORD began to give the prophet a series of apocalyptic visions on the single night of the twenty-fourth day of the eleventh month of 520 BC.¹¹ These eight divine visions gave the full disclosure of Jehovah’s plan for Judah and Jerusalem, following the standard pattern of an introduction, the vision, the request for meaning, and the angelic interpretation. The First Vision of four horsemen on various colored horses (cf. Rev. 6:1-8) among “*myrtle trees*”¹² indicated that the sovereign and gracious LORD had orchestrated everything in the world for the rebuilding of the Temple and prosperity of post-exilic Judaism. The horsemen, representing His omniscience (Zech. 4:10; Ps. 34:15; Prov. 15:3), ran through the earth and reported that all was at rest (שָׁקֵט), and no divine judgment had fallen on the heathen (via the Tribulation [Hag. 2:6-7]¹³). Jehovah affirmed that “*my house shall be built in it*” (Jerusalem)¹⁴ and that He would bring prosperity to the land (vv. 7-17).

The Second Vision revealed four horns (enemy nations) and four carpenters (victors) who would come “*to fray*” (לְהַחֲרִיד)¹⁵ all of the past, present, and potential enemies of Judah (vv. 18-21). Presumably, these carpenters who frightened their previous enemies (e.g., Babylon, Media-Persia, Grecia, and Roman, respectively) refer to the Media-Persia, Grecia, Roman, and Messianic kingdoms.

⁸This obviously is not the 62-year old Darius about whom Daniel wrote (Dan. 5:31; 6:28). Darius was probably the Median name for Cyrus the Persian who reigned from 539-530 BC.

⁹The noun נְבִיא occurs 317x in the Hebrew and refers to God’s spokesman (Gen. 20:7).

¹⁰The Hebrew expression occurs 27x from Gen. 15:1 to Zech. 7:1.

¹¹Five months earlier on the 24th the Jews had begun rebuilding the Temple (Hag. 1:14-15).

¹²The הַדַּסִּים (*hadassim*) was the *Myrtus communis* and used in the Feast of Tabernacles (Neh. 8:15-18).

¹³“*For thus saith the LORD of hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; ⁷ And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the LORD of hosts.*”

¹⁴This is the key motif throughout Scripture; the LORD will always have a place to meet with His people, which place will eventually be called the “*New Jerusalem*” (Rev. 3:12; 21:2).

¹⁵The English “*fray*” (3x) comes from “*make afraid*.” The Hebrew verb חָרַד means “*to tremble*,” and the cognate noun (חַרָּד *charad*) is the root for the trembling organ—the “*heart*” (ch-r-d > h-r-t).

Chapter Two

The Third Vision entailed several personages such as Zechariah, the “*man with a measuring line* [חֶבֶל *chebel* > cable]” (i.e., surveyor), the interpreting angel, and another angel. The gist of the symbolic vision seems to be the prospect of the divinely orchestrated and energized rebuilding of the city of Jerusalem, of the Jewish people, and of the Temple. The progression of the vision seems to indicate the initial (vv. 2-5) and final (vv. 9-13) stages of the Lord’s plan for restoration, culminating in the Millennium when Jehovah will be amongst His people with the nations worshipping Him (Gen. 12:1-3; Isa. 60:3).¹⁶ Before He sets up His Millennial kingdom, however, He will rise up for destruction. The world will need to “*be silent*” (סָהַח = hush) before Jehovah, as Zephaniah predicted, saying “*Hold thy peace at the presence of the Lord GOD: for the day of the LORD is at hand: for the LORD hath prepared a sacrifice, he hath bid his guests*” (Zeph. 1:7), and John revealed the fulfillment, saying, “*And when he had opened the seventh seal, there was silence in heaven about the space of half an hour*” (Rev. 8:1).

Chapter Three

The Fourth Vision revealed the cleansing of Judah and restoration of the priestly nation (Ex. 19:6) through the imagery of the cleansing of the high priest Joshua (vv. 1-7). With Satan (שָׂטָן)¹⁷ resisting the high priest as the Anti-high priest (cf. Rev. 12:10), the Lord symbolically cleansed Joshua, and promised to bring forth with messianic nomenclature “*my servant the BRANCH*” (עֶבְדִּי צֶמְחָה). Both designations occur in other messianic passages, namely “*my servant*” in Isa. 42:1; 49:6; 50:10; 52:13; Ezk. 34:23-24, and “*branch*” in Isa. 11:1; Jer. 23:5; and 33:15. Furthermore, “*the stone*” (הָאֶבֶן) refers to the Lord Jesus Christ as well (Ps. 118:23-24; Isa. 8:13-15; Mt. 16:18; Eph. 2:19-22). The millennial promises within the explanation included the removal of iniquity, and the blessings of peace and contentment during the Lord’s one thousand year reign (vv. 8-10).

Chapter Four

Apparently, after the first four night visions the prophet fell asleep and was awakened for additional visions (v. 1). Zechariah revealed that he had seen a golden candlestick (מְנוֹרָה)¹⁸ and two olive trees. The golden candlestick may picture the Temple (cf. Rev. 1:20) and the two olive trees apparently represent the high priest Joshua and the governor Zerubbabel, as asserted in v.

¹⁶The first three visions revealed the blessing and cursing motifs on Israel and the nations, respectively.

¹⁷The Hebrew noun occurs 27x, including I Chr. 21:1; Job 1:6-7, 2:1 (see also Num 22:22; Mt. 4:10; 16:23 [Σατανᾶ]).

¹⁸The מְנוֹרָה (42x) had seven branches and was a light bearer in the Tabernacle (Ex. 25:31 *et al*).

14 by the expression “two sons of oil” (בְּנֵי־הַיֵּצֶהָר).¹⁹ The message of the vision was that the governor would finish building the Temple through the power of God, as expressed “*Not by might, nor by power, but by my spirit, saith the LORD of hosts*” (v. 6). Zerubbabel and Joshua were encouraged to fulfill their respective duties with regard to the Second Temple,²⁰ as they pre-figured two others who would construct and regulate worship in the Third Temple during the Tribulation (Rev. 11:1-12).

Chapter Five

The next two visions in this chapter complement one another, dealing with the judgment of sinners and the removal of evil. The Sixth Vision pictured a large “*flying roll*” (מִגֹּלָה עֹפֶה)²¹ or scroll, thirty feet by fifteen feet in size. Since it was inscribed on both sides (Ex. 32:15), the *recto* contained the curse for the third commandment (swearing [Ex. 20:7]) and the *verso* contained the curse for the eighth commandment (stealing [Ex. 20:15]). Since the knowledge of the law and the consequences for disobedience were known (Dt. 27:26), and could be read (on the large scroll), the Lord would fulfill his curse in the houses of sinners (vv. 1-4).

The Seventh Vision depicted the removal sin from “*the holy land*” (Zech. 2:12) and promised to deposit it in its place of origin—“*the land of Shinar*” (בְּאֶרֶץ שִׁנְעָר)²². The woman portrayed wickedness and was transported in an “*ephah*” (אֵיפָה)²³ to a house in Babylon (vv. 5-11). The ultimate destruction of Babylonianism will apparently occur at the rebuilt house (בֵּית) in Babylon (Rev. 17-18).

Chapter Six

This chapter gives the concluding Eighth Vision (vv. 1-8) along with the crowning ceremony of Joshua (vv. 9-15). Paralleling the First Vision, this vision included four horses with chariots which represented “*four spirits of the heavens*” (אַרְבַּע רֶחֳוֹת הַשָּׁמַיִם). The chariots apparently symbolized the Lord’s vehicles in carrying out His will over the nations against whom He was “*very sore displeased*” (Zech. 1:15). Now that He had the north country (Babylon, cf. Zech. 5:11) under control, the LORD’s Spirit was “*quieted*” (הִנְיָחוּ).²⁴ If the divine Spirit was satisfied with the prospect of the culmination of His millennial kingdom, then so should be his people.

¹⁹The noun יֵצֶהָר refers to olive oil (II Ki. 18:32). Oil seems to be a biblical type for the Holy Spirit.

²⁰Zerubbabel and Joshua were symbolized by the two olive trees emptying their oil into the Menorah for perpetual light.

²¹The noun עוֹף (“flying” [ʿ-ph > ʿ-v]) is the source for aviation, aviary, etc.

²²The city שִׁנְעָר means “loose tooth,” which is an appropriate name for the place of the confounding of languages. The place name carries a negative connotation in its eight OT references.

²³In the OT, the *ephah* is a measurement of grain, and also the receptacle for the grain.

²⁴This is the causative *hiphil* of נָחַ (142x) from which “*Noah*” comes.

In summary, the Eight Visions may be viewed as Hebrew parallelism:

- A. First Vision: The Prospect of the Future Kingdom (1:7-17)
- B. Second Vision: The Termination of the Kingdoms (1:18-21)
- C. Third Vision: The Details of Building (2:1-13)
- D. The Fourth Vision: The Preparation for Restoration (3:1-10)
- D.' The Fifth Vision: The People for Restoration (4:1-14)
- C.' Sixth Vision: The Details of Judging (5:1-4)
- B.' Seventh Vision: The Termination of Sin (5:5-11)
- A.' Eighth Vision: The Fulfillment of the Future Kingdom (6:1-8)

The day following the eight night visions the Lord instructed Zechariah to coronate Joshua²⁵ who pre-figured the King-Priest Messiah Who is the Branch (vv. 9-11). The Branch shall build the Temple (pre-figured by Zerubbabel) and shall officiate as priest (pre-figured by Joshua) as vv. 12-13 predict. During the millennium, “*the counsel of peace*” will occur between the High Priest and the King, because the Lord Jesus Christ will fulfill both offices! The four men will place the crown in the Temple as a memorial for the exiled Jews, and presumably also an incentive to finish the second Temple (v. 14). Furthermore, exiled Jews and Gentiles will provide materials,²⁶ and all will enjoy the blessings of obedience (v. 15).

Chapter Seven

Chapters Seven and Eight reveal four responses to the question of fasting (צוֹם)²⁷ from the delegates (Sherezer and Regemmelech)²⁸ sent to “*the house of God*” (בֵּית־אֱלֹהִים)²⁹ in Jerusalem. These events occurred two years after Zechariah’s initial ministry (Zech. 1-6), set off with the formula “*the word of the LORD came*” (7:4, 8; 8:1, 18). The LORD spoke through his prophet and denounced the empty worship of fasting in the past which was done for them and not for “*me*”³⁰ (vv. 4-7). Next, the LORD encouraged them to true spirituality, manifested in their treatment of others including widows, orphans, strangers, and the poor. Failure would bring more judgment as their fathers had received (vv. 8-14).

²⁵The high priest wore the mitre מִצְנֶפֶת (Ex. 28:3-4) but never the royal crown עֲטָרָה (II Sam. 12:30). King Uzziah violated the priest’s office and was smitten with leprosy (II Chr. 26:16 ff.).

²⁶Isaiah predicted about the Gentile participation, saying, “*Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee. The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense; and they shall shew forth the praises of the LORD*” (Isa. 60:5-6).

²⁷The Day of Atonement was the one day of affliction of soul (including fasting) for the Jews (Lev. 16:29-31; Isa. 58:4-7; Acts 27:9). Christ warned about hypocritical fasting (Mt 6:16).

²⁸The names, “*prince of fire*” and “*the king’s heap,*” respectively, are foreign and suggest a Babylonian birth.

²⁹The Hebrew expression occurs 46x in the OT, always translated “*Bethel*” except in Jdg. 9:46; 20:18, 26, 31; 21:2, and in this present passage where it is translated correctly as “*the house of God.*”

³⁰The pronoun אֲנִי is emphatic along with the infinitive absolute construction, “*did ye at all fast*” (הֲצוֹם צִמְתִּיתֶם).

Chapter Eight

With His continuing response to the question of fasting, Jehovah encouraged the Jews about the coming blessing and prosperity on Jerusalem, and challenged them to obedience (vv. 1-17). The LORD's blessing would be so great, He promised, that the Gentiles would seek to worship spiritually with the Jews during the Millennium (vv. 18-23). The fasts, including the fourth commemorating Nebuchadnezzar's siege of Jerusalem (Jer. 52:6), will be turned into joyous feasts. Micah predicted, saying, "*And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem*" (Mic. 4:2).

PART II

Chapter Nine

This is the first of two "*burden*" (מִשָּׁנָה)³¹ sections covering the remainder of the Book of Zechariah (cf. Zech. 9:1 and 12:1). This burden predicted the coming of the Messiah (9:1-10:12) and his rejection (11:1-17). The second burden prophesied the deliverance of Israel from sin (12:1-13:9) and the Messianic advent and His Millennium (14:1-21). Chapter nine revealed the LORD's destruction of the gentile nations in Syria and along Philistia,³² and especially at Tyre. (9:1-7). The city of Tyre was divided into the coastal city and the island city, being "*at the entry of the sea*" (Ezk. 27:3-4). Although Nebuchadnezzar sieged the city, Alexander the Great built a crosswalk and destroyed Tyre in 332 BC. The Lord promised to protect His house which He did when Alexander swept through Judah (v. 8). Then Zechariah declared "*Behold thy King cometh to you*"³³ (vv. 9-10), and expounded on the further deliverance of Zion's people with the Jews' victory over the sons of Javan (יָוָן) or Greece (9:11-17).

³¹The noun מִשָּׁנָה receives the following as translations in the KJV: "*burden*" (57x), "*song*" (3x), "*prophecy*" (2x), "*set*" (1x), "*exaction*" (1x), "*carry away*" (1), "*tribute*" (1), and "*Massa*" (2x). It maybe etymologically connected with נָשָׂא ("to lift up"), and thus it refers to a "burden." The sense of מִשָּׁנָה may be the heavy heart of the prophet (or of the LORD) concerning future judgments. The *Geneva Bible* rendered it "burden" in 1560.

³²Tyre and Zidon were major cities along "*the coasts of Palestine* (1x)" (Joel 3:4). "*The Land of Israel*" (I Sam. 13:19) was called "Palestine" by the Romans in the AD second century. Contrary to popular opinion and expression, there is no "land of Palestine," in spite of the anti-Semitic efforts to run counter to Asaph's plea, saying, "*They have said, Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance*" (Ps. 83:4).

³³Matthew cited הִנֵּה מִלְכֵךְ יְבוּא לָךְ and employed the same expression Ἰδοὺ, ὁ βασιλεὺς σου ἔρχεται σοι (Mt. 21:5; cf. also Mk. 11:1-10; Lk. 19:28-38; Jn. 12:12-15). The Messianic will be just and lowly, bringing salvation (נושע) and peace (שָׁלוֹם) with his worldwide kingdom (vv. 9-10).

Chapter Ten

Zechariah warned against the idolatry (תִּרְפִּים)³⁴ and heathen overlords who hurt Israel (vv. 1-3). From Judah will come the “corner[stone]” (פִּנָּה),³⁵ “nail,” (יָתֵד),³⁶ “battle bow” (קִשְׁת מִלְחָמָה), and every “oppressor” (נוֹגֵשׁ),³⁷ even the Messiah (v.4). The Lord will enable the house of Judah and the house of Joseph to defeat her enemies (vv. 5-7), and have complete restoration as He “will hiss” (שָׁרַק)³⁸ for His people to re-gather and to overrun their environs (vv. 8-12; cf. Isa. 49:19-21; 54:2-3).

Chapter Eleven

The first three verses seem to be a poetic taunt over the destruction of the nations. Zechariah then began to describe the Good Shepherd with his two staves (“Beauty” and “Bands”)³⁹ and then the rejection of the Shepherd by the Jews (vv. 4-8). The prophet embraced the role of being a type of the Good Shepherd and ceased giving his favor (vv. 9-11). When he asked for his remuneration, the flock gave him a demeaning slave’s hire which was cast to the potter (vv. 12-14). The NT writer Matthew cited Jeremiah’s statement of the truth expressed later in written form in Zechariah’s book, saying, “Then was fulfilled that which was spoken⁴⁰ by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value” (Mt. 27:9). Finally, the prophet Zechariah enacted the role of the “foolish shepherd” (רֵעֵה אֲוִלִי) or “idol shepherd” (רֵעֵי הָאֱלִיל), prefiguring the Antichrist (vv. 15-17; cf. other references to the First Beast in Dan. 7:8; 11:36 ff.; Jn. 5:43; II Thes. 2:4 ff.; Rev. 13:1 ff.).

Chapter Twelve

The second burden (בִּשְׁאָה) focused on Jehovah’s deliverance (12:1-13:9) and the Messiah’s advent (14:1-21). Zechariah revealed that Jerusalem will be likened to a “cup of trembling”⁴¹ (12:1-3), and then the LORD’s supernatural deliverance as the Messiah will come

³⁴Cf. Gen. 31:19.

³⁵See Ps. 118:22; Isa. 28:16. In Isa. 22:15-25, Shebna prefigured the Antichrist and Anti-Nail (vv.15-19, 25), and Eliakim prefigured the Lord Jesus Christ as the true Nail (vv. 20-24).

³⁶Cf. Isa. 22:23-24.

³⁷This may refer to those who rule and reign with Christ during the Millennium, helping Him rule with a rod of iron.

³⁸This is probably referring to the shepherd whistling for his sheep (cf. Isa. 5:26; 7:18). The Lord Jesus said, “My sheep hear my voice” (Jn. 10:27).

³⁹The names נָעַם and הִבֵּל respectively refer to the favor and unity of Israel.

⁴⁰Apparently Jeremiah never wrote down the prophecy, but Zechariah inscripturated the oral tradition emitted from Jeremiah.

⁴¹The imagery of כַּף־רִעַל is graphic but appropriate (v. 2).

and reveal Himself to the mourning Jews (vv. 4-14). The fulfillment of much of Chapters 12, 13, and 14 is organized around the following chronological framework:

1. Daniel revealed that there would be a 7 year Tribulation divided into two halves, presumably of 1260 days each (Dan. 9:24-27; 12:11-12; cf. also Rev. 11:2-3). He also indicated that there will be a 75 day gap between the end of the Tribulation and the beginning of the Millennium (Dan. 12:11-12).

2. Paul revealed that the Rapture will occur prior to the Day of the Lord (I Thes. 5:1-2), catching up NT saints in clouds of the air (ἀήρ) of Satan's domain (I Thes. 4:17; Eph. 2:2), fostering a battle in heaven between Satan and Michael (Rev. 12:7-10). Satan will be cast out of heaven and intensify his attack up the remnant believing Jews (Rev. 12:12-17).

3. John revealed that the Antichrist "will come back" from the dead, kill the two witnesses, demand to be worshipped in the Tribulation Temple, attempt to put his mark on all unbelievers, as he will break his covenant with Israel (Rev. 11, 12, and 13).

4. Prior to the midpoint of the Tribulation, however, the Gog/Magog battle will ensue with the LORD destroying the army supernaturally (Ezk. 38-39).

5. After the midpoint of the Tribulation, the Antichrist will seek spoils in the Promised Land and fight with the Kings of the South and North, and the Kings of the East (Dan. 11:36-45; cf. Rev. 16:12).

6. The Lord will resurrect the OT and Tribulation saints (Dan. 12:1-2; Rev. 20:4), and return to earth with His armies (OT and NT saints) to fight the nations of the day (Rev. 19:11-21).

7. "Immediately after the Tribulation," the brilliance of the Lord Jesus Christ in the darkened skies will appear as a sign, and all the tribes will mourn at the One Whom they pierced (Mt. 24:29-31; Lk. 21:27; Rev. 1:7).⁴²

8. He, with His glorious entourage, will set foot on the Mount of Olives and begin the completion of the battle of Armageddon with the kings of the earth (Zech. 4:1-4; Rev. 16:14; Ps. 2:1-4).

9. The Lord will destroy the armies (Zech. 14:12-15) and cast the Antichrist and False Prophet into the Lake of Fire (Rev. 19:11-21).

10. He will eliminate the false prophets, and bind the demons along with Satan for 1000 years (Zech. 13:2; Rev. 20:1-2).

11. The Lord Jesus Christ will judge the nations (Mt. 25:31 ff.) and the Jews (Ezk. 20:37-38) for their respective salvation.

12. He will pour out His Spirit on believing Jews and Gentiles to regenerate them (Zech. 12:10; 13:1; 14:16; cf. also Ezk. 39:29; Joel 2:28-32; Jer. 31:31 ff.; Ezk. 36:25 ff.), and a nation shall be born in a day (Isa. 66:7-8).

⁴²After the 7 year Tribulation there will be a 75 day period prior to the Millennium for the conclusion of Jehovah's judgments (cf. Dan. 12:11-12).

Chapter Thirteen

The LORD will cleanse Israel, fulfilling the New Covenant promises of cleansing, new heart and spirit, and indwelling Spirit of God (Jer. 31:31-34 and Ezk. 36:25-30),⁴³ and cut off all idolatry and demonism with the Messiah's Second Advent (vv. 1-3). Presumably, the Lord will cast the unclean spirits and all demons into the abyss with Satan (v. 2 with Rev. 20:1-2). False prophets will deny their identity and the marks of their "calling,"⁴⁴ but will be deposed of by believing parents (vv. 4-6). Then Zechariah will hark back to the Good Shepherd motif giving the prophecy of Christ being smitten as the Good Shepherd and His sheep scattering (cf. v. 7 with Mt. 26:31; Mk. 14:27). God not only smote the Messiah but will smite unbelieving Jews and chasten saved Jews prior to the Millennium (vv. 8-9).

Chapter Fourteen

In a remarkable conclusion, Zechariah detailed the prophecy of the siege of Jerusalem, as the armies of the nations will redirect from Armageddon to encompass Jerusalem for destruction (vv. 1-2; Rev. 16:14). There will be the sign of the Lord in heaven (perhaps His brilliance along with His army on white horses [Mt. 24:29-31; Rev. 19:11-16]), and He will come back with His feet (i.e., the bruised heels [Gen. 3:15]) standing on the Mount Olives thus fulfilling Acts 1:11-12. Completing His Second Coming, the Lord Jesus will provide escape for Jews⁴⁵ as He will dispatch of the renegade armies (vv. 3-8),⁴⁶ cast the Antichrist and False Prophet into the Lake of Fire (Rev. 19:20), defeat other false prophets (Zech. 13:2-6), deliver the Devil and demons to the abyss (Rev. 20:2-3; Zech. 13:2). The believing remnant, will pass the judgments of Gentile nations and of Jews (Mt. 25:31-46 and Ezk. 20:33-38, respectively), and enter into the Millennial blessings to worship the "one LORD" (יהוה אחד), as Israel will finally become "the holy land" (Zech. 2:12). Jehovah worship will become international, and focus around the feast of tabernacles, and everything will evince the LORD's holiness (vv. 9-21).

⁴³Jehovah promised the New Covenant to national Israel which included spiritual and physical blessings. The Lord Jesus Christ ratified the New Covenant with His shed blood on the Cross (Mt. 26:26-30), making the spiritual proviso of regeneration (and permanent indwelling of the Spirit) immediately available to all believing Jews and Gentiles (Jn. 3:3-5; I Cor. 6:9-11; 19-20), and the physical proviso of land inheritance effective for the nation that would be born in a day (Isa. 66:7-8; Rom. 11:25-27).

⁴⁴"And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them" (I Ki. 18:28).

⁴⁵The natural barrier to the east of Jerusalem to dissuade escape will be eliminated, and half of the Mount of Olives will be split to the north and half to the south, providing an eastern escape through the new, "very great valley."

⁴⁶This is in obvious contrast with I Thes. 4:15-18 or the Rapture. There are two phases to the Second Advent of the Lord—the Rapture and the Revelation.

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