

*Analysis of*  
**ZECHARIAH**

**"ISRAEL'S PROPHETIC FUTURE"**

**Key Passage**

Zechariah 8:1-3 (NNAS) 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.'

EXPANDED ANALYSIS OF ZECHARIAH

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# ZECHARIAH

## "ISRAEL'S PROPHETIC FUTURE"

**Note:** "LORD of hosts" appears 53 X in 46 verses in this prophecy! [Key: "Thus says the LORD of hosts" = xxn (where n = sequential number of the verse); "Thus says the LORD" = xxyn (where n = sequential number verse).]

**Author:** Zechariah, a contemporary of Haggai.

**Date:** 520-518 B.C. (Last part of the book later?)

**Key Verse:** Zechariah 8:1-3 (NNAS) 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.'

### A 1 INTRODUCTORY CALL TO REPENTANCE 1:1-6

#### B 1 The Setting of the Message 1:1

- C 1 The time of the prophecy: {1} In the eighth month of the second year of Darius,
- C 2 The description of the prophecy: the word of the LORD came
- C 3 The identity of the prophet: to Zechariah the prophet, the son of Berechiah, the son of Iddo saying,

#### B 2 The Substance of the Message: "Learn from the dealings of Yahweh of Troops with your forefathers!" 1:2-6

- C 1 Yahweh's anger with their forefathers: {2} "The LORD was very angry with your fathers. 1:2
- C 2 xx1. Yahweh's call to Judah to return to Him: {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.<sup>1</sup> 1:3

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<sup>1</sup> 1:3 - Thus says ('amar:H559) the LORD of hosts: This phrase occurs sixteen (16) times, in Zechariah (1:3,4,14,17; 2:8; 3:7; 6:12; 8:2,4,6,7,9,14,19,20,23) [Its frequent occurrence in chapter 8 warrants it special treatment there.]; "declares (ne'um:H5002) the LORD of hosts" occurs nine (9) times (1:3,16; 3:9,10; 5:4; 8:6,11; 13:2,7); "says ('amar:H559) the LORD of hosts" occurs four (4) times (1:3; 4:6; 7:13; 8:14); "Thus says ('amar:H559) the LORD" occurs twice (2) (1:16; 8:3); "Thus says ('amar:H559) the LORD my God" occurs once (1) (11:4). The title "Lord of hosts" appears 53 times in 46 verses. The word "hosts" (*tsaba'*:H6635) designates soldiers or armies.

Two observations: (1) In this highly Messianic prophecy, the reference to God as "Yahweh of Troops" sounds a singularly regal, war-like signal that God is going to establish His holy Kingdom on earth in Jerusalem through His Messiah by force, and there is nothing man can do to forestall it! (2) Yahweh is singularly assertive in declaring this fact in advance! The passage chosen as the Key Verse of Zechariah illustrates both these observations: Zec 8:1-3 (NNAS) 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."

The war-like nature of Yahweh of Troops is illustrated in the following passage: {13} For I will bend Judah as My bow, I will fill the bow with Ephraim. And I will stir up your sons, O Zion, against your sons, O Greece; And I

- C 3 Yahweh's warning Judah not to be like her disobedient forefathers! 1:4-6
- D 1 xx2. The warning: {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." 1:4a
- D 2 The forefathers' disobedience: 'But they did not listen or give heed to Me," declares the LORD. 1:4b
- D 3 The temporal nature of those from the past: {5} "Your fathers, where are they? And the prophets, do they live forever? 1:5
- D 4 Yahweh's past fulfillment of judgment for His people: {6} "But did not My words and My statutes, which I commanded My servants the prophets, overtake your fathers? 1:6a
- D 5 The ultimate repentance of their forefathers: 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.'" ' " 1:6b

## A 2 ZECHARIAH'S VISIONS AND SYMBOLISM 1:7 - 6:15

### B 1 The Rider on the Red Horse: RETURN AND REBUILDING -- The Return of Judah from Captivity and the Rebuilding of the Temple! 1:7-17<sup>2</sup>

- C 1 The introduction to the vision 1:7
- D 1 The time of the vision: {7} On the twenty-fourth day of the eleventh month, which is the month Shebat, in the second year of Darius,
- D 2 The characterization of the vision: the word of the LORD came to Zechariah the prophet, the son of Berechiah, the son of Iddo, as follows:
- C 2 The description of the vision: The rider on a red horse (The Angel of Yahweh -- the Pre-Incarnate Christ) 1:8
- D 1 The time: {8} I saw at night,
- D 2 The rider on a red horse (The Angel of Yahweh -- the Pre-Incarnate

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will make you like a warrior's sword. {14} Then the LORD will appear over them, And His arrow will go forth like lightning; And the Lord GOD will blow the trumpet, And will march in the storm winds of the south. {15} The **LORD of hosts** will defend them. And they will devour and trample on the sling stones; And they will drink *and* be boisterous as with wine; And they will be filled like a *sacrificial* basin, *Drenched* like the corners of the altar. {16} And the LORD their God will save them **in that day** As the flock of His people; For *they are as* the stones of a crown, Sparkling in His land. **Zechariah 9:13-16** (NNAS)

<sup>2</sup> 1:7-17 - Return and Rebuilding: TBKC interprets this passage as referring solely to the Millennial return of Israel to the land and Messiah's dwelling therein in glory in the Millennial temple in Jerusalem. I cannot deny the ultimately Millennial fulfillment of this passage. However, in light of the specific reference to Yahweh's seventy-year indignation with Judah (1:12), it seems to me that the most immediate fulfillment has to be Judah's return to Israel from Babylonian exile. With this Charles Feinberg, *The Minor Prophets*, p. 277, agrees.

- Christ):<sup>3</sup> and behold, a man was riding on a red horse,
- D 3 The situation of the horse and rider: and he was standing among the myrtle trees which were in the ravine, with red, sorrel and white horses behind him.
- C 3 The interpretation of the vision: The Return of Judah from Captivity and the Rebuilding of the Temple! 1:9-17
- D 1 The question of Zechariah: {9} Then I said, "My lord, what are these?" 1:9a
- D 2 The assistance of the angel: And the angel who was speaking with me said to me, "I will show you what these are." 1:9b
- D 3 The reply of the rider: {10} And the man who was standing among the myrtle trees answered and said, "These are those whom the LORD has sent to patrol the earth." 1:10
- D 4 The findings of the patrol -- Quietness upon the earth: {11} So they answered the angel of the LORD who was standing among the myrtle trees and said, "We have patrolled the earth, and behold, all the earth is peaceful and quiet." 1:11
- D 5 The Angel of Yahweh's question to Yahweh of Troops -- How long will your 70-year indignation against Judah last? {12} Then the angel of the LORD said, "O **LORD of hosts**, how long will You have no compassion for Jerusalem and the cities of Judah, with which You have been indignant these seventy years?" 1:12
- D 6 The comforting, gracious words of Yahweh: {13} The LORD answered the angel who was speaking with me with gracious words, comforting words. 1:13
- D 7 xx3. The angel's message from Yahweh to Zechariah: {14} So the angel who was speaking with me said to me, "Proclaim, saying, Thus says the LORD of hosts, [1:14a] 1:14-17
- E 1 Part 1 1:14b-16
- G 1 His jealousy for Jerusalem and Zion: "I am exceedingly jealous for Jerusalem and Zion.
- G 2 His anger against the nations who disciplined Judah: {15} "But I am very angry with the nations who are at ease; for while I was only a little angry, they furthered the disaster."
- G 3 xxy1. His compassionate return to Jerusalem: {16} "Therefore thus says the LORD, "I will return to Jerusalem with compassion;

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<sup>3</sup> 1:8 - rider on red horse = Angel of Yahweh -- as per 1:11. *TBKC*: That this "Angel" (lit., "Messenger") is a manifestation of the preincarnate Christ is established in chapter 3 where He is specifically called "the LORD" who yet refers to "the LORD" as another Person (3:2). Also He is seen exercising the divine prerogative of forgiving sins (3:4)."

G 4 His assurance of the rebuilding of the temple: My house will be built in it," declares the **LORD of hosts**,

G 5 His measuring of Jerusalem: "and a measuring line will be stretched over Jerusalem."

E 2 Part 2 1:17

G 1 xx4. The return of prosperity to Yahweh's cities in Judah: {17} "Again, proclaim, saying, Thus says the LORD of hosts, "My cities will again overflow with prosperity,

G 2 Yahweh will again comfort Zion and choose Jerusalem! and the LORD will again comfort Zion and again choose Jerusalem."""

**B 2 The Four Horns and Four Craftsmen: DISPERSION AND RETRIBUTION! - National Dispersion of Israel into Exile and the Divine Retribution upon the Participating Nations! 1:18-21**<sup>4</sup>

C 1 The four horns: The scatterers of Israel 1:18-19

D 1 The prophet's vision of the Four Horns: {18} Then I lifted up my eyes and looked, and behold, there were four horns. 1:18

D 2 The angel's explanation 1:19

E 1 The prophet's query: {19} So I said to the angel who was speaking with me, "What are these?"

E 2 The angel's explanation -- The Four Horns represent four powers which have invaded and dispersed Judah, Israel, and Jerusalem: And he answered me, "These are the horns which have scattered Judah, Israel and Jerusalem."

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<sup>4</sup> 1:18-21 - Four Horns and Four Craftsmen -- Dispersion and Retribution: The message of this vision is that four nations (horns) invade Israel and Judah, taking many captive and otherwise dispersing the Jewish people. In judgment, God will raise up four entities (craftsmen), either nations or perhaps better, forces, that God has crafted, to overthrow and defeat the purposes of the four invading nations. Though not explicitly stated, it is implied that the four invading nations (horns) will thenceforth be incapacitated in their efforts to subjugate Israel. It is further implied that Israel/Judah will thus be permitted to return to their homeland.

The four horns are most certainly Assyria and Babylonia, possibly also Media and Persia. (TBKC: "It seems better either to regard the number four as a number of completeness, the totality of Israel's opposition, or to refer the four horns to four nations that had scattered Israel before Zechariah saw the vision (perhaps Assyria, Egypt, Babylonia, and Medo-Persia).")

It is uncertain what the four craftsmen might be. (TBKC: "**1:21**. The identity of **the craftsmen** depends on the identity of **the horns**. If the **horns** are the succeeding kingdoms in Daniel's visions (Dan. 2; 7), then the craftsmen are Medo-Persia, Greece, Rome, and the messianic kingdom. Otherwise they were probably **nations**, including Persia, which God used to overthrow Israel's past oppressors (see comments on Zech. 1:19). In any case, the vision shows that God raises up instruments of judgment to deliver His people Israel from all her enemies.")

- C 2 The Four Craftsmen: The defeaters of the scatterers 1:20-21
  - D 1 Yahweh's showing Zechariah four craftsmen: {20} Then the LORD showed me four craftsmen. 1:20
  - D 2 The prophet's query: {21} I said, "What are these coming to do?" 1:21a
  - D 3 The angel's reply 1:21b
    - E 1 His confirmation that the four horns are four invading nations: And he said, "These are the horns which have scattered Judah so that no man lifts up his head;
    - E 2 His explanation that the four craftsmen have come to thwart and defeat the four invading nations: but these craftsmen have come to terrify them, to throw down the horns of the nations who have lifted up their horns against the land of Judah in order to scatter it."

**B 3 The Man with the Measuring Line: RETURN TO SAFETY AND JOY! Flee from Babylonian exile to the Divine protection and glory of Millennial Jerusalem; Celebrate the joyous peace in international fellowship with Yahweh in Millennial Jerusalem! 2:1-13**

- C 1 The first message arising from the vision, to be addressed to the young man: **The Divine protection and glory of Millennial Jerusalem!** 2:1-5
  - D 1 The main feature of the vision -- The man with the measuring line: {1} Then I lifted up my eyes and looked, and behold, there was a man with a measuring line in his hand. 2:1
  - D 2 Zechariah's conversation with the man -- his intent to measure Jerusalem: {2} So I said, "Where are you going?" And he said to me, "To measure Jerusalem, to see how wide it is and how long it is." 2:2
  - D 3 The conversation between two angels 2:3-5
    - E 1 The meeting of Zechariah's angel with a new angel: {3} And behold, the angel who was speaking with me was going out, and another angel was coming out to meet him, 2:3
    - E 2 The command of the new angel: {4} and said to him, "Run, speak to that young man, saying, 2:4a
    - E 3 The message of the new angel -- It is pointless to measure (the walls of) Jerusalem, for there will be none -- the city will exist in safety!<sup>5</sup> 2:4b-5
      - G 1 The unwallled state of the city: 'Jerusalem will be inhabited without walls 2:4b

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<sup>5</sup> 2:4-13: *TBKC* -- "At any rate the words in 2:4-13 are a message (or series of messages) from the Lord Himself, addressed first to the young man (vv. 4-5), then to Israel (vv. 6-12), and finally to "all mankind" (v. 13)."

- G 2 The over-population <sup>6</sup> and prosperity of the city: because of the multitude of men and cattle within it.
- G 3 The Divine protection of the city: {5} 'For I,' declares the LORD, 'will be a wall of fire around her,' <sup>7</sup> 2:5
- G 4 The Divine glory of the city! and I will be the glory in her midst."<sup>8</sup>
- C 2 The second message arising out of the vision -- addressed to Israel: **"Flee from exile -- I, Yahweh will punish your foes!"; Let all the earth stand in silent awe as Israel celebrates Millennial joy and peace in international fellowship with Yahweh!** 2:6-12
- D 1 Addressed to the exiles in Babylon: **"Flee from exile -- I, Yahweh will punish your foes!"** 2:6-9
- E 1 Yahweh's command to the Babylonian exiles to escape therefrom! {6} "Ho there! Flee from the land of the north," declares the LORD, "for I have dispersed you as the four winds of the heavens," declares the LORD. {7} "Ho, Zion! Escape, you who are living with the daughter of Babylon." 2:6-7
- E 2 xx5. The assurance of Yahweh of Troops of His coming judgment against the nations which have plundered Israel! {8} For thus says the LORD of hosts, "After glory He has sent me against the nations which plunder you, for he who touches you, touches the apple of His eye. {9} "For behold, I will wave My hand over them so that they will be plunder for their slaves. 2:8-9a
- E 3 The prediction of the Messiah that Israel will then know that He has been sent to them by Yahweh of Troops! Then you will know that the **LORD of hosts** has sent Me. 2:9b

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<sup>6</sup> 2:4 - overpopulation: The term is not meant to express a negative feature of the city, but rather a positive feature -- there will be such safety and prosperity in Millennial Jerusalem that the population will spread far beyond the walls of the Jerusalem that Zechariah could observe!

<sup>7</sup> 2:5 - wall of fire: (1) Historically: Obviously a reference to the Shekinah Glory as a protection to Israel, reminiscent of the angel of God as the Shekinah Glory protecting Israel from the Egyptians all night on the bank of the Red Sea (Ex. 14:19-20). (2) Prophetically: Whether or not the wall of fire described in Zechariah would be visible to non-believing adversaries of Israel in the Millennium, the glorified, incarnate Yahweh will, as the Messianic King Yeshua, inhabit and protect Jerusalem!

<sup>8</sup> 2:5 - glory: The Shekinah Glory will at that time be dwelling in Israel -- a reversal of the judgmental withdrawing of the glory of God as predicted in the early chapters of Ezekiel (9:3; 10:3-5, 18-22; 11:22-23); synonymous with the return of God's glory to Jerusalem as indicated in the Millennial portion of Ezekiel (43:1-5; 44:4); and a partial fulfillment of the prediction which will be realized in the New Jerusalem of the Eternal State as recorded in Rev. 21:11, 23! What this prophecy in 2:5 leaves unstated is that the Glory of God will inhere in the person of the Son of God, the Divine / Human Messiah, Jesus Christ, rather than in the preincarnate Angel of Yahweh as at the Exodus (Ex. 14:19-20)!

- D 2 Addressed to the daughter of Zion: **Celebrate the Millennial joy and peace in international fellowship with Yahweh!** 2:10-12
  - E 1 The command to Israel to express joy! {10} "Sing for joy and be glad, O daughter of Zion; 2:10a
  - E 2 The causes for joy 2:10b-12
    - G 1 Yahweh's promised return to dwell among them! for behold I am coming and I will dwell in your midst," declares the LORD. 2:10b
    - G 2 International Gentile fellowship with Yahweh! {11} "Many nations will join themselves to the LORD **in that day** <sup>9</sup> and will become My people. 2:11a
    - G 3 The presence of the Messiah among them! Then I will dwell in your midst, and you will know that the **LORD of hosts** has sent Me to you. 2:11b
    - G 4 The restoration of Yahweh's blessing of Judah and Jerusalem! {12} "The LORD will possess Judah as His portion in the holy land, and will again choose Jerusalem. 2:12
- C 3 The third message arising out of the vision -- addressed to "all flesh": **Let all mankind keep silent as Yahweh of Troops supports Israel!** 2:13
  - D 1 The command to all humanity to be silent before Yahweh! {13} "Be silent, all flesh, before the LORD;
  - D 2 The reason for the silence -- Yahweh is about to leave his temple in heaven and come to the earth to judge all humanity and set up His international rule of the earth through Israel! for He is aroused from His holy habitation." <sup>10</sup>

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<sup>9</sup> 2:11 - in that day: This phrase occurs many times in Zechariah. Interpreted contextually, it seems to indicate the "Day of the Lord," the future time of God's decisive and direct dealings with the nation of Israel in the end times. The Church Age is a parenthesis during which God's dealings with Israel are indirect and not obvious. The Day of the Lord apparently begins after the rapture of the Church and is initiated by the Antichrist's signing of a seven-year peace treaty with Israel (Daniel 9:27). The Day of the Lord covers the Tribulation period thus inaugurated, Christ's Second Coming and Judgment of Israel and the Nations, His Millennial Reign, and even the destruction of the existing heavens and earth in judgment (2 Peter 3:10-12). It is featured by God's direct entry into the affairs of Israel and the world. It includes world-wide judgment of evil (Rev. 6-19), reminiscent of God's judgment of evil in the destruction of the earth by Noah's flood, and His blessing of righteousness (Amos 9:13-15). See also footnotes on section heading 9:10 - 10:5 and on 9:16. See Appendix 3 for a reproduction of C. C. Ryrie's description of the Day of the Lord.

<sup>10</sup> 2:13 - Yahweh's departure from His holy habitation: This departure includes two phases -- (1) His judgment of the entire earth; (2) His setting up of His Theocratic rule of the earth from Jerusalem through Israel! (1) His judgment of all flesh includes His judgment of Israel during the Tribulation period: two-thirds of the nation shall be destroyed in Yahweh's refining process (13:8-9); but it also includes all humanity during the Tribulation -- in Rev. 6:8 a fourth of mankind will be slain (!) and in Rev. 9:18 a third of the remaining three-fourths will die (!) totalling at least one half of the earth's population! As of 2000, the combined plagues of Revelation will kill upwards of three billion people!!!! No wonder the all flesh ought to keep silent before Yahweh!

(2) Yahweh's setting up of His theocratic rule under Jesus, the Messiah / Christ (King, Prophet, Priest, and Judge) in Jerusalem will include international Christian education and knowledge and worship of Yahweh (Isa. 2:3; Zech. 8:22-23; 14:16); international peace, with nations changing weapons of warfare into implements of agriculture (Isa. 2:4); and Jesus Christ ruling the world with a rod of iron (Psalm 2:6, 8-9; Zech. 14:9; Rev. 12:9; 19:15), chastising



**B 4 The Cleansing of Joshua the High Priest; the Branch (Messiah):  
CLEANSING AND RESTORATION -- The Cleansing of Joshua as  
symbolizing the Millennial cleansing and restoration of Israel to the Land  
through the Messiah 3:1-10**

C 1 The contents of the vision 3:1-7

D 1 The main characters of the vision: Joshua, the high priest, the angel of Yahweh, and Satan 3:1

E 1 Joshua, the High Priest: {1} Then he showed me Joshua the high priest

E 2 The Angel of Yahweh: standing before the angel of the LORD,

E 3 Satan the Accuser: and Satan standing at his right hand to accuse him.

D 2 Yahweh's rebuke of Satan 3:2

E 1 His statement of rebuke: {2} The LORD said to Satan, "The LORD rebuke you, Satan!"<sup>11</sup>

E 2 The basis for His rebuke

G 1 Yahweh's sovereign election of Jerusalem: Indeed, the LORD who has chosen Jerusalem rebuke you!

G 2 Yahweh's rescue of Israel, represented officially by Joshua, from destruction: Is this not a brand plucked from the fire?"

D 3 The cleansing of Joshua 3:3-5

E 1 Joshua's filthy condition: {3} Now Joshua was clothed with filthy garments and standing before the angel. 3:3

E 2 The Angel of Yahweh's command to Joshua's fellow priests to remove his garments: {4} He spoke and said to those who were standing before him, saying, "Remove the filthy garments from him." 3:4a

E 3 The Angel of Yahweh's pronouncing Joshua morally clean, worthy of festal clothing: Again he said to him, "See, I have taken your iniquity away from you and will clothe you with festal robes." 3:4b

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uncooperative nations (Zech 14:17-19), judging the earth with righteousness and justice (Isa. 11:1-5), and bringing about environmental reconciliation (Isa. 11:6-9)!

<sup>11</sup> 3:2 - Note two members of the Trinity here: The Angel of Yahweh (pre-incarnate Christ) is here designated as Yahweh, who calls upon Yahweh (God the Father) to rebuke Satan!

- E 4 Zechariah's request for a clean turban: {5} Then I said, "Let them put a clean turban on his head." 3:5a
- E 5 The priests' compliance 3:5b
  - G 1 So they put a clean turban on his head
  - G 2 and clothed him with garments, while the angel of the LORD was standing by.
- D 4 The angel of Yahweh's admonition of and promise to Joshua: {6} And the angel of the LORD admonished Joshua, saying, [3:6] 3:6-7
  - E 1 xx6. The conditions: {7} "Thus says the LORD of hosts, 3:7a
    - G 1 'If you will walk in My ways
    - G 2 and if you will perform My service,
  - E 2 The promises 3:7b
    - G 1 then you will also govern My house
    - G 2 and also have charge of My courts,
    - G 3 and I will grant you free access among these who are standing here.
- C 2 Additional symbolism of the vision as declared by the Angel of Yahweh 3:8-10
  - D 1 His statement of the symbolism: {8} 'Now listen, Joshua the high priest, you and your friends who are sitting in front of you--indeed they are men who are a symbol, 3:8a
  - D 2 The fulfillment of the symbolism -- "My Servant the Branch!" for behold, I am going to bring in My servant the Branch. 3:8b
  - D 3 The stone set before Joshua representing Israel's future purity and security 3:9-10
    - E 1 Set before Joshua: {9} 'For behold, the stone that I have set before Joshua; 3:9a<sup>12</sup>

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<sup>12</sup> 3:9 - stone: This stone may be another reference to Jesus Christ, as in Daniel 2:44-45. The seven eyes may refer to the seven Spirits of God (Rev. 5:6), signifying that the Messiah would be completely filled with the Holy Spirit (Isa. 11:2). Certainly the broader meaning of the stone includes removal of sin from Israel.

*TBKC: 3:8-10 . . .* prefigured the future cleansing of the nation Israel. This future cleansing was linked with the coming of the Sin-Remover who was given three messianic titles-**My Servant, the Branch, and the Stone**. As the Servant of the Lord, Christ is the One who comes to do the will of the Father (Isa. 42:1; 49:3-4; 50:10; 52:13; 53:11). As the Branch of David, Christ is the Davidic Descendant who will rise to power and glory out of the humiliation into which the line of David had fallen (Isa. 4:2; 11:1; Jer. 23:5; 33:15; Zech. 6:12-13). As the Stone (cf. Ps. 118:22; Matt. 21:42; 1 Peter 2:6) He will bring judgment on the Gentiles (Dan. 2:44-45) and be a stone of stumbling for unbelieving Israel (Rom. 9:31-33). But ultimately He will bring cleansing to Israel and **remove the sin of this land in a single day**. Some say this refers to the day of Christ's crucifixion, but it is more likely a reference to the day of His Second Advent

- E 2 Depicted with seven eyes: on one stone are seven eyes. 3:9b
  - E 3 Engraved with an unspecified inscription: Behold, I will engrave an inscription on it,' declares the **LORD of hosts**, 3:9c
  - E 4 The significance of the stone 3:9d-10
    - G 1 Removal of iniquity from the Land of Israel in one day! 'and I will remove the iniquity of that land in one day. 3:9d
    - G 2 Security and plenty **in that day!** {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.'" <sup>13</sup> 3:10
- B 5 The Lamp Stand and Two Olive Trees: REBUILDING AND ANOINTING -- The Post-Exile Temple to be rebuilt in the power of the Spirit led by the two anointed ones, (King) Zerubbabel and (Priest) Joshua 4**
- C 1 The content of the vision: The seven-branched lampstand and the two olive trees 4:1-3
    - D 1 The interpreting angel's awakening of Zechariah: {1} Then the angel who was speaking with me returned and roused me, as a man who is awakened from his sleep. 4:1
    - D 2 The angel's questioning of Zechariah: {2} He said to me, "What do you see?" 4:2a
    - D 3 Zechariah's response 4:2b-3
      - E 1 A golden lampstand: And I said, "I see, and behold, a lampstand all of gold with its bowl on the top of it, 4:2b
      - E 2 With seven lamps: and its seven lamps on it
      - E 3 Each lamp with seven spouts: with seven spouts belonging to each of the lamps which are on the top of it;
      - E 4 Two olive trees: {3} also two olive trees by it, one on the right side of the bowl and the other on its left side." 4:3

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when at the end of the future Tribulation period the merits of His death will be applied to believing Israel (Zech. 13:1). The **seven eyes** on the **stone** probably symbolize the Messiah's full intelligence with which He will judge. This may also allude to the Holy Spirit (Isa. 11:2; Rev. 5:6).

<sup>13</sup> 3:10 - That day: *TBKC*: (Zech. 3:10) seems to refer to the whole period of millennial blessing which will follow the return of Christ. Sitting under one's own **vine and fig tree** refers to conditions of peace and prosperity (1 Kings 4:25; Isa. 36:16; Micah 4:4).

- C 2 The interpretation of the vision 4:4-14
- D 1 The explanation of the interpreting angel 4:4-7
- E 1 Zechariah's inquiry: {4} Then I said to the angel who was speaking with me saying, "What are these, my lord?" 4:4
- E 2 The interpreting angel's incredulity: {5} So the angel who was speaking with me answered and said to me, "Do you not know what these are?" 4:5a
- E 3 Zechariah's respectful reply: And I said, "No, my lord." 4:5b
- E 4 The interpreting angel's reply from Yahweh: {6} Then he said to me, "This is the word of the LORD to Zerubbabel saying, [4:6a] 4:6-7
- G 1 Significant accomplishment is not achieved by reliance upon superlative personal endeavor but by reliance upon the power of Yahweh's Spirit: 'Not by might nor by power, but by My Spirit,' says the **LORD of hosts**. 4:6b
- G 2 The removal of the difficulty ahead of Zerubbabel so he can accomplish Yahweh's work! {7} 'What are you, O great mountain? Before Zerubbabel you will become a plain; and he will bring forth the top stone with shouts of "Grace, grace to it!" " 4:7
- D 2 The prediction from Yahweh through the Angel of Yaweh (?) {8} Also the word of the LORD came to me, saying, [4:8] 4:8-10
- E 1 Zerubbabel to complete the temple: {9} "The hands of Zerubbabel have laid the foundation of this house, <sup>14</sup> and his hands will finish it. 4:9
- E 2 The results of the completion -- a sign to Zechariah: Then you will know that the **LORD of hosts** has sent me to you. <sup>15</sup>
- E 3 The reactions to the completion 4:10
- G 1 Disappointment by some: {10} "For who has despised the day of small things? <sup>16</sup>

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<sup>14</sup> 3:9 - Zerubbabel ... laid ... foundation: Ezra 3:8-10

<sup>15</sup> 4:9 - me: Though Zechariah says the word of the LORD came to him (4:8), there is a being who is conveying the message to him. Since, it seems, in virtually every case where the interpreting angel is talking to Zechariah, the latter identifies him as "the angel speaking to me," this being may very well be the Angel of Yahweh, the preincarnate Christ. It is possible, however, that the word of the LORD was brought to Zechariah by the interpreting angel. This view, while less probable, does not damage the sense of the passage.

<sup>16</sup> 4:10 - Despised ... small things: TBKC -- "Those who despised **the day of small things** may have been older Jews who thought this temple was insignificant compared with the former temple of pre-exilic times (cf. Ezra 3:12-13; Hag. 2:3)."

- G 2 Joy in the sight of Yahweh! But these seven will be glad when they see the plumb line in the hand of Zerubbabel--these are the eyes of the LORD which range to and fro throughout the earth." <sup>17</sup>
- D 3 The explanation of the two olive branches: "the two anointed ones (Zerubbabel and Joshua) who are standing by the Lord of the whole earth." 4:11-14
  - E 1 Zechariah's questions 4:11-12
    - G 1 The first question: {11} Then I said to him, "What are these two olive trees on the right of the lampstand and on its left?"
    - G 2 The repeated question: {12} And I answered the second time and said to him, "What are the two olive branches which are beside the two golden pipes, which empty the golden oil from themselves?"
  - E 2 The surprise of the angel (of Yahweh?) 4:13
    - G 1 {13} So he answered me, saying, "Do you not know what these are?"
    - G 2 And I said, "No, my lord."
  - E 3 The explanation of the angel: {14} Then he said, "These are the two anointed ones who are standing by the Lord of the whole earth." 4:14 <sup>18</sup>

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<sup>17</sup> 4:10 - seven ... glad ... eye: The seven eyes are possibly a reference to the seven lamps (4:2), which evidently illuminate (in the sense of John 3:19-21) as God scrutinizes the whole world; they may also refer back to the preceding vision -- the stone having seven eyes (3:9); or they may incorporate symbolism from both visions. (Acknowledgments to *TBKC*.)

How much more glad will Yahweh be when the Millennial temple has been rebuilt, and Israel is resting securely in the land He has promised her (Ezekiel 40-48)! And how much greater yet will be the joy of Yahweh when His eternal city comes down to reside upon the earth and He dwells with His chosen ones forever, absent any evil (Revelation 21-22)!

<sup>18</sup> 4:14 - anointed ones: The standard interpretation is that the anointed ones represented by the two olive branches are, in context, the two Jewish figures mentioned in chapters 3 and 4, Joshua, the high priest, and Zerubbabel, the governor. Likely also is the view that, in the long term, they represent the two witnesses of Revelation 11. It is also possible that Joshua and Zerubbabel represent the priestly and royal functions of the Messiah. (*TBKC*)

**B 6 The Flying Scroll: CURSE OF JUDGMENT -- The Decree of Judgment upon Thieves and those who Swear Falsely by Yahweh's Name 5:1-4**<sup>19</sup>

- C 1 The content of the vision: The flying scroll 5:1-2
- D 1 The flying scroll: {1} Then I lifted up my eyes again and looked, and behold, there was a flying scroll. 5:1
- D 2 The dialogue concerning the scroll 5:2
- E 1 The question of the angel: <sup>20</sup> {2} And he said to me, "What do you see?"
- E 2 The response of Zechariah: And I answered, "I see a flying scroll; its length is twenty cubits and its width ten cubits."
- C 2 The interpretation of the vision: The destruction of those who steal and swear falsely 5:3-4
- D 1 The impending curse: {3} Then he said to me, "This is the curse that is going forth over the face of the whole land; 5:3a
- D 2 The targets of the curse 5:3b
- E 1 The destruction of those who steal: surely everyone who steals will be purged away according to the writing on one side,
- E 2 The destruction of those who swear [falsely]: and everyone who swears will be purged away according to the writing on the other side.
- D 3 The pronouncer of the curse: {4} "I will make it go forth," declares the **LORD of hosts**, 5:4a

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<sup>19</sup> 5:1-4 - flying scroll: The employment of a scroll, written on both sides, signifies the irrevocable written Word of God, the likes of which Jesus said not one jot or tittle of which should pass away until all be fulfilled (Matt. 5:18). The scroll was large enough (15 x 30') to be visible and, perhaps, read from the ground. Why these two particular vices of thievery and swearing falsely by Yahweh's name are singled out is not clear. Certainly thievery would be more common (but less destructive) than murder. In man's eyes, the false swearing is even less destructive than thievery, but it would be as common as false advertising is today. False swearing, from God's vantage, is extremely destructive: it does violence to truth, the cornerstone of any society; and it does violence to God, showing a total contempt for His Person, and a willingness, further, to manipulate His reputation falsely for personal gain. No wonder Yahweh brings down justice! *TBKC*: " **5:4**. The severity ("banished," v. 3, purged out of the covenant community) and the totality (**remain in his house and destroy it**) of the judgments suggest a fulfillment in the Millennium because only then will divine judgment on sin be so rapid and so complete."

<sup>20</sup> 5:2 - he said: Acc. to *TBKC*, the interpreting angel. If so, here is an instance in which he is NOT identified as "the angel speaking with me." (Cf. Zechariah 1:9, 13-14, 19; 2:3; 4:1, 4-5; 5:5, 10; 6:4.)

- D 4 The process of the curse 5:4b
  - E 1 Entry into the houses of the thieves and false-swearers: "and it will enter the house of the thief and the house of the one who swears falsely by My name;
  - E 2 Consumption of the houses: and it will spend the night within that house and consume it with its timber and stones."

**B 7 The Ephah, Lead, and Women: REMOVAL AND REDIRECTION -- God's Removal of Idolatry from Israel and Redirection of it Toward Babylon 5:5-11**

- C 1 The instructions of the interpreting angel to observe: {5} Then the angel who was speaking with me went out and said to me, "Lift up now your eyes and see what this is going forth." 5:5
- C 2 The bafflement of Zechariah: {6} I said, "What is it?" 5:6a
- C 3 The response of the angel: The woman (representing evil) is cast into an ephah basket and there imprisoned by a lead cover 5:6b-8
  - D 1 His identification of an ephah <sup>22</sup> as representing the land: And he said, "This is the ephah going forth." Again he said, "This is their appearance in all the land 5:6b
  - D 2 The lead cover on the ephah [basket]: {7} (and behold, a lead cover was lifted up); 5:7a
  - D 3 The woman inside the ephah [basket]: and this is a woman sitting inside the ephah." [5:7b] 5:7b-8
    - E 1 His characterization of the woman as representing evil: {8} Then he said, "This is Wickedness!" 5:8
    - E 2 His actions against the woman
      - G 1 <sup>23</sup>And he threw her down into the middle of the ephah
      - G 2 and cast the lead weight on its opening. <sup>24</sup>

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<sup>21</sup> 5:4 - consume ... house: "The destruction will be complete, leaving no trace of the house . . . . There is no question here of the effectiveness of the curse, and the consumption of the house includes those who reside there (Amos 3:15)." (Charles L. Feinberg, *The Minor Prophets*, p. 294.)

<sup>22</sup> 5:5 - ephah: In this context, an ephah basket, perhaps somewhat like our "bushel basket."

<sup>23</sup> 5:8 - threw her down: The violence with which the interpreting angel treats this woman, hardly a chivalrous act, speaks volumes of her great evil.

<sup>24</sup> 5:8 - lead weight: Obviously the purpose of the lead cover was to imprison the evil woman and make it impossible for her to escape.

- C 4 Zechariah's observation of two winged women who banish the evil to Babylon, carrying the woman in the ephah to Shinar to build a temple for her 5:9-11
- D 1 The description of the women 5:9a
- E 1 Their number: {9} Then I lifted up my eyes and looked, and there two women were coming out
- E 2 Their speed and power: with the wind in their wings;
- E 3 Their mobility: and they had wings like the wings of a stork,
- D 2 The activity of the women 5:9b-11
- E 1 Their departure with the ephah: and they lifted up the ephah between the earth and the heavens. 5:9b
- E 2 Zechariah's query about their destination: : {10} I said to the angel who was speaking with me, "Where are they taking the ephah?"<sup>25</sup> 5:10
- E 3 The response of the interpreting angel: {11} Then he said to me, 5:11
- G 1 "To build a temple for her in the land of Shinar;<sup>26</sup>
- G 2 and when it is prepared, she will be set there on her own pedestal."<sup>27</sup>

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<sup>25</sup> 5:10 - taking the ephah: It is the intent of the winged women, evidently messengers of God, to deport the woman from Israel to Babylon (Shinar, 5:11), thus removing her great evil from the land. If the women be viewed as demonic agents (cf. Unger), intent on setting up Babylon as the future headquarters of evil, they nevertheless perform God's will in ridding Israel of idolatry and corruption.

<sup>26</sup> 5:11 - temple: Apparently the woman in the ephah basket represents false worship -- idolatry, and all its attendant evil (cf. "Wickedness" in 5:8). Through the Babylonian captivity God had rid the Jewish nation of idolatry. Though Israel's post-exilic history has often been characterized either by apathy toward God or else empty formalistic Judaism, never again would Jews embrace the religion of others or engage in (physical) idolatry.

From another vantage point, God has yet to rid Israel completely of "idolatrous wickedness." Today, at the close of the 20th century, 70% of Jewish people in the country of Israel are secular, liberal Jews, wanting nothing to do with God or His Laws. The remainder -- Orthodox or Reform -- emphatically deny that Yeshua is their Messiah. This vision of the ephah being removed has its ultimate fulfillment God's forcible restoration of Jewish people to Israel, pleading with them and purging out the rebels (Ezek 20:33-38); Israel's mourning over their having crucified their Messiah (Zech. 12:10-14); and His enforcement of the New Covenant (Jer. 31:31-34).

<sup>27</sup> 5:11 - Shinar, temple, pedestal: Shinar, "land of two rivers -- the ancient name for the territory later known as Babylonia / Chaldea" (On-Line Bible). This prophecy has two fulfillments. First, historically, from Zechariah's standpoint, the inclination toward idolatry, so prevalent in pre-exilic Israel, had been removed from Judah during the 70-year Babylonian exile. In effect, it had been transferred to the land of Babylon, the seat of false religion (Gen. 11:2-4). Second, out of that demonic stronghold would, I believe, eventuate the anti-Semitic, anti-Christian religion of Islam, inspired by Mohammed. Babylon is seen to be, in the last days, the site of a great city and the center of a great false religion, which is at first tolerated by the national authorities of the day, and then trashed (Rev. 17:1-18).



**B 8 The Four Chariots: PATROL AND JUDGMENT -- The Four Spirits of Heaven Patrolling the Earth; Their Appeasement of God's Wrath against Babylon in the North 6:1-8**

- C 1 The content of the vision: Four chariots each pulled by a different-colored team of horses: {1} Now I lifted up my eyes again and looked, [6:1a] 6:1-3
- D 1 The advance of four chariots: and behold, four chariots were coming forth 6:1b
- D 2 The number and nature of the mountains: from between the two mountains; and the mountains were bronze mountains.
- D 3 The description of the horses 6:2-3
- E 1 {2} With the first chariot were red horses, 6:2
- E 2 with the second chariot black horses,
- E 3 {3} with the third chariot white horses, 6:3
- E 4 and with the fourth chariot strong dappled horses.
- C 2 The interpretation of the vision: The four spirits of heaven patrol the earth and appease God's wrath in the north by judging Babylon 6:4-8
- D 1 The significance of the four chariots and colored horses -- they represent the four spirits of heaven patrolling the earth 6:4-5
- E 1 Zechariah's query: {4} Then I spoke and said to the angel who was speaking with me, "What are these, my lord?" 6:4
- E 2 The angel's explanation: {5} The angel replied to me, "These are the four spirits of heaven, going forth after standing before the Lord of all the earth,<sup>28</sup> 6:5
- D 2 The regions of the spirits' patrol mission 6:6
- E 1 The mission of the black and white horses to the north
- G 1 {6} with one of which the black horses are going forth to the north country;
- G 2 and the white ones go forth after them,
- E 2 The mission of the dappled horses to the south: while the dappled ones go forth to the south country.

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<sup>28</sup> 6:2-7 - the mission of the four chariots: (TBKC) The **four chariots** with different-colored **horses** speak of the universality of divine judgment which will go in all directions throughout the earth. If the colors are significant, perhaps **red** symbolizes war and bloodshed, **black** designates death and famine, **white** speaks of triumph and victory, and **dappled** denotes pestilence and plagues (see comments on Rev. 6:1-8)

- D 3 The description of the spirits' patrol mission 6:7
  - E 1 Their eagerness to patrol the earth: {7} "When the strong ones went out, they were eager to go to patrol the earth."
  - E 2 Their commissioning: And He said, "Go, patrol the earth."
  - E 3 Their obedience: So they patrolled the earth.
- D 4 The success of the spirits' mission 6:8
  - E 1 The source of the report -- Yahweh Himself: {8} Then He cried out to me and spoke to me saying,
  - E 2 The essence of the report -- God's wrath appeased in the north (against Babylon): "See, those who are going to the land of the north have appeased My wrath in the land of the north."<sup>29</sup>

**B 9 The Symbolic Crowning of Joshua, the High Priest: CROWN AND COMPLETION -- The Crown of Joshua Assures the Rebuilding of the Temple in His Day; King-Priest Jesus Will Rebuild the Millennial Temple in His Day! 6:9-15**

- C 1 The preparation for the symbolism: Make an ornate crown, and with it, crown Joshua, the High Priest 6:9-11
  - D 1 The command to acquire an offering: {9} The word of the LORD also came to me, saying, {10} "Take an offering from the exiles, from Heldai, Tobijah and Jedaiah; 6:9-10a
  - D 2 The destination: and you go the same day and enter the house of Josiah the son of Zephaniah, where they have arrived from Babylon. 6:10b
  - D 3 The command to crown Joshua ben Jehozadak: {11} "Take silver and gold, make an ornate crown and set it on the head of Joshua the son of Jehozadak, the high priest. 6:11
- C 2 The long-term application of the symbolism: A man named Branch will build the (Millennial) temple and there reign on Yahweh's throne as King - Priest! 6:12-13
  - D 1 xx7. The source of the prophecy: {12} "Then say to him, Thus says the LORD of hosts,

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<sup>29</sup> 6:8 - appeased ... wrath ... north: In the short term the success of God's spirits patrolling in the north was to subdue Babylon and permit the Babylonian exiles to return to Israel, beginning in 538 B. C. In the long term this success relates to God's overthrow of the future city of Babylon, headquarters of the antichrist and world religion (Rev. 18:8-21). (TBKC): **6:7b-8**. The speaker in these verses is the Lord, introduced simply as **He. My Spirit** probably refers here to divine wrath (hence the NIV marg., "spirit"; cf. God's wrath subsiding, as recorded in Ezek. 5:13; 16:42; 24:13). God's wrath, after being executed on the wickedness transplanted to Babylon (Zech. 5:5-11; cf. Rev. 18:2, 10, 21; 19:1-3) will then come to **rest**. In the first vision God was angry with the nations that felt secure (Zech. 1:15); in this vision He was satisfied with their just judgment (cf. Rev. 19:2, 15-19).

- D 2 The identity of the anti-type of Joshua ben Jehozadak -- the Branch: "Behold, a man whose name is Branch, for He will branch out from where He is;
- D 3 The actions of the Branch
  - E 1 Building Yahweh's temple: and He will build the temple of the LORD. {13} "Yes, it is He who will build the temple of the LORD,
  - E 2 Accepting Yahweh's honor: and He who will bear the honor
  - E 3 Sitting on Yahweh's throne: and sit and rule on His throne.
  - E 4 Serving as Yahweh's King / Priest: Thus, He will be a priest on His throne, and the counsel of peace will be between the two offices."
- C 3 The contemporary application of the symbolism: The crown will serve as an incentive for the contemporary completion of the rebuilding of the temple by helpers from afar as signifying the Millennial rebuilding of the temple 6:14-15
  - D 1 The beneficiaries of the symbolic crown: {14} "Now the crown will become a reminder in the temple of the LORD to Helem, Tobijah, Jedaiah and Hen the son of Zephaniah. 6:14
  - D 2 The contemporary completion of the building of the temple by helpers from afar as signifying the Millennial building of the temple 6:15
    - E 1 The act of building of the temple of Yahweh: {15} "Those who are far off will come and build the temple of the LORD."
    - E 2 The significance of building the temple of Yahweh -- Israel would know the prophet is from God: 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.<sup>30</sup>

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<sup>30</sup> 6:15 - building of temple; prophet: As with many prophecies, it seems best to understand this one as having two fulfillments. (1) The temple construction, though begun in Zechariah's day, had not been completed. Its completion would convince Zechariah's contemporaries in Judah that he had been sent by God. (2) The future Millennial building of the temple by workers from all over the world will convince Israel that Yeshua has been sent by God!

**A 3 THE DELEGATION FROM BETHEL CONCERNING FASTING 7 - 8****B 1 Should They Fast? 7:1-3**

- C 1 The time of Yahweh's revelation -- the fourth year of King Darius: {1} In the fourth year of King Darius, the word of the LORD came to Zechariah on the fourth day of the ninth month, which is Chislev. 7:1
- C 2 The occasion for Yahweh's revelation -- the query from Bethel: Should they, as restored Israel, continue the fasting tradition observed during their 70-year exile? 7:2-3
- D 1 The purpose of the Bethelites -- to seek the favor of Yahweh: {2} Now the town of Bethel had sent Sharezer and Regemmelech and their men to seek the favor of the LORD, 7:2
- D 2 The question of the Bethelites -- Should they, as restored Israel, continue the fasting tradition observed during their 70-year exile? {3} speaking to the priests who belong to the house of the **LORD of hosts**, and to the prophets, saying, "Shall I weep in the fifth month and abstain, as I have done these many years?" 7:3

**B 2 God's Answer -- Three Questions 7:4-7**

- C 1 Had you been fasting for Me during your exile? {4} Then the word of the **LORD of hosts** came to me, saying, {5} "Say to all the people of the land and to the priests, 'When you fasted and mourned in the fifth and seventh months these seventy years, was it actually for Me that you fasted?' 7:4-5
- C 2 Do you not eat and drink for yourselves? {6} 'When you eat and drink, do you not eat for yourselves and do you not drink for yourselves?' 7:6
- C 3 Did I not say these same things even during your pre-exilic prosperity? {7} 'Are not these the words which the LORD proclaimed by the former prophets, when Jerusalem was inhabited and prosperous along with its cities around it, and the Negev and the foothills were inhabited?'" 7:7

**B 3 God's Further Revelatory Messages to the Delegation 7:8 - 8:23**

- C 1 Yahweh's reasons for their dispersion 7:8-14
- D 1 Yahweh's policy for Israel has always been for them to practice true religion: {8} Then the word of the LORD came to Zechariah saying, {9} "Thus has the **LORD of hosts** said, [7:8-9a] 7:8-10
- E 1 'Dispense true justice 7:9b
- E 2 and practice kindness and compassion each to his brother;
- E 3 {10} and do not oppress the widow or the orphan, the stranger or the poor; 7:10
- E 4 and do not devise evil in your hearts against one another.'

- D 2 Israel's constant rebellion 7:11-12a
  - E 1 {11} "But they refused to pay attention 7:11
  - E 2 and turned a stubborn shoulder
  - E 3 and stopped their ears from hearing.
  - E 4 {12} "They made their hearts like flint so that they could not hear the law and the words which the **LORD of hosts** had sent by His Spirit through the former prophets; 7:12a
- D 3 Yahweh's judgment against Israel 7:12b-14
  - E 1 His great wrath: therefore great wrath came from the **LORD of hosts**. 7:12b
  - E 2 His reciprocal determination not to listen: {13} "And just as He called and they would not listen, so they called and I would not listen," says the **LORD of hosts**; 7:13
  - E 3 His scattering them among distant nations: {14} "but I scattered them with a storm wind among all the nations whom they have not known. 7:14a
  - E 4 The desolation of the land: Thus the land is desolated behind them so that no one went back and forth, for they made the pleasant land desolate." 7:14b
- C 2 Yahweh's reinstatement of His theocratic kingdom! 8:1-8
  - D 1 xx8. Yahweh's First Pronouncement: His great jealousy for Zion: {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.' 8:1-2
  - D 2 Yahweh's Second Pronouncement: His prediction that He will again dwell in Jerusalem / Zion , renaming them "The City of Truth" and "The Holy Mountain." 8:3
    - E 1 xxy2. His dwelling in her: {3} "Thus says the LORD, 'I will return to Zion and will dwell in the midst of Jerusalem. 8:3a
    - E 2 His revised nomenclature 8:3b
      - G 1 Of Jerusalem: Then Jerusalem will be called the City of Truth,
      - G 2 Of Mount Zion: and the mountain of the **LORD of hosts** will be called the Holy Mountain.'

- D 3 Yahweh's Third Pronouncement: His prediction of safety in the city 8:4-5
- E 1 xx9. The safety of the elderly: {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. 8:4
  - E 2 The safety of the children: {5} 'And the streets of the city will be filled with boys and girls playing in its streets.' 8:5
- D 4 xx10. Yahweh's Fourth Pronouncement --The certainty of the fulfillment of His predictions: {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**. 8:6
- D 5 xx11. Yahweh' Fifth Pronouncement -- His prediction of His restoration of His people: {7} "Thus says the LORD of hosts, [8:7a] 8:7-8
- E 1 From all over the globe: 'Behold, I am going to save My people from the land of the east and from the land of the west; 8:7b
  - E 2 Back to Jerusalem: {8} and I will bring them back and they will live in the midst of Jerusalem; 8:8a
  - E 3 In holy fellowship with God: and they shall be My people, and I will be their God in truth and righteousness.' 8:8b
- C 3 Yahweh to deal favorably with Israel 8:9-19
- D 1 Yahweh's Sixth Pronouncement -- His application to the returned exiles: Be strong to finish the work of rebuilding the temple, experiencing peace, prosperity, and blessing!! 8:9-13
- E 1 The command to be strong to complete the temple 8:9
    - G 1 xx12. The renewed command of Yahweh through Zechariah: {9} "Thus says the LORD of hosts, 'Let your hands be strong,
    - G 2 The objects of the command: you who are listening in these days
    - G 3 The prior command of Yahweh through the prophets: to these words from the mouth of the prophets, those who spoke in the day that the foundation of the house of the **LORD of hosts** was laid,
    - G 4 The message of the prophets: to the end that the temple might be built.

- E 2 The returned exiles' previous difficulties in rebuilding the temple 8:10
  - G 1 High unemployment: {10} 'For before those days there was no wage for man or any wage for animal;
  - G 2 The threat of war and terrorism: and for him who went out or came in there was no peace because of his enemies, and I set all men one against another.
- E 3 Yahweh's promise of peace and agricultural prosperity as they resume the building 8:11-12<sup>31</sup>
  - G 1 His announcement of His change in policy: {11} 'But now I will not treat the remnant of this people as in the former days,' declares the **LORD of hosts**. 8:11
  - G 2 His provision of peace in the land, permitting agricultural production: {12} 'For there will be peace for the seed: 8:12a
  - G 3 His provision of agricultural prosperity 8:12b
    - H 1 Successful germination, pollination, and production: the vine will yield its fruit,
    - H 2 Fertility in the land: the land will yield its produce
    - H 3 The cooperation of nature: and the heavens will give their dew;
  - G 4 His ordaining the Godly remnant of Israel to acquire their heritage: and I will cause the remnant of this people to inherit all these things. 8:12c
- E 4 His fulfillment of His promise to bless the world through Abraham's offspring: {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.<sup>32</sup> 8:13a
- E 5 His summary challenge to resume building without being intimidated: Do not fear; let your hands be strong.' 8:13b

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<sup>31</sup> 8:11-12 - promise of peace and prosperity: Though this promise would be fulfilled in the short term as they completed building the temple, its long-term fulfillment will occur in the Millennial reign of Christ.

<sup>32</sup> 8:13 - blessing: The blessing, first promised to Abraham (Gen. 12:1-3), would have minimal impact on the nations in the short term (Zechariah's day), but great impact in the long term through Jesus Christ (Gal. 3:8, 16). That impact would be extended enormously in the Millennium (Isa. 2:1-4; 11:10; 42:1, 6; 49:6), and superlatively in the new Jerusalem in the Eternal State (Isa. 25:7-8; Rev. 15:3-4; 21:24 - 22:2). When Israel is right with her God and her Messiah, the nations of the earth will benefit with glory and wealth. [Note: "Since God's future kingdom includes both the Messiah's millennial reign and the eternal state, Isaiah telescoped them together (cf. Isa. 65:17-25)." (John A. Martin, Isaiah, *TBKC*)]

- D 2 Yahweh's Seventh Pronouncement -- His determination to do good to Judah and Jerusalem. Therefore practice truth and justice, eschewing malice and perjury! 8:14-17
- E 1 xx13. Yahweh's past policy of judgment on their rebellious ancestors: {14} "For thus says the LORD of hosts, 'Just as I purposed to do harm to you when your fathers provoked Me to wrath,' says the **LORD of hosts**, 'and I have not relented, 8:14
- E 2 Yahweh's present proposal to do good to Judah and Jerusalem: {15} so I have again purposed in these days to do good to Jerusalem and to the house of Judah. Do not fear! 8:15
- E 3 Yahweh's presentation of qualities which they must pursue to inherit His blessing: {16} 'These are the things which you should do: 8:16
- G 1 Interpersonal truth: speak the truth to one another;
- G 2 Justice in the courts: judge with truth and judgment for peace in your gates.
- E 4 Yahweh's presentation of qualities which they must flee to avoid His wrath 8:17
- G 1 Malice aforethought: {17} 'Also let none of you devise evil in your heart against another,
- G 2 Perjury: and do not love perjury;
- G 3 The reason they must flee these qualities: for all these are what I hate,' declares the LORD."
- D 3 Yahweh's Eighth Pronouncement: Yahweh's authorization of fasts to become feasts of joy promoting truth and peace 8:18-19
- E 1 xx14. Yahweh's ritual alteration -- let the fasts become feasts! {18} Then the word of the **LORD of hosts** came to me, saying, {19} "Thus says the LORD of hosts, 'The fast of the fourth, the fast of the fifth, the fast of the seventh and the fast of the tenth months will become joy, gladness, and cheerful feasts for the house of Judah; 8:18-19a
- E 2 Yahweh's ethical command: so love truth and peace.' 8:19b



- C 4 Jerusalem to be Yahweh's international religious and political center 8:20-23
  - D 1 Yahweh's Ninth Pronouncement: His prediction of international seeking in Jerusalem of Yahweh's favor 8:20-22
    - E 1 xx15. International entreaties to seek Yahweh's favor: {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.'" 8:20-21
    - E 2 International acquiescence to seek Yahweh's favor: {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.' 8:22
  - D 2 xx16. Yahweh's Tenth Pronouncement: International seeking of Jewish favor: {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.'" " 8:23

#### A 4 PROPHECIES CONCERNING ISRAEL'S FUTURE AND MESSIAH'S ADVENTS 9 - 14

##### B 1 The First "Burden:" Mid and Long-Term Prophecies of Israel's Dispersion and Regathering, including The Rejection of Messiah at His First Advent 9 - 11

- C 1 The destruction of nations (by Alexander the Great?) 9:1-8
  - D 1 The nature of the revelation: {1} The burden of the word of the LORD 9:1a
  - D 2 The nations<sup>33</sup> singled out for Yahweh's judgment: Hadrach, Syria, Phoenicia, and Philistia; His protection of Judah 9:1b-8
    - E 1 Hadrach: is against the land of Hadrach, 9:1b
    - E 2 Syria 9:1c-2a
      - G 1 with Damascus as its resting place (for the eyes of men, especially of all the tribes of Israel, are toward the LORD), 9:1c
      - G 2 Hamath: {2} And Hamath also, which borders on it; 9:2a
    - E 3 Phoenicia 9:2b-4
      - G 1 The city-state targets: Tyre and Sidon, though they are very wise. 9:2b
      - G 2 The self-sufficiency of Tyre: {3} For Tyre built herself a fortress And piled up silver like dust, And gold like the mire of the streets. 9:3
      - G 3 The judgment upon Tyre: {4} Behold, the Lord will dispossess her And cast her wealth into the sea; And she will be consumed with fire. 9:4
    - E 4 Philistia 9:5-7
      - G 1 Ashkelon's fear: {5} Ashkelon will see it and be afraid. 9:5
      - G 2 Gaza's pain: Gaza too will writhe in great pain;
      - G 3 Ekron's confusion: Also Ekron, for her expectation

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<sup>33</sup> nations: **9:1-2**. Alexander the Great was probably the human cause of the destruction set forth in these and the following verses (the order of the cities seems to correspond generally with Alexander's line of march). But his involvement is bypassed in this prophecy to stress the ultimate divine cause of the judgment on certain cities and countries beginning north of Israel. The northernmost location, **Hadrach**, was probably Hatarikka, a city and country lying north of Hamath and mentioned in Assyrian cuneiform inscriptions. **Damascus** was the capital of Aram (Syria). The words, **the eyes of men and all the tribes of Israel are on the LORD** indicate the awe of all peoples at the divine judgment brought on their cities. **Hamath** was an Aramean (Syrian) city north of Damascus on the Orontes River. Westward on the coast were the Phoenician cities of **Tyre and Sidon**. (Duane Lindsey, *TBKC*)

- has been confounded.
- G 4 Royal disaster in Gaza: Moreover, the king will perish from Gaza,
  - G 5 Desertion in Ashkelon: And Ashkelon will not be inhabited.
  - G 6 Invasion in Ashdod: {6} And a mongrel race will dwell in Ashdod, 9:6a
  - G 7 The over-all effect upon Philistia 9:6b-7
    - H 1 Humiliation: And I will cut off the pride of the Philistines. 9:6b
    - H 2 Reform: {7} And I will remove their blood from their mouth And their detestable things from between their teeth. 9:7
    - H 3 Regeneration! Then they also will be a remnant for our God, And be like a clan in Judah, And Ekron like a Jebusite.
  - E 5 Yahweh's protection of Judah: {8} But I will camp around My house because of an army, Because of him who passes by and returns; And no oppressor will pass over them anymore, For now I have seen with My eyes. <sup>34</sup> 9:8
  - C 2 The triumphal entry of Messiah, the King in both Advents! <sup>35</sup> 9:9
    - D 1 Both Advents: {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,
    - D 2 First Advent only: Humble, and mounted on a donkey, Even on a colt, the foal of a donkey.

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<sup>34</sup> 9:8 - camp around My house: **9:8**. The Macedonian armies of Alexander passed and repassed the city of Jerusalem without laying siege to it. The ultimate cause of this was the divine protection of the city (**I will defend My house**). This defense foreshadows God's final protection of the city in the Millennium, when **never again will** enemies invade Jerusalem (cf. Joel 3:17). (Duane Lindsey, *TBKC*)

<sup>35</sup> 9:9 - Triumphal entry: It is my belief that this refers not only to the entry of Christ into Jerusalem during His First Advent (Matt. 21:5), but also to His truly Triumphal Entry at His Second Advent. Only the latter part of Zech. 9:9 needs to apply *only* to His First Advent ("Humble, and mounted on a donkey, Even on a colt, the foal of a donkey.").

- C 3 The victory of Yahweh in Israel in the future, especially in the Day of the Lord<sup>36</sup> 9:10 - 10:5
- D 1 His bringing in peace: The King's world-wide dominion of peace 9:10
- E 1 In Israel: {10} I will cut off the chariot from Ephraim And the horse from Jerusalem; And the bow of war will be cut off.
- E 2 Throughout the earth: 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.
- D 2 His restoration of the Jewish Diaspora 9:11-12
- E 1 His rescue of prisoners: {11} As for you also, because of the blood of My covenant with you, I have set your prisoners free from the waterless pit. 9:11
- E 2 His double-compensation to prisoners: {12} Return to the stronghold, O prisoners who have the hope; This very day I am declaring that I will restore double to you. 9:12
- D 3 His empowering of Israel against her enemies (especially Greece, including during the time of the Maccabees)<sup>37</sup> 9:13
- E 1 His empowerment of Judah and Israel: {13} For I will bend Judah as My bow, I will fill the bow with Ephraim.
- E 2 His pitting Israel against Greece: And I will stir up your sons, O Zion, against your sons, O Greece; And I will make you like a warrior's sword.
- D 4 His accompaniment of Israel into battle: {14} Then the LORD will appear over them, And His arrow will go forth like lightning; And the Lord GOD will blow the trumpet, And will march in the storm winds of the south. 9:14
- D 5 His defense of Israel in battle: {15} The **LORD of hosts** will defend them. And they will devour and trample on the sling stones; And they will drink and be boisterous as with wine; And they will be filled like a sacrificial basin, Drenched like the corners of the altar. 9:15

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<sup>36</sup> 9:10 - 10:5 - day of the Lord: This phrase is intended to mean the day of God's direct and visible intervention in the affairs of Israel, and thus of the world. The day of the Lord apparently begins in the Tribulation period and includes the Millennial reign of Christ. The apocalyptic nature of Zechariah, and the frequent references to "in that day (9:16 in the present passage)," along with the surrounding context, bear out this view. See also footnotes on 9:16 and 2:11.

<sup>37</sup> 9:13 - Maccabees: "At least this verse, and perhaps the rest of the chapter, refer to the conflict of the Maccabees (169-135 B.C.) with Antiochus IV Epiphanes (cf. Dan. 11:32; see comments on Dan. 8:9-14), Antiochus V Eupator, Antiochus VI, and Antiochus VII Sidetes, Greek rulers of Syria. This Jewish victory foreshadowed Israel's final conflict and victory when God will bring them into millennial blessing" (Lindsey, *TBKC*).

- D 6 His salvation of Israel {16} And the LORD their God will save them **in that day**<sup>38</sup> [9:16a] 9:16-17
- E 1 Their value to Him 9:16b
    - G 1 His value of them as a shepherd his flock: As the flock of His people;
    - G 2 Their value to Him as the precious stones of a crown: For they are as the stones of a crown, Sparkling in His land.
  - E 2 Their thriving in response to Him! {17} For what comeliness and beauty will be theirs! Grain will make the young men flourish, and new wine the virgins. 9:17
- D 7 Yahweh's turning from judgment because of false prophets and evil civil leaders to deliverance in battle and agricultural blessing 10:1-5
- E 1 Yahweh's offer of rain for the asking: {1} Ask rain from the LORD at the time of the spring rain-- The LORD who makes the storm clouds; And He will give them showers of rain, vegetation in the field to each man. 10:1
  - E 2 The reasons His rain has been absent 10:2
    - G 1 The activity of the false prophets: {2} For the teraphim speak iniquity, And the diviners see lying visions And tell false dreams; They comfort in vain.
    - G 2 The aimlessness of the people: Therefore the people wander like sheep, They are afflicted, because there is no shepherd.
  - E 3 The present anger of Yahweh against the national leaders: {3} "My anger is kindled against the shepherds, And I will punish the male goats; 10:3a
  - E 4 The plans of Yahweh of Troops to deliver His people, fighting alongside them in battle! 10:3b-5
    - G 1 The visitation of Yahweh! For the **LORD of hosts** has visited His flock, the house of Judah, And will make them like His majestic horse in battle. 10:3b
    - G 2 His equipping of Judah for 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. 10:4
    - G 3 The success of Judah on the battlefield: {5} "They will be as mighty men, Treading down the enemy in

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<sup>38</sup> 9:16 - in that day: This phrase probably denotes the end times (see Lindsey, *TBKC*). See also footnotes on section heading 9:10 - 10:5 and on 2:11.

the mire of the streets in battle; And they will fight, for the LORD will be with them; And the riders on horses will be put to shame. 10:5

- C 4 The dispersion and regathering of Israel 10:6-12
- D 1 Yahweh's saving the houses of Judah and Joseph: {6} "I will strengthen the house of Judah, And I will save the house of Joseph, 10:6a
- D 2 Yahweh Elohim's compassionate **restoration** of the nation: And I will bring them back, Because I have had compassion on them; And they will be as though I had not rejected them, For I am the LORD their God and I will answer them. 10:6b
- D 3 The joy of Ephraim in Yahweh! {7} "Ephraim will be like a mighty man, And their heart will be glad as if from wine; Indeed, their children will see it and be glad, Their heart will rejoice in the LORD. 10:7
- D 4 His **regathering** of redeemed Israel: {8} "I will whistle for them to gather them together, For I have redeemed them; 10:8a
- D 5 The replenishment of Israel's population: And they will be as numerous as they were before. 10:8b
- D 6 His scattering them among the nations: {9} "When I scatter them among the peoples, 10:9a
- D 7 Their remembering of Yahweh from afar: They will remember Me in far countries, 10:9b
- D 8 Yahweh's **bringing them back** from among many nations: And they with their children will live and come back. {10} "I will bring them back from the land of Egypt And gather them from Assyria; 10:10a
- D 9 His **resettling them** in the land of Israel: And I will bring them into the land of Gilead and Lebanon Until no room can be found for them. 10:10b
- D 10 His protecting them from their enemies: {11} "And He will pass through the sea of distress And strike the waves in the sea, So that all the depths of the Nile will dry up; And the pride of Assyria will be brought down And the scepter of Egypt will depart. 10:11
- D 11 Yahweh's establishment of them in the land in His name! {12} "And I will strengthen them in the LORD, And in His name they will walk," declares the LORD. 10:12

- C 5 The rejection of Messiah at His first advent: Zechariah's portrayal of a rejected shepherd, symbolizing the future rejection of Messiah as Shepherd at His first advent 11:1-14
- D 1 Zechariah's lamentation over the coming judgmental destruction of Israel from north to south 11:1-3 <sup>39</sup>
- E 1 The north: {1} Open your doors, O Lebanon, That a fire may feed on your cedars. 11:1
- E 2 The north-central: {2} Wail, O cypress, for the cedar has fallen, Because the glorious trees have been destroyed; Wail, O oaks of Bashan, For the impenetrable forest has come down. 11:2
- E 3 The central-south: {3} There is a sound of the shepherds' wail, For their glory is ruined; There is a sound of the young lions' roar, For the pride of the Jordan is ruined. 11:3
- D 2 xxy3. Zechariah's symbolic pasturing of a flock marked for slaughter, depicting the coming slaughter of Israel <sup>40</sup> 11:4-7
- E 1 Yahweh's commanding of Zechariah to pasture the flock: {4} Thus says the LORD my God, "Pasture the flock doomed to slaughter." <sup>41</sup> 11:4
- E 2 Yahweh's condemnation of Israel's leaders' pitiless selling out of Israel to oppression: <sup>42</sup> {5} "Those who buy them slay them and go unpunished, and each of those who sell them says, 'Blessed be the LORD, for I have become rich!' And their own shepherds have no pity on them. 11:5

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<sup>39</sup> 11:1-3 - judgment: "This lamentation portrays the impending devastation that will result from the people rejecting the Messiah as the True and Good Shepherd (vv. 4-14). . . . The general period of the destruction . . . probably includes the destruction of Jerusalem by the Romans in A.D. 70." (F. Duane Lindsey, *TBKC*)

<sup>40</sup> 11:4-14 - pasturing ... flock: (F. Duane Lindsey, *TBKC*): "(11:4-14) In this difficult but messianically significant passage, Zechariah was directed by God to portray Israel's true Shepherd-Messiah. Then (vv. 15-17) Zechariah was required to portray the wicked shepherd, pointing to the end-time Antichrist. The passage (vv. 4-14) is probably not intended to be a strict dramatic portrayal, for this would require the unlikely cooperation of other actors in the narrative. The passage focuses attention on Israel's spiritual condition at the time of Christ's ministry and the consequences of her rejection of Christ, the True Shepherd."

In the present writer's opinion, Zechariah 11:4-14 is a strict dramatic portrayal. Zechariah would be able to acquire a small flock, even parade it through the streets, holding up a sign saying that this flock was destined for slaughter. Later references to his use of two staves, "Favor" and "Union," demand a dramatic portrayal. He could have secured the dramatic services of three men to act out the part of underling shepherds, whom he would later dismiss from their jobs, or perhaps, but less likely, put to death, but in dramatic form only. Nothing in this passage is beyond the realm of drama, and some parts of it demand drama.

<sup>41</sup> 11:4 - slaughter: Ultimately, Zechariah's flock of sheep represented the nation of Israel, which God had designated for slaughter by the Romans. (See F. Duane Lindsey, *TBKC*.)

<sup>42</sup> 11:5 - oppression: "There is debate whether the **buyers** of the flock and **those who sell them** were Jewish leaders or foreign oppressors. However, **their own shepherds** are Jewish leaders who would fail in their responsibilities to care for their people (cf. 10:3)." (F. Duane Lindsey, *TBKC*)

- E 3 Yahweh's withholding of His own pity for Israel: <sup>43</sup> {6} "For I will no longer have pity on the inhabitants of the land," declares the LORD; "but behold, I will cause the men to fall, each into another's power and into the power of his king; and they will strike the land, and I will not deliver them from their power."
- E 4 Zechariah's pasturing of his flock, using two symbolic staffs: {7} So I pastured the flock doomed to slaughter, hence the afflicted of the flock. And I took for myself two staffs: the one I called Favor and the other I called Union; so I pastured the flock. <sup>44</sup>
- D 3 Zechariah's dismissing of three underling shepherds, leaving the flock leaderless, depicting Messiah's future repudiation of His role as Shepherd of Israel 11:8-9
- E 1 His dismissing of three shepherds: <sup>45</sup> {8} Then I annihilated the three shepherds in one month, 11:8a
- E 2 The mutual distaste of Messiah and Israel for one another: for my soul was impatient with them, and their soul also was weary of me. <sup>46</sup> 11:8b
- E 3 Messiah's refusal to shepherd Israel: <sup>47</sup> {9} Then I said, "I will not pasture you. What is to die, let it die, and what is to be annihilated, let it be annihilated; and let those who are left

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<sup>43</sup> 11:6 - withdrawal: "This divine withdrawal seemed to result from the people's rejection of their true Shepherd-Messiah, stated in verses 8-13. The **king** to whom God would hand over Israel was apparently the Roman emperor (cf. John 19:15, "We have no king but Caesar"). God would not deliver them from the Roman armies." (F. Duane Lindsey, *TBKC*)

<sup>44</sup> 11:7 - afflicted: "This perhaps refers to the believing remnant at Messiah's First Advent." (F. Duane Lindsey, *TBKC*)

11:7 - Favor, Union: "The staffs were given the symbolic names of **Favor** (or beauty, grace, pleasantness) and **Union** (lit., bands or "ties"). They depicted God's gracious benefits toward His people (cf. 9:14-17) and the internal union of Israel and Judah as a nation (cf. Hosea 1:11)." (F. Duane Lindsey, *TBKC*)

<sup>45</sup> 11:8 - annihilate (KJV = "cut off"): There is no way Zechariah could literally annihilate (execute) three shepherds. This confirms that Zechariah was to dramatize his activities. Three men, acting as shepherds under Zechariah, would have been dismissed by him. Possibly, but less probably, Zechariah dramatically (not actually) put them to death. If the interpretation of Lindsey (below) is correct, the real Messiah would obliterate the three offices or kinds of leaders.

shepherds: "The identity of **the three shepherds** disowned by the True Shepherd is not indicated (accounting for the more than 40 interpretations of v. 8!). Most likely, the shepherds refer to three kinds of Jewish leaders-prophets (custodians of the Law), priests, and kings (or civil magistrates)-all of them inadequate." (F. Duane Lindsey, *TBKC*) In the present Jewish order, begun in 1948, none of the three offices exist! (JTB)

<sup>46</sup> 11:8 - weary: "Closely linked to the disowning of the three shepherds is the flock's disowning of their True Shepherd whom they **detested**, a word (used only here in the OT) that means to loathe to the point of nausea." (F. Duane Lindsey, *TBKC*)

<sup>47</sup> 11:9 - refusal: "The Messiah (portrayed by Zechariah) repudiated His role as Shepherd (**I will not be your Shepherd**), and He relegated the flock to their doom, involving foreign oppression (**Let the dying die and the perishing perish**) and internal civil strife (**Let those who are left eat one another's flesh**). An alternate interpretation sees this last clause as speaking of the cannibalism that occurred in the Roman siege of Jerusalem in A.D. 70." (F. Duane Lindsey, *TBKC*)



eat one another's flesh." 11:9

- D 4 Zechariah's destruction of his staff, "Favor," symbolizing Yahweh's withdrawal of blessing from the nation 11:10-11
- E 1 The withdrawal of Favor: {10} I took my staff Favor and cut it in pieces, to break my covenant <sup>48</sup> which I had made with all the peoples. 11:10
- E 2 The comprehension of the elect remnant: {11} So it was broken on that day, and thus the afflicted of the flock who were watching me realized that it was the word of the LORD. 11:11
- D 5 Zechariah's payment as a shepherd, foreshadowing the price of Judas' betrayal of Israel's Shepherd, the Messiah 11:12-13 <sup>49</sup>
- E 1 Zechariah's payment: {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. 11:12
- E 2 Yahweh's instructions to throw the money to the potter: {13} Then the LORD said to me, "Throw it to the potter, that magnificent price at which I was valued by them." 11:13a
- E 3 Zechariah's compliance in the temple: So I took the thirty shekels of silver and threw them to the potter in the house of the LORD. 11:13b
- D 6 Zechariah's breaking of his second staff, Union, symbolizing the dissolution of the union between Judah and Israel : <sup>50</sup> {14} Then I cut in pieces my second staff Union, to break the brotherhood between Judah and Israel. 11:14

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<sup>48</sup> 11:10 - covenant: (F. Duane Lindsey, TBKC): "The revoked **covenant** (symbolized by breaking the **staff called Favor**) had been **made with all the nations**, apparently to secure God's providential protection of Israel. The divine disfavor on Israel because of her rejection of the True Shepherd resulted in spiritual blindness (Rom. 11:25) and national destruction and dispersion. Only the believing remnant (**the afflicted of the flock**) who recognized Jesus as the true Messiah understood His true origin in God."

<sup>49</sup> 11:12-13 - price: "Israel's appraisal of the True Shepherd's worth was **30 pieces of silver**, the compensation price for a slave gored by an ox (Ex. 21:32). Baldwin thinks 30 pieces of silver for a slave indicates the "high value set on human life" in the Mosaic Law (*Zechariah*, p. 184). Whether or not this is correct, the choice of the slave price was probably intended as an insult to the Shepherd, worse than a direct refusal to pay Him any wage. Throwing this **handsome price** (an obvious use of irony) **to the potter** shows its trifling worth (**the potter** was one of the lowest of the laboring class). This prophecy was fulfilled in Judas' betrayal of Christ (Matt. 26:14-16; 27:3-10; for a survey of problems relating to Matthew's citation of this passage, cf. Hobart E. Freeman, *An Introduction to the Old Testament Prophets*. Chicago: Moody Press, 1968, pp. 340-2)." Citation from F. Duane Lindsey, TBKC.

<sup>50</sup> 11:14 - Union: (F. Duane Lindsey, TBKC): "Zechariah then **broke the second staff called Union** to picture the dissolving of the national solidarity of **Judah and Israel**. Discord within the nation was one of the factors that led to the destruction of Jerusalem in A.D. 70 and a new wave of worldwide dispersion."

- C 6 Zechariah's portrayal of the foolish shepherd, the Antichrist, a future false Messiah who will abuse the flock for his own gain <sup>51</sup> 11:15-17
- D 1 The command to portray a foolish <sup>52</sup> shepherd: {15} The LORD said to me, "Take again for yourself the equipment of a foolish shepherd.
- D 2 The fulfillment of the portrayal -- a future false Messiah who will abuse the flock for his own gain: {16} "For behold, I am going to raise up a shepherd in the land who will not care for the perishing, seek the scattered, heal the broken, or sustain the one standing, but will devour the flesh of the fat sheep and tear off their hoofs.
- D 3 The curse upon the false Messiah: {17} "Woe to the worthless shepherd Who leaves the flock! A sword will be on his arm And on his right eye! His arm will be totally withered And his right eye will be blind."

**B 2 The Second "Burden:" The Second Coming and Reign of the Messiah (with a brief reference to His Passion – 13:7) 12 - 14**

- C 1 Jerusalem attacked by the United Nations and defended by Yahweh of Troops in the Day of the Lord <sup>53</sup> 12:1-9
- D 1 The source of the revelation -- Yahweh the Creator: {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, 12:1
- D 2 Yahweh's resolve to punish the United Nations, who will invade Judah and Jerusalem in the Day of the Lord <sup>54</sup> 12:2-3
- E 1 Making Judah a cup that causes drunken reeling: {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. 12:2
- E 2 Making Jerusalem a heavy stone that will injure all the nations of the earth! {3} "It will come about **in that day**

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<sup>51</sup> 11:15-17 - Antichrist: (F. Duane Lindsey, *TBKC*): "**The consequences of rejecting the True Shepherd (11:15-17)** After rejecting the True Shepherd, the flock of Israel will accept a foolish and worthless shepherd. This is a prophecy of the end-time Antichrist who will do the very opposite of Christ the True Shepherd." (cf. John 5:43 "I am come in my Father's name, and y o u receive me not: if another shall come in his own name, him y o u will receive.").

<sup>52</sup> 11:15 - foolish: The Hebrew word rendered "foolish" (עֲבֹרָה) suggests a person who is a coarse, hardened fool. (F. Duane Lindsey, *TBKC*)

<sup>53</sup> 12:1-9 - attacked and defended: Messiah's victory over the malevolent forces of the United Nations in the so-called "Battle of Armageddon" is further described in 14:1-5. See also Rev. 16:12-16 and 19:11-21.

<sup>54</sup> 12:2-3 - cup, stone: "Two metaphors describe how God will use Jerusalem as a foil to destroy the nations: (1) Jerusalem will be a **cup of reeling** (v. 2). This common prophetic phrase describes divine judgment (cf. Isa. 51:17, 21-22; Jer. 25:15-28). (2) **Jerusalem** will be an **immovable rock** (Zech. 12:3). The defeat of the Armageddon armies is thus likened to a man who drinks more than he can hold, or tries to move a weight heavier than he can lift. Those who attack Jerusalem will do so to their own ruin." (F. Duane Lindsey, *TBKC*)

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. <sup>55</sup> 12:3

- D 3 Yahweh's confusion of enemy horses and riders while protecting Judah: {4} "**In that day**," declares the LORD, "I will strike every horse with bewilderment and his rider with madness. But I will watch over the house of Judah, while I strike every horse of the peoples with blindness. 12:4
- D 4 Judah's realization that Yahweh of Troops is with them: {5} "Then the clans of Judah will say in their hearts, 'A strong support for us are the inhabitants of Jerusalem through the **LORD of hosts**, their God.' 12:5
- D 5 Yahweh's empowerment of Judah in battle against the surrounding Gentile nations in the Day of the Lord: {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. 12:6
- D 6 Yahweh's saving the homes of Judah: {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. 12:7
- D 7 Yahweh's defense of Jerusalem in the Day of the Lord: {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. 12:8
- D 8 Yahweh's resolve to destroy the nations that invade Jerusalem in the Day of the Lord: {9} "And **in that day** I will set about to destroy all the nations that come against Jerusalem. 12:9
- C 2 The Messiah revealed and bitterly mourned at His Second Advent in the Day of the Lord 12:10-14
- D 1 Yahweh's pouring out His Spirit upon the house of David and on the inhabitants of Jerusalem: {10} "I will pour out on the house of David and on the inhabitants of Jerusalem, the Spirit of grace and of supplication, <sup>56</sup> 12:10a
- D 2 The peoples' recognition of their having crucified their own Messiah! so that they will look on Me whom they have pierced;

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<sup>55</sup> 12:3 - that day: " 'That day' (mentioned five times in vv. 3-4, 6, 8-9, three times in chap. 13 [vv. 1-2, 4], and seven times in chap. 14 [vv. 4, 6, 8-9, 13, 20-21]) refers to the future Battle (or better, Campaign) of Armageddon, in which the nations' armies will gather against Jerusalem (cf. 14:1-3; Rev. 16:16; 19:19)." (F. Duane Lindsey, *TBKC*)

<sup>56</sup> 12:10 - house of David; inhabitants of Jerusalem: According to F. Duane Lindsey, *TBKC*, these represent the leaders and the citizens of the nation.

- D 3 Israel's bitter and ubiquitous mourning, in the Day of the Lord, over her incredible sin 12:10b-14
  - E 1 The bitterness over their sin: 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. 12:10b
  - E 2 The ubiquity of the grief 12:11-14
    - G 1 In Jerusalem: {11} "**in that day** there will be great mourning<sup>57</sup> in Jerusalem, like the mourning of Hadadrimmon<sup>58</sup> in the plain of Megiddo. 12:11
    - G 2 In the entire land: {12} "The land will mourn, 12:12a
    - G 3 By families or clans and by persons: every family by itself; 12:12b-14
      - H 1 the family of the house of David by itself and their wives by themselves; 12:12b
      - H 2 the family of the house of Nathan by itself and their wives by themselves;
      - H 3 {13} the family of the house of Levi by itself and their wives by themselves; 12:13
      - H 4 the family of the Shimeites by itself and their wives by themselves;
      - H 5 {14} all the families that remain, every family by itself and their wives by themselves. 12:14

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<sup>57</sup> 12:12-14 - mourning: "These verses picture the universality and intensity of the nation's future mourning. David had a son named Nathan (2 Sam. 5:14) and Levi had a grandson named Shimei (Num. 3:17-18). There was also a Nathan who was a prophet in David's time (cf. 2 Sam. 7:1-17). Thus the mention of **the house of David... the house of Nathan... the house of Levi**, and **clan of Shimei** may refer to the repentance (and guilt) of kings, prophets, and priests; or if the Nathan referred to is David's son, then just the royal and priestly families are specified. The phrase **each clan by itself, with their wives by themselves** seems to indicate the individuality and thus the sincerity of the mourning rather than a mere outward conformity." (F. Duane Lindsey, *TBKC*)

<sup>58</sup> 52:11 - Hadadrimmon ... Megiddo: The reference is apparently to the intense mourning of Judah when good king Josiah was killed in battle with the Egyptians. 2 Chr 35:23-25 (NNAS) The archers shot King Josiah, and the king said to his servants, "Take me away, for I am badly wounded." {24} So his servants took him out of the chariot and carried him in the second chariot which he had, and brought him to Jerusalem where he died and was buried in the tombs of his fathers. All Judah and Jerusalem mourned for Josiah. {25} Then Jeremiah chanted a lament for Josiah. And all the male and female singers speak about Josiah in their lamentations to this day. And they made them an ordinance in Israel; behold, they are also written in the Lamentations. "Jerusalem's mourning over that tragedy must have been great indeed to become the point of comparison with the sorrow of penitent Israel over the sight of their rejected and pierced Messiah (Feinberg, *The Minor Prophets*, p. 334)."

- C 3 Israel cleansed, by Messiah's blood, of idolatry and false prophets in the Day of the Lord 13:1-6
- D 1 The fountain of Messiah's blood opened up for Israel in the Day of the Lord: {1} "**in that day** a fountain <sup>59</sup> will be opened for the house of David and for the inhabitants of Jerusalem, for sin and for impurity. 13:1
- D 2 Yahweh's removal of idols from the land in the Day of the Lord: {2} "It will come about **in that day**," declares the **LORD of hosts**, "that I will cut off the names of the idols from the land, and they will no longer be remembered; 13:2a
- D 3 Yahweh's removal of false prophets from the land in the Day of the Lord, assisted by the parents of the false prophets, promoting great fear among them 13:2b-6
- E 1 The statement of their removal: and I will also remove the prophets <sup>60</sup> and the unclean spirit from the land. 13:2b
- E 2 The fearful atmosphere created by their removal 13:3-6
- G 1 The execution of (false) prophets by their parents! 13:3
- H 1 The practice of prophecy: {3} "And if anyone still prophesies,
- H 2 The parental threat of death: then his father and mother who gave birth to him will say to him, 'You shall not live,

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<sup>59</sup> 13:1 - fountain: Ezekiel describes a spiritual cleansing for Israel at this time: Compare Ezek 36:24-29 (NNAS) "For I will take you from the nations, gather you from all the lands and bring you into your own land. {25}" Then **I will sprinkle clean water on you, and you will be clean; I will cleanse you** from all your filthiness and from all your idols. {26}" Moreover, I will give you a new heart and put a new spirit within you; and I will remove the heart of stone from your flesh and give you a heart of flesh. {27}" I will put My Spirit within you and cause you to walk in My statutes, and you will be careful to observe My ordinances. {28}" You will live in the land that I gave to your forefathers; so you will be My people, and I will be your God. {29}" Moreover, **I will save you from all your uncleanness**; and I will call for the grain and multiply it, and I will not bring a famine on you.

This cleansing is that to which Paul referred in Rom 11:26-27 (NNAS) and so all Israel will be saved; just as it is written, "THE DELIVERER WILL COME FROM ZION, HE WILL REMOVE UNGODLINESS FROM JACOB." {27}" THIS IS MY COVENANT WITH THEM, WHEN I TAKE AWAY THEIR SINS."

Commentators have observed that, instead of relying upon a laver filled with water (which would become ever more fouled with each usage), God provides here a free-flowing fountain for the cleansing of sin. That fountain ultimately refers to the free-flowing fountain of Christ's blood, flowing sufficiently to cleanse, potentially, the sins of the entire world (see Feinberg, p. 335)! Compare 1 John 1:7 (NNAS): "but if we walk in the Light as He Himself is in the Light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from all sin." See also John 1:29 (NNAS): The next day he saw<sup>^</sup> Jesus coming to him and said<sup>^</sup>, "Behold, the Lamb of God who takes away the sin of the world!

<sup>60</sup> 13:2 - prophets: The reference here is to false prophets, so defined in the following phrase by "unclean spirits.". One wonders, does this exclude the possibility of even true prophets? Charles L. Feinberg, *The Minor Prophets*, p. 335, concludes, "False prophets will no longer lead the people astray, prophesying that which proceeds from their own hearts. There will be no true prophets then, because God's revelation will be complete."

Apparently, when Messiah Jesus reigns as King, Priest, and Prophet, there need be no other prophets. He alone will convey the true messages from God.

- H 3 The parental reason -- false pretense at speaking in the name of Yahweh: for you have spoken falsely in the name of the LORD';
- H 4 The parental execution: and his father and mother who gave birth to him will pierce him through when he prophesies.
- G 2 The shame of the (false) prophets themselves in the Day of the Lord: {4} "Also it will come about **in that day** that the prophets will each be ashamed of his vision when he prophesies, 13:4a
- G 3 The (false) prophets' self-disguise 13:4b-6
  - H 1 Refusing to wear prophets' garb: and they will not put on a hairy robe in order to deceive; 13:4b
  - H 2 Denying his prophetic status: {5} but he will say, 'I am not a prophet; 13:5
  - H 3 Insistence on being a farmer: I am a tiller of the ground, for a man sold me as a slave in my youth.'
  - H 4 Denying the origin of his self-inflicted wounds: {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.'<sup>61</sup> 13:6
- C 4 The Messiah executed at His First Advent as authorized and predicted by Yahweh of Troops 13:7
  - D 1 Yahweh's authorization of the Crucifixion: {7} "Awake, O sword, against My Shepherd, And against the man, My Associate," Declares the **LORD of hosts**.
  - D 2 Yahweh's prediction<sup>62</sup> of the scattering of the disciples: "Strike the Shepherd that the sheep may be scattered;

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<sup>61</sup> 13:6 - wounds: The (false) prophet, who will have, in the past, inflicted himself with wounds as part of the standard frenzied, ecstatic procedure to obtain revelation fraudulently and / or demonically, will now deny the origins of those wounds, insisting that he received them in the home of a friend. Ultimately, v. 6 may also refer to Jesus Christ, who was wounded by His own Jewish people in the plan of His own Father! Some scholars hold this view to be totally untenable because of the preceding context, which has as its subject *false* prophets. For example, Jesus would never, as in v. 5, deny He was a prophet (Feinberg, pp. 357-358; cf. also F. Duane Lindsey, *TBKC*). However, 13:6 is followed by 13:7, which indisputably *does* refer to our Lord! In that respect, "friends" in 13:6 is parallel with "My Associate" in 13:7; "wounds" and "wounded" in 13:6 are parallel with "strike" in 13:7.

<sup>62</sup> 13:7 - strike ... scattered: Fulfilled at the disciples' fleeing at Jesus' apprehension at Gethsemane (Matt. 26:31, 56; Mark 14:27, 50; cf. John 18:8-9).

- D 3 Yahweh's prediction of the persecution of the Messiah's followers: And I will turn My hand against the little ones.<sup>63</sup>
- C 5 The refining of Israel: Two-thirds will perish; one-third will survive, refined to be Yahweh's people! 13:8-9
- D 1 The demise of two thirds of Israelis: {8} "It will come about in all the land," Declares the LORD, "That two parts in it will be cut off and perish; 13:8
- D 2 The survival of a third of the nation: But the third<sup>64</sup> will be left in it.
- D 3 The refining of the third: {9} "And I will bring the third part through the fire, Refine them as silver is refined, And test them as gold is tested. 13:9
- D 4 The spiritual regeneration and restoration of the remnant: 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.'"<sup>65</sup>

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<sup>63</sup> 13:7 - little ones: May refer to the persecution launched against Jewish Christians in Acts; may also refer to the slaughter of Israelis by the Romans in 70 A. D (see F. Duane Lindsey, *TBKC*).

<sup>64</sup> 13:8 - third part left: A reference to the destruction of all but a third of Jewish people during the "great tribulation" (Matt. 25:41, cf. Rev. 12:6, 13-17; perhaps related to Rev. 16:19).

<sup>65</sup> 13:9 - refine, my people: It would appear that the third of Jewish people who survive the great tribulation period and, presumably, Messiah's judgment (Ezek. 20:33-38; Matt. 25:1-20), will be the ones who truly receive Jesus as their Messiah. As the Messiah promises, "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 (Ezek. 12:10)."

This will mark a major installment in the fulfillment of the New Covenant: "Behold, days are coming," declares the LORD, "when I will make a new covenant with the house of Israel and with the house of Judah, {32} not like the covenant which I made with their fathers in the day I took them by the hand to bring them out of the land of Egypt, My covenant which they broke, although I was a husband to them," declares the LORD. {33} "But this is the covenant which I will make with the house of Israel after those days," declares the LORD, "I will put My law within them and on their heart I will write it; and I will be their God, and they shall be My people. {34} "They will not teach again, each man his neighbor and each man his brother, saying, 'Know the LORD,' for they will all know Me, from the least of them to the greatest of them," declares the LORD, "for I will forgive their iniquity, and their sin I will remember no more (Jer 31:31-34)."

They will be those of whom it is said, "and so all Israel will be saved; just as it is written, "THE DELIVERER WILL COME FROM ZION, HE WILL REMOVE UNGODLINESS FROM JACOB." {27} "THIS IS MY COVENANT WITH THEM, WHEN I TAKE AWAY THEIR SINS (Rom 11:26-27)."

Ultimately, those who were initially God's people, but subsequently cast aside and no longer God's people, will be restored, forever truly being His People! (NNAS) And the LORD said, "Name him Lo-ammi, for you are not **My people** and I am not your God." {10} Yet the number of the sons of Israel Will be like the sand of the sea, Which cannot be measured or numbered; And in the place Where it is said to them, "You are not **My people**," It will be said to them, "**You are the sons of the living God** (Hosea 1:9-10)."

- C 6 The United Nations' devastation of Jerusalem and Israel in the Day of the Lord <sup>66</sup> (See 14:12-15 for their miraculous defeat.) 14:1-2
- D 1 The spoiling of the land in the Day of the Lord: {1} Behold, a day is coming for the LORD when the spoil taken from you will be divided among you. <sup>67</sup> 14:1
- D 2 The United Nations' attack on Jerusalem: {2} For I will gather all the nations against Jerusalem to battle, <sup>68</sup> 14:2
- D 3 The fall and rape of the city: 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.
- C 7 Yahweh the Messiah's return and establishment of His world-wide Kingdom in the Day of the Lord, punishing the United Nations' armies and ensuring exclusive worship of Himself by the international community! 14:3-21
- D 1 The deliverance provided at the return of Yahweh the Messiah in the Day of the Lord 14:3-5
- E 1 The return of Yahweh the Messiah to defend Israel against the United Nations' troops: {3} Then the LORD will go forth and fight against those nations, as when He fights on a day of battle. <sup>69</sup> 14:3
- E 2 His arrival on the Mount of Olives in the Day of the Lord: {4} **in that day** His feet will stand on the Mount of Olives, which is in front of Jerusalem on the east; <sup>70</sup> 14:4a
- E 3 The split of the Mount of Olives, providing an escape route for Jewish survivors: 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

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<sup>66</sup> 14:1-5 - devastation; Messiah: Messiah's victory over the malevolent forces of the United Nations in the so-called "Battle of Armageddon" was previously described in 12:1-9. See also Rev. 16:12-16 and 19:11-21.

<sup>67</sup> 14:1 - among you: i.e., "in your midst." "The **plunder** which **will be divided** refers to the valuables in Jerusalem that will be taken and shared by the Gentile armies "in your midst" (better than NIV's **among you**), that is, within the city itself. This speaks of the self-assurance and seeming security of the conquerors (F. Duane Lindsey, *TBKC*)."

<sup>68</sup> 14:2 - gather all nations to battle: See also Rev. 16:13-14, 16: {13} And I saw *coming* out of the mouth of the dragon and out of the mouth of the beast and out of the mouth of the false prophet, three unclean spirits like frogs; {14} for they are spirits of demons, performing signs, which go out to the kings of the whole world, to gather them together for the war of the great day of God, the Almighty. {16} And they gathered them together to the place which in Hebrew is called Har-Magedon.

<sup>69</sup> 14:3 - fight against those nations: Cf. Isa 34:2 "For the LORD'S indignation is against all the nations, And *His* wrath against all their armies; He has utterly destroyed them, He has given them over to slaughter." Cf. also Isa 42:13 "The LORD will go forth like a warrior, He will arouse *His* zeal like a man of war. He will utter a shout, yes, He will raise a war cry. He will prevail against His enemies." Cf. also Rev. 19:11-21.

<sup>70</sup> 14:4 - Mount of Olives: Some (Lindsey, *TBKC*) believe that this is the place from which Christ ascended. See Luke 24:50-51 "And He led them out as far as Bethany, and He lifted up His hands and blessed them. {51} While He was blessing them, He parted from them and was carried up into heaven."



other half toward the south. {5} 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. 14:4b-5a

- E 4 The return of Yahweh the Messiah with His saints! Then the LORD, my God, will come, and all the holy ones with Him!  
<sup>71</sup> 14:5b
- D 2 Physical changes in Israel associated with His return in the Day of the Lord 14:6-8
- E 1 Diminished light in the Day of the Lord: {6} **in that day** there will be no light; the luminaries will dwindle. 14:6
- E 2 Quasi-light: {7} For it will be a unique day which is known to the LORD, neither day nor night, 14:7
- E 3 Extended light: but it will come about that at evening time there will be light.
- E 4 Artesian spring water flowing out from Jerusalem in the Day of the Lord toward the Dead Sea and the Mediterranean Sea! {8} And **in that day** living waters will flow out of Jerusalem, <sup>72</sup> 14:8
- G 1 Toward the Dead Sea: half of them toward the eastern sea
- G 2 Toward the Mediterranean: and the other half toward the western sea;
- G 3 Year-round flow: it will be in summer as well as in winter.

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<sup>71</sup> 14:5 - holy ones: Likely a reference to angels as well as to returning saints (cf. Lindsey, *TBKC*). See also 1 Th 3:13 "so that He may establish your hearts without blame in holiness before our God and Father at the coming of our Lord Jesus with all His saints."

<sup>72</sup> 14:8 - living waters: "A perennial spring of water (**living water** as opposed to rainwater) will erupt in **Jerusalem**, dividing its water flow between **the eastern sea** (the Dead Sea) and **the western sea** (the Mediterranean). This year-round provision apparently will promote unsurpassed fertility throughout the land (cf. Isa. 27:6; 35:1-2, 6-7; Amos 9:13-14) (Lindsey, *TBKC*)." This spring of "living" (flowing) and life-giving fresh water is described also in Joel 3:18 and Ezek. 47:1-12. It is typical of the river of life flowing from the throne of God, watering the tree of life in the NEW JERUSALEM (Rev. 22:1-2). We are reminded that Jesus said in John 4:10 that He could give the woman at the well living water! Running water is cleansing and purifying. In the Great Flood, God cleansed and purified the earth of its corruption and evil. In the end He will purify and cleanse the earth with fire, destroying it, but He will create a new heaven and earth (Rev. 21:1) in which exists only righteousness! Only rivers will exist in the new earth, no stagnant sea (typifying corruption and death -- Rev. 21:1). See Appendix 1.

- D 3 The supremacy of Yahweh the Messiah's rule over all the earth in the Day of the Lord! 14:9-11
- E 1 His unilateral reign as King of the Earth in the Day of the Lord: {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. 14:9
- E 2 The physical prominence of Jerusalem as the earth's capital city as brought about by topographical alterations: {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.<sup>73</sup> 14:10
- E 3 The perpetual safety of Jerusalem as the earth's capital city: {11} People will live in it, and there will no longer be a curse, for Jerusalem will dwell in security. 14:11
- D 4 Judgments on the United Nations troops who opposed Israel in the War of Armageddon 14:12-15 (This is a flashback to the battle described in 14:1-2.)
- E 1 The **plague** upon their armies: {12} Now this will be the plague with which the LORD will strike all the peoples who have gone to war against Jerusalem; 14:12
- G 1 their flesh will rot while they stand on their feet,
- G 2 and their eyes will rot in their sockets,
- G 3 and their tongue will rot in their mouth.
- E 2 The **panic** from Yahweh resulting in the U. N. troops' military cannibalization of one another: {13} 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. 14:13
- E 3 The miraculous supremacy of Israel in the War: {14} Judah also will fight at Jerusalem; 14:14
- E 4 Israel's **plunder** of the United Nations' wealth: and the wealth of all the surrounding nations will be gathered, gold and silver and garments in great abundance.

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<sup>73</sup> 14:10 - plain ... Jerusalem rise: "**The whole land** of Judah-**from Geba** on its northern border (Josh. 21:17) **to Rimmon**, probably on its southern border, 35 miles southwest of **Jerusalem** (Josh. 15:32)-will be miraculously leveled to a broad valley **like the Arabah**, the low plain stretching from below Mount Hermon down the Jordan River Valley and the Dead Sea on to the Gulf of Aqabah. This will help make **Jerusalem** more prominent (cf. Isa. 2:2), as the capital city of the great King (Lindsey, *TBKC*)." [JTB: The lone exception is Jerusalem, which God will miraculously raise upwards!]

- E 5 The **plague** upon the cavalry and livestock of the U. N. troops: {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. 14:15
- D 5 The surviving Gentile nations' exclusive worship of Yahweh, the Messiah in His Kingdom 14:16-21
  - E 1 The nations' customary annual pilgrimage to Jerusalem: {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 14:16
    - G 1 For worship: to worship the King, the **LORD of hosts**,
    - G 2 For celebration: and to celebrate the Feast of Booths.
  - E 2 The nations' penalty for failure to celebrate the Feast of Booths at Jerusalem: Drought! 14:17-19
    - G 1 In general terms -- no rain! {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. 14:17
    - G 2 A specific example -- Egypt: {18} If the family of Egypt does not go up or enter, then no rain will fall on them; 14:18
    - G 3 The repetition of the international applicability of the plague of drought: it will be the plague with which the LORD smites the nations who do not go up to celebrate the Feast of Booths.
    - G 4 The further repetition of the punishment: {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. 14:19

- E 3 The signs of holiness in Israel during the Messiah's Kingdom: No dichotomy between the sacred and the secular! 14:20-21
- G 1 Holiness in public life -- Inscriptions of holiness on horses' bells: {20} **in that day** there will be inscribed on the bells of the horses, "HOLY TO THE LORD." <sup>74</sup> 14:20
- G 2 Equivalent "ceremonial" holiness in worship: And the cooking pots in the LORD'S house will be like the bowls before the altar. <sup>75</sup>
- G 3 Equivalent "ceremonial" holiness of private utensils, usable even in public worship: {21} 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. 14:21
- G 4 Moral and "ceremonial" holiness in public worship: And there will no longer be a Canaanite in the house of the **LORD of hosts in that day.** <sup>76</sup>

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<sup>74</sup> 14:20 - bells: "The meaning is, that the bells of the horses will resemble the head-dress of the high priest in holiness. This does not merely express the fact that the whole of the ceremonial law will be abolished, but also that the distinction between holy and profane will cease, inasmuch as even the most outward things, and things having no connection whatever with worship, will be as holy as those objects formerly were, which were dedicated to the service of Jehovah by a special consecration (K & D, X, Nahum - Malachi, 414)."

<sup>75</sup> 14:20 - cooking pot ... bowls before the altar: "The pots in the temple were considered the basest objects in the sanctuary, but in the day of Messiah's reign they will be of equal sanctity with the bowls before the altar which caught the blood of the victims for sprinkling before the Lord (Feinberg, p. 344)."

"ceremonial": The present writer's use of the word "ceremonial" within quotation marks serves to underscore the future millennial reality: That which, under the Old Covenant, was ceremonially *clean* as opposed to that which was ceremonially *unclean*, is now irrelevant. In the Millennial Kingdom all objects are equally holy! In effect, ceremonial cleanness / uncleanness has now been superseded! All is holy! "He [Zechariah] does not bring down what is sacred to a level with common things, but he uplifts ordinary things, that they too should be sacred, as S. Paul says, *whether ye eat or drink or whatsoever ye do, do all to the glory of God* (1 Cor. 10:31) (Pusey, II, 458)."

<sup>76</sup> 14:21 - no longer ... Canaanite: Canaan himself lived under a curse: Gen 9:25 (NNAS) So he said, "Cursed be Canaan; A servant of servants He shall be to his brothers." The Canaanites defiled the land with their vile practices: Lev 18:24-25 (NNAS) "Do not defile yourselves by any of these things; for by all these the nations which I am casting out before you have become defiled. {25} For the land has become defiled, therefore I have brought its punishment upon it, so the land has spewed out its inhabitants. Consequently the Canaanites were under a ban of total destruction: Deu 7:1-2 (NNAS) {1} "When the LORD your God brings you into the land where you are entering to possess it, and clears away many nations before you, the Hittites and the Girgashites and the Amorites and the Canaanites and the Perizzites and the Hivites and the Jebusites, seven nations greater and stronger than you, {2} and when the LORD your God delivers them before you and you defeat them, then you shall utterly destroy them. You shall make no covenant with them and show no favor to them." This, however, was never completely carried out.

Most commentators believe this exclusion of Canaanites is figurative rather than literal, meaning that there will never enter into the Millennial Temple someone who is morally or spiritually impure, as were the Canaanites. "In the Old Testament a **Canaanite** had become symbolic of anything ceremonially unclean and ungodly (the dishonest "merchant" in Hosea 12:7 is lit., "the Canaanite"). In the millennial temple no such defilement will occur (Lindsey, TBKC)." That much is granted. Pusey (II, 458) goes so far as to say, "The actual Canaanite had long since ceased to be; the Gibeonites, the last remnant of them, had been absorbed among the people of God." However, in the present writer's opinion, a literal, as well as a spiritual fulfillment cannot be ruled out.

The ultimate fulfillment is the eternal barring of any evil person from the New Jerusalem: Rev 21:25-27 (NNAS) In the daytime (for there will be no night there) its gates will never be closed; {26} and they will bring the glory and the honor of the nations into it; {27} and nothing unclean, and no one who practices abomination and lying, shall ever come into it, but only those whose names are written in the Lamb's book of life. Similarly, Rev 22:14-15 (NNAS):

EXPANDED ANALYSIS OF ZECHARIAH

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Blessed are those who wash their robes, so that they may have the right to the tree of life, and may enter by the gates into the city. {15} Outside are the dogs and the sorcerers and the immoral persons and the murderers and the idolaters, and everyone who loves and practices lying. It is never stated that a Canaanite will be barred from the New Jerusalem. On the contrary, it is stated in Rev 5:9 (NNAS) And they sang^ a new song, saying, "Worthy are You to take the book and to break its seals; for You were slain, and purchased for God with Your blood *men* from every **tribe** and **tongue** and **people** and **nation**."

## Appendix 1

### "Living Water," Zech. 14:8

(See also footnote at 14:8)

The combination of living, *chay* (2416) and water *mayim* (4325) probably means only that the water is moving or running or flowing, as opposed to stationary. The context has to determine the nature of the water -- is it from a river or is it from a spring? In Gen. 19:26, Isaac's well which unearthed running water would have to indicate a spring. In Lev. 14:5,6, 50, 51, 52, the bird killed over *chay mayim* may refer to running water [i.e., a stream or river] (NNAS) or less likely, fresh water (NIV). In Lev. 15:13, the bathing must take place in a river or spring (flowing water); in Num. 19:17, the heifer's ashes are to be mixed with water from a spring or river; Song of Solomon 4:15 refers to a well of flowing water (NIV), obviously a spring; in Jer. 2:13 God refers to himself as a fountain or spring of living (flowing) water as opposed to their broken cisterns, which can hold no water; similarly in Jer. 17:13. In Zech. 14:8, since the flowing waters head in two directions, the source must be a fountain or spring. Considering the arid nature of the region, for the two flows to reach the Dead Sea on the east and the Mediterranean on the west requires rivers, not mere streams or creeks. Ezekiel 47 describes the water as supernatural. The fountain or spring will originate underneath the temple itself, but only in a volume small enough that it will not erode the foundation or the temple mount itself. The flow of water will eventually (according to Isaiah) split into two rivers, but Ezekiel describes only the eastern branch. The small flow from the temple quickly, within 1800 feet, became ankle deep (47:3); within another 1800 feet knee-deep (47:4); after another 1800 feet, waist-deep (47:4); after yet another 1800 feet it had become an unfordable river in which one might swim without touching bottom! In about 1.3 miles a trickle had become an unfordable river!

The symbolism is obvious -- water is life-giving, and God is the source of life.

Isa 27:6 (NNAS) In the days to come Jacob will take root, Israel will blossom and sprout, And they will fill the whole world with fruit. Isa 35:1-2 (NNAS) {1} The wilderness and the desert will be glad, And the Arabah will rejoice and blossom; Like the crocus {2} It will blossom profusely And rejoice with rejoicing and shout of joy. The glory of Lebanon will be given to it, The majesty of Carmel and Sharon. They will see the glory of the LORD, The majesty of our God. {6} Then the lame will leap like a deer, And the tongue of the mute will shout for joy. For waters will break forth in the wilderness And streams in the Arabah. {7} The scorched land will become a pool And the thirsty ground springs of water; In the haunt of jackals, its resting place, Grass *becomes* reeds and rushes. Amos 9:13-14 (NNAS) {13} "Behold, days are coming," declares the LORD, "When the plowman will overtake the reaper And the treader of grapes him who sows seed; When the mountains will drip sweet wine And all the hills will be dissolved. {14} "Also I will restore the captivity of My people Israel, And they will rebuild the ruined cities and live *in them*; They will also plant vineyards and drink their wine, And make gardens and eat their fruit.

## Appendix 2

### Additional Contenders for Key Verse of Zechariah

(One Possibility -- incorporates "Yahweh of Troops") {13} For I will bend Judah as My bow, I will fill the bow with Ephraim. And I will stir up your sons, O Zion, against your sons, O Greece; And I will make you like a warrior's sword. {14} Then the LORD will appear over them, And His arrow will go forth like lightning; And the Lord GOD will blow the trumpet, And will march in the storm winds of the south. {15} The **LORD of hosts** will defend them. And they will devour and trample on the sling stones; And they will drink *and* be boisterous as with wine; And they will be filled like a *sacrificial* basin, *Drenched* like the corners of the altar. {16} And the LORD their God will save them **in that day** As the flock of His people; For *they are as* the stones of a crown, Sparkling in His land. **Zechariah 9:13-16**

{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. **Zechariah 12:8-9**

{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.

{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. **Zechariah 14:9, 16-17**

### Appendix 3

#### The Day of the Lord, by C. C. Ryrie (Ryrie Study Bible, Introduction to Joel)

"The Day of the Lord, the major theme of this prophecy, involves God's special intervention in the affairs of human history. Three facets of the Day of the Lord are discernible: (1) the historical, God's intervention in the affairs of Israel (Zeph. 1:14-18; Joel 1:15) and heathen nations (Isa. 13:6; Jer. 46:10; Ezek. 30:3); (2) the illustrative, whereby an historical incident represents a partial fulfillment of the eschatological Day of the Lord (Joel 2:1-11; Isa. 13:6-13); (3) the eschatological. This eschatological "day" includes the time of the Great Tribulation (Isa. 2:12-19; 4:1), the second Coming of Christ (Joel 2:30-32), and the Millennium (Isa. 4:2; 12; 19:23-25; Jer. 30:7-9)."

The text of these Scriptures is printed out below:

#### Three facets of the Day of the Lord:

##### (1) the historical [part a], God's intervention in the affairs of Israel (Zeph. 1:14-18; Joel 1:15)

Zep 1:14-18 (NNAS) {14} Near is the great day of the LORD, Near and coming very quickly; Listen, the day of the LORD! In it the warrior cries out bitterly. {15} A day of wrath is that day, A day of trouble and distress, A day of destruction and desolation, A day of darkness and gloom, A day of clouds and thick darkness, {16} A day of trumpet and battle cry Against the fortified cities And the high corner towers. {17} I will bring distress on men So that they will walk like the blind, Because they have sinned against the LORD; And their blood will be poured out like dust And their flesh like dung. {18} Neither their silver nor their gold Will be able to deliver them On the day of the LORD'S wrath; And all the earth will be devoured In the fire of His jealousy, For He will make a complete end, Indeed a terrifying one, Of all the inhabitants of the earth.  
Joel 1:15 (NNAS) Alas for the day! For the day of the LORD is near, And it will come as destruction from the Almighty.

##### (1) the historical [part b], God's intervention in the affairs of heathen nations

Isa 13:6 (NNAS) Wail, for the day of the LORD is near! It will come as destruction from the Almighty.  
Jer 46:10 (NNAS) For that day belongs to the Lord GOD of hosts, A day of vengeance, so as to avenge Himself on His foes; And the sword will devour and be satiated And drink its fill of their blood; For there will be a slaughter for the Lord GOD of hosts, In the land of the north by the river Euphrates.  
Ezek 30:3 (NNAS) "For the day is near, Even the day of the LORD is near; It will be a day of clouds, A time of *doom* for the nations.

##### (2) the illustrative, whereby an historical incident represents a partial fulfillment of the eschatological Day of the Lord

Joel 2:1-11 (NNAS) {1} Blow a trumpet in Zion, And sound an alarm on My holy mountain! Let all the inhabitants of the land tremble, For the day of the LORD is coming; Surely it is near, {2} A day of darkness and gloom, A day of clouds and thick darkness. As the dawn is spread over the mountains, So there is a great and mighty people; There has never been *anything* like it, Nor will there be again after it To the years of many generations. {3} A fire consumes before them And behind them a flame burns. The land is like the garden of Eden before them But a desolate wilderness behind them, And nothing at all escapes them. {4} Their appearance is like the appearance of horses; And like war horses, so they run. {5} With a noise as of chariots They leap on the tops of the mountains, Like the crackling of a flame of fire consuming the stubble, Like a mighty people arranged for battle. {6} Before them the people are in anguish; All faces turn pale.



{7} They run like mighty men, They climb the wall like soldiers; And they each march in line, Nor do they deviate from their paths. {8} They do not crowd each other, They march everyone in his path; When they burst through the defenses, They do not break ranks. {9} They rush on the city, They run on the wall; They climb into the houses, They enter through the windows like a thief. {10} Before them the earth quakes, The heavens tremble, The sun and the moon grow dark And the stars lose their brightness. {11} The LORD utters His voice before His army; Surely His camp is very great, For strong is he who carries out His word. The day of the LORD is indeed great and very awesome, And who can endure it?

Isa 13:6-13 (NNAS) {6} Wail, for the day of the LORD is near! It will come as destruction from the Almighty. {7} Therefore all hands will fall limp, And every man's heart will melt. {8} They will be terrified, Pains and anguish will take hold of *them*; They will writhe like a woman in labor, They will look at one another in astonishment, Their faces aflame. {9} Behold, the day of the LORD is coming, Cruel, with fury and burning anger, To make the land a desolation; And He will exterminate its sinners from it. {10} For the stars of heaven and their constellations Will not flash forth their light; The sun will be dark when it rises And the moon will not shed its light. {11} Thus I will punish the world for its evil And the wicked for their iniquity; I will also put an end to the arrogance of the proud And abase the haughtiness of the ruthless. {12} I will make mortal man scarcer than pure gold And mankind than the gold of Ophir. {13} Therefore I will make the heavens tremble, And the earth will be shaken from its place At the fury of the LORD of hosts In the day of His burning anger.

### **(3) the eschatological. This eschatological "day" includes the time of the Great Tribulation**

Isa 2:12-19 (NNAS) {12} For the LORD of hosts will have a day of *reckoning* Against everyone who is proud and lofty And against everyone who is lifted up, That he may be abased. {13} And *it will be* against all the cedars of Lebanon that are lofty and lifted up, Against all the oaks of Bashan, {14} Against all the lofty mountains, Against all the hills that are lifted up, {15} Against every high tower, Against every fortified wall, {16} Against all the ships of Tarshish And against all the beautiful craft. {17} The pride of man will be humbled And the loftiness of men will be abased; And the LORD alone will be exalted in that day, {18} But the idols will completely vanish. {19} *Men* will go into caves of the rocks And into holes of the ground Before the terror of the LORD And the splendor of His majesty, When He arises to make the earth tremble.

Isa 4:1 (NNAS) For seven women will take hold of one man in that day, saying, "We will eat our own bread and wear our own clothes, only let us be called by your name; take away our reproach!"

### **the second Coming of Christ**

Joel 2:30-32 (NNAS) "I will display wonders in the sky and on the earth, Blood, fire and columns of smoke. {31}"The sun will be turned into darkness And the moon into blood Before the great and awesome day of the LORD comes. {32}"And it will come about that whoever calls on the name of the LORD Will be delivered; For on Mount Zion and in Jerusalem There will be those who escape, As the LORD has said, Even among the survivors whom the LORD calls.

### **and the Millennium**

Isa 4:2 (NNAS) In that day the Branch of the LORD will be beautiful and glorious, and the fruit of the earth *will be* the pride and the adornment of the survivors of Israel.

Isa 12 (NNAS) Then you will say on that day, "I will give thanks to You, O LORD; For although You were angry with me, Your anger is turned away, And You comfort me. {2}"Behold, God is my salvation, I will trust and not be afraid; For the LORD GOD is my strength and song, And He has become my salvation." {3}Therefore you will joyously draw water From the springs of salvation. {4}And in that day you will say, "Give thanks to the LORD, call on His name. Make known His deeds among the peoples; Make *them* remember that His name is exalted." {5}Praise the LORD in song, for He has done excellent things; Let this be known throughout the earth. {6}Cry aloud and shout for joy, O inhabitant of Zion, For great in your midst is the Holy One of Israel.

Isa 19:23-25 (NNAS) In that day there will be a highway from Egypt to Assyria, and the Assyrians will come into Egypt and the Egyptians into Assyria, and the Egyptians will worship with the Assyrians. {24}In that day Israel will be the third *party* with Egypt and Assyria, a blessing in the midst of the earth, {25}whom the LORD of hosts has blessed, saying, "Blessed is Egypt My people, and Assyria the work of My hands, and Israel My inheritance."

Jer 30:7-9 (NNAS) 'Alas! for that day is great, There is none like it; And it is the time of Jacob's distress, But he will be saved from it. {8}'It shall come about on that day,' declares the LORD of hosts, 'that I will break his yoke from off their neck and will tear off their bonds; and strangers will no longer make them their slaves. {9}'But they shall serve the LORD their God and David their king, whom I will raise up for them.