Analysis of

ZECHARIAH

"ISRAEL'S PROPHETIC FUTURE"

Key Verse: {1} Then the word of **the LORD of hosts** came, saying, {2} "Thus says **the LORD of hosts**, 'I am exceedingly jealous for Zion, yes, with great wrath I am jealous for her.' {3} "Thus says the LORD, 'I will return to Zion and will dwell in the midst of Jerusalem. Then Jerusalem will be called the City of Truth, and the mountain of the LORD of hosts will be called the Holy Mountain.' Zechariah 8:1-3

Analysis of ZECHARIAH Prepared by James T. Bartsch May, 2000, updated October, 2019

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A1 INTRODUCTORY CALL TO REPENTANCE 1:1-6

- B1 The Setting of the Message 1:1
- **B2** The Substance of the Message: "Learn from the dealings of <u>Yahweh of Troops</u> with your forefathers, and return to Him!" ² 1:2-6
 - C1 Yahweh's anger with their forefathers 1:2
 - C2 Yahweh's call to Judah to return to Him 1:3
 - C3 Yahweh's warning Judah not to be like her disobedient forefathers! 1:4-6

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- **B1** The Rider on the Red Horse: RETURN AND REBUILDING The Return of Judah from Captivity and the Rebuilding of the Temple! 1:7-17
 - C1 The introduction to the vision 1:7
 - C2 The description of the vision: The rider on a red horse (The <u>Angel of Yahweh</u> the Pre-Incarnate Christ) 1:8
 - C3 The interpretation of the vision: The Return of Judah from Captivity and the Rebuilding of the Temple! 1:9-17
- **B2** The Four Horns and Four Craftsmen: DISPERSION AND RETRIBUTION! National Dispersion of <u>Israel</u> into Exile and the Divine Retribution upon the Participating Nations! 1:18-21
 - C1 The four horns: The scatterers of <u>Israel</u> 1:18-19
 - C2 The Four Craftsmen: The defeaters of the scatterers 1:20-21

¹ Zechariah Title: Author: Zechariah, a contemporary of Haggai. Date: 520-518 B.C. (Last part of the book later?) Note: "LORD of hosts" appears 53 X in 46 verses in this prophecy! ("LORD of hosts" signifies <u>Yahweh</u> as Commander in Chief of His <u>Angelic</u> Armed Forces, and is definitely a militaristic designation. I often use the phrase "<u>Yahweh of Troops</u>.")

² 1:2-6 title: The quotation marks indicate my paraphrase, not the text of NASB.

- B3 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
 - C1 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
 - C2 The second message arising out of the vision addressed to <u>Israel</u>: "Flee from exile I, <u>Yahweh</u> will punish your foes!"; Let all the earth stand in silent awe as <u>Israel</u> celebrates <u>Millennial</u> joy and peace in international fellowship with <u>Yahweh</u>! 2:6-12
 - D1 Addressed to the exiles in <u>Babylon</u>: "Flee from exile I, <u>Yahweh</u> will punish your foes!" 2:6-9
 - D2 Addressed to the daughter of Zion: Celebrate the Millennial joy and peace in international fellowship with Yahweh! 2:10-12
 - C3 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
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 - C1 The contents of the vision 3:1-7
 - D1 The main characters of the vision: Joshua, the high priest, the <u>angel</u> of Yahweh, and Satan 3:1
 - D2 Yahweh's rebuke of Satan 3:2
 - D3 The cleansing of Joshua 3:3-5
 - D4 The angel of Yahweh's admonition of and promise to Joshua 3:6-7
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 - D3 The stone set before Joshua representing <u>Israel's</u> future purity and security 3:9-10

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 - C2 The bafflement of Zechariah 5:6a
 - C3 The response of the <u>angel</u>: The woman (representing evil) is cast into an ephah basket and there imprisoned by a lead cover 5:6b-8
 - C4 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
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 - C2 The long-term application of the symbolism: A man named Branch will build the (<u>Millennial</u>) temple and there reign on <u>Yahweh's</u> throne as King Priest! 6:12-13
 - C3 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

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 - C1 Yahweh's reasons for their dispersion 7:8-14
 - D1 <u>Yahweh's</u> policy for <u>Israel</u> has always been for them to practice true religion: justice, compassion, protection of the vulnerable; magnanimity toward one another 7:8-10
 - D2 <u>Israel's</u> constant rebellion: inattention; stubbornness; ignorance; hard-heartedness 7:11-12a
 - D3 <u>Yahweh's</u> judgment against <u>Israel</u>: great wrath against them; refusal to listen to them; scattering them among the nations; desolation of the land of <u>Israel</u> 7:12b-14

- C2 Yahweh's reinstallation of His theocratic kingdom! 8:1-8
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- D7 Yahweh's defense of Jerusalem in the Day of the Lord 12:8
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- The United Nations' devastation of Jerusalem and <u>Israel</u> in the <u>Day of the Lord</u> 14:1-2 (See 14:12-15 for their miraculous defeat.)
 - D1 The spoiling of the land in the Day of the Lord 14:1
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- C7 <u>Yahweh</u> the <u>Messiah's</u> return and establishment of His world-wide Kingdom in the <u>Day of the Lord</u>, punishing the United Nations' armies and ensuring exclusive worship of Himself by the international community! 14:3-21
 - D1 The deliverance provided at the return of <u>Yahweh</u> the <u>Messiah</u> in the Day of the Lord 14:3-5
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 - E1 His unilateral reign as King of the Earth in the <u>Day of the Lord</u> 14:9
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- D4 Judgments on the United Nations troops who opposed <u>Israel</u> in the War of <u>Armageddon</u> 14:12-15 (This is a flashback to the battle described in 14:1-2.)
 - E1 The **plague** upon their armies: Rotting flesh, eyes, and tongue 14:12
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 - F3 Equivalent "ceremonial" holiness of private utensils, usable even in public worship 14:21
 - F4 Moral and "ceremonial" holiness in public worship: No Canaanite in the temple in the Day of the Lord

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