

ZECHARIAH the Prophet.

Author.

Zechariah, son of Berechiah. [Zechariah 1:1](#). Some believe that a second un-named person may have also been involved in producing the text.

Zechariah was born in Babylon during the seventy-year exile of Judah, 605 B.C. to 536 B.C. Zechariah was one of the people who returned to Judah under the leadership of Zerubbabel.

Zechariah was one of the three prophets God raised up after the exile period, Haggai and Malachi were the other two.

The prophecies contained in this book were given to Zechariah over a period of two years. The prophecies naturally break into four sections.

Date written.

Approximately 520-475 B.C..

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Introduction,

Zechariah is similar to Haggai, a prophet who lived after the exile and who tried to encourage the people to rebuild the temple in Jerusalem. The book Zechariah is somewhat unique, a minor prophet making emphasis on the events associated with the first and second coming of Christ, the book providing several prophecies with reference to the future Messiah and end-times.

Zechariah prophesied that the Messiah would ride into Jerusalem on a donkey, [Zechariah 9:9](#).

Also he gave a prophecy referring to and concerning the act of crucifixion, [Zechariah 12:10](#).

Jerusalem is prophesied to become the center focus of the whole world in the final days, [Zechariah 12:2,3](#).

"2 Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah and against Jerusalem.

3 And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it."

[Zechariah 1:1-6.](#)

The events recorded are well dated, "in the second year of Darius 1," 522-486 B.C. The Time of the Gentiles, which began with the reign of Nebuchadnezzar, was now active, [Luke 21:24](#),

"24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."

The message given to Zechariah by God is that *"The LORD hath been sore displeased with your fathers,"* the people needed to turn back to the Lord following their return from exile. God was ready to and willing to receive and bless them if they repented, verse 3.

Their fathers were a very bad example to follow. As a result they had all died but the everlasting God was still waiting for His people to turn to Him. His words and laws were before their fathers, the people have gone but the Word of God is undying.

Eight visions in the night,

[Zechariah 1:7 to 6:8.](#)

"Upon the four and twentieth day of the eleventh month," Zechariah receive all eight visions in one night.

Vision 1: The Red-horse Rider amongst the Myrtles

[Zechariah 1:7-17.](#)

"The angel of the LORD," in the Old Testament this title is often referring to God. This angel is riding upon a red horse, surround by other red and white horses, these are among the myrtle trees, the myrtle represents Israel. Red is normally indicating war, in this instance it appears to be referring to judgement on the enemies of Israel.

Another angel is present and talks with Zechariah, he is there to explain the vision Zechariah is receiving. The herd of red and white horses represent the divine activity of God amongst the nations of the world. God is always watching what is happening in the world and especially interested in anything connected with Israel. The riders report that all is at peace in the world. History has recorded that the early years of the reign of Darius were not peaceful, there were repeated rebellions throughout the area under his control. But, in the year of the vision there was peace.

Haggai had already been told by God that the nations would be shaken,

[Haggai 2:21,22,](#)

So why the difference? The answer is found in verse 12, the nations were at peace but Israel was suffering and the "Angel of the Lord" was about to intercede for them, a period of peace by God following their exile.

"These threescore and ten years, " The period has been evaluated by various people, the seventy years appears to reference to when the Temple was in ruins, verse 16.

God responded with words that prophesied a period of comfort, [Zechariah 1:13-17](#),

"I am jealous for Jerusalem and for Zion with a great jealousy.

15 And I am very sore displeased with the heathen that are at ease: for I was but a little displeased, and they helped forward the affliction.

16 Therefore thus saith the LORD; I am returned to Jerusalem with mercies: my house shall be built in it, saith the LORD of hosts, and a line shall be stretched forth upon Jerusalem.

17 Cry yet, saying, Thus saith the LORD of hosts; My cities through prosperity shall yet be spread abroad; and the LORD shall yet comfort Zion, and shall yet choose Jerusalem."

Vision 2: The Four Horns and four Craftsmen,

[Zechariah 1:18-21.](#)

In the Bible a horn is usually signifying "Power," for example, a horned animal demonstrates its power through their horns. So what do the horns signify now? From the text they appear to be the enemies of Israel on every side, the four quarters of the earth, possible the four world powers shown in [Daniel 2:7-48](#), Babylon, Persia, Greece and Rome.

"The Craftsmen, the word used signified any skilled workman, they are to "fray" or frighten the nations that have opposed Israel, the judgement of God upon them.

Vision 3: The Surveyor with a line of Measurement,

This prophecy is looking into the future end times.

[Zechariah 2:1-13.](#)

This man may be an angel in a human form. From the prophets questioning, this man is going to measure the city of Jerusalem, possibly a future Jerusalem as it would still have been in poor repair during Zechariah's time.

A second angel tells him that this city will be so large that it will not have walls, but the protection will be "a wall of fire" round about," the Lord himself will give the protection and His glory will be in the city, the Shekinah glory will be returned,

see [Ezekiel 11:22,23.](#)

This prophetic vision is awaiting the Millennium when Jerusalem becomes the center of the world.

Verses 6-9: The Jews, who had been scattered, as if by the winds of the earth, were returning from around Babylon.

However, there were many who were remaining because of illness, age or for a personal reason, a number of the exiled Jews had decided to remain in the Babylon area, the Lord now warns them to leave the wicked, doomed city.

"After the glory hath he sent me unto the nations which spoiled you:" God will pour out his judgement on the enemies of Israel after he comes to dwell in Jerusalem.

The pupil of an eye is very tender so Israel is in the sight of God and under his protection.

"I will shake mine hand upon them, and they shall be a spoil to their servants"

With a very threatening action, God will change the situation, Israel will become the master not the slave of the nations.

Verses 10,11: The Messiah will visibly live with them and many nations will come to join with them and the Lord, who will dwell with them. Israel will still continue to be the place where the Messiah lives, He will dwell in the Holy city of Jerusalem, to which many nations will come to worship.

Verse 13: Lookout God may have been apparently "asleep and silent" but He is now very active, **beware.**

Vision 4: The Cleansing and Crowning of Joshua the high Priest.

[Zechariah 3:1-10.](#)

The previous visions were full of blessing for Israel but these blessed promises were dependant upon their seeking the Lord and the nation being cleansed. This vision shows that the priesthood had become polluted, was part of the problems of Israel, God had therefore withdrawn from the nation,

See [Ezekiel 22:26.](#)

In this 4th vision Zechariah can see Joshua the priest standing before the Lord performing his duties but his clothes are filthy and Satan is making his accusations. If the priest fails then the nation will be rejected.

The Lord calls down the power of the Father to stop Satan, not because Satan was telling lies about the nation of Israel, neither because Israel had already been punished, but because of the fact the God had chosen this nation and made never ending promises, His love was so great for this nation.

Verse 3: The High priest represented by Joshua was filthy with sin, how was he able to stand before and represent his people before the Holy Angel of the Lord, God. Joshua could not cleanse himself, so the Angel of the Lord removed all the sinful priesthood clothing, so giving forgiveness.

Verse 7: With this title comes conditions,

"If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house,"

If the condition is fulfilled then *"I will give thee places to walk among these that stand by."* To have access to walk amongst the angels of heaven, this would mean immediate communion with the Lord.

Verse 8: *"For they are men wondered at:"* Means that they are men who point to another, *my servant the BRANCH..* The coming Messiah who will be a servant and Messiah.

Verses 10,11: This stone, the Messiah will remove the iniquity in one day. The sins of the Nation, will in the future be cleansed, and as a result the nation will be blessed.

Vision 5: The Golden lamp stand and the Two olive Trees,

[Zechariah 4:1-14.](#)

Zerubbabel had been the leader of the exiles from Babylon and had become discouraged in the rebuilding of the Temple and this vision is the Lord sending encouragement to him.

Zechariah would have been familiar with the gold candlestick in the Tabernacle and in Solomon's temple, [Exodus 25:31-40.](#)

But there was a difference in this vision's candlestick, there was seven lamps as before, but each lamp had seven oil feeds to the lamps indicating an unending supply of the oil. This is confirmed by the words *"Not by might, nor by power, but by my spirit, saith the LORD of hosts."*, not human strength but by the power of God. Oil is often a symbol of the Holy Spirit in the Bible.

Verses 7-10: The mountainous problems, which had appeared in the way of the work of Zerubbabel will become flat, he will see the completion of the structure he had begun, with the people calling for the grace of God upon the work. Man might not be happy with this new Temple because it was smaller and poorer in construction compared with Solomon's Temple, but in the eyes of God, he will be satisfied with this structure as His Temple.

There are two olive trees on either side of the candlestick, we are told that there are two people who were the channels through whom the grace of God will flow, they are not identified.

Vision 6: The Flying Scrolls,

[Zechariah 5:1-4.](#)

A roll or scroll was used in the time of Zechariah for the records and to write on, today we would refer to it as a book. The symbol of a scroll or book is the Word of God, is used to indicate a coming judgement,

See examples in [Ezekiel 2:9,10;](#)

[Revelation 5:1ff;](#)

[Revelation 10:2.](#)

Before Israel becomes "the light of the world," as prophesied in,

[Zechariah 4:1ff](#)

The people must be judged individually and as a nation for their sins. The scroll must have been unrolled for Zechariah to see the width and length. The fact that it was also flying indicates that the disclosures and action must be soon.

Verse 3: *"The curse that goeth forth over the face of the whole earth:"*

See [Exodus 20:7 and 15.](#)

Using the name of God as part of a false swear word without meaning, like "my God" breaks the Laws of God, this is a common action by men and women now days. Stealing breaks another of the Laws of God, people who break these commandments are false to God and other men. These two commandments are representing all of the Laws.

This curse on mankind will find those guilty and deal with them, verse 4.

Vision 7: The Woman in the Ephah (Basket),

[Zechariah 5:5-11.](#)

The name "ephah" or basket, is of Egyptian origin, it was also used by the Jews., It was the largest method of commercial measurement, being about ten gallons and used for the dry measurement of grain like wheat or barley.

The angel tells Zechariah to look up, there he sees the Ephah, a large basket, as used for measuring grain. In the basket he saw a woman who symbolized evil, or corruption, she is called "Wickedness."

This woman is being controlled or held by something. The woman cannot escape the basket because a heavy weight has been placed upon the lid of the basket. She is being held back until a time, set by God, is passed.

Compare [2 Thessalonians 2:3-8.](#)

Paul indicates that a "restrainer" is preventing the appearance of the Antichrist, this "restrainer" is the presence of the Holy Spirit working through the true believers. When the church is raptured into heaven, the Holy Spirit will be removed and this will allow evil to have a free hand.

The basket is now transported by two women with wings, these women could be under Satanic control, more likely, they are agents of God thus showing His full control of the situations. The two women have wings so can transport the basket quickly to its new destination.

Zephaniah asks "where is the basket going?" The answer is given, *"to build a temple for her in the land of Shinar(Babylon)"* And when it arrives it will be *"and set there upon her own base."*

The land associated with Babylon was an extensive area in Central Asia, following the valley of the Tigris from the Persian Gulf to the north for about 300 miles. Babylon has been involved with evil throughout history and it continues into the future. It was from here that mankind first tried to rebel against God,

See [Genesis 10:10,11](#);

[Genesis 11:1-9](#);

[Isaiah 11:11](#);

[Jeremiah 50 to 51](#);

[Revelation 17:1ff](#).

It appears that this vision of Zechariah is indicating that the evil worlds commercial center, under the Antichrist, could be centered upon Babylon.

Vision 8: The Four Chariots,

[Zechariah 6:1-8](#).

This vision completes what Zechariah was given at this time. He sees four chariots coming from between two mountains of brass. The vision seems to be concluding the first vision with the chariots carrying out the judgements of the Lord. At the time of Zechariah, a chariot would normally be designed for use in a war situation, so the purpose of the four chariots is therefore clear.

There is some discussion by Bible scholars as to what the four chariots represent, the four world powers of [Daniel 2:1ff](#) and [Daniel 7:1ff](#), or they could be indicating four judgements God is about to pour out on the enemies of Israel. Let us examine these two possible representations.

The Mountains of brass represent the barriers set up by God, to restrain the chariots within the times and limits appointed by Him.

The Four World Powers of Daniel.

- **First chariot with red horses:** The empire of the Chaldeans, which overthrew the empire of the Assyrians.
- **The second chariot with black horses:** The empire of the Persians founded by Cyrus, which destroyed the empire of the Chaldeans.
- **The third chariot with white horses:** The empire of the Greeks, founded by Alexander the Great, which destroyed the empire of the Persians.
- **The fourth chariot grised and bay horses (dappled horses):** A mixture of colours as was shown for the split in the Greek empire or more likely the Roman empire because the Roman empire, was a mixture of nations and governed by kings, consuls, dictators, and emperors.

Note: That the empire represented by the red horse had already ended and ceased to exist. The red horses were to show the cruelty of the Chaldeans towards the Jews.

Possible Second meaning.

The four judgements God is about to pour out on the enemies of Israel.

- The red horses represent war for these nation.
- The black horses represent famine and starvation.
- The white horses represent victory and conquest.
- The bay horses represent death.

Verse 5 may indicate which is the correct interpretation, as the angel responds with:

"These are four spirits of heaven, who go out from their station before the Lord of all the earth.

6 The one with the black horses is going to the north country, the white are going after them, and the dappled are going toward the south country."

It is not the horses but the four spirits of heaven which they represent and which had been before the Lord. They are the agencies who are appointed to carry out the instruction of the Lord, the black and white going north, and the bay horse going towards the south, but they seem to actually cover the whole earth.

"7 Then the strong steeds went out, eager to go, that they might walk to and fro throughout the earth. And He said, "Go, walk to and fro throughout the earth." So they walked to and fro throughout the earth. "

This suggests that the four spirits of the heavens are the agents of the wrath of God against the sinful nations of the world.

The Crowning of Joshua

[Zechariah 6:9-15.](#)

It appears that as a final event, associated with the visions of Zechariah, has a symbolic act. Three men have arrived from Babylon with a gift for the building of the Temple, they take it to the home of Josiah the son of Zephaniah. God directs Zechariah to make crowns out of the silver and gold from the gift, then to place them on the head of Josiah, the high priest. The Levitical priesthood makes no mention of crowning the priest, as a crown always belongs to the office of a king, though a priest has a mitre.

Though Joshua was crowned here in Zechariah's vision, He was in fact only a representation of the future Messiah, who would be both a priest and king at the same time.

"Then the word of the Lord came to me, saying:"

"Whose name is The Branch. From His place He shall branch out, And He shall build the temple of the Lord;"

The Branch has the indication of humility and lowliness, a picture of the Messiah. He will be in human form and a native of the country, not from any foreign country.

Zerubbabel had been promised that he would complete the rebuilding of the present temple, ([Zechariah 4:9](#)),

This must be referring to a future Temple.

"He shall bear the glory, And shall sit and rule on His throne; So He shall be a priest on His throne,

He will be a priest king as Echoed," [Hebrew 5:10](#).

The crown is to be kept as a memorial to the Godly visitors from Babylon, who represent the future people, who will come from a distance to worship in the Messiah's built "Temple of the Lord."

Some Questions on Fasting.

[Zechariah 7:1 to 8:23.](#)

Time has passed it is now in the fourth year of Darius, 518 B.C. The people had worked hard on building the Temple and their personal homes in Jerusalem were under construction. Zechariah has not receive any more visions *"but the word of the LORD came unto Zechariah in the fourth day of the ninth month."*

A deputation comes to Jerusalem, to the temple, for a blessing and with a question for the priests.

The deputation were asking about them fasting in the fifth month. This day of remembrance had started during the exile as a commemoration of the burning of Jerusalem in 586 B.C.

See [Jeremiah 52:12,13.](#)

The question seems to indicate that the people found the fasting was becoming objected too, it had now become a burden.

God gives His response on fasting.

[Zechariah 7:4-14.](#)

"When ye fasted and mourned in the fifth and seventh month, even those seventy years, did ye at all fast unto me, even to me?"

The words of God shows immediately the hypocrisy of the people in their rites and ceremonies. This act of fasting had not been requested by God, neither did it give Him any glory, it was done to satisfy the hearts and desires of the people, the prophet then asks the people to examine their motives for the fasting as they were not involving God at all.

The real question is to why were they concerned or bothered about a rite or ceremony that God had not commanded, verse 6.

"did not ye eat for yourselves?"

The second question from God shows that He considered that the act of fasting was for self-interest only, for example they ate and drank to benefit themselves, so this fasting was to satisfy their self-interest and desires.

Zechariah 7,

"Should ye not hear the words which the LORD hath cried by the former prophets." God is referring to the prophets which were bringing His messages before the fall of Jerusalem, so the present problem was not because they did not know about living a life pleasing to God, but their lack of obedience to the Word of God. They had already been warned about obeying religious rituals but not living a life pleasing to God. God again speaks to Zechariah, he is told to remind the people that God has always expected Mankind to not live in a way that harms others, their life should also try to help others, especially the "widow, the fatherless, the stranger and the poor."

Zechariah 11,12,

"But they refused to hearken," God had regularly told his people how to live a life that is pleasing to Him, but they would not obey him. *"pulled away the shoulder,"* this is an action made by horses, donkeys or cows which did not want to be connected to a wagon or cart, a fact that was well known in those days. *"Stopped their ears,"* The people just rejected the Word of God and worse still they would not even listen.

Zechariah 13,14,

They hardened their hearts and so God became angry with them, as a result they ended up in Babylon as punishment.

In Babylon the people cried out to God but He chose to ignore them, left them to suffer as a consequence of their behaviour. In addition as part of the punishment the people were scattered amongst the nations, but God kept His promise and protected their land.

The Message of Restoration,

[Zechariah 8:1-17.](#)

The Lord reveals to Zechariah that he will keep His promises of the future restoration of Israel, in contrast to the destruction describe in chapter 7.

[Zechariah 8:2.](#)

"I am a jealous God for my people." God had chosen the decedents of Abraham as His chosen people with much love and blessing, but they were continually turning away from Him, so God had punished them by sending them into exile as slaves.

[Zechariah 8:3.](#)

"I am returning to Zion, the Jewish nation, I have returned them from captivity, now to dwell again with them."

As a result the temple and Jerusalem are to be rebuilt and become a place of the truth not of false religion.

[Zechariah 8:4,5.](#)

People of all ages will occupy Jerusalem, not just the younger and fitter who were able returned from Babylon.

[Zechariah 8:6.](#)

Because of your status at this moment, you may not think this is possible in your eyes but nothing is impossible for the Lord.

[Zechariah 8:7.](#)

"I am going to bring all my people, where ever they are, back to their home." Basically this applies to the Jewish nation, but can also apply to the church of Christ in the future times.

[Zechariah 8:9.](#)

The foundations of the temple were laid about two years earlier as the message is in the fourth year of Darius, after this God had raised up His prophets.

[Zechariah 8:10-12.](#)

Because of their attitude God had abandoned them so that no one was able to work or become wealthy, God had also allowed them to be disagreeing and fighting each other. To become prosperous they needed to be holy, seeking God, and live at peace with each other, God will then bless them.

[Zechariah 8:13-15.](#)

At one time the Jews were treated like a curse by the other nations, now God is about to pour out His blessing on the Jews. This promise however will not be completed until they acknowledge their Messiah.

[Zechariah 8:16,17.](#)

The truth must become the standard for the Jewish nation.

Ccompare [Zechariah 7:9,10.](#)

A Message of Rejoicing,

[Zechariah 8:18-23.](#)

[Zechariah 8:18,19.](#)

There is no more reason for the act of fasting, so it should be changed into a day of thanksgiving.

The fast of the fourth month is in memory of the taking of Jerusalem;

[2 Kings 25:3;](#)

[Jeremiah 39:2;](#)

[Jeremiah 52:6,7.](#)

The fast of the fifth month is in memory of the ruin of the temple.

[2 Kings 25:8;](#)

[Jeremiah 52:12,13.](#)

The fast of the seventh month is to remember the murder of Gedaliah.

[Jeremiah 41:1-17.](#)

The fast of the tenth month to remember the siege of Jerusalem by Nebuchadnezzar king of Babylon, this began on the tenth day of the tenth month;

[2 Kings 25:1ff;](#)

[Jeremiah 52:4-6;](#)

[Ezekiel 24:1,2;](#)

These feasts are to be a time of joy to the whole nation.

[Zechariah 8:20-22.](#)

"It shall yet come to pass, that there shall come people,... and the inhabitants of many cities:... and to seek the LORD of hosts: "

This prophecy is looking to the future world ruled by the Lord.

See [Isaiah 2:2-4;](#)

[Micah 4:1-4,](#)

Jews and Gentiles will be worshiping and devoting themselves to the Lord. Nations will turn to the Lord.

[Zechariah 8:23](#)

It appears that in the end times the Jews will become the instruments of conversion for the Gentile nations, the number of converts from among the Gentiles shall be to the Jews as ten to one, the Jew will be bringing the world to the Lord.

"Catching hold of the skirt" is an action used to indicate a request for assistance and protection.

[Zechariah 9:1ff](#)

There is some discussion as to whether Zechariah actually wrote chapters 9-12, some believe they were written by Jeremiah or Hosea, or some one unknown before the captivity.

Compare [Zechariah 11:12,13,](#)

[Matthew 27:9,10,](#)

Where it is quoted as the language of Jeremiah the prophet.

The final six chapters of Zechariah contain firstly of a prophecy against Syria, then the Philistines, Tyre, and Sidon, which were later to be conquered by Alexander the Great. Secondly a prophecy that the Messiah will be initially be rejected, but ultimately the finally arrival and then acceptance of the Messiah,

[Zechariah 12:1 to 13:9.](#)

[Zechariah 9:1-8.](#)

The word of the Lord prophecies that the surrounding nations will be destroyed but Jerusalem is to be kept safe. The cities in the following verses are mentioned in the order from north to south geographically, suggesting that the destruction would come from an unstoppable raider from the north. This prophecy appears to have been fulfilled by Alexander the Great's invasion and conquest.

Alexander did take Tyre, Sidon, Gaza, etc. but it seems that the prophecy of their destruction can also be mainly fulfilled by Nebuchadnezzar, indicating the possibility of an earlier writer.

[Zechariah 9:8.](#)

"I will encamp about mine house because of the army," The passage applies to the invasion by Alexander the Great, who, had great anger against Jerusalem, but was met by Jaddua the high priest and the other priests in their sacred robes. They made intercession for the city of Jerusalem and the temple; and, as a result Alexander the Great spared both.

[Zechariah 9:9.](#)

Here begins a prophecy of the coming Messiah and his future kingdom, it is confirmed by the words of verse 9, Christ's riding in triumph into Jerusalem,

[Matthew 21:5; John. 12:15.](#)

"Riding upon an ass" — God had commanded the people of Israel not to use horses, only donkeys or asses, [Deuteronomy 17:16](#). Horses in the Bible are always being used in warlike operations, except [Isaiah 28:28](#). For a long period after the Israelites settle in Canaan they made no use of horses, according to the instructions by God, However, the kings of Israel did have many horses against the prohibition. After this time, horses were freely used in Israel.

Jesus came to fulfill the law. If he had ridden, according to his title of king, upon a horse, it would have meant that he had broken the command of God. He rode upon an ass into Jerusalem, and so was fulfilling the prophecy,

"Behold, thy King cometh" this is not referring to Zerubbabel, he was a leader but never made king; neither have Israel had a named Jewish king from the days of Zedekiah to the present time, except of course Jesus the Christ.

[Zechariah 9:10,11.](#)

This kingdom will not be obtained by the use of war, but *"by the blood of thy covenant."* It is through this covenant which God had made with Abraham that He will use to release them from their prison in Babylon.

[Zechariah 9:12-17.](#)

The people are now being encouraged with their future, a future of a joyful and happy time was before them. Such a happiness they did enjoy for some time; but these promises will ultimately only be fulfilled through Jesus Christ.

[Zechariah 10;1-12.](#)

[Zechariah 10:1,2.](#)

"Ask ye of the Lord, rain." Rain is essential for crops to grow well and healthy so that the people can have good health and wealth. The Jews practiced idolatry before their captivity, God is reminding them not to worship or ask for any blessings from idols, because idols cannot respond in any way, blessings can only come from the Lord.

God said that the worshiping of idols makes the people behave like a flock of sheep with no shepherd to guide them, just wandering around, seeking food to eat where ever they can.

[Zechariah 10:3.](#)

"Mine anger was kindled against the shepherds, and I punished the goats:" Bad leaders, kings and priests, the wicked goats are priests who had evil, wrong lives. The Lord is seeking His people, gathering His sheep together, raising up suitable leaders.

[Zechariah 10:4.](#)

"Out of him came forth the corner;" All their enemies and the powers the enemies had against the Jews came from God. They only had such power because it had been given to them by God.

[Zechariah 10:5,6,7.](#)

"And they shall be as mighty men, because the LORD is with them," The Jewish nation did not use horses for long periods so do not have weapons of power using horses, yet the Jews will be able to conquer their enemies who have such powerful weapons in that time. They shall have the favour and power of God and His presence, the nation will be blessed. If God is for them, who will dare to be against them?

[Zechariah 10:8-12.](#)

I will call them with such a strong voice, that they shall have no problem in hearing me and as a result of hearing the voice they will also hear their redemption. God will spread the nation amongst the world nations then gather them out of these nations. They will have problems and troubles as they return to their land, yet their enemies will be driven away, they will be able to use the Name of God in these battles. A prophecy we are seeing it fulfilled at this time.

[Zechariah 11;1-17.](#)

The scripture, predictions in Zechariah, are at a great distance in time from when given, they involve the destruction of Jerusalem, the nation and a prophecy concerning the Lord Jesus.

Verses 1,2: The temple was built of cedars from Lebanon and the stones used were white, also from Lebanon. Therefore, this is referring to the Jewish temple. The temple was burnt with fire by the Romans,

and the doors were forced open by the angry soldiers. The prophecy can have many interpretations, but whatever the interpretation, it is clear that the destruction of Syria and Palestine is being indicated. It was the task of Zechariah and Haggai to encourage the people who had returned from captivity in Babylon, to restore the temple and the city of Jerusalem. It does seem a bad time to predict a future destruction of both.

Verse 3: *"Howling of the shepherds . . . roaring of young lions"* is probably indicating that the normal Jews were to lose their possessions while the leaders lost their wealth. They were not concerned about their worship of God and the temple's destruction, only their wealth and power.

Verse 4: This verse starts a prophecy concerning the destruction of Jerusalem, and in addition a description of the evil and wickedness of the people. As a result of which God will hand them over to the sword with no pity for them. This prophecy appears to have been fulfilled by the destruction under the Roman leader Titus. However, it does seem a strange time to make this prophecy, so some Bible students think that this is referring to the previous handy work of Nebuchadnezzar, ie written before the times of Zephaniah. But, then why would God allow information which could be incorrect? Another point is verses 12 and 13, which contain an apparent reference to the money paid to Judas Iscariot to betray Jesus. It appears that this prophecy is looking to the future as far as Zechariah is concerned.

Verses 4-14: Zechariah now seems to try to explain why he is giving this prophecy concerning the future destruction, the people are rejecting the coming of the Messiah, the Good Shepherd. Their desires control them, and their leaders have no pity, so God will not give them protection. The shepherd staff's, "Beauty" and "Bands", may be signifying the staff used to give special care of the sheep, hence the end of the covenant. The "Bands" signify's unity, the tribes will not join together, *"that I might break the brotherhood between Judah and Israel."*

The three Shepherds are referring to future leaders who God hates, but it is not obvious who, they are or could have been the priests involved with the crucifixion, or something else.

The shepherd lost patience with his bad sheep, and the people, in turn, turned against their shepherd.

[Zechariah 11:15-17.](#)

Zechariah is instructed to act out as a false shepherd, *"Take unto thee yet the instruments "*. The people have rejected the Messiah so God will raise up another shepherd, The future AntiChrist, who will make a covenant with God's people, which he will then break. This shepherd, instead of protecting the sheep, will destroy them.

[Zechariah 12:1-14.](#)

Chapters twelve, thirteen and fourteen of Zechariah record a distinct prophecy, they refer to the death of Josiah,

[Zechariah 12:11](#)

But who wrote the text or when is not revealed.

There are also two references in the New Testament to text in this prophecy,

[Zechariah 12:10](#)

[John 19:37](#)

[Zechariah 13:7](#)

[Matthew 26:31;](#)

[Mark 14:27.](#)

[Zechariah 12:2,3.](#) *"In that day,"* occurs a number of times in these last chapters and appear to be referring to the future battle of Armageddon. The wrath of God will be poured out on those who attack Jerusalem, not just the local enemies but the enemies of the whole earth *"shall be cut in pieces"*.

[Zechariah 12:4.](#)

Supernatural madness and physical effects will come upon all those who are attacking Jerusalem.

[Zechariah 12:5-8.](#)

The Jewish leaders will put their trust in the Lord and become like "fires" burning all the attackers. Even those who are weak will be fighting with the power of God behind them.

[Zechariah 12:9-14.](#)

God now destroys all the nations which are against the Jewish nation, He will also *"pour upon Jews the Spirit of grace and supplication."* At the second coming of Christ, Israel will recognize Jesus as her Messiah, *"The one they pierced"* will be revealed and they will realize how wrong they were with their great sorrow.

[Zechariah 13:1-8.](#)

Looking to the future the prophecy points to a coming source of mercy, a fountain for the sins of the people, the death of Jesus Christ is that fountain.

[Zechariah 12:2-4.](#) Idol worship will be removed and the names of any idols forgotten. False teachers and prophets will suffer severe punishment, including the possibility of death.

Those who use unclean spirits for the lusts of the flesh will be made powerless. The wearing of rough clothes made of course wool of sheep or goats, a sign of a prophet of God will be restricted to true prophets only. False prophets were wearing the same, pretending to represent God shall be destroyed everywhere.

John the Baptist wore similar clothes like these.

[Zechariah 12:5,6.](#)

There may be some false prophets who will claim to be "*good worker*," They will say that they are a laborer in the land but they will have marks received in their worship of idols. They must turn away from their evil life and become true followers of the Lord.

[Zechariah 12:7,8.](#)

"Awake, O sword, against my Shepherd"— This is believed to be referring to Jesus Christ. The sword is the Divine justice of God for mankind. two thirds of the people will *"be cut off and die;"* one third will survive. This is possibly what happened under the Roman problems but it could also be prophesying what will happen during the attacks by the Anti-Christ on Jerusalem, *"I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name."* Finally the relationship with God will be restored, *"And they shall say, The Lord is my God."*

[Zechariah 14:1-21.](#)

[Zechariah 14:1-5.](#)

We now read a prophecy concerning the coming final battle of Armageddon,

[Revelation 16:14ff.](#)

The city of Jerusalem will be over run by the armies of the nations, they seem undefeatable, but God reveals His supernatural power is upon the Jews,

compare [Zechariah 12:8.](#)

Then the Lord will appear with the saints and return to the Mount of Olives,

[Acts 1:11,](#)

Which will split by an earthquake and provide a valley through which the survivors will escape. *"the valley of the mountains shall reach unto Azal"* appears to be a place name, but the location is unknown, the text suggest it could be somewhere east of the Mount of Olives.

[Zechariah 14:6,7.](#)

As a result of the arrival of the Lord, something very strange is happening to the daylight, possibly complete darkness, though the light returns at the end of the day.

Compare [Acts 2:19,20.](#)

[Zechariah 14:8.](#)

"Living waters shall go out from Jerusalem,"

Compare [Ezekiel 47:1-12;](#)

[Joel 3:18.](#)

This stream comes out of Jerusalem and will transform the face of Palestine. "The former" means the Dead Sea and "hinder sea," to the west, the Mediterranean Sea.

[Zechariah 14:9.](#)

"The Lord shall be king over all the earth." This was as planned from the beginning by God but at this time it will be as a result of Israel's restoration as God's special people.

See [Isaiah 54:5-10;](#)

[Daniel 2:44;](#)

[Revelation 11:15.](#)

The world will worship the name of God and [Zechariah 3:9](#) indicates that the world will worship in one language.

[Zechariah 14:10,11.](#)

"All the land shall be turned into a plain," The land surrounding Jerusalem is at the moment very hilly. The prophecy says that these hills will be leveled to become a plain, and Jerusalem restored and safe to live in.

[Zechariah 14:12.](#)

"Shall be the plague wherewith the LORD will smite," God will release a plague upon the people who fought against Jerusalem; whoever they are, God will punish them for their attitude to God and their attack on Jerusalem. *"Their flesh shall consume away while they stand upon their feet,"* A living death is poured out on the enemies of God and their animals, what the plague is, is not revealed, some people have remarked it seems to be like some effect of radiation, God can create anything He requires. This punishment makes the people turn against each other and Jerusalem is restored to the Jews who fight back.

[Zechariah 14:16-19.](#)

We seem to jump forward in time, the nations now come to Jerusalem to worship the Lord, to keep the feast of tabernacles, "a celebration of God's care in protecting Israel through the forty years of their time in the wilderness." God will be using it as a celebration of his preservation of the Jews over the years. Anyone who chooses not to come to Jerusalem will be punished by a lack of rain and some sort of illness on them.

[Zechariah 14:20,21.](#)

All that happens in the Millennium across the world becomes holy until the Lord. This will include working, possession, animals and so on. The city of Jerusalem will have the "House of the Lord of hosts," into which no unclean thing shall enter; for at the end of time Christ will destroy everything that is evil, wrong and offends the purity of God. During this millennial period, God, in Christ the King, will live among men.