

# ZECHARIAH

## Author:

Zechariah was a contemporary of Haggai, the grandson of a priest named Iddo, and so a priest himself. In the Old Testament 29 men are named Zechariah, but the prophet who wrote this book is the one who lived in the days of Ezra and Nehemiah and is referred to in their books.

## Date:

Zechariah began his ministry in 520 BC, and wrote this book sometime after that.

## Themes:

Rebuking the people for their sins; encouraging the construction of the temple; God's judgment on the nations; future trouble and then blessing for Israel; both the first and second comings of Christ (3:8; 6:12-13; 9:9; 14:3-4).

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**1** In the eighth month, in the second year of Darius, the word of the LORD came to the prophet Zechariah, the son of Berechiah, the son of Iddo, saying,

<sup>2</sup>“The LORD was very angry with your fathers. <sup>3</sup>Therefore say to them, Thus says the LORD of hosts: Turn to me, says the LORD of hosts, and I will turn to you, says the LORD of hosts. <sup>4</sup>Do not be like your fathers, to whom the former prophets cried out, saying, ‘Thus says the LORD of hosts: Turn now from your evil ways, and from your evil deeds.’ But they would not hear, or listen to me, says the LORD. <sup>5</sup>Your fathers, where are they? And the prophets, do they live forever? <sup>6</sup>But my words and my statutes, which I commanded my servants the prophets, did they not overtake your fathers? ‘And they returned and said, ‘The LORD of hosts has dealt with us in accordance with our ways and our deeds, just as he determined to do to us.’ ”

<sup>7</sup>On the twenty-fourth day of the eleventh

month, which is the month Sebat, in the second year of Darius, the word of the LORD came to the prophet Zechariah, the son of Berechiah, the son of Iddo, as follows:

<sup>8</sup>I saw a vision at night, and a man appeared riding on a red horse, and he stood among the myrtle trees in a hollow, and behind him there were red, sorrel, and white horses.

<sup>9</sup>Then I said, “My lord, what are these?” And the angel who talked with me said to me, “I will show you what these are”.

<sup>10</sup>And the man who stood among the myrtle trees answered and said, “These are those whom the LORD has sent to go throughout the earth”.

<sup>11</sup>And they answered the angel of the LORD who stood among the myrtle trees, and said, “We have gone throughout the earth, and have seen that all the earth is quiet and peaceful”. <sup>12</sup>Then the angel of the LORD answered and said, “O LORD of hosts, how long will you have no mercy on Jerusalem and on the cities of Judah, against which you

**1:1** “Darius”– Hag 1:1; Ezra 4:24. Zechariah and Haggai were contemporaries.

“Word of the LORD came”– Jer 1:2; Hos 1:1; Joel 1:1.

“Prophet”– Gen 20:7.

“Iddo”– Ezra 5:1; 6:14; Neh 12:4,16.

**1:2** “Angry”– notes at Num 25:3; Ps 90:7-11.

“Fathers”– Jer 7:18,20; 8:19; 11:17; 32:31-35. The people of Judah turned away from God, broke His covenant and worshiped other gods. So He brought against them the Babylonians who destroyed Jerusalem and took the people into exile – 2 Chron 36:15-21. Now a remnant of the people had returned and God speaks to them.

**1:3** “Turn to me”– Jer 4:1; Hos 14:1; Mal 3:7; Jam 4:8. If they would do their part it is certain that God would do His part – Ex 34:6-7; Ezek 18:30-32.

“LORD of hosts”– note at 1 Sam 1:3.

**1:4** “Former prophets”– Isaiah, Joel, Micah, Jeremiah, etc.

“Would not hear”– Jer 7:13,25; 11:7-8; 25:3-7. Any people, any individual who refuses to pay attention to what God says is heading for disaster. Compare Heb 12:25.

**1:5-6** Men pass away like grass in a field but God’s Word stands forever – Isa 40:6-8; 1 Pet 1:24-25. And the punishment that came on Israel and Judah was in fulfillment of that Word.

**1:6** “Then they returned and said”– compare Dan 9:1-3; Jer 29:10-14; Ezra 9:3-5; 10:1.

“In accordance with our ways”– Ezra 9:7,13; Dan 9:11-14.

“Determined to do”– Lev 26:27-33; Deut 28:45-52; Jer 23:20; 39:16.

**1:7-17** This is the first of eight visions God gave Zechariah – v 18; 2:1; 3:1; 4:1; 5:1,5; 6:1. It seems they all came in one night. Giving visions is one way God used to reveal His truth and His messages to the prophets. See Gen 15:1; Isa 1:1; Dan 2:19; Acts 9:10; 10:3.

**1:8** “A man”– it seems this “man” is “the angel of the LORD” (v 11), none other than the Son of God Himself. Note on this angel at Gen 16:7.

“Red horse”– the colour red may signify bloodshed (Rev 6:4), white may signify victory and peace (compare Rev 19:11-15), and sorrel may signify a mixture of the two.

“Horses”– the meaning of these appears in v 10. They probably signify angels whom God sends on His work in the world (compare 2 Kings 6:17; Ps 78:49; 91:11-12; Dan 10:12-13,20; Heb 1:14; Rev 7:1; 12:7; 15:1).

**1:9** The angel who was talking with Zechariah is not the same as the angel of the LORD (v 11).

**1:10** “The earth”– Job 1:6-7. The angels go throughout the world to fulfill God’s will.

**1:11** Verse 8. The angel of the LORD was in authority over all the other angels and so they brought their reports to Him.

“Quiet and peaceful”– this was the state of the earth for a time after the Medes and Persians had conquered Babylonia and established their empire.

**1:12** The Son of God prays to God the Father about the condition of Judah. Compare John 17:1; Rom 8:34; 1 Tim 2:5; Heb 7:25; 1 John 2:1.

have been angry these seventy years?" <sup>13</sup>And the LORD answered the angel who talked with me *with* good words, comforting words.

<sup>14</sup>So the angel who talked with me said to me, "Cry out, saying, 'Thus says the LORD of hosts: I am jealous for Jerusalem and for Zion with a great jealousy. <sup>15</sup>And I am very angry with the nations *that are* at ease. For I was only a little angry, and they helped forward the distress.

<sup>16</sup>"Therefore thus says the LORD: I am returning to Jerusalem with mercy. My house will be built in it, says the LORD of hosts, and a measuring line will be stretched out on Jerusalem.'

<sup>17</sup>"Cry out again, saying, 'Thus says the LORD of hosts: My cities will again spread out through prosperity, and the LORD will again comfort Zion, and will again choose Jerusalem.' "

<sup>18</sup>Then I lifted up my eyes, and looked and saw four horns. <sup>19</sup>And I said to the angel who talked with me, "What *are* these?" And he answered me, "Those *are* the horns which scattered Judah, Israel, and Jerusalem".

<sup>20</sup>And the LORD showed me four craftsmen. <sup>21</sup>Then I said, "What have those come to do?" And he spoke, saying, "These

*are* the horns which scattered Judah, so that no one could lift up his head; but these have come to terrify them, to throw down the horns of the Gentiles, which lifted up *their* horn over the land of Judah to scatter it".

**2** I lifted up my eyes again, and looked and saw a man with a measuring line in his hand. <sup>2</sup>Then I said, "Where are you going?" And he said to me, "To measure Jerusalem, to see what its width and length *are*".

<sup>3</sup>And, suddenly, the angel who talked with me went out, and another angel came out to meet him, <sup>4</sup>And said to him, "Run, speak to this young man, saying, 'Jerusalem will be inhabited *like* towns without walls because of the many men and cattle in it. <sup>5</sup>For I, says the LORD, will be a wall of fire all around her, and will be the glory in her midst.' "

<sup>6</sup>"Up, *and* away! Flee from the land of the north, says the LORD, for I have spread you out to the four winds of the heaven", says the LORD.

<sup>7</sup>"Up, O Zion! Escape, *you* who dwell *with* the daughter of Babylon". <sup>8</sup>For thus says the LORD of hosts: After glory he has sent me to the nations who have plundered you. For he

"*Seventy years*"— 2 Chron 36:21; Jer 25:11-12; 29:10; Dan 9:2.

**1:13-17** God the Father listened to His Son and sent a comforting message to the people of Judah through His angel and His prophet.

**1:13** "*Angel*"— v 9.

**1:14** "*Jealous*"— 8:2; Ex 20:5; 34:14; Joel 2:18; Jam 4:5. Jealousy speaks of love. God's love for the people of Judah was very great, and therefore He was jealous of anything that might turn their hearts from Him, and was angry with any nation which injured them.

**1:15** "*Nations*"— the nations felt secure apart from God and did many things to provoke Him to anger (compare Rom 1:18-25). God's anger against them increased because of their treatment of the Jews.

"*Angry*"— v 2.

**1:16** "*My house*"— the temple. For the fulfillment of this see Ezra 6:14-15.

"*Measuring line*"— here signifies either the rebuilding of Jerusalem or protection from enemies. See Jer 31:38-40.

**1:17** "*Comfort*"— Isa 40:1.

"*Choose*"— 2:12; 3:2; Isa 14:1.

**1:18-21** A vision about the destruction of the nations which destroyed Israel and Judah. "Horns" signify authority and power (1 Sam 2:10; Ps 18:2; Dan 7:7-8; Luke 1:69; Rev 17:12). Here they symbolize the strong nations which scattered God's people, chief among which was Assyria

and Babylonia. But "four" may indicate the "four corners" of the whole world.

**1:20** "*Craftsmen*"— nations or other forces God would use to crush the nations signified by the horns. "Craftsmen" suggests something constructive rather than merely destructive.

**2:1-13** This third vision has to do with the future greatness of Jerusalem and Judah.

**2:4** "*Young man*"— possibly the man with a measuring line in v 1.

"*Without walls*"— Jerusalem will be such a great city that its old walls will not be able to contain the multitude who live there— 10:10; Isa 49:19-20. **2:5** "*Wall of fire*"— God Himself will protect the city, so physical walls will be unnecessary. Compare Ps 125:2.

"*Glory*"— Ex 40:34; 1 Kings 8:10-11; Ps 85:9; Isa 11:10; 24:23; 60:1-3; Rev 21:23.

**2:6** "*I have spread*"— Deut 4:27; 28:64; 1 Kings 14:15; Jer 31:10; Ezek 20:34.

"*Four winds*"— all corners of earth (Isa 11:10-11; 43:5-6; 49:12).

**2:7** "*Zion*"— here means Jerusalem's people in exile. "Escape" is a way of saying God would bring their exile to an end (Isa 48:20).

"*Daughter*"— 2 Kings 19:21; Ps 9:14; 45:12; 137:8.

**2:8** "*He has sent me*"— this seems a clear reference to the Messiah, the Lord Jesus Christ (vs 9,11). He will deal with the nations which have plundered Israel. Compare Ps 2:8; Rev 19:15.

who touches you touches the apple of his eye. <sup>9</sup>For, see, I will raise my hand over them, and they will become plunder to their servants. And you will know that the LORD of hosts has sent me.

<sup>10</sup>“Sing and rejoice, O daughter of Zion, for, see, I am coming, and I will dwell in your midst”, says the LORD. <sup>11</sup>“And many nations will be joined to the LORD in that day, and will be my people; and I will dwell in your midst, and you will know that the LORD of hosts has sent me to you. <sup>12</sup>And the LORD will inherit Judah, his portion in the holy land, and will choose Jerusalem again. <sup>13</sup>Be silent, all flesh, before the LORD; for he has roused himself from his holy habitation”.

**3** And he showed me Joshua the high priest standing before the angel of the LORD,

“*Apple of his eye*”– see Deut 32:10. Israel is very precious to God and aiming a blow at her is like aiming a blow at God Himself (compare Acts 9:4).

**2:9** He will cause governments to fall and the oppressed to have the upper hand over their former rulers.

“*Me*”– the same person as in the previous verse.

**2:10** “*Sing and rejoice*”– 9:9; Zeph 3:14.

“*I am coming*”– 9:9 refers to Christ’s first coming. This verse probably refers to His second coming.

“*Dwell in your midst*”– 8:3; 14:16; Ezek 37:27; 48:35. Note at Ex 25:8.

**2:11** “*Many nations*”– 8:20-22; 14:16; Isa 2:2-4; 11:10,12; 14:1; 19:23-25.

“*Has sent me*”– v 9. The LORD (Jehovah) speaks and says that the LORD Almighty sent Him. How can Jehovah send Jehovah? Jehovah is God and is revealed in the Bible as a Trinity (Matt 3:16-17; 28:19), and God the Father Who is Jehovah sent God the Son Who is also Jehovah.

**2:12** “*Inherit Judah*”– the whole nation of Israel is an inheritance for Jehovah God (Deut 4:20; 9:26; Ps 33:12). In the future He (the Messiah) will choose a special part of the “holy land” as His own. It will be the land where Jerusalem is situated. There His temple and His dwelling place will be. This is the only place in the Bible where the land of Israel is called “the holy land”.

“*Choose*”– 1:17. The same Jerusalem He once rejected He will choose again.

**2:13** Isa 41:1; Hab 2:20; Zeph 1:7.

**3:1** “*Joshua*”– Hag 1:1; Ezra 2:2. The name means “the LORD saves”. Here Joshua represents the nation of Israel (v 8). God is teaching them that before He gives them the blessings He promises in chapter 2 He will cleanse and purify them. Compare Ezek 36:24-29. However, we may also

and Satan standing at his right hand to resist him. <sup>2</sup>And the LORD said to Satan, “The LORD rebuke you, Satan! The LORD who has chosen Jerusalem rebuke you! Is this not a brand snatched out of the fire?”

<sup>3</sup>Now Joshua was dressed in filthy clothes, and standing before the angel. <sup>4</sup>And the angel answered and spoke to those who were standing before him, saying, “Take off his filthy clothes”. And to him he said, “See, I have removed your sin from you, and I will put costly garments on you”.

<sup>5</sup>And I said, “Let them put a clean turban on his head”. So they put a clean turban on his head, and put the clothes on him. And the angel of the LORD stood by.

<sup>6</sup>And the angel of the LORD solemnly affirmed to Joshua, saying, <sup>7</sup>“Thus says the LORD of hosts: If you walk in my ways, and

take vs 1-5 as a beautiful picture of how God makes individuals righteous in His presence (Rom 3:20-26; Isa 61:10; Ps 132:9).

“*Angel of the LORD*”– 1:11; Gen 16:7.

“*Satan*”– notes at 1 Chron 21:1; Matt 4:1-10; John 8:44; 2 Cor 11:14. The name means “adversary”, or, as some think, “accuser”. See Rev 12:10.

**3:2** Why should the LORD say “the LORD rebuke you?” – note at 2:11. The LORD here is the same as the angel of the LORD and His words mean that God the Father should rebuke Satan.

“*Chosen Jerusalem*”– 1:17; 2:12.

“*Out of the fire*”– this is true of everyone whom God saves from sin. Compare Jude 23. The lake of fire is the destiny of all the unsaved – Rev 21:8. Joshua here represents Israel whom God snatched from the fire (Amos 4:11).

**3:3** “*Filthy clothes*”– a symbol of his sinful condition. Spiritually speaking “filthy clothes” is all any of us have by nature – Isa 64:6; Rom 3:23; Eph 2:3. The very best we can do, and all the religious works of which people are most proud (Joshua was a priest), are unclean in the holy eyes of the one true God.

**3:4** “*Take off...put...on*”– signifies taking away sin and giving righteousness. This was true of Joshua personally and will be true also of the whole land and people he represented (vs 8,9). Believers in Christ now have had a change of “garments” – Col 3:9-10. And their new garment is “costly” indeed, being the righteousness of the Lord Jesus Himself – Phil 3:9; 1 Cor 1:30; 2 Cor 5:21.

**3:5** “*Turban*”– this was a mark of the priesthood in Israel (Ex 28:3-4,36). A clean turban symbolizes their holy dedication to God and the holy service they should accomplish.

**3:6-7** Joshua was made righteous and his sin was gone. Now in accordance with that he must live a faithful holy life. Compare Rom 12:1-2; Eph 4:1.

if you keep my command, then you will also govern my house, and will also have charge of my courts, and I will give you places to walk among these who are standing here.

<sup>8</sup>“Now listen, high priest Joshua, you and your companions who are sitting before you, men who are a symbol. For, see, I will bring my servant the BRANCH. <sup>9</sup>For see the stone that I have laid before Joshua. Seven eyes are on that one stone. See, I will engrave its inscription, says the LORD of hosts, and I will remove the iniquity of that land in one day.

<sup>10</sup>“In that day, says the LORD of hosts, each of you will invite his neighbour under his vine and under his fig tree”.

**4** And the angel who talked with me came back, and wakened me, as a man that is wakened from his sleep, <sup>2</sup>and said to me, “What do you see?” And I said, “I look and see a lampstand of solid gold, with a bowl on the top of it, and its seven lamps on it, and seven pipes to the seven lamps, which are

**3:7** “Who are standing here”–v 3. Evidently these were angels. Joshua would have a place with them in fulfilling God’s plan for Israel. Faithfulness to God and holy living will have a great reward for anyone.  
**3:8** “Symbol”– compare Deut 28:46; Isa 8:18; Ezek 12:11. As high priest Joshua was a symbol of the coming Messiah, the Lord Jesus, here called “the Branch” (6:12; Isa 4:2; 11:1; Jer 23:5; 33:15). The Messiah is also God’s servant (Isa 49:5-6; 50:10; 52:13; 53:11; Rom 15:8).

**3:9** “Seven eyes”– these may indicate perfect intelligence and perfect care and watchfulness over Israel, or they may indicate the fullness of God’s Spirit which Messiah would have (Rev 5:6; Isa 11:2-3). The Hebrew word translated “eyes” may also be translated “facets”.

“Stone”– this is also a name for the Messiah (Ps 118:22-23; Isa 8:13-15; 28:16; Dan 2:35,45; Matt 21:42; Eph 2:19-22; 1 Pet 2:6-8).

“In one day”– the foundation of the removal of Israel’s sin was laid in a single day – the day Christ died on the cross. Israel’s repentance and forgiveness will also take place in a single day (12:10–13:2).

**3:10** “In that day”– 2:11.

“Fig tree”– a picture of safety, peace and fellowship (Micah 4:4; 1 Kings 4:25).

**4:1** “With me”– 1:9,14; 2:3. This chapter records the fifth vision God gave Zechariah. It contains an encouragement to Zerubbabel and his fellow Jews to build the temple.

“Sleep”– Zechariah’s visions were not dreams. He saw them when he was awake and in a trance.

**4:2** “Lampstand”– this is a better translation

on the top of it, <sup>3</sup>and two olive trees beside it, one on the right side of the bowl, and the other on its left”.

<sup>4</sup>So I responded and spoke to the angel who talked with me, saying, “What are these, my lord?”

<sup>5</sup>Then the angel who talked with me answered and said to me, “Do you not know what these are?” And I said, “No, my lord”.

<sup>6</sup>Then he answered and spoke to me, saying, “This is the word of the LORD to Zerubbabel, saying, ‘Not by might, nor by power, but by my Spirit’, says the LORD of hosts.

<sup>7</sup>“Who are you, O great mountain? Before Zerubbabel you will become a plain. And he will bring out its capstone with shouts, calling out, ‘Grace, grace to it.’ ”

<sup>8</sup>Moreover the word of the LORD came to me, saying, <sup>9</sup>“The hands of Zerubbabel have laid the foundation of this house. His hands will also finish it, and you will know that the LORD of hosts has sent me to you.

<sup>10</sup>“For who has despised the day of small things? For those seven will rejoice, and will

than “candlestick”. One does not put “lamps” on a candlestick. This lampstand differs from that of Ex 25:31-40, and probably symbolizes something different. The two “olive trees” are two individuals through whom “oil” came to the “lamps” (vs 12-14). It seems likely that these two were Zerubbabel and Joshua – one the governor from the royal line of David, the other the high priest. Therefore it is probable that the lampstand symbolizes the people of Israel to whom they ministered. Israel was God’s light to the world of that day as the Church is now (Matt 5:14).

**4:4-5** The angel’s question may suggest that Zechariah should have known the meaning of the lampstand and olive trees.

**4:6** Zerubbabel as one of the “olive trees” must not think he could minister to Israel in a proper way or accomplish God’s work in his own strength. He needed the fullness of God’s Spirit. This is the “oil” that needed to pour through him to the people (v 12). Compare 2 Cor 12:9-10.

“LORD of hosts”– note at 1 Sam 1:3.

**4:7** “Mountain”– here speaks of the difficulties in building the temple. But difficulties become as nothing before a Spirit-filled man who knows God’s will and is working according to it.

“Capstone”– the completion of the temple. The people would then shout for joy.

**4:9** “Foundation”– Ezra 3:8-11.

“Finish it”– about twenty years later (Ezra 6:14-16).

**4:10** “Small things”– this is how the work in the beginning seemed to the Jews (Hag 2:3). Great works of God often seem to begin in small and

see the plumb line in the hand of Zerubbabel. They are the eyes of the LORD, which range throughout the whole earth”.

<sup>11</sup>Then I answered and said to him, “What are these two olive trees on the right and on the left of the lampstand?”

<sup>12</sup>And I responded further and said to him, “What are these two olive branches beside the two gold pipes which empty the golden oil from themselves?”

<sup>13</sup>And he answered me and said, “Do you not know what these are?” And I said, “No, my lord”.

<sup>14</sup>Then said he, “These are the two anointed ones, who stand beside the Lord of the whole earth”.

**5** Then I turned, and lifted up my eyes, and looked, and saw a flying scroll.

<sup>2</sup>And he said to me, “What do you see?” And I answered, “I see a flying scroll. Its length is twenty cubits, and its breadth ten cubits”.

<sup>3</sup>Then he said to me, “This is the curse that goes out over the face of the whole earth: according to one side of it, everyone who steals will be banished; and according to the other side of it, everyone who commits

insignificant ways. Compare Matt 4:18-22; 13:31-32. No worker for Christ should ever be discouraged at the seeming smallness of the task God calls him to do. A mighty tree grows from a small seed.

“*Plumb line*”— speaks of building straight and true.

“*Eyes*”— v 2; 3:9; 2 Chron 16:9; Rev 5:6.

**4:12** “*Oil*”— Ex 25:6; 29:7; Lev 2:1; 1 Sam 10:1; Ps 23:5; 45:7; Mark 6:13; Luke 10:34; Jam 5:14.

**4:13** Verse 5.

**4:14** “*Anointed ones*”— the Hebrew has “sons of oil”. This phrase may also be translated “two who bring oil”. This could mean that God had anointed them or it could mean that the spiritual influences of God’s Spirit flowed through them. In that time these two were Zerubbabel and Joshua. For a possible future fulfillment see Rev 11:3-4.

**5:1** The meaning of this sixth vision is clearer than that of some of the others. It declares that God’s curse comes on sin and emphasizes two sins in particular, sins which must have been common in Judah.

**5:3** “*Curse*”— see Deut 11:26,28; 27:13-26; Prov 3:33; Gal 3:10-13.

“*Steals*”— Ex 20:15; Matt 19:18; Rom 13:9; 1 Cor 6:10; Jer 9:3,5; Rev 21:8.

“*Banished*”— at some time in the future God will rid the land of all such sinners. Compare 14:20-21; Isa 13:9; 33:14; Ezek 36:25-29,33; Amos 9:10.

**5:4** There will be no possibility of escape for any unrepentant sinner or anything he has. All

perjury will be banished. <sup>4</sup>‘I will send it out’, says the LORD of hosts, ‘and it will enter the house of the thief, and the house of the one who swears falsely by my name, and it will remain inside his house, and consume it along with its wood and its stones.’ ”

<sup>5</sup>Then the angel who talked with me went out, and said to me, “Now raise your eyes, and see what this is that is going out”.

<sup>6</sup>And I said, “What is it?” And he said, “This is an ephah that is going out”. He also said, “This is their appearance throughout the earth”.

<sup>7</sup>And then a slab of lead was raised, and this woman was sitting in the middle of the ephah. <sup>8</sup>And he said, “This is wickedness”. And he shoved her into the middle of the ephah, and pushed the lead weight over its mouth.

<sup>9</sup>Then I raised my eyes, looked and saw two women coming with the wind in their wings; for they had wings like the wings of a stork. And they lifted up the ephah between the earth and the heavens.

<sup>10</sup>Then I said to the angel who talked with me, “Where are they carrying the ephah?”

<sup>11</sup>And he said to me, “To build a house for it in the land of Shinar. When it is prepared, it will be placed there on its own base”.

that belongs to such people is defiled and will perish with them.

“*Stones*”— compare Lev 14:33-45; Hab 2:9-11.

**5:5** This is the seventh vision Zechariah saw. Some of its details are very difficult to interpret. **5:6-11** This verse suggests that the full measure of the sins of the people of Israel is known to God, and that He will remove all of it from the land (compare vs 3,4; 3:9). God will again choose Jerusalem and inherit Judah as His portion and live there (2:11-12). Then wickedness will have no more place in His land. It will be holy in fact as well as in name.

**5:6** “*Ephah*”— a basket.

“*Earth*”— or “land”.

**5:11** “*Shinar*”— Babylonia. Babylon will be a proper home for all wickedness. Compare Rev 17:1-5; 18:2-8,23,24. But it is not clear how wickedness can be removed from Israel and transported to Babylon. Israel’s great sin was apostasy – forsaking the one true God. Perhaps the meaning of this vision is that Babylon, not Israel, will be the center of apostasy in the end time; and by Babylon is meant the religious and commercial system seen in Revelation chapters 17 and 18. When Zechariah heard these words the literal city of Babylon had fallen to the Medes and Persians (Dan 5:25-31). It never regained power and fell into complete ruin. Some scholars believe it will be rebuilt at the end of this age. This seems unlikely in the light of Isa 13:17-22; Jer 50:39-40; 51:29,37-43,62.

**6** And I turned and raised my eyes, looked and saw four chariots coming out from between two mountains; and the mountains were mountains of bronze. <sup>2</sup>The first chariot had red horses, and the second chariot black horses, <sup>3</sup>and the third chariot white horses, and the fourth chariot strong dappled horses. <sup>4</sup>Then I responded and said to the angel who talked with me, “What *are* these, my lord?”

<sup>5</sup>And the angel answered and said to me, “These *are* the four spirits of the heavens, going out from standing before the Lord of all the earth. <sup>6</sup>*The one* with the black horses goes out into the north country, and the white ones go out after them; and the dappled ones go out toward the south country”.

<sup>7</sup>And the strong horses went out with eagerness to range throughout the earth. And he said, “Go and range throughout the earth”. So they ranged throughout the earth.

<sup>8</sup>Then he cried out to me, speaking to me and saying, “See, those that go toward the north country have given rest to my Spirit in the north country”.

<sup>9</sup>And the word of the LORD came to me, saying, <sup>10</sup>“Take *an offering from those* of the captivity, from Heldai, Tobijah, and Jedaiah, who have come from Babylon, and come the same day and enter the house of Josiah the son of Zephaniah. <sup>11</sup>Then take silver and gold and make crowns, and set *them* on the head of Joshua the son of Jehozadak, the high priest, <sup>12</sup>and speak to him, saying, “The LORD of hosts has spoken, saying, See the man whose name *is* The BRANCH; and he will branch out from his place, and he will build the temple of the LORD. <sup>13</sup>He is the one who will build the temple of the LORD, and he will bear the majesty, and will sit and rule on his throne. And he will be a priest on his throne; and there will be the counsel of peace between these two *offices*. <sup>14</sup>And the crowns will belong to Helem, and to Tobijah, and to Jedaiah, and to Hen the son of Zephaniah, as a memorial in the temple of the LORD. <sup>15</sup>And those *who are* far away will come and build the temple of the LORD, and you will know that the LORD

**6:1** This last vision concerns the accomplishment of God’s purpose in the whole earth. As we know from other portions in Zechariah this purpose involves judgment on the nations that afflict God’s people (1:14-15,21; 12:2-4; 14:2-3). Isaiah, Jeremiah, Ezekiel and other prophets wrote of the same thing.

“Four”– 1:18.

“Chariots”– Ps 68:17; 2 Kings 6:17. These chariots probably mean war chariots and signify the defense of His people and the defeat of their enemies.

“Two mountains”– Zechariah was in Jerusalem and these mountains may be two of the most prominent hills there. The mountains in the vision are of bronze. This may indicate the firmness of God’s purpose, the indestructibility of His plans for Jerusalem, or it may speak of judgment (Num 21:9; Ex 27:1-2; Rev 1:15).

**6:2-3** Compare 1:8. The different colours may indicate different judgments.

**6:5** The four “chariots” are four “spirits” (or “winds” – Hebrew uses the same word for both). Here they seem to represent angelic forces or other heavenly powers. Compare Rev 7:1.

“All the earth”– this is mentioned because the vision concerns the whole world.

**6:6** It is not said that the one with the red horses went anywhere. Perhaps it stayed in Jerusalem and indicates the great judgment that will take place there at the end of this age – 14:2; Joel 3:9-16.

**6:7** “With eagerness”– eager to fulfill God’s purposes in the earth.

**6:8** Invasions of the land of Israel often came

from the north. In the end time it seems that there will be a final great invasion from there (Ezek 38:1-9,15; 39:2). This verse may mean this: God’s judgment on those northern armies will release His anger and bring rest to His Spirit which had been provoked.

**6:11** “Crowns”– in Israel high priests did not wear crowns, but turbans (3:5; Ex 28:4). Only kings wore crowns. After King David, kings in Judah were always of the tribe of Judah; priests were of the tribe of Levi. Setting a crown on Joshua’s head had great prophetic meaning (compare 3:8). The meaning of Joshua’s name is significant “The LORD (Jehovah) saves”. Jesus is the Greek equivalent of Joshua and means the same thing.

**6:12** “Branch”– Joshua was not the “Branch”, Jesus is. See 3:8.

“The temple of the Lord”– Jesus builds no material temple but one far greater. See Matt 16:19; Eph 2:21-22.

**6:13** “Rule on his throne”– Ps 89:35-37; Isa 9:7; Jer 33:19-22; Ezek 43:7; Luke 1:32; Rev 22:3.

“A priest”– Heb 4:14; 5:5-6; 10:19-21; Ps 110.

“The two”– the Lord Jesus combines the two offices of priest and king which were separate in Judah. He does more than rule His people – as their Mediator He intercedes for them to God (Rom 8:34; 1 Tim 2:5; Heb 7:24-27; 1 John 2:1-2).

**6:15** “Temple”– this, too, may refer to the spiritual temple now being built – people “far away” coming to Christ and participating in the work (John 10:16; Acts 2:39; Eph 2:13). Or it may refer to the building of the temple described in Ezekiel chapters 40–43.



of hosts has sent me to you. And *this* will take place, if you diligently obey the voice of the LORD your God”.

**7** And it came about in the fourth year of King Darius, *that* the word of the LORD came to Zechariah, on the fourth *day* of the ninth month, Kisleu, <sup>2</sup>when they had sent Sherezer and Regemmelech, and their men, to the house of God to pray before the LORD, <sup>3</sup>*and* to speak to the priests who were in the house of the LORD of hosts, and to the prophets, saying, “Should I mourn and fast in the fifth month, as I have done these many years?”

<sup>4</sup>Then the word of the LORD of hosts came to me, saying, <sup>5</sup>“Speak to all the people of the land, and to the priests, saying, When you fasted and mourned in the fifth and seventh *month*, those seventy years, did you fast for me, *really* for me? <sup>6</sup>And when you ate, and when you drank, were you not eating *for yourselves*, and drinking *for yourselves*? <sup>7</sup>Should you not *have listened* to the words which the LORD cried out through the former prophets, when Jerusalem and its towns around it were inhabited and prosperous, when *men* inhabited the south and the plain?”

<sup>8</sup>And the word of the LORD came to Zechariah, saying, <sup>9</sup>“The LORD of hosts is speaking *and* saying this: Administer true justice, and each one *of you* show mercy and compassion to his brother. <sup>10</sup>And do

not oppress the widow, or the fatherless, the foreigner, or the poor. And do not plot evil in your heart against his brother.

<sup>11</sup>“But they refused to listen, and pulled away the shoulder, and stopped their ears, so that they would not hear. <sup>12</sup>Yes, they made their hearts *like* flint, so that they would not hear the law, and the words which the LORD of hosts sent by his Spirit through the former prophets. Therefore great wrath came from the LORD of hosts.

<sup>13</sup>“Therefore it came about, *that* as the LORD cried out and they would not hear, so they cried out and I would not hear, says the LORD of hosts. <sup>14</sup>But I scattered them with a whirlwind among all the nations whom they had not known. So the land was desolate behind them, so that no one went *there* or returned; for they had made the pleasant land desolate”.

**8** Again the word of the LORD of hosts came to me, saying, <sup>2</sup>“Thus says the LORD of hosts: I was jealous for Zion with great jealousy, and I was jealous for her with great fury.

<sup>3</sup>“Thus says the LORD: I am returning to Zion, and will dwell in the middle of Jerusalem. And Jerusalem will be called the City of Truth, and the mountain of the LORD of hosts *will be called* the Holy Mountain.

<sup>4</sup>“Thus says the LORD of hosts: Old men and old women will yet sit in the streets of Jerusalem, each one with his cane in his

**7:1** “*Darius*”– 1:1.

**7:2** “*To the house of God*”– or “to Bethel”. Bethel means “house of God” – Gen 12:8; 28:19; 35:1. This town was about twenty kilometers north of Jerusalem. Some of the Jews returning from Babylon had settled there again (Neh 11:31).

**7:3** This fast had been observed for seventy years (v 5). Evidently this ceremony began as a memorial to the destruction of Jerusalem which took place in the fifth month (2 Kings 25:8-9).

**7:5-6** The fast on the seventh month was a memorial to the assassination of Gedaliah the governor of Judah (2 Kings 25:25). The Lord rebukes the people through Zechariah. He says that whether fasting or feasting they thought only of themselves. They were not really concerned with God and His honor and glory. Compare Isa 58:1-9. They cared more for their ceremonies than for God.

**7:7** “*Former prophets*”– 1:4. They had told the people repeatedly that religious forms and ceremonies were not the things in which God delighted. For example see Isa 1:11-14.

**7:9-10** 8:16-17; Isa 1:17; Jer 22:3; Ezek 45:9; Micah 6:6-8; Eph 4:32; Ex 22:22-24; Lev 25:17; Deut 10:18-19.

**7:11** Deut 9:6,13,27; Isa 1:2; Jer 5:3; 8:5; 32:33.

**7:12** “*By His Spirit*”– Neh 9:30; 2 Tim 3:16; 1 Pet 1:11; 2 Pet 1:21.

**7:13** Compare Prov 1:24,28; Ps 18:25-26.

**7:14** “*Scattered them*”– Lev 26:33; Deut 4:25-27; 28:64; Ps 44:11.

“*They had made*”– Israel’s enemies made the land desolate but Israel was responsible for it. It was their sin which brought ruin.

**8:1** “*Thus says the LORD of hosts*”– this phrase appears ten times in this chapter and with it ten promises of blessing for Israel.

**8:2** “*Jealous*”– 1:14.

**8:3** “*Jerusalem*”– 1:3,16; 2:10; Ezek 48:35.

“*City of Truth*”– compare Isa 1:26; 65:16; Jer 33:16; Ps 15:2,3; 31:5.

“*Holy Mountain*”– 14:20-21; Isa 2:2-4; 11:9; Obadiah 17. It will be the holy dwelling place of a holy God and a holy people.

**8:4-5** Isa 11:6-8; 65:20-25.

hand because of age. <sup>5</sup>And the streets of the city will be full of boys and girls playing in its streets.

<sup>6</sup>“Thus says the LORD of hosts: If this is marvellous in the eyes of the remnant of this people in these days, should it also be marvellous in my eyes? says the LORD of hosts.

<sup>7</sup>“Thus says the LORD of hosts: See, I will save my people from the east country, and from the west country, <sup>8</sup>and I will bring them, and they will live in the midst of Jerusalem, and they will be my people, and I will be their God, in truth and in righteousness.

<sup>9</sup>“Thus says the LORD of hosts: Let your hands be strong, you who have been hearing in these days these words by the mouth of the prophets, who *were* in the day *that* the foundation of the house of the LORD of hosts was laid, that the temple might be built. <sup>10</sup>For before these days there was no wage for man, or any wage for beast. *And there* was no peace for him who went out or came in, because of the enemy, for I set every one of the people against his neighbour. <sup>11</sup>But now I *will* not act toward the remnant of this people as in former days, says the LORD of hosts.

<sup>12</sup>“For the seed *will* prosper, the vine will give its fruit, and the ground will give its

increase, and the sky will give its dew; and I will cause the remnant of this people to possess all these *things*. <sup>13</sup>And it will come about *that* just as you were a curse among the nations, O house of Judah, and house of Israel, so you will be a blessing, for I will save you. Do not be afraid, *but* let your hands be strong.

<sup>14</sup>“For thus says the LORD of hosts: Just as I decided to punish you, when your fathers provoked me to wrath, says the LORD of hosts, and I did not relent, <sup>15</sup>so again I have decided in these days to do good to Jerusalem and to the house of Judah. Do not be afraid. <sup>16</sup>These *are* the things that you shall do: Every one of you must speak the truth to his neighbour. Administer justice in truth and peace in your gates. <sup>17</sup>And let none of you plot evil in your hearts against his neighbour. And do not love any false oath. For all these *are things* that I hate, says the LORD”.

<sup>18</sup>And the word of the LORD of hosts came to me, saying, <sup>19</sup>“Thus says the LORD of hosts: The fast of the fourth *month* and the fast of the fifth and the fast of the seventh and the fast of the tenth *month* will be *times of joy* and gladness and cheerful feasts to the house of Judah. Therefore love truth and peace.

**8:6** Gen 18:14; Jer 32:17,27. What seems to men to be very difficult to accomplish is not difficult for God.

**8:7-8** God had already brought the Jews back to Jerusalem from various places. So this prophecy refers to a regathering of the Jews after that. See Amos 9:14-15; Isa 11:10-16.

**8:7** “*My people*”— 13:9; Ex 6:7; Deut 29:13; Ezek 37:27. He means the Jews. See Hos 2:14-23; Rom 11:29.

**8:9** “*Prophets*”— Haggai and Zechariah were two. Perhaps there were others as well.

“*Foundation*”— Ezra 3:10-11; Hag 2:18.

“*Built*”— Hag 1:7-8; 2:4.

**8:10** “*Before these days*”— before they laid the foundation of the temple, times were difficult and the people in poverty (Hag 1:6-11; 2:15-18).

**8:11** “*But now*”— Hag 2:19. God promised blessings for obedience— Lev 26:3-10; Deut 28:11-12.

**8:12** “*To possess*”— Isa 58:14; 60:21; Oba 17.

**8:13** “*A curse*”— Deut 28:37; Jer 24:9; 25:18.

“*Blessing*”— vs 20-23; Gen 12:1-3. To have God’s blessing is good; having it to be a blessing to others is even better. Notice God says this of the whole nation, Judah and Israel combined.

“*Strong*”— compare Deut 31:6; 1:6-7; 23:6; Ps 27:14; Eph 6:10.

**8:14** “*I decided*”— if God purposes to bring disaster on an individual or a nation nothing can stop it. And if He purposes to do good to them no one can stop that either (Eph 1:11; Rom 11:36; Dan 4:35; Ps 115:3).

**8:16-17** Since God purposed to bless them and make them a blessing they had a responsibility to live according to God’s instructions.

**8:16** “*Speak the truth*”— this is something God commands all through the Bible and is of the utmost importance (Ex 20:16; Ps 15:2; Eph 4:25; Col 3:19).

“*Gates*”— where town elders met to discuss and make decisions.

**8:17** “*Things that I hate*”— Prov 6:16-19; Isa 29:20-21; Ps 52:3-5; Rev 21:8.

**8:19** “*Fourth*”— in remembrance of the event in 2 Kings 25:3-4.

“*Fifth, seventh*”— 7:3,5.

“*Tenth*”— 2 Kings 25:1.

“*Joy and gladness*”— the future will be so bright that the sad things of the past will be forgotten, or else God’s goodness will be seen in those things too. Compare Hos 2:15; Isa 61:3.

“*Therefore*”— Rom 12:1; Eph 4:1.

“*Love truth*”— Ps 51:6. This is an extremely important command. By nature people do not

<sup>20</sup>“Thus says the LORD of hosts: *It will yet happen* that people and the inhabitants of many cities will come, <sup>21</sup>and the inhabitants of one city will go to another, saying, ‘Let us go quickly to pray in the LORD’s presence, and to seek the LORD of hosts. I also will go.’ <sup>22</sup>Yes, many people and strong nations will come to seek the LORD of hosts in Jerusalem, and to pray in the LORD’s presence.

<sup>23</sup>“Thus says the LORD of hosts: In those days *it will come about* that ten men from every language of the nations will take hold of the sleeve of a Jew, saying, ‘We will go with you, for we have heard *that God is with you.*’ ”

**9** The burden of the word of the LORD is against the land of Hadrach, and Damascus, its resting place (for the eyes of men, as of all the tribes of Israel *will be on the LORD*);  
<sup>2</sup> And *against* Hamath which is on its border, and *against* Tyre and Sidon, though they are very wise,  
<sup>3</sup> And Tyre built a stronghold for herself, and heaped up silver like dust, and gold like the mire of the streets.  
<sup>4</sup> “See, the Lord will cast her out and he will strike her power

in the sea;  
 and she will be consumed by fire.  
<sup>5</sup> Ashkelon will see *it*, and be afraid.  
 Gaza also *will see it*, and writhe in anguish, and Ekron too; for her expectation will be put to shame, and the king will perish from Gaza, and Ashkelon will become uninhabited.  
<sup>6</sup> And a mixed race will dwell in Ashdod, and I will cut off the pride of the Philistines.  
<sup>7</sup> And I will take the blood out of his mouth, and his abominations from between his teeth. But he who remains, *will be* for our God, and he will be like a leader in Judah, and Ekron like a Jebusite.  
<sup>8</sup> And I will camp around my house because of an army, because of him who comes and goes back.  
 And no longer will an oppressor pass through them any more, for now have I seen with my eyes.  
<sup>9</sup> “Rejoice greatly, O daughter of Zion! Shout, O daughter of Jerusalem! See, your King is coming to you. He is just and has salvation, lowly and riding on a donkey, and on a colt, the foal of a donkey.

do this. They prefer lies which please them to truth which does not. Compare Rom 1:18,25; 2 Thess 2:10.

**8:20-23** See 2:11; 14:16; Isa 2:1-4; 11:10,12; 14:1; 19:23-25; 55:5; 56:6-7. This happens after God makes Israel a “blessing” (v 13). The knowledge that God is with the Jews will cause people of other nations to seek Him.

**9:1** “*Burden*”– or “oracle” – note at Isa 13:1. Hadrach is a region north of Damascus in Syria. Damascus is the capital of Syria.

**9:2** Hamath was an important city in Syria. Zechariah is saying that the word of the Lord is against the whole country of Syria, that God will judge and punish it. Compare Isa 17:1,3; Jer 49:23-27; Amos 1:3-5.

“*Tyre and Sidon*”– see Isa 23:1-18; Jer 25:22; Ezek 26—28; Joel 3:4-8; Amos 1:9-10.

**9:3** “*Stronghold*”– Isa 23:4.

“*Gold*”– Ezek 28:4-5.

**9:4** Isa 23:1; Ezek 26:3-5.

**9:5-6** The cities mentioned here were all in the land of the Philistines along the coast of the

Mediterranean Sea, west of Israel. For other prophecies about the Philistines see Isa 14:28-32; Jer 47:1-7; Ezek 25:15-17; Amos 1:6-8; Zeph 2:4-7.  
**9:6** “*T*”– God.

**9:7** “*Blood*”– and “abominations” speak of sacrifices offered to idols. Philistia would come to an end as a nation and its survivors would be absorbed among the people of Judah. This had happened to the Jebusites, the people who lived in Jerusalem at the time of David (2 Sam 5:6-10).

**9:8** “*I will camp around*”– v 15; 2:5; Ps 125:1-2.  
 “*No longer*”– Amos 9:14-15; Joel 3:20-21.

**9:9** Several hundred years later these words were literally fulfilled. See Matt 21:1-11; Mark 11:1-11; Luke 19:28-38; John 12:12-16.

“*Daughter*”– 2 Kings 19:21; Ps 9:14; Isa 1:8.

“*Shout*”– Matt 21:9; Luke 19:37.

“*King*”– Isa 9:6-7; Matt 2:2; 25:34; John 18:37; Rev 19:16.

“*Just*”– John 18:38; 19:4,6; Acts 3:14; Heb 7:26; 1 Pet 2:22; 3:18.

“*Salvation*”– Luke 1:69,77; Acts 4:12; 13:47; 16:31; Rom 1:16; 10:9-10.

<sup>10</sup> And I will cut off the chariot  
from Ephraim, and the horse  
from Jerusalem,  
and the battle bow shall be removed.  
And he will speak peace to the  
nations,  
and his dominion *will be*  
from sea to sea,  
and from the *Euphrates* River  
to the ends of the earth.  
<sup>11</sup> And as for you, because of the blood  
of your covenant  
I will release your prisoners  
from the waterless pit.  
<sup>12</sup> Return to the stronghold,  
you prisoners of hope.  
Today I declare *that*  
I will restore double to you,  
<sup>13</sup> When I have bent Judah for me,  
filled the bow with Ephraim,  
and raised up your sons, O Zion,  
against your sons, O Greece,  
and made you like the sword  
of a mighty man".  
<sup>14</sup> And the LORD will be seen  
over them,  
and his arrow will go forth  
like lightning,  
and the Lord God will blow  
the trumpet,  
and will go with whirlwinds  
from the south.

<sup>15</sup> The LORD of hosts will defend them,  
and they will destroy and subdue  
with sling stones.  
And they will drink, *and* roar  
as from wine;  
and they will be filled *with blood*  
like bowls, *and* like the corners  
of the altar.  
<sup>16</sup> And the LORD their God will  
save them in that day as the flock  
of his people;  
for *they will be* like the stones  
of a crown,  
lifted up like a banner over his land.  
<sup>17</sup> For how great *is* his goodness,  
and how great *is* his beauty!  
Grain will make the young men  
cheerful,  
and new wine the maids.

**10** Ask the LORD for rain at the time  
of the latter rain;  
so the LORD will make bright clouds,  
and give them showers of rain,  
*and* grass in the field for everyone.  
<sup>2</sup> For the idols speak falsehood,  
and the diviners see a lie,  
and tell false dreams;  
they comfort in vain.  
Therefore the *people* go  
their way like sheep; in trouble,  
because *there is* no shepherd.

**9:10** Verse 9 refers to the first coming of the Lord Jesus. This verse refers to His second coming. Compare Isa 2:4; 9:5-7; 11:1-10; Hos 2:18; Ps 72:8-11.

**9:11** "*Blood of your covenant*"— Ex 24:3-8; Matt 26:28; Jer 31:31-34.

"*Your*"— He is speaking to the people of Judah.

**9:12** "*Stronghold*"— Jerusalem or God Himself in Jerusalem (Joel 3:16).

"*Prisoners*"— Isa 42:7; 51:14; 61:1; Ps 68:6; 146:7. Though this probably refers to the people of Israel exiled among the nations, it has a spiritual application now (Luke 4:18,21).

"*Prisoners of hope*"— captives in other lands but hoping God will restore them to Israel.

"*Double*"— Isa 61:7.

**9:13** "*Ephraim*"— represents the northern kingdom of Israel (Isa 7:2; Hos 4:17). God will be like a warrior. Judah will be His bow and Israel His arrow. This speaks of the future uniting of those two kingdoms. See Isa 11:12-14; Jer 3:18; 31:27; Ezek 37:15-23; Hos 1:11.

"*Greece*"— may here represent Gentile nations in general, just as Ephraim represents all the tribes of the northern kingdom.

**9:14-15** God Himself will come and fight on the

side of the people of Israel and protect them from their enemies. Compare 12:2-9; 14:3; Joel 3:16.

**9:16** "*In that day*"— may mean the day of the Lord (Isa 2:12; 13:6; Joel 1:15; 2:31-32).

"*Stones of a crown*"— jewels in a crown— a symbol of beauty and glory. Compare Isa 6:3; 62:3.

**9:17** A picture of the peace and prosperity that Israel will enjoy. Compare Isa 62:8-12; Jer 31:11-14; Hos 2:21-23; Joel 2:18-19,24-27.

**10:1** "*LORD*"— Jehovah God, the God of Israel, is the only God there is. All nature is in His control and He sends rain or withholds it as He wills— Lev 26:4; 1 Kings 8:36; 17:1; Ps 135:6-7; Amos 4:7-8; Acts 14:17.

**10:2** Neither idols nor the gods behind them can send rain or any other blessing— Ps 115:4-8.

"*The idols speak*"— idols cannot literally speak, but false prophets can speak in the name of an idol or false god. And it is all deception.

"*Diviners*"— Isa 44:25; Jer 27:9-10. Such people try to get guidance and information from the spirit world by the use of omens or contact with an unseen spirit. God forbids this. See Deut 18:9-14.

"*Dreams*"— Jer 14:14; 23:16,25-32.

"*No shepherd*"— Jer 23:1-4; Matt 9:36.

<sup>3</sup> “My anger burns against the shepherds,  
and I will punish the goats;  
for the LORD of hosts will visit  
his flock the house of Judah,  
and make them like his majestic  
horse in battle.  
<sup>4</sup> From him will come the cornerstone,  
from him the nail,  
from him the battle bow,  
from him every ruler together.  
<sup>5</sup> And they will be like mighty *men*,  
who trample down *their enemies*  
in the mire of the streets  
in the battle;  
and they will fight, because  
the LORD *is* with them,  
and the riders on horses will be  
put to shame.  
<sup>6</sup> “And I will strengthen the house  
of Judah, and I will save  
the house of Joseph,  
and I will bring them back,  
for I will have mercy on them,  
and they will be as though  
I had not rejected them;  
for I *am* the LORD their God,  
and will hear them.  
<sup>7</sup> And Ephraim’s *people*  
will be like mighty *men*,  
and their heart will rejoice  
as if with wine;  
yes, their children will see *it*,  
and be glad.  
Their heart will rejoice in the LORD.

**10:3** Jer 25:34-38; Ezek 34:1-16.

“LORD of hosts”— note at 1 Sam 1:3.

“Battle”— 12:8.

**10:4** “From him”— from Judah – Gen 49:10;  
Jer 30:21; Micah 5:2.

“Cornerstone”— Isa 28:16; Eph 2:20.

“Nail”— Isa 22:23-24.

“Bow”— 9:13; Ps 7:12; 45:5.

“Ruler”— Gen 49:10; Rev 5:5.

**10:5** 12:6-9.

**10:6** “Joseph”— the father of Ephraim here  
represents the whole of the northern kingdom  
of Israel – 9:13; Amos 5:6,15; 6:6.

“Bring them back”— Ezek 36:24-28.

“Mercy”— Ex 34:6; Ps 103:13-14; Lam 3:22-23.

“Hear them”— Deut 4:29-31; Isa 30:19; 65:24.

**10:7** “Ephraim’s people”— 9:13.

“Rejoice”— Isa 60:4-5; Joel 2:23.

**10:8** “Redeemed”— note at Ps 78:35.

**10:9** “I scatter them”— they had already been scattered  
by Assyrians and Babylonians and some had  
returned to the land of Israel. So this must speak

<sup>8</sup> I will whistle for them,  
and gather them,  
for I have redeemed them.

And they will be as numerous  
as they were before.

<sup>9</sup> Though I scatter them among  
the people,  
they will remember me in far  
countries,  
and they will live,  
along with their children,  
and will return.

<sup>10</sup> And I will bring them back  
from the land of Egypt,  
and gather them out of Assyria,  
and I will bring them into the  
land of Gilead and Lebanon,  
and *enough room* will not be  
found for them.

<sup>11</sup> “And he will pass through the sea  
of trouble,  
and will strike the waves of the sea,  
and all the depths of the *Euphrates*  
River will dry up.  
And the pride of Assyria will be  
brought down,  
and the sceptre of Egypt will depart.

<sup>12</sup> And I will strengthen them  
in the LORD,  
and they will walk up and down  
in his name”, says the LORD.

**11** Open your doors, O Lebanon,  
that the fire may devour your  
cedars.

of a scattering and regathering after that. For the  
scattering see Luke 21:20-24. For the regathering see  
Isa 11:11-12; Ezek 37:21-28; Amos 9:14-15.

“Remember me”— Ezek 6:9; Deut 4:30.

**10:10** “Assyria”— note at 2 Kings 15:19.

“Enough room will not be found”— 2:4; Isa 49:19-20.

**10:11** “Sea of trouble”— compare Isa 44:2-7.

“Dry up”— compare Isa 11:15; 19:5-8; 51:10.

“Pride of Assyria”— Zeph 2:13-15; Isa 2:12-18.

“Sceptre of Egypt”— Egypt will lose its sovereignty  
and power.

**10:12** “Will walk”— Micah 4:5; Isa 26:8;  
Ezek 36:27-28.

**11:1-3** This seems to indicate an army invading  
Israel from the north – from Lebanon through  
Bashan east of the Jordan and then into the region  
of the Jordan – destroying as they come. This is  
in great contrast with the preceding chapter, but  
vs 4-17 give the reason for it. The people of Israel  
were going to reject their coming Messiah, the  
Lord Jesus, and would be punished for it. See  
Matt 24:1-2; Luke 19:41-44; 21:23-24.

<sup>2</sup> Wail, fir tree, for the cedar has fallen,  
because the mighty *trees* are  
ruined.

Wail, oaks of Bashan, for the dense  
forest has come down.

<sup>3</sup> *There is* a sound of the wailing  
of the shepherds, for their glory  
is ruined;  
a sound of the roaring of young lions,  
for the pride of Jordan is ruined.

<sup>4</sup> Thus says the LORD my God: “Feed  
the flock *designated* for slaughter. <sup>5</sup> Those  
who buy them slaughter them, and consider  
*themselves* not guilty, and those who sell  
them say, ‘Blessed be the LORD! For I am  
rich!’ and their own shepherds take no pity  
on them. <sup>6</sup> For I will no longer have pity for  
the inhabitants of the land, says the LORD,  
but, see, I will hand over each one of them to  
his neighbour, and to the his king; and they  
will attack the land, and I will not deliver  
*them* out of their hand”.

<sup>7</sup> So I fed the flock *designated* for slaughter,  
*especially* the poor of the flock. And I took  
for myself two staffs. One I called Favour,  
and the other I called Union, and I fed the  
flock. <sup>8</sup> In one month I got rid of the three  
shepherds; and my soul loathed them, and  
their soul also hated me.

<sup>9</sup> Then I said, “I will not feed you. Let the

dying die, and let what is to be cut off be cut  
off, and let all the rest eat each others flesh”.

<sup>10</sup> And I took my staff *called* Favour, and  
cut it in two, to break my covenant which I  
had made with all the people. <sup>11</sup> And it was  
broken on that day. And so the poor of the  
flock who were watching me knew that it  
*was* the word of the LORD.

<sup>12</sup> And I said to them, “If you think *it is*  
good, give *me* my pay; but if not, withhold  
*it*”. So they weighed out as my pay thirty  
*pieces* of silver. <sup>13</sup> And the LORD said to me,  
“Throw it to the potter, *that* magnificent  
price at which they priced me!” And I took  
the thirty pieces of silver and threw them to  
the potter in the house of the LORD.

<sup>14</sup> Then I cut my other staff, *called* Union,  
in two, to break the brotherhood between  
Judah and Israel.

<sup>15</sup> And the LORD said to me, “Take again  
for yourself the equipment of a foolish  
shepherd. <sup>16</sup> For, see, I will raise up a shepherd  
in the land, *who* will not visit those cut off,  
or search for the young, or heal the broken,  
or feed the one standing. But he will eat the  
flesh of the fat *ones*, and tear their hooves  
in pieces.

<sup>17</sup> “Woe to the worthless shepherd  
who leaves the flock!  
The sword *will strike*

**11:4** “*Slaughter*”– the “flock” is the people of  
Israel (Ps 77:20; Jer 10:21; 13:17; Ezek 34:2). The  
words here indicate great destruction.

**11:5** “*Those who buy them*”– foreigners who lead  
them away captive.

“*Those who sell*”– their leaders.

“*Blessed be the LORD*”– see the twisted nature  
of their minds. They do evil and thank God for  
the seemingly good result. We still see such  
perverted thinking today.

**11:6** “*Land*”– the land of Israel.

**11:7** “*I*”– Zechariah. In the verses which follow he  
represents the coming Messiah, the Lord Jesus,  
the great Shepherd of Israel. What Zechariah  
does and says is a prophecy of coming events.

“*Favour*”– God’s favor toward Israel. The  
Hebrew word could also be translated “grace”  
or, possibly, “beauty”.

“*Union*”– indicating the unity of the people of  
Judah and Israel (v 14; compare Ezek 37:15-28).

**11:8** “*Hated me*”– compare Isa 53:3; John 1:11;  
15:24; 19:15.

**11:9** This speaks of God’s judgment on a stubborn  
rebellious people who would not listen to Him.  
Compare Luke 19:41-44.

**11:10** “*Covenant*”– the meaning of this is not clear,  
but it may refer to the old covenant God made at

Mt Sinai with Israel for the benefit of the world.  
Christ revoked this covenant and established a  
new one – Matt 26:28.

**11:12** “*Give me my pay...withhold it*”– Zechariah,  
as a type or picture of Christ, refused to continue  
to be their shepherd. Compare Matt 23:38-39.

**11:13** “*Magnificent price*”– irony mingled with  
sadness.

“*Thirty pieces of silver*”– in Israel this was the  
value of a slave (Ex 21:32). This is the value the  
Jewish leaders put on Christ. See Matt 26:14-15.

“*Potter*”– see Matt 27:3-10.

**11:14** “*Cut...in two*”– signifies the breaking  
up of the nation Israel after their rejection  
of Christ.

**11:15-17** Because Israel rejected Christ the good  
Shepherd, God in judgment will see to it that  
they get a very bad shepherd. Israel has had  
many worthless shepherds. But since the Lord  
here speaks of only one this one may be the final  
“worthless shepherd”, the coming antichrist,  
or his helper. See John 5:43; 2 Thess 2:3-4;  
Revelation chapter 13. In contrast with the  
good Shepherd who gave His life for the sheep  
(John 10:11-15) the coming worthless shepherd  
will try to tear life from the sheep. But God will  
judge and punish him in due course – v 17.

at his arm, and at his right eye.  
His arm will be completely withered,  
and his right eye will be  
totally blinded”.

**12** The burden of the word of the LORD for Israel: The LORD speaks, *he* who stretched out the heavens, and laid the foundation of the earth, and who forms the spirit of man within him: <sup>2</sup>“See, I will make Jerusalem a cup of reeling to all the surrounding peoples, when they besiege both Judah *and* Jerusalem. <sup>3</sup>And in that day I will make Jerusalem a burdensome stone for all peoples. All who try to lift it will be cut *in pieces*, when all the peoples of the earth are gathered together around it. <sup>4</sup>In that day, says the LORD, I will strike every horse with confusion, and his rider with madness. And I will keep watchful eyes on the house of Judah, and will strike every horse of the nations with blindness. <sup>5</sup>And the leaders of Judah will say in their heart, ‘The inhabitants of Jerusalem *are* my strength in the LORD of hosts their God.’

**12:1** “*Burden*”– 9:1. The one who gave this revelation, and in it declares things to come, is the great Creator of the universe and the Maker of man – Gen 1:1; 2:7; Ps 104:1-5; 139:13-16; Isa 42:5. He is well able to do what He says He will do.

**12:2** “*Cup*”– this word in the Bible sometimes signifies God’s judgment or a preparation for judgment. See Ps 75:8; Isa 51:17; Jer 25:15; 49:12; 51:7. The Lord is saying that He will use Jerusalem as a means of gathering the nations of the world and judging them. Compare 14:2-3; Joel 3:9-16; Rev 16:12-14.

**12:3** “*In that day*”– this phrase is used very often in this and the next two chapters and binds these three chapters together and points them to a time still future – vs 4,6,8,9,11; 13:1-2,4; 14:4,6,8,9,13,20,21. Various nations from time to time have besieged and conquered Jerusalem. But this verse has not yet been fulfilled. All the nations have not yet surrounded Jerusalem and that city has not been like an immovable rock. For example, in 70 AD the Romans besieged it and completely destroyed it.

**12:4** God Himself will fight for Israel against the enemies coming to destroy it.

“*Horse*”– see Ezek 39:3 and notes there.

**12:5** The Jewish leaders in that day will at last realize that their strength is not in themselves or their weapons of war. This may mark the beginning of their turning back to God.

**12:6** “*Woodpile*”, “*sheaves*”– Israel’s surrounding enemies.

**12:7** “*Tents of Judah*”– the people living in the

<sup>6</sup>“In that day I will make the leaders of Judah like a fire pot in a woodpile and like a fiery torch among the sheaves, and they will consume all the surrounding peoples, on the right and on the left, while Jerusalem is again inhabited in her own place, in Jerusalem.

<sup>7</sup>“The LORD will also 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 greater than that of Judah. <sup>8</sup>In that day the LORD will defend the inhabitants of Jerusalem, and the one who is feeble among them on that day will be like David, and the house of David *will* be like God, like the angel of the LORD before them. <sup>9</sup>And this will happen in that day: I will set out to destroy all the nations that come against Jerusalem.

<sup>10</sup>“And I will pour out on the house of David, and on the inhabitants of Jerusalem, the Spirit of grace and supplication. And they will look on me whom they have pierced, and will mourn for him, as one mourns for *his* only son, and will weep bitterly for him, as one weeps bitterly for

country outside of Jerusalem.

“*House of David*”– the rulers in Jerusalem.

**12:8** “*Like David*”– 1 Sam 17:50; 18:7.

“*Like God*”– God will be with them so that their strength will be His irresistible strength (v 5).

“*Angel of the LORD*”– note at Gen 16:7.

“*Before them*”– compare Ex 14:19; 23:20.

**12:9** 1:21; 14:3; Isa 29:5-8.

**12:10-13** It seems quite clear from the Scriptures that Israel as a nation will repent of its age-long rejection of Christ and wholeheartedly turn to God. See Isa 59:20-21; Jer 23:5-8; 31:31-34; 32:37-40; Ezek 20:40-44; 37:21-28; Dan 12:1; Hos 3:4-5; 14:1-4. See also notes on Rom 11:25-29; Rev 7:3-8.

**12:10** “*Spirit*”– some think this means here a mind to repent and turn to Christ. Much more likely, it means the Holy Spirit. Compare Joel 2:28-32.

“*Me*”– Jehovah God is speaking.

“*Me whom they have pierced*”– the Lord Jesus (Ps 22:16; Isa 53:5; John 19:34,37). In other words, Jesus is the incarnation of Jehovah. See also Gen 16:7; Ex 3:14; Ps 23:1; 24:7-10; 96:10-13; Isa 6:1; note at Luke 2:11.

In this verse the Trinity clearly appears – My “*Spirit*” is the Holy Spirit; “*I*” means God the Father; “*Him*” means the Son of God, the Messiah. Notes on Trinity at Matt 3:16-17.

“*Mourn...weep*”– at last their proud and stubborn hearts will be broken and they will weep for their great sin of rejecting their Messiah and Savior Jesus Christ.

his firstborn. <sup>11</sup>In that day there will be a great mourning in Jerusalem, like the mourning of Hadad-Rimmon in the valley of Megiddon. <sup>12</sup>And the land will mourn, each family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart; <sup>13</sup>the family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart; <sup>14</sup>of all the remaining families each family apart, and their wives apart.

**13** “On that day a fountain will be opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness. <sup>2</sup>“And it will come about on that day, says the LORD of hosts, *that* I will cut off the names of the idols from the land, and they will no longer be remembered. And I will also cause the prophets and the spirit of uncleanness to depart from the land. <sup>3</sup>And it will come about that if anyone still prophesies, then his father and his mother who begot him will say to him, ‘You shall not live, for you are speaking lies in the name of the LORD.’ And his father and his

mother who gave him birth will pierce him through when he prophesies.

<sup>4</sup>“And in that day it will happen *that* every one of the prophets will be ashamed of his vision, when he prophesies; nor will they wear a robe of coarse hair to deceive. <sup>5</sup>But he will say, ‘I *am* no prophet. I *am* a farmer. For from my youth a man taught me to keep cattle.’ <sup>6</sup>And *someone* will say to him, ‘What are these wounds in your hands?’ Then he will answer, ‘The wounds I received *in* the house of my friends.’

<sup>7</sup>“Awake, O sword, against my shepherd, and against the man *who is* my companion, says the LORD of hosts. Strike the shepherd, and the sheep will be scattered, and I will turn my hand against the little ones.

<sup>8</sup> And this will take place throughout the land, says the LORD: Two-thirds in it will be cut off and die, but a third will be left in it.

<sup>9</sup> And I will bring that third through

**12:11** “*In that day*” – v 3.

“*Megiddon*” – perhaps a reference to the death of King Josiah on Megiddo’s plain. See 2 Chron 35:22-25.

**12:12** “*Family*” – the clans mentioned here are from the tribes of Israel. “David” represents the ruling family (Nathan was a son of David – 2 Sam 5:14). “Levi” represents the priests (Shimei was the grandson of Levi – Num 3:17-18). Does not the mention of these clans or families signify that the Lord is speaking about literal tribes of Israel and no one else?

“*Land*” – the land of Israel.

**13:1** “*On that day*” – 12:3.

“*For uncleanness*” – 3:9; Ezek 36:24-29; Heb 9:14; 1 John 1:7,9. The basis of their future cleansing is the sacrifice of Christ made two thousand years ago. That “fountain” is open now for anyone who wishes to wash in it. But Israel in general has always rejected that sacrifice. Opening the fountain to them seems to mean that God will work in that nation in such a way that they will turn back to Him and receive the Lord Jesus and His sacrifice for sin (12:10; Rom 11:25-27). Then they will wash in that fountain God has provided.

“*Idols*” – anything that Israel puts in the place of God (compare Eph 5:5). Some in Israel in the last days will worship the “beast” of Revelation chapter 13 and his image

(Rev 13:8,15). After that God will abolish all idolatry in Israel forever.

“*Prophets*” – the Lord Himself will come (13:3,9), so there will be no further need of prophets. God will abolish this office altogether, and it will be plain that anyone who claims to be a prophet will be lying (v 3; 1 Cor 13:8-10).

**13:3** “*Pierce him through*” – Deut 18:20. False prophets will then no longer be permitted in Israel. **13:4-6** False prophets, or those who think they are prophets, will try to hide the fact. Verse 6 is obscure. If it is joined with vs 4,5 the person here seems to be the prophet of vs 4,5 who is ashamed to say so; but if it is separated from those verses and joined with v 7 it could refer to Christ.

**13:7** See Matt 26:31. The Shepherd is the Lord Jesus. The sheep were His disciples. The sword was God’s judgment against sin and the punishment for it Jesus bore in our place – Isa 53:5; 1 Pet 2:24; 3:18. But the words “I will turn my hand against” and vs 8,9 indicate that the nation of Israel as a whole is also in view. A partial fulfillment in the case of Christ’s disciples does not exhaust the full meaning of this verse.

**13:8** These verses probably refer to the end of this age. Compare 14:2-3. In the future there will be a time of terrible trouble for Israel – Dan 12:1; Matt 24:15-22; Jer 30:7. But God will bring a remnant through that trouble and they will be a redeemed people in the land of Israel.



the fire, and will refine them  
as silver is refined,  
and will test them as gold is tested.  
They will call on my name,  
and I will hear them.  
I will say, 'This is my people',  
and they will say,  
'The LORD is my God.'

**14** "See, the day of the LORD is coming,  
and your plunder will be divided in  
your midst.

<sup>2</sup>"For I will gather all nations against  
Jerusalem to battle, and the city will be  
taken, and the houses plundered, and the  
women ravished. And half of the city will  
go into captivity, but the rest of the people  
will not be cut off from the city".

<sup>3</sup>Then the LORD will go out and fight  
against those nations, as when he fought on  
the day of battle. <sup>4</sup>And on that day his feet  
will stand on the Mount of Olives, which  
faces Jerusalem on the east, and the Mount  
of Olives will split in its centre from east to

**13:9** "Fire"— Isa 4:4; 43:1-2.

"Silver"— Ps 12:6; 66:10-12; Dan 11:35; Mal 3:2-3.

"I will hear them"— 12:10; 10:6.

"My God"— Jer 30:22; 31:33.

**14:1** "Day of the LORD"— verses 4,6,8,9; Isa 13:6,9;  
Joel 1:15; 2:31; 1 Thess 5:2.

"Your midst"— refers either to the land of Israel  
(13:8) or Jerusalem.

**14:2** "I"— God Himself is speaking.

"Will gather"— compare Ezek 38:4.

"All nations"— v 12; 12:3; Rev 16:12-14.

"To battle"— this is not a description of what  
happened when the Romans captured Jerusalem  
in 70 AD. Half the people then were not left in the  
city, and the Lord did not go out and fight against  
the Roman armies. Instead He permitted them to  
be completely victorious and destroy the city. The  
fulfillment of these verses is still in the future.

**14:3** "Day of battle"— for example, Ex 14:14; 23:31;  
Isa 37:33-37.

**14:4** This also did not happen when the Romans  
captured Jerusalem, or at any other time up to  
the present. The Mount of Olives is still in one  
piece to this day.

"On that day"— v 1; 12:3.

"His feet"— the feet of Jehovah God (v 3), the  
Lord Jesus.

"Faces Jerusalem on the east"— Ezek 11:23;  
Matt 21:1; 24:3; 26:30. From there Jesus left  
earth and ascended to heaven — Acts 1:9-12. To  
the same mountain Jesus will return at the end  
of this age.

**14:5** "Azal"— a place not now known.

"Earthquake"— Amos 1:1. The first part of

west, and a very great valley *will form*, and  
half of the mountain will move toward the  
north, and half of it toward the south. <sup>5</sup>And  
you will flee *by* the valley in my mountains,  
for the valley in the mountains will reach  
to Azal. Yes, you will flee as you fled from  
before the earthquake in the days of Uzziah  
king of Judah. And the LORD my God will  
come, *and* all the holy ones with you.

<sup>6</sup>And it will happen on that day *that* no  
light will appear, the splendour *will grow*  
dark. <sup>7</sup>For it will be a unique day which is  
known to the LORD, neither day, nor night.  
But at evening this will take place: it will  
become light.

<sup>8</sup>And this will happen on that day: Living  
waters will go out from Jerusalem, half of  
them toward the eastern sea, and half of them  
toward the western sea. This will occur in  
summer and in winter.

<sup>9</sup>And the LORD will be King over all the  
earth. In that day there will be one LORD,  
and his name the only one.

<sup>10</sup>The whole land will be turned into

verse 5 may also be translated "My mountain  
valley will be blocked and will extend to Azel.  
It will be blocked as it was blocked because of  
the earthquake in the days of Uzziah".

"The LORD my God"— Jesus, the incarnation of  
Jehovah, will come. See Rev 19:11-16. Compare  
Isa 29:6-8; 66:15-16.

"Holy ones"— may refer to either angels or  
to saved human beings or to both (Matt 25:31;  
1 Thess 3:13; 4:14; Jude 14; Rev 19:14).

"You"— those then living in Jerusalem.

**14:6** "No light"— compare Isa 13:10; Amos 5:18.

**14:7** At the end of this age there will be strange  
things happening both on earth and in the  
heavens — things difficult for us to understand  
now (Joel 2:30-31; Rev 6:12-14; 8:12; 16:8-10).

**14:8** Compare Ezek 47:1-12.

"Eastern sea"— the Dead Sea.

"The western sea"— the Mediterranean.

**14:9** "The LORD will be King"— this points to the  
future. In a sense, of course, He is now king  
over the whole earth — Ps 47:2; Rev 1:5. But His  
rule is hidden and most of earth's peoples reject  
it and do not have a mind to obey Him. A great  
change will occur when the Lord Jesus Christ  
returns. See Isa 11:1-9; Matt 19:28; 1 Cor 15:24-25;  
Rev 11:15; 19:15; 20:4-6.

"LORD"— Jehovah the one true God.

**14:10** There will be great changes in the topography  
of the land of Israel (also v 4). Geba was a village  
about 10 kilometers north of Jerusalem; Rimmon  
was nearly 60 kms south. From Geba to Rimmon  
is the area containing the hills of Judea, but it  
will become flat country.

a plain from Geba to Rimmon south of Jerusalem. And *Jerusalem* will be raised up and inhabited in her place, from the Gate of Benjamin to the place of the First Gate, to the Corner Gate, and *from* the Tower of Hananeel to the king's winepresses. <sup>11</sup>And *people* will live in it, and never again will there be destruction *there*; but Jerusalem will be inhabited in safety.

<sup>12</sup>And this is the plague with which the LORD will strike all the peoples who fought against Jerusalem: Their flesh will rot away while they are standing on their feet, and their eyes will decay in their sockets, and their tongue will decay in their mouth. <sup>13</sup>And this will happen on that day: A great panic from the LORD will occur among them, and each of them will seize the hand of his neighbour, and his hand will rise up against the hand of his neighbour. <sup>14</sup>And Judah also will fight at Jerusalem. And the wealth of all the surrounding nations will be gathered together, gold and silver and clothing, in great abundance. <sup>15</sup>And the plague on the horse, the mule, the camel, the donkey, and on all the animals that will be in those camps, will be like that plague.

<sup>16</sup>And it will come about *that* everyone left of all the nations which came against Jerusalem will go up from year to year to worship the King, the LORD of hosts, and to keep the Feast of Tabernacles. <sup>17</sup>And there will be no rain on those, whoever they may be of *all* the families of the earth, who will not come up to Jerusalem to worship the King, the LORD of hosts. <sup>18</sup>And if the family of Egypt does not set out and come, they *will have* no rain. They will have the plague with which the LORD will strike the nations that do not come up to keep the Feast of Tabernacles. <sup>19</sup>This will be the punishment for Egypt, and the punishment for all the nations that do not come up to keep the Feast of Tabernacles.

<sup>20</sup>In that day there will be *engraved* on the bells of the horses, HOLINESS TO THE LORD. And the pots in the LORD's house will be like the *sacred* bowls before the altar. <sup>21</sup>Yes, every pot in Jerusalem and in Judah will be holy to the LORD of hosts, and all those who sacrifice will come and take them and cook in them. And in that day there will no longer be the Canaanite in the house of the LORD of hosts.

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*"Raised up"*—when the area around Jerusalem sinks and becomes a plain, Jerusalem itself will rise to a higher elevation. Verses like these seem to point clearly to changed conditions in the present earth when Christ returns and begins His reign, and not to a completely new earth and heaven and His eternal reign.

**14:11** *"Inhabited in safety"*— 2:4-5; Ps 48:8; Jer 31:40; Ezek 48:35.

**14:12** *"Fought against Jerusalem"*— v 2; 12:3. The plague God will send is a punishment for their crimes against Him and His people. The "rot" that will come to them will be very sudden—they will still be on their feet when it strikes.

**14:13** Compare Jud 7:22.

**14:14** *"Judah"*— 12:6-8.

*"Wealth...will be gathered"*— compare Isa 18:7; 60:5-11; 61:6.

**14:15** *"Horse"*— 12:4.

**14:16** *"Worship"*— Ps 86:9; Isa 2:2-3; Zeph 2:11; 3:9; Hab 2:14. They will "go up" to Jerusalem.

*"LORD of hosts"*— note at 1 Sam 1:3.

*"Feast of Tabernacles"*— see Lev 23:33-36 and notes. This was the last of the Jewish festivals. It speaks both of the final gathering of Israel

and the gathering of the nations of the world to worship the God of Israel the one true God.

**14:17-19** The language seems to indicate conditions on earth which are less than perfect. See notes on Isa 65:18-25. It does not seem possible that verses like these can refer to the new heaven and earth and Christ's eternal reign. However, they would fit into Christ's millennial reign when He will rule the nations with "an iron sceptre" (Ps 2:9; Rev 19:15).

**14:20-21** Everything in Israel will be fully dedicated to the Lord and set apart for Him. See note on "holy" at Lev 20:7. At last the people of Israel will become what God always wanted them to be (Ex 19:6; Lev 11:45).

**14:21** *"Sacrifice"*— see notes on Isa 60:7; Ezek 40:38-43; 45:13-17.

*"Canaanite"*—the original inhabitants of Canaan were a depraved people. See Deut 7:1-6; 18:9-12; Lev 18:24-30. Often in the history of Israel people in the temple—priests, Levites and people—were as bad as the Canaanites had been (Isa 1:10-17; Ezek 8:6-18). When Christ reigns on earth things will be entirely different—Isa 35:8; Ezek 43:7; 44:9. Even so, come, Lord Jesus.

