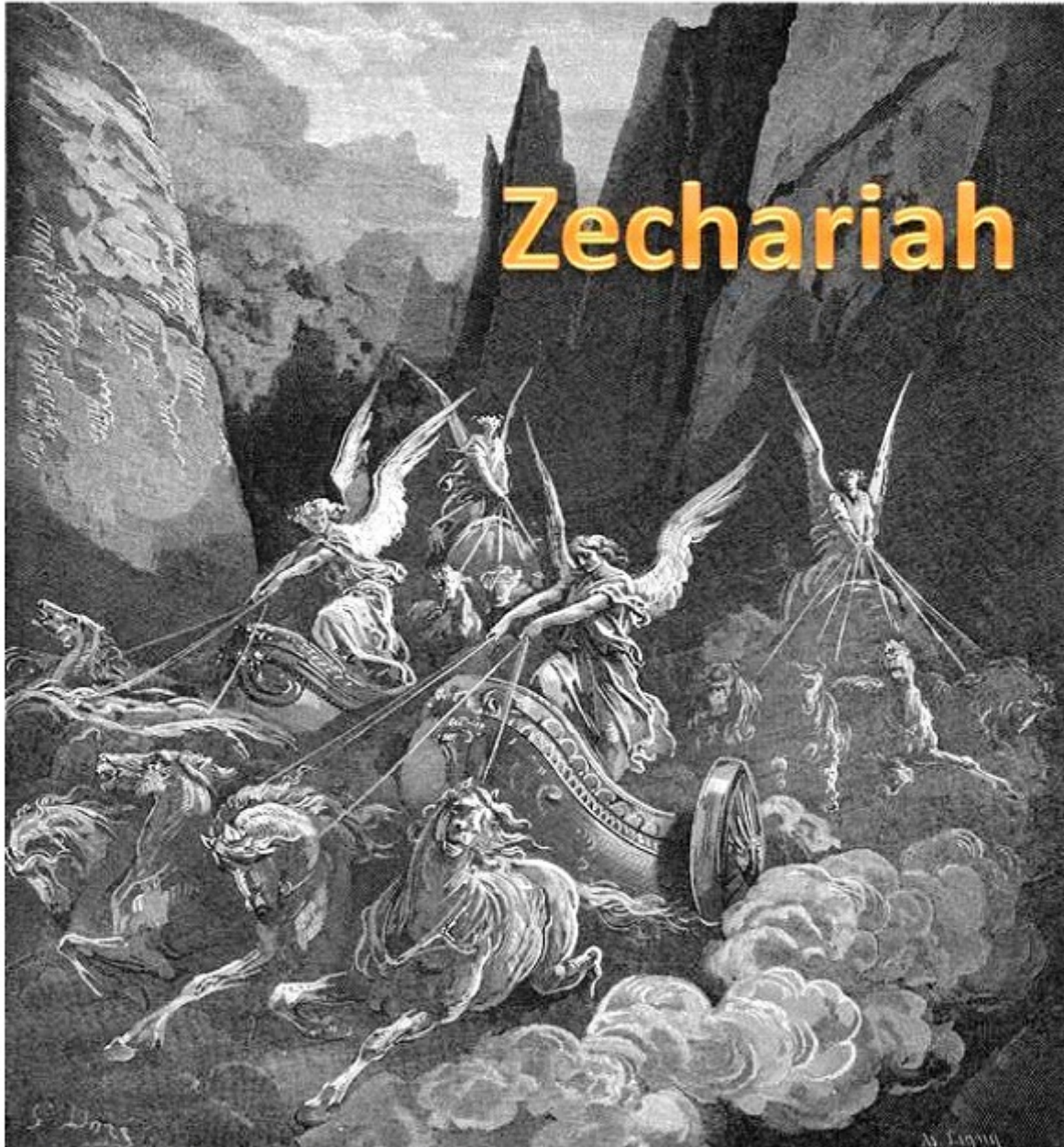


The Minor Prophets



The Forum Terrace Church of Christ

Adult Wednesday Night Bible Class Fall Quarter 2023

by Daniel R. Vess

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Introduction to Zechariah

Zechariah 1:1

Authorship

The book of Zechariah is entitled to a unique position among the minor prophets because of several distinct features. It is 1) the longest 2) most apocalyptic 3) has more angels and visions 4) the most Messianic 5) the most difficult of all the minor prophets and chapters 9-14 may be the most difficult passage to interpret in the entire Old Testament. Thus, many false doctrines have been raised up surrounding this book. Nonetheless, remember the words of W. J. Deane concerning Zechariah "Scholarship without faith is of little use in interpreting dark places of Scripture." (Pulpit Commentary, v. 14, Introduction to Zechariah, p. xii).

As in other books of the minor prophets the author is clearly mentioned: "Zechariah, the son of Berechiah, the son of Iddo". There are no less than thirty Zechariah's mentioned in scripture. This Zechariah is only mentioned in this book, Ezra and Nehemiah. There are some who confuse this prophet with the "Zacharias son of Barachias" whom the Lord said was slain "between the sanctuary and the altar" (Mt. 23:39). However, this may have been a reference to Zechariah the son of Jehoiada in 2 Chr. 24:20-22 who was murdered. Jesus was quoting from the last book in the Hebrew Bible (2 Chronicles). He mentioned the first murder Abel to the last murder, a martyr among the prophets. There is no evidence in the books which chronologically follow Zechariah which attribute his murder to the Jews. There were a couple of other prophets in the Old Testament which wore the name Zechariah. There was Zechariah a son of Jeberechiah, a contemporary with the prophet Isaiah (Is. 8:2). Then there was the prophet Zechariah, the son of Jehoiada the priest, who lived during the reign of Josiah. It was he who was stoned to death for preaching that the Lord had forsaken His people because of their sins (2 Chr. 24:20-22).

Another problem develops when considering Zechariah's genealogy. Comparing Zech. 1:1,7 "the son of Berechiah, the son of Iddo" to Ezra 5:1 which reads "the son of Iddo" poses a problem for some. The term "son" is often used to refer to one's relationship to their grandfather as well as their father (Gen. 24:5; 31:28). The best solution is simply to consider Berechiah the father, and Iddo the grandfather of this prophet.

Date

Like Haggai his contemporary, Zechariah dates his prophecy very accurately. Three times he gives the exact date of the message from God the first came in the eighth month in the year of Darius (1:1). The month is Heshvan. Darius' second year of reign corresponds to 520 B.C. Therefore, Zechariah began his prophetic work in October of 520 B.C. His work began about a month after the rebuilding of the Temple had begun and two months after Haggai began his prophetic ministry. Zechariah eight visions came in the night on the twenty-fourth day of the eleventh month which is Shebat (1:7). This corresponds to February 15, 519 B.C. In 7:1 the third date is given: "in the fourth day of the ninth month which is Chislev". This would be equivalent to December 7, 518 B.C. His last prophecy occurred one year after Haggai's last prophecy.

Although scholars are in universal agreement as to the date and authorship of chapters 1-8 extreme diversity of opinion erupts over the authenticity of the last six chapters. About 300 years ago a scholar by the name of Mede began to doubt the unity of this book when he considered the fact that Matthew 27:9 attributed Zechariah's prophecy concerning Christ being sold for thirty pieces of silver (12:12,13) to Jeremiah. Mede died in 1638, but ever since modern scholarship has disputed over

Zechariah 9-14. Some suggest a pre-exilic date as far back as the reign of Uzziah king of Judah in 770 B.C. Others call for a post-exilic date as late as 160 B.C. Not only do these dates call for a different date from that of chapters 1-8, but also a different author.

The main argument centers around the differences in style between the first section (chapters 1-8) and the last (chapters 9-14). The second section is poetic while the first prose. However, even though this is true it is also true that both poetry and prose is found in both sections. They argue that some of the words and phrases found in one section is not found in the other. "Hosea uses introductory formulae in the first five chapters of his book, but none in the last nine; yet no one disputes the integrity of that work" (ibid. p. viii). Still others see the lack of visions in the last section as proof of a different date and author. However, it should be noted that Amos does the same in his prophecy. A difference may be accounted for by the difference in purpose and time. Zechariah was possibly a young man when he began to prophecy. He may have been much older when writing the last section. Conditions would have been different. The Temple was completed.

A couple of arguments are made which call for a pre—exilic date. The mention of the ten tribes of Israel and idolatry are said to demand an earlier date (9:10,13; 10:6,7,10; 11:14; 10:2). The terms "Ephraim", "Judah", and " are used extensively in both pre and post-exilic times to refer to all of God's people. Idolatry is not condemned as a sin in Zechariah's day. This reference is in the context of a prophecy concerning the Messianic Kingdom. The mention of Assyria and Babylon are all said to point to a much earlier date (10:10). These references are not conclusive for they are terms referring to any enemy of God's people.

On the other hand several arguments for a date in the post-exilic period have been forwarded. In 9:13 the reference to Greece is evidence for a later date. The realization that Greece is mentioned before the time of Zechariah in Isaiah 66:19 and Ezekiel 27:13,19 nullify this argument. As a true prophet of God foreseeing the threat of Greece would not have been a problem. Only for those who cannot except prediction does this mention pose a problem. Others point to 13:3 as a derogatory remark about prophecy. They thus reason that Zechariah being a true prophet of God could not of penned these words. This reference to prophecy is not belittling, but prophetic of a time when true prophecy would cease after the coming of the Messianic Kingdom. Finally, the apocalyptic style of chapter fourteen has led others to demand a date between the Testaments. "Because there is much apocalyptic in the inter-testamental period, it is assumed that similar pictures in the prophets, e.g. Isaiah and Zechariah, must be given a late date" (New Bible Dict., p. 1356).

From a positive viewpoint Zechariah abounds with evidence of unity. Special expressions and teaching is found common in both sections. Such as, 1) the need for repentance and cleansing (1:4; 3:3,4,9' 5:1—11; 7:5—9; 9:7; 12:10; 13:1,9); 2) "from passing through and from returning" (7:14; 9:8); 3) "the eyes of the Lord" occurs in 4:10; 9:8; 12:4; 4) five sections to a verse are rare in Hebrew, yet both 6:13 and 9:5,7 contain them; 5) the annihilation of Jerusalem's enemies is predicted (1:14,15; 6:8; 9:1—6; 7:2; 14:14); 6) Jerusalem as head (1:16,17; 2:11,12; 12:6; 14:9f.); 7) Gentiles converted (2:11; 6:15; 8:22; 14:16,17); "The unity is thus deeper than appears at first sight." (New Bible Commentary: Revised, pp. 787,788).

Most importantly up to modern times the authorship and date of the last six chapters had not been questioned. There is no manuscript evidence that these chapters are an addition by an unknown writer. Neither the Rabbis or early Christian writers ever questioned the authenticity of Zechariah. Nor is there any reason for doubting it today.

The Man, Zechariah

- **His Name**

The Hebrew name "Zechariah" was quite popular. Thirty biblical figures shared this name. It means "He whom Jehovah remembered" or "the Lord remembers".

- **His Occupation and Residence**

His ancestor, Iddo was part of the captivity led back by Zerubbabel (Neh. 12:16) and was head of a returned priestly family (Neh. 12:4). Therefore, he was a priest as well as a prophet (1: 1). Zechariah

himself is listed among the family of Aaron who made the journey from captivity to Jerusalem (12:16). He was most probably a resident of Jerusalem. According to Jewish tradition he died in his old age and was buried near the tomb of Haggai close to Eleutheropolis.

- **His Contemporary**

The only contemporary prophet of Zechariah was Haggai. Both are mentioned together in Ezra 5:1 and 6:14. Haggai had been preaching for two months and the Temple work had already started, when Zechariah began. Haggai started the ball rolling and together both kept it up till the Temple was finished. Haggai used the fact of the bad economy as a sign of God's displeasure with them. Zechariah reminded them of the judgment upon their disobedient fathers. By way of contrast Haggai's work was short and centered on one theme. While Zechariah's was more extensive and diverse. Zechariah serves as a perfect sequel to Haggai.

Historical Background

Before Zechariah had begun his work the northern tribes had been carried into Assyrian captivity nearly two hundred years before. Other peoples were transplanted in their stead by the Assyrians to form a mixed race of Israelites and foreigners known as the Samaritans.

About one hundred years before his ministry the Babylonians began their campaigns to conquer the world. In 612 B.C. they destroyed Ninevah and later destroyed the rest of the Assyrian army at Haran in 609 B.C. At the Battle of Carchemish, King Nebuchadnezzar defeated and repelled Egyptian forces from Syria and Palestine. In 606 B.C., the Babylonians first entered Judah taking away captives to Babylon, including Daniel and his three friends. King Jehoiakim of Judah brought back the Babylonians by revolting in 597 B.C. King Jehoiachin reign in the place of his dead father, Jehoiakim. After a three month reign Nebuchadnezzar had him taken to Babylon with other captives which included the prophet Ezekiel. Jehoiachin's uncle, Zedekiah, was installed by Babylon as its puppet Judean ruler. A revolt by Zedekiah brought the Babylonians back to Judah in 586 B.C. This time all of Jerusalem including the temple was destroyed and the bulk of the remaining Jewish population was carted off into exile.

After Nebuchadnezzar's death in 562 B.C. the Babylonian Empire began to weaken due to ineffective leadership. So from the throne of the tiny Elamite state of Anshan was to come the founder of the next world empire. In 559 B.C. Cyrus not content with being king of Anshan attacked Astyages, King of the Medes, and entered the capital city of Ecbatana. Not wasting any time he advanced his army against the rich kingdom of Lydia in Asia Minor. In rapid succession Cyrus moved down the Tigris—Euphrates Valley through Assyria toward Babylon. The Nabonaid Chronicle, a clay tablet now in the British Museum, relates the activities of the last King of Babylon and the capture of his capital city. Nabonidus, king of Babylon, had actually turned over the rulership to Belshazzar. On October 13, 539 B.C. Cyrus entered the city of Babylon as a liberator to the populace. The Medo-Persian Empire would rule the world for the next 200 years, from 559 to 358 B.C.

God raised up the Medo—Persian Empire to serve His purpose concerning the Jews. In an amazingly precise prophecy, Isaiah had foretold of one named Cyrus who would restore the Jews to the land and allow them to rebuild the temple (Is. 44:28; 45:1). Cyrus was more humane than his predecessors of Babylon and Assyria. He made a point of reversing particular policies of the Assyrians and Babylonians. Cyrus issued a decree which would permit all the peoples who were removed by the Assyrians and Babylonians into exile to return to their homeland. The returning people would be permitted to rebuild their ancestral temples. Cyrus hoped by this policy that prayer to all the gods would be offered for him. Cyrus was not a believer in the One True God. His decree was for all peoples under his domain. The Cyrus Cylinder, a contemporary inscription to the book of Ezra, records the following: "...the gods who live in them (the cities) I return to their places. All of their inhabitants I collected and restored to their dwelling places." Daniel prayed (Dan. 9:1f) for God's mercy upon the ruins of Jerusalem noting Jeremiah's prophecy that the Jews would return after seventy years of exile (Jer. 25:11, 12; 29:10). Two years after Cyrus' decree, the first return from exile began in 536 B.C. From 606 B.C. when the first captives had been carried off into Babylonian Captivity to 536 B.C. when the first groups of Jews returned a total of seventy years had passed. Ezra chapters one through six provide us with excellent

background information for this period. In response to Cyrus's decree the people prepared to return. They received the items which Nebuchadnezzar had removed from the temple sixty years previous to their return. They also received contributions from those staying behind in Babylon. For these Jews had built houses, married, and gone into business during the period of exile (Josephus, Ant. 11.1.3; Jer. 29:5,6). According to Ezra 2:64,65 a total of 42,360 plus 7,337 menservants and maidservants returned with Zerubbabel, the grandson of king Jehoiachin. In the seventh month of 536 B.C., they set up the Altar and offered sacrifice (Ezra 3:1f). In the second year after they returned work began on the temple. A joyous celebration marked the completion of the foundation of the new temple (Ezra 3:8f).

When the neighboring people heard of the Jews' progress on the temple they offered to help. Zerubbabel, the prince, and Jeshua, the high priest, rightfully turned them down (Ezra 4:1-3). These were Samaritans who didn't worship Jehovah according to the Law and also mixed paganism into their religion. If they could not help, these Samaritans and the rest of the people of the land decided to hinder (Ezra 4:4f). They wrote a letter to Cambyses (the "Ahasuerus of Ezra 4:6) who had succeeded Cyrus to the throne. Complaining that the Jews were a rebellious people. If the Persians allowed them to rebuild Jerusalem, they warned, the Jews would take away all the territory west of the Euphrates River (Ezra 6:16). Cambyses reviewed the letter and decreed that the work should stop (Ezra. 4:17-23). The foundation would remain neglected for the next sixteen years.

Six years after issuing the decree which allowed the Jews to rebuild their temple Cyrus died. His son, Cambyses (530-522 B.C.), failed to uphold this decree. Under his leadership, the Empire did continue to grow. He defeated the Egyptian Pharaoh, Psamtik, at Pelusium and sacked Memphis (525 B.C.), thus adding Egypt to the sprawling Medo-Persian Empire. During his campaigning in Egypt one named Gaumata claimed to be Cambyses's brother Smerdis. However, Cambyses had already secretly killed his brother. In route to Persia Cambyses apparently committed suicide. Pseudo-Smerdis ruled only seven months before he was executed by the Persian army. A period of confusion existed in the Empire. At this time it seemed the Empire was about to fall apart. Darius I (522- 486 B.C.) son of Hystaspes, stepped in and saved the Empire by putting down one rebellion after another. "In Babylonia a local revolt brought Nidintu—Bel (Nebuchadnezzar III) to the throne. On his defeat Darius gained control there for almost a year. Then Araka (Nebuchadnezzar IV) led another rebellion, and it was late in 521 B.C. before Darius could restore order there. Darius was such a effective ruler that he won the title of "Darius the Great" (NEW BIBLE COMMENTARY: REVISED, p. 781). He took the weakened empire and consolidated it. He campaigned in Europe adding Thrace and Macedonia. At Marathia (490 B.C.) His hopes of conquering Greece were defeated. "Darius was an efficient organizer and his rule left nothing to be desired from the administrative standpoint. Legal and fiscal reforms promoted commerce and industry. A postal system facilitated communication throughout his vast empire. Roads were built everywhere. Engineers of Darius designed a canal to be dug in Egypt linking the Nile River with the Red Sea and serving the same purpose as the modern Suez Canal" (Charles F Pfeiffer, BAKER'S BIBLE ATLAS, p 174).

When Darius I first took over the throne there was little change in Judah. After all it was only a tiny dependency in the two million square mile Medo-Persian Empire. It wasn't until the Persian governor of Samaria, Tattenai, complained about the Jews that Darius considered Judah (Ezra 5:6—17). Darius made a search of the royal archives and found Cyrus's decree which allowed the Jews to rebuild their temple. Darius then renewed this decree placing heavy punishment on anyone who hindered the Jews (Ezra 6:1-12).

Sixteen years after the work on the Temple had begun a major obstacle had been removed. However, the Jews didn't begin work on the temple again solely on the renewal of Cyrus's decree. God had to send in His prophets Haggai and Zechariah to spur the people on to rise up and build. The conditions in Judah were not very favorable at the time. The period of confusion in the Medo-Persian Empire had left a great deal of economic chaos in its wake. This condition was worsened by a series of famines. Archeological evidence supports the fact that there was a great deal of poverty in this region. The people had returned in hopes of entering a land flowing with milk and honey. Instead all they found was cities in ruin, non-productive fields due to fifty years of neglect, and hostile neighbors. They began to view the ruins with complacency. To the Jews this was not a time to rebuild the temple, instead they

spent their energy on building themselves homes and lamenting their poor conditions. Haggai probably grew up witnessing these conditions and the bare foundation of the temple. On Sept. 1, 520 B.C., he begins his ministry shaming the people for their negligence. Twenty-four days later the people begin to build the temple. Four years later on March 3, 516 B.C. the temple was completed (Ezra 6:13f). Its completion came exactly seventy years after Solomon's Temple was destroyed by the Babylonians in 586 B.C.

Ezra returned with a second group composed of about 2,048 people (Ezra 8:1ff) in 547 B.C. approximately sixty years after the temple was completed. Ezra, who was a priest and scribe, read the Law to the people and began some much needed reforms. Thirteen years later in 444 B.C. the Persian King Artaxerxes allowed his cupbearer, Nehemiah, to return to Jerusalem to rebuild the city walls.

In 536 B.C. a remnant of the Jews returned from Babylonian captivity under the leadership of Zerubbabel. In the second year after their return they had laid the foundation of the temple. After a great celebration on this occasion (Ezra 3:8f.) the Temple went neglected for the next sixteen years.

Two basic reasons are pointed out as the justification for their failure to finish the Temple. First, Ezra records the political opposition to the rebuilding of the Temple. The Samaritans wrote a letter to Cambyses King of Persia warning him not to permit the Jews to complete the rebuilding of Jerusalem. Cambyses issued a decree stopping the Jews (Ezra 4:1-8; 6:16; 4:17-23). However, this obstacle was removed when Darius I found and renewed Cyrus' decree over a dozen years later (Ezra 5:6-17; 6:1-12). The second reason for the neglect of the Temple was related to moral problems.

Zechariah began his prophetic mission in the middle of Haggai's four messages. His messages offered further encouragement to continue rebuilding. He summed up the bleak social situation of Judah before they began rebuilding with these two verses: *"Thus says the Lord of hosts: 'Let your hands be strong, you who in these days have been hearing these words from the mouth of the prophets, since the day that the foundation of the Lord of hosts was laid, that the temple might be built, for before those days there was no wage for man or any wage for beast [unemployment] neither was there any safety from the foe for him who went out or came in: for I set every man against his fellow [anarchy]"* (8:9,10).

Questions

True/False

1. T F The author is the same Zechariah that was slain in 2 Chronicles 24:20-22.
2. T F There is universal agreement over the date and authorship of the last six chapters.
3. T F Even before New Testament times the authenticity of the last six chapters has been questioned.
4. T F Haggai was the only prophet who was contemporary with Zechariah.
5. T F Zechariah began his prophetic mission in the middle of Haggai's four messages.
6. T F Both political opposition and the lack of skilled builders were the reasons why the rebuilding of the Temple was neglected for sixteen years.

Multiple Choice

11. Zechariah's grandfather was a) Berechiah B) Jehoiada c) iddo.
12. Zechariah's work as a prophet began a) February 15, 519 BC b) October 520 BC c) December 7, 518 BC.

13. Some scholars believe the reference to a) Assyria b) Babylon c) Greece calls for a much later date for the last six chapters.
14. Zechariah means a) "Jehovah is salvation" b) "He whom Jehovah remembers" c) "healed by Jehovah"
15. Zechariah's occupation is believed to be that of a) priest b) prophet c) farmer.
16. a) widespread unemployment b) anarchy c) idolatry were some of the social problems in the days before the rebuilding of the Temple.

Call to Repentance

Zechariah 1:2-21

Content

The book of Zechariah naturally divides into two parts. Part one consist of visions which are to encourage the people to continue to rebuild the Temple (chapters 1—6) and an answer from the Lord concerning fasting (chapters 7-8). The first chapter opens up with a call to repentance reminding the people of their forefather failure (1:1-6). In this first vision the prophet sees four horsemen in the myrtle grove (1:7-17). The horsemen patrolled the earth and found it to be at peace. God therefore will smite the nations and bring prosperity and comfort to Jerusalem. The second vision is the four horns and the four craftsmen (1:18-21). The third vision is the man with the measuring line (2:1-13). Jerusalem is to be built with multitudes of Jews returning. A spiritual prediction is seen in the last part of the chapter. God's people will flee out of the world to his city. Zechariah sees Jeshua true high priest standing before God with Satan standing at his right opposing him (3:1-10). In this fourth vision, Joshua is to be cleansed and he and the priest are commanded to remain faithful. A Messianic prophecy is given concerning the coming Branch that was bringing salvation in one day. Chapter four tells of the fifth vision. Zechariah is awoken by the interpreting angel to see a lampstand with two olive trees. The seven lamps represent the all seeing eye of God and the olive trees represent the anointed ones Zerubbabel and Joshua. The ultimate meaning of this vision is fulfilled in the Messiah who was anointed both king and priest. The sixth and seventh visions are found in the fifth chapter. Both the flying scroll vision (5:1-4) and the vision of the woman in the basket (5:5-11) represent the removing of the evil from the land. The last chapter of this section contains the eighth vision (6:1-8) and the command to crown Joshua (6:9-15). The last vision is of four chariots which patrol the earth bringing vengeance on the enemies of God's people. Then Zechariah is to take gold and silver from the returning captives and make a crown for Joshua. The crown is explained as prophetic of the coming Branch which will build God's Temple, rule as a priest on his throne, and bring peace.

The next section of Part One deals with the question concerning fasting. In 7:1-7 a delegation is sent from Bethel to inquire concerning fasting. Since the Temple was about to be completed they wanted to know if it was necessary to continue the fast in the fifth month. This particular fast is initiated in memory of the destruction of the Temple by the Babylonians (2 Kg. 25:8f.; Jer. 25:12). Zechariah points to selfish motives as the reason for the fasting not because of any requirement of God or of any devotion to Him. Then Zechariah reminds them of the lesson of the forefather's failure to listen to the former prophets is what caused the destruction of the Temple. Obedience to God's Word instead of fasting is what they needed to be concerned with now (7:8-14). Chapter eight answers this question from a positive standpoint. Ten promises of peace and prosperity are given. The first promises deal with the restoration of Jerusalem (8:1-8). The social and economic distress in the past is repaired with promises of prosperity (8:9-13). In 8:14-17 the Jews are reminded that Divine favor is always conditioned upon their obedient conduct. Finally, they are told that their fasts are to be changed into feasts (8:18-23). Then all the nations will come to Jerusalem seeking the Lord.

Part two contains two sections of three chapters each. Each section begins with the formula "*the burden of the word of the Lord*" (9:1;12:1). These final six chapters constitute one of the most obscure passages of the Old Testament. The numerous apocalyptic symbols can cause great difficulty in understanding.

The first burden is God's Judgement on Judah's neighboring nations (chapters 9,10,11). Chapter 9 begins with God's judgments on specific nations (9:1-7). In the middle of the chapter is a Messianic

prophecy (9:8-10). The Messianic King and the protection of God's people. The final paragraph promises the Jews victory over the sons of Greece. Its fulfillment is seen in 165 B.C. when the Maccabean Revolt in Palestine begins to emancipate them from the Greeks of the Selucid Empire (9:11-17). A promise of restoration of God's people is the message of chapter 10. They are warned to seek blessings from the Lord not idols (10:1,2). They are to triumph over their enemies (10:3-7). The scattered people are recalled to Jerusalem (10:8-12). The final chapter in this section is highly Messianic. The promise of victory over their enemies Judah is seen as the enemy. They rejected the Good Shepherd. Thus as a flock they are doomed. It begins with a lamentation for the doomed land (11:1-3). Zechariah is then told to act out the part of the good Shepherd who pastures the flock (11:4-8). In 11:9-14 the reason for the doomed land is finally given. They have rejected the Good Shepherd for a mere 30 pieces of silver and therefore rejected by God. Following this Zechariah is told to act out the part of a foolish shepherd (11:15-17). This shepherd is to afflict the flock, but is eventually overthrown.

The Second burden is the vision of Israel's future. Defeat of the nations is assured because Jehovah fights for Jerusalem (12:1-4). Strength for the victory comes from the Lord (12:5-9). In a Messianic prophecy the people of Jerusalem mourn over the Pierced One (12:10-14). Idolatry, unclean spirits, and false prophets are to be cut off from the land (13:1-6). The slain shepherd is to save a remnant of the people who will be purified through fire (13:7-9). The last chapter in Zechariah is the most difficult to interpret, however, it does deal with a common theme the day of the Lord. Again divine deliverance from Jerusalem's enemies is promised (14:1-8). The Lord will be the only king over all the earth (14:4-11). Most of Jerusalem's enemies will be destroyed (14:12-15). The remnant of the nations will come to Jerusalem to worship God (14:16-19). All will be made holy among God's people, yet no wicked man will enter (14:20,21).

Prophecies in Zechariah

Zechariah abounds with prophecies concerning the Jews. It foretells of the rebuilding of the temple and the city of Jerusalem. Destruction of specific enemies of Judah is foretold. Victory over the Greeks is promised over three hundred years in advance. The most striking prophecies relate to the coming Messiah and His kingdom. The triumphal entry of the King who rides on an ass (9:9) is fulfilled in Mt. 21:4; Jn. 12:15. "*Looking on Him who they have pierced*" (12:10) is fulfilled in Jn. 19:3). "*Smite the shepherd... sheep scattered*" (13:7) is fulfilled in Mt. 26:31 and Mk. 14:27, His atoning death for the removal of sin (3:8,9; 13:1); as builder of the house of God (6:12), and His universal reign as King and Priest (6:13; 9:10) are all fulfilled through the work of the Messiah. The good Shepherd betrayed for thirty pieces of silver (11:2) is quoted in Mt. 27:9,10. Among the minor prophets Zechariah is foremost in His glimpses of Christ and His Kingdom.

Zechariah in the New Testament

Other than the afore mentioned prophecies which are fulfilled in the gospels, Zechariah is quoted from and eluded to several times. The phrase "*Speak ye truth every man with his neighbor*" (8:16) is quoted in Eph. 4:25. "The reader of the book of Revelation may also find here the antecedent of certain pictures employed by the writer: 1) the four horsemen (Zech. 6:1-8; Rev. 6:2); 2) the two olive trees (Zech. 4:3ff.; Rev. 11:4); 3) the candlestick and seven eyes (Zech. 4:2-10; Rv. 1:12)" (Jack P. Lewis, THE MINOR PROPHETS, p. 80).

True/False

1. T F The Branch is a reference to the Messiah.
2. T F Revelation and Zechariah have several symbols and phrases in common.
3. T F Zechariah prophecies that the Jews would have victory over the sons of Rome.

4. T F Zechariah contains very few Messianic prophecies.

Multiple Choice

5. Zechariah sees a total of a) four b) two c) eight visions.

6. Zechariah is told to make a crown for a) Joshua b) Zerubbabel c) Haggai.

7. The people of Jerusalem were going to mourn over a) the Good Shepherd b) Jerusalem c) the Pierced One.

8. Their fasts were to be changed to a) grief b) feasts c) another month.

Questions

9. When did Zechariah begin his prophesying?

10. Who is listed among Zechariah's fathers?

11. With whom was God angry?

12. Why are they to return to the Lord?

13. Who were the former prophets? What did they say?

14. How did their fore-fathers respond to the prophets?

15. How should the questions in verse five be answered?

16. What had the words and statutes of God done to their fathers?

17. How did the people respond to Zechariah's message?

Application & Discussion:

1. What lessons can be learned about repentance (1:4,5,6)?

First & Second Visions

Zechariah 1:2-21

1. When did Zechariah's night visions begin?
2. What is a myrtle tree?
3. What color of horses did he see?
4. Who was going to explain these to him?
5. What were the horsemen sent to do? What did they have to report?
6. How long had Jerusalem and cities of Judah suffered Divine Judgment?
7. How does God feel toward Jerusalem and Zion?
8. Why is God very angry with the nations?
9. What will the Lord do for Jerusalem and the cities?
10. What do four horns represent?
11. What are the craftsmen coming to do?

Application & Discussion:

1. From what are they going to be given comfort?

Third & Fourth Visions

Zechariah 2:1 - 3:10

1. Zechariah saw a man. What did the man have?
2. What was the man going to do?
3. Who met Zechariah's interpreting angel?
4. Who is the "young man" in verse 4?
5. Why was Jerusalem to be inhabited without walls?
6. From where were they to flee?
7. To what extent had God dispersed them?
8. What is the meaning of verse seven?
9. Who is sent against the people who plundered the Jews?
10. What does the "apple of His eye" mean?
11. What will happen when the Lord waves his hand over those who plundered His people? Why?

12. How are the people to respond to the coming of God's presence?
13. Who will become God's people?
14. What will God do for Judah and Jerusalem?
15. What is the holy land?
16. Why is all flesh told to be silent?
17. Who was Joshua and what was he doing?
18. What was Satan doing there?
19. What did the Lord do to Satan?
20. What does the Lord's questions "*Is this not a brand plucked from the fire*" mean?
21. With what was Joshua clothed?
22. What did the Lord command to be done to Joshua?
23. What does the filthy garments represent?
24. Who does Joshua represent? What was to be put on Joshua's head?
25. What did the Lord promise to Joshua if he were obedient?

26. Who were those with Joshua?
27. What does it mean that these men are a “*symbol*” or “*sign*”?
28. Who was God going to bring?
29. What has God set before Joshua?
30. What do the seven eyes represent?
31. What will the Lord do in one day?
32. What will the people do to their neighbors in that day? What does this mean?

Application & Discussion:

1. What are some aspects of Divine Security (2:4,10,11,13)?
2. What is necessary for a royal priesthood (3:3,4)?
3. What are the duties in a royal priesthood (3:7,10)?

Fifth, Sixth & Seventh Visions

Zechariah 4:1 - 5:11

1. What did the angel do to Zechariah?
2. What did the lampstand look like?
3. What stood beside the lampstand?
4. Why do you think the angel asked Zechariah if he understood the meaning of the lampstand?
5. Did he understand it?
6. For whom was the answer?
7. What does the phrase *“not by might nor by power, but by My spirit”* mean?
8. What would happen to the mountains which stood before Zerubbabel? What do these mountains represent?
9. What will Zerubbabel be able to do and how will the people respond?
10. When did Zerubbabel lay the foundation of the Temple? When was it finished?

11. What does the question "*For who has despised the day of small things*" mean?
12. What is a plumb line?
13. What is the seven eyes of the Lord doing?
14. How did the olive oil get to the lampstand?
15. What did the olive trees represent?
16. Who did these olive trees represent during Zechariah's day? Who would they represent in the future?
17. What is a scroll?
18. How big was the flying scroll?
19. What was going forth over the whole land?
20. What was written on the first side of the scroll?
21. According to the other side who will be purged?
22. What will the curse go forth and do?
23. What is an ephah?

24. What was in the ephah?
25. What did this individual represent?
26. What did the angel have to do after he showed Zechariah what was in the ephah?
27. Who else did he see?
28. What were their wings like?
29. What did they do with the ephah?
30. Where is the land of Shinar? What were they to do there?

Application & Discussion:

1. What divine assistance is there in building God's House (4:2,3,6,7,9)?
2. What role does God's Law play (5:3,4,6,9,11)?

Eighth Vision

Zechariah 6:1-15

1. From where did the four chariots come forth?
2. How are the horses of the four chariots described?
3. What do these four represent?
4. Where do these chariots go to? What nations did these directions point to?
5. What were the strong ones eager to do?
6. What did the chariots sent to the north accomplish? Explain.
7. What was Zechariah to take from Heldai, Tobijah, and Jedaiah?
8. What was he to do that same day?
9. What was he to make?

10. To whom was he to explain this symbolic crowning?
11. Who is the man named Branch?
12. What is He to build?
13. In what capacity is He to sit and rule on His throne?
14. What two offices are spoken of in verse 13?
15. Where is this crown to be placed? What purpose would it serve?
16. Who will come and build the Temple?
17. What condition is made for their participation in these coming events?

Application & Discussion:

1. Who is the crowned branch and what is He to do (6:12-15)?

Fasting: Lord's First Answer

Zechariah 7:1-14

1. When did this Divine revelation come to Zechariah? In what year B.C. was it? How long had it been since he saw the eight visions?
2. Where is Bethel? Give some background information about it?
3. Who had they sent? Why?
4. To whom did they go? What did they ask?
5. To what does "*these many years*" refer?
6. To whom was Zechariah to make this message known?
7. When did they fast? For how long had they been observing it?
8. How would you answer the question in verse five and six?
9. Who had previously proclaimed these words? When?
10. What had the Lord commanded their forefathers to do?

11. How had they responded to the Lord's instructions?
12. What became of their hearts?
13. What came from the Lord as a result?
14. Why wouldn't the Lord listen when they called?
15. To where had the Lord scattered them?
16. What became of the land?
17. Who was noted as being responsible for the condition of the land?

Application & Discussion:

1. What are God's requirements for true obedience (7:9,10)?
2. What are some improper responses to God's Commands (7:5,6,9,11,12)?
3. What are the consequences in refusing to listen to God (7:12-14)?

Fasting: Lord's Second Answer

Zechariah 8:1-23

1. How many times in this chapter does Zechariah point to Jehovah as the source of his message?
2. What kind of jealousy does God have for Zion?
3. What will Jerusalem and the mountain be called when the Lord comes to dwell in them?
4. What will the older people do in Jerusalem?
5. What will fill the streets of Jerusalem?
6. How should the question in verse six be answered? Explain.
7. Explain the meaning of verse seven.
8. Where will the Lord bring His people?
9. Upon what basis will God and His people have a relationship?
10. Who are the prophets spoken of in verse nine?

11. Why were the people to let their hands be strong?
12. What was the condition of the remnant during the years the Temple was neglected in being built?
13. Like whom is the Lord going to treat the remnant?
14. What is the Lord going to do to their productivity?
15. How will they become a blessing?
16. Did Jehovah carry out His judgments against their fathers?
17. What is He going to do for Jerusalem now?
18. What things are they to be doing?
19. What things are they not to do? Why?
20. Which fasts are under consideration?
21. What was to become of these fasts?
22. Who will come to Jerusalem? Why will they come?

23. Who will grasp the garment of a Jew? Why?

Application & Discussion:

1. What are the precious promises (8:3,4,5,7,12,13,17,21,23)?

2. What are the conditions of procuring the precious promises (8:8,9,16,17,19)?

Nations Judged, King Comes, Captives Return

Zechariah 9:1-17

1. What came against Hadrach?
2. Where is Hadrach and Damascus located?
3. Why are the eyes of men toward the Lord?
4. Where is Hamath located?
5. Where is Tyre (Tyrus) and Sidon (Zidon) located?
6. What had Tyre built?
7. What will the Lord do to Tyre's wealth?
8. What will happen to the city?
9. Where are the cities of Ashkelon, Gaza, Ekron, and Ashdod located?
10. What will happen to Gaza?

11. What will dwell at Ashdod?
12. What will become of the Philistine nation?
13. What is a Jebusite?
14. Why will the Lord camp around His house?
15. Why should they rejoice and shout?
16. How is his character described?
17. What will he come riding?
18. Of whom is he prophesying?
19. What will he do with the instruments of war?
20. What will be the extent of His reign?
21. Why had the Lord set the prisoners free?
22. What will God restore to them?

23. What will Judah and Ephriam become?
24. How will the Lord march?
25. What are sling stones?
26. What will the Lord do for His people in that day? Why?
28. What will grain (corn) and new wine do for them?

Application & Discussion:

1. How does God defend His people (9:1-7; 11-17)?
2. What is the character of the Messianic King and the nature of His Kingdom (9:8-10)?

Complete Redemption of God's People

Zechariah 10:1-12

1. From whom are they to ask for rain?
2. What will the Lord give them?
3. What do the idols speak?
4. What is the problem with consulting diviners?
5. What is the effect on the people by using these?
6. Against whom is the lord's anger kindled?
7. Who has the Lord visited? Like what will He make them?
8. What four things will come from them?
9. Why will they fight?
10. Why will the Lord bring His people back?
11. What will be their condition after He brings them back?

12. What will their heart be like?
13. How numerous will they be?
14. From where will they remember the Lord?
15. From where will the Lord gather them? Where will He bring them?
16. What will happen to the Nile, Assyria, and Egypt?
17. In what will His people be strengthened?
18. How will they walk?

Application & Discussion:

1. Why will the way of restoration not come through false teachers?
2. Through what provisions of the Lord will restoration come?
3. What are two conditions of restoration?

Allegory of Good and Bad Shepherds

Zechariah 11:1-17

1. Why is Lebanon told to open its doors?
2. What is called upon to wail? Why?
3. Why does the shepherd wail?
4. Why does the young lion roar?
5. What is going to become of the flock?
6. How do the Shepherds treat the flock?
7. What was the Lord going to cause in the land?
8. Who is shepherding the flock in verse seven?
9. What are the two staffs called?
10. What happened to the three shepherds? Why?
11. Why is the flock being destroyed in verse nine?

12. What does the breaking of the first staff symbolize?
13. What wages did they pay to the shepherd?
14. Why does the Lord call the money *“that magnificent (goodly) price at which I was valued by them”*?
15. What does the *“shepherd”* do with the money?
16. What does the breaking of the second staff symbolize?
17. What was Zechariah to do now?
18. What kind of Shepherd is the Lord going to raise up?
19. What will be this shepherd’s punishment?

Application & Discussion: Show from the scriptures how the follow was fulfilled in the life and teaching of Christ, the good Shepherd?

1. Christ cared for the afflicted of the Jews (Luke 7:13; John 11:35,37).
2. Christ led them as a flock (Mark 6:34; 1 Pet. 2:5).
3. Christ confronted the wicked leadership among the Jews (Matt. 23:13,17; 5:20)

4. Mutual dislike between Christ and the Jewish leadership (Matt. 12:39; 12:14; 21:46).
5. Covenant discontinued with the Jews (Heb. 8:6-13; Cal. 2;14; Heb. 7:22).
6. Lowly of the Jews understood these events to be the Word of the Lord (Matt. 11:25; Luke 10:21).
7. Christ sold for an insulting price (Ex. 21:32; Matt. 27:3,9).
8. Price to be cast to the potter in the house of the Lord (Mat. 27:40).
9. Unity of the Jews to be destroyed (Gal. 3:27-29; Luke 21:24; Mark 14:58).
10. Jews given over to selfish leaders (John 5:43; Matt. 23:4,14).
11. Corrupt leaders will bring themselves and the Jews to judgement and destruction (Matt. 23; 34-39; 27:25).

Victory Through Purification

Zechariah 12:1 - 13:9

1. Who does this burden concern?
2. What three things is the Lord said to do?
3. What was the Lord going to make Jerusalem like?
4. Against whom was the siege?
5. Who was to be like a heavy stone?
6. Who was to be against the heavy stone? What would happen to those who tried to move it?
7. What would the Lord do to the enemies' eyes and horses?
8. What will Judah say in their hearts?
9. What will the Lord make Judah like?
10. What will they do to the surrounding people?
11. What will the inhabitants of Jerusalem be doing?

12. Why was the Lord going to save the tents of Judah first?
13. What will the feeble of Jerusalem be like? What does this mean?
14. Who is the Lord going to destroy?
15. What will the Lord pour out?
16. What will they look upon?
17. Who will they weep over? To what is their weeping compared?
18. Where is Megiddo?
19. Who is Nathan?
20. Who were the Shimeites?
21. What does the phrase "*their wives by themselves*" mean?
22. What will be opened for the people? What will it do for them?
23. What will the Lord do to the idols?
24. What will happen if someone still prophecies?
25. What did the false prophets put on when they wanted to deceive?

26. What will the prophet be moved to say?
27. Where will he say he received his wounds?
28. Against whom is the Lord calling the sword?
29. What will happen to the little ones and the majority?
30. Upon whom will the purified call?

Application & Discussion:

1. What is the source of new Israel's victory?
2. What benefits led to their victory?
3. What does purification in the Messianic Kingdom involve?

The Day of the Lord

Zechariah 14:1-21

1. What will become of the spoil taken from them?
2. What will happen to Jerusalem?
3. What will the Lord do?
4. Where is the Mount of Olives located?
5. What will happen to the Mount of Olives?
6. How far will the valley go? Identify the location.
7. Like whom will they flee?
8. How will it be a unique day?
9. What will flow out of Jerusalem? To where will it flow?
10. What does the phrase *“the Lord will be the only one, and His name the only one”* in verse 9?
11. Where is Geba and Rimnon located?

12. Where is Benjamin's Gate, First Gate, Corner Gate, and Tower of Hananeel located in Jerusalem?
13. Why will they no longer be a curse in Jerusalem?
14. Who will the Lord strike with a plague?
15. What will happen to them when the plague falls upon them from the Lord?
16. What will be gathered at Jerusalem?
17. Upon what else would the plague be?
18. What will the remnant of the nations do?
19. What is the feast of Booths (Tabernacles)?
20. What would the Lord do to the nations which refused to go up to worship at Jerusalem?
21. What will be inscribed on the bells of the horses?
22. What will the cooking pots be like? What does this mean?
23. What will not be found in the Lord's house? What does this mean?

Application & Discussion:

1. What are some of the blessing which will be found in the New Jerusalem?