

## [Zechariah 4:5-14](#)

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### INTRODUCTION:

Zechariah's name means Jehovah remembers. He is a prophet, probably born in Babylon during the seventy year Babylonian captivity. He is the author of this book. There are a total of eight visions. *Chapter 1—The Vision of the Horses; The Vision of the Horns; Chapter 2—The Vision of the Measuring Line; Chapter 3, the fourth vision* focused on Joshua the high priest (*The Vision of the High Priest*), and by extension, the cleansing and restoration of the nation to her divinely appointed role as priest. Now, we have come to the fifth vision in *Chapter 4* which focuses on the civil leader Zerubbabel, a descendant of David, to encourage him in the work of rebuilding the temple— *The Vision of the Lampstand and Olive Trees*. Zacharich began his preaching ministry in the eighth month in the second year of Darius (Zech.1:1). He delivered his first message between Haggai's first and second messages. In a vision in chapter 4, an angel comes to Zechariah in the second year of Darius. In this fifth vision he saw a **golden candlestick** (representing the deity of Christ) with a bowl upon it with **seven lamps** (representing the fullness of the Holy Spirit); and **two olive trees** (representing an unlimited supply of oil) by it, one upon the right side of the bowl, and the other on the left side. Olive oil was used in those days to fuel the lamps. The lampstand is the 7-branched kind used in the tabernacle with the addition of a bowl on the top of it in order to maintain an abundant supply of oil and pipes to carry the oil to keep the 7 lamps burning. The picture is of an abundant supply. He questions the angel as to the meaning of what he sees.

The vision is explained: (1) Concerning the golden candlestick (vv. 6-10) and (2) Concerning the two olive trees (vv. 11-14)

**4:5** Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my lord. The angel takes for granted that Zechariah surely knows what he sees and asks, Don't you really know? Zechariah reiterates with a "No, my Lord."

**4:6** Then he answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the Lord of hosts. This would be the Word of the Lord Zachariah is to give to Zerubbabel. Zerubbabel is the governor who was given the responsibility of rebuilding the temple in Jerusalem (Ezra 3:2, 8), while the prophets Haggai and Zechariah gave the moral and spiritual encouragement to resume the work on the temple. The Word clearly speaks pertaining to what God would do. 1 Though the Temple was not yet complete, its completion did not depend on human might and will. The project's completion depended on the Lord's Spirit. God will abundantly supply everything!

[1, 2, 3, 4](http://www.truthnet.org/Zechariah/Chapter4/Zechariah-4.htm) <http://www.truthnet.org/Zechariah/Chapter4/Zechariah-4.htm>  
<http://www.pitwm.net/pitwm-versebyverse.html>

# PITWM VERSE BY VERSE

**4:7 Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it.** Zachariah speaks of Zerubbabel's problem addressing it as a great mountain in front of Zerubbabel. Mountains in scripture denote kingdoms. This great mountain here is the Persian kingdom, which is resisting the completion of the Temple. The question is, who is Persia, that it should oppose the servant of the Lord... With assurance Zechariah speaks that it will become a plain (like a flat surface) leveled by God. When Zerubbabel operates under the Spirit's authority, the outcome is guaranteed according to verse 6. No opposition will be able to stop the completion of the temple. <sup>2</sup>There are ceremonial stones in the completion of a building; the first stone is the cornerstone or foundation stone. The foundation stone begins the rest of the building. The second stone is the capstone, which tops off the building. And it will be the final stone to be put in place on the building. And shoutings and crying, Grace, grace unto it will be boisterous which brings great joy with thanksgiving over its completion! <sup>3</sup>The capstone to the Temple, symbolizes the finished work and Grace of the Messiah, whose death brings (Isaiah 53) forgiveness to the whole world. For this reason, when the capstone is brought forward, there are shouts of "Grace" because it is through the death of the Messiah (Christ) that God offers grace to humanity. It's all about forwarding the redemptive plan of God!

**4:8 Moreover the word of the Lord came unto me, saying,**— Zachariah says furthermore, the Word of the Lord is still speaking to Zechariah.

**4:9 The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the Lord of hosts hath sent me unto you.** You've heard the saying, "*What you start, I will finish?*" Well, in this case, Zerubbabel had laid the foundation of the temple and his hands shall also finish it. God gave a clear promise of this! Zerubbabel as governor over Judah, was a picture of the Messiah, who would also build His Temple, and complete His Temple. <sup>4</sup>The Temple is really a picture of the true Temple, which are made up of bricks of believers, with Christ as the head. Jesus declared Himself greater than the Temple completed by Zerubbabel. However, at the completion of the temple, Zechariah will know that the Lord of hosts hath sent the angel unto him. Zechariah understood the angel's words.

**4:10 For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel with those seven; they are the eyes of the Lord, which run to and fro through the whole earth.** Though the rebuilding of the temple, smaller than Solomon's, may have been discouraging to some; may seem inferior to the former; may seem totally wasted time, but it has been the forerunners of great things to come which could not come if the day of small things had not taken place. The small and barren things: at that time, people were mocking them for their rebuilding the Temple; and then there were some hearts that were downcast because they remembered the glory of Solomon's Temple. Even small things can accomplish God's eternal purpose! In the end people will rejoice because of these small things and will see the plummet (the plumb line) which is an instrument used by masons and carpenters, to draw perpendicular lines with, in order to judge whether the building is upright. In the Hebrew text it is called a "stone of tin." They shall also see those seven in Zerubbabel's hand. The seven are the eyes of the Lord which run to and fro throughout the whole earth. In Chapter 3, *seven eyes* are said to be *upon one stone*, laid before Joshua. The stone is interpreted to be the Messiah. He's watching over all things, and building upon that stone; upon that sure foundation will bring His perfect strength in his weakness and perfect spiritual vision in their small things. They will learn a lesson that God does not despise the small things or the day of small beginnings. They are not to despise but they are to rejoice in small beginnings!

# PITWM VERSE BY VERSE

**4:11** Then answered I, and said unto him, What are these two olive trees upon the right side of the candlestick and upon the left side thereof?– Zechariah questions the angel about the two olive trees. The two olive trees supply oil to the bowl. The graphic picture is of limitless oil, supplied automatically without human agency, flowing from the trees down to the bowl down to the lamps.

**4:12** And I answered again, and said unto him, What be these two olive branches which through the two golden pipes empty the golden oil out of themselves?– Again Zachariah questions the angel. The two olive branches are the two men who occupied the supreme positions in those offices at that time: Zerubbabel and Joshua. Together they foreshadow the Messiah in which these two offices are combined. The two olive branches emptied the golden oil. The flowing oil in the lamps was a picture of the Spirit of God, which is the fuel source for the lamps.

**4:13** And he answered me and said, Knowest thou not what these be? And I said, No, my lord. Zachariah didn't have a clue as to the meaning of what it meant.

**4:14** Then said he, These are the two anointed ones, that stand by the Lord of the whole earth. The two olive trees are the two anointed ones that represent the kingly (governmental power) and priestly offices (religious power) in Israel through which the blessing of God was to flow. Zerubbabel and Joshua represent the two anointed ones that stand by the Lord of the whole earth. Through them the light and message of God was mediated to the people of Israel in those post-captivity days. Post-captivity prophets spoke to God's people after they had returned from the land of captivity. These anointed ones would not be the two witnesses in Revelation. They will come in the time of the Great Tribulation where they (probably Moses and Elijah) would serve in a royal and priestly capacity, witnessing to the soon coming of the Messiah, the king of the earth.

## SUMMARY:

Zechariah begins with his fifth vision from the angel of the Lord to also encourage Zerubbabel, the governor. All that's going to be done in Zerubbabel's life will be done by God's Spirit, and by human might or power. He is not to give up because of small beginnings but know that there is always something greater when God begins it. The significance of the vision of the olive trees represented the kingly and priestly positions that Zerubbabel and Joshua were to occupy, and the candlestick represented a continuous flow of God's anointing; endowment of the Holy Spirit; authority, and vision to finish the project before them. Zachariah assured Zerubbabel that everything is done by God's power. The small beginnings will lead to a greater beginning and end (Zechariah 4:5-14).

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**6:9** **And the word of the Lord came unto me, saying,—** The eighth vision had occurred (v.1). He had seen four chariots symbolic of God's power ruling over all the earth. A new subject begins. The Word of the LORD comes to Zechariah.

**6:10** **Take of them of the captivity, even of Heldai, of Tobijah, and of Jedaiah, which are come from Babylon, and come thou the same day, and go into the house of Josiah the son of Zephaniah;—** Zechariah was instructed to meet three men from Babylon (of Heldai, of Tobijah, and of Jedaiah). They are exiles who have arrived from Babylon. They had come bearing gifts for the reconstruction of the Temple from the exiles remaining in Babylon. This event happened on the same day in which the eighth night visions were presented to the prophet (1:7). Zechariah was commanded to take the delegation with their gifts to the house of Josiah the son of Zephaniah.

**6:11** **Then take silver and gold, and make crowns, and set them upon the head of Joshua the son of Josedech, the high priest;—** The men had brought with them gifts of silver and gold to assist in the reconstruction of the Temple. Zechariah was commanded to take these gifts and make crowns, and set them upon the head of Joshua the son of Josedech, the high priest. There are many speculations of the crown or crowns. One possibility is that Zechariah would only make one crown, but it would be a double, or multiple tier crown that was to be placed upon the head of Joshua. Possibly there was one circle of silver and one of gold. Together, they made one crown. When the Jews first came from Babylon and returned to Jerusalem Joshua was to be the high priest.

**6:12** **And speak unto him, saying, Thus speaketh the Lord of hosts, saying, Behold the man whose name is The Branch; and he shall grow up out of his place, and he shall build the temple of the Lord:—** God's Word was to be understood. "*Behold the man*" are the very words that came forth from Pontius Pilate (Jh.19:5) in presenting Jesus to the multitude after He had been crowned with thorns. Though the crown was to be placed on the head of Joshua, the high priest, the act was a symbol of that future crowning of the Messiah, the Branch. The words "*Whose name is The Branch*" introduces nine prophetic truths:

1. Messiah, the Branch will appear: "*...he shall grow up out of his place*" v.12a. He will have a lowly origin and will grow into universal prominence.
2. Messiah, the Branch will build the millennial Temple: "*...he shall build the temple of the Lord*" v.12b-13a.
  - Four Temples have a place in Israel's history;
    - a. Solomon's temple—destroyed by the Chaldeans.
    - b. Zerubbabel's temple—renovated by Herod.
    - c. Herod's temple—destroyed by the Romans.
    - d. The Millennia's Temple—to be built by the Messiah and never to be destroyed. The temple of the LORD is made up of all the believers in Christ.

# PITWM VERSE BY VERSE

**6:13** **Even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both.** Judah's government was to be ruled by two distinct persons—the king, ruling the nation's political life, and the high priest, ruling its religionist life. Kings and priest had been corrupt. God was telling Zachariah that someone would come who would rule as both King and Priest—an unlikely combination for that day, and He would build the Temple. This king-priest, the Messiah, would rule both over His people and in the hearts of those who believe in Him. In the Messiah, the offices of King and Priest will be united in counsel and peace.

3. Messiah, the Branch will bear the glory: *"...and he shall bear the glory"* v.13b. He will bear the millennial glory that is His by virtue of the fact of His fulfilling every promise made to Abraham and Israel and for His provision of righteousness and regeneration for Jew and Gentile alike.
4. Messiah, the Branch will be King and Priest: *"...shall sit and rule upon his throne; and he shall be a priest upon his throne"* v.13c, d. At the present He sits at the right hand of the Father's throne, but then He will be installed by the Father upon His own throne; and He will be King-Priest forever, in keeping with the promise made earlier to David.
5. Messiah, the Branch will combine two offices: *"... and the counsel of peace shall be between them both"* v.13c. Except for Melchizedek (Gen.14:18), the concept of a King-Priest was unknown in Israel and the Old Testament. King and Priest will bring perfect peace and harmony making God's plan from eternity past a realization. Colossians 1:19-20 "For it pleased the Father that in him should all fulness dwell; And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven."

**6:14** **And the crowns shall be to Helem, and to Tobijah, and to Jedaiah, and to Hen the son of Zephaniah, for a memorial in the temple of the Lord.** We're back to if this was one crown or more than one crown. I'm sticking with the idea of one crown in a tier. At crucifixion, three languages were written on a sign on the cross above Him (Hebrew, Latin, and Greek), but one crown of thorns. When the Messiah wears the crown as uniting King and Priest, it would represent One. The crown was not to be kept by Joshua but to serve as both a memorial to the devotion of the men who came from Babylon and, more importantly, as a reminder of the coming of the Messiah and the ultimate hope of Israel.

6. Messiah, the Branch will be represented by the crowns: *"And the crowns shall be... for a memorial in the temple of the Lord"* v.14. The crowns were to be a memorial; a remembrance to Helem (apparently another name for Heldal), to Tobijah, to Jedaiah, and to Hen (apparently another name for Josiah) the son of Zephaniah. They had returned from exile, and the crowns were to be placed or deposited in the temple to remind Joshua and all Israel of the King-Priest soon to come.

**6:15** **And they that are far off shall come and build in the temple of the Lord, and ye shall know that the Lord of hosts hath sent me unto you. And this shall come to pass, if ye will diligently obey the voice of the Lord your God.** There is an "if" in this prophecy. That means it's on condition—if ye will diligently obey the voice of the Lord, then this will happen. The rebuilding of the temple required careful obedience. God would protect the people as long as they obeyed. Even as the people came from afar with the intention to build, they would have to hearken to the voice of the Lord their God and obey. You can't expect to get good results if you don't follow the right instructions. The returned exiles were a symbol of the remnant of Israel returning in the last days. There will be a complete surrendering of Israel in the last days. And the crowns would also be a symbol of their surrendering their hearts to the truth of His rightful place as King and Priest.

# PITWM VERSE BY VERSE

7. Messiah, the Branch will bind together both Jew and Gentile: *"And they that are far off shall come"* v.15a. The Gentiles will be united with Israel in the service of Jehovah (Is.60:10-12).
8. Messiah, the Branch will corroborate the truth of God's word: *"... shall come and build in the temple of the Lord, and ye shall know that the Lord of hosts hath sent me unto you"*v.15b.

Messiah, the Branch will demand absolute obedience: *"... And this shall come to pass, if ye will diligently obey the voice of the Lord your God"* v.15c. The certainty of Israel's future and the Messianic kingdom is not impaired by Israel's failure, for God's future program depends upon God Himself. However, Israel's

## SUMMARY:

The Word of the Lord comes to Zechariah to receive the gifts of silver and gold brought by four Jewish exiles who had arrived from Babylon. He was to make a crown for Joshua to be high priest setting it upon his head. Zachariah announces that the coming Branch shall grow up out of His place and build the Temple of God. Joshua represented a type of the coming Messianic Branch. He'll assume the role of royalty, take His place on the throne and rule—as priest sitting on the throne—showing that King and Priest can coexist in harmony! The four exiles represent the future return of the Jews to Israel. The crown was to serve as a memorial in the Temple of the Lord for the four Jews who gave the gifts of silver and gold. People from faraway places will come to pitch in and rebuild the Temple of God. They had to follow the instruction of the voice of the Lord (**6:9-15**).

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**HISTORY:**

Zechariah is the author of this book whose name means "*The Lord Remembers.*" He writes to the Jews in Jerusalem who had returned from captivity in Babylon and to God's people everywhere.

**7:1 And it came to pass in the fourth year of king Darius, that the word of the Lord came unto Zechariah in the fourth day of the ninth month, even in Chisleu;**— Two years had passed since God had spoken to Zechariah according to Zechariah 1:1 (second year); now it's the fourth year of king Darius. He allowed construction of the temple to resume. This is not a vision but a message to be related to His people through Zechariah. The precise date: the fourth year, the fourth day of the ninth month; chisleu overlaps with November /December (the Hebrew calendar). This was two years into the rebuilding of the Temple.

**7:2 When they had sent unto the house of God Sherezzer and Regemmelech, and their men, to pray before the Lord,**— A delegation had been sent unto the house of God. Their Assyrian names were Sherezzer (meaning "*Perfect of the treasury*") and Regemmelech (meaning "*the king's official or friend of the king*") came from Bethel in the north with their men to pray before the Lord. Two hundred and twenty-three of the exiles returning with Ezra and had settled in Bethel. They sent to Jehovah's house as their forefathers sent to old Bethel, not in the spirit of true obedience; they came to Jerusalem to seek the favor of the Lord or pacify Him.

**7:3 And to speak unto the priests which were in the house of the Lord of hosts, and to the prophets, saying, Should I weep in the fifth month, separating myself, as I have done these so many years?**— As they prayed before the Lord, they were to speak to the priests which were in the house of the Lord of hosts (*whose responsibility it was to give interpretation and make decisions concerning points pertaining to the Law*), and to the prophets (*Haggai and Zechariah*), because for the previous 70 years, the people had been holding a fast in August to remember the destruction of Jerusalem. Now, that the temple was being rebuilt, they came to the Temple where the priest and prophets were to ask if they had to continue this annual fast; should they weep in the fifth month to commemorate the burning and destruction of Jerusalem; and should they separate themselves from food as they had done these many years in the Babylonian exile. The fifth month was the month in which the Temple in Jerusalem was destroyed by Nebuchadnezzar. Weeping and abstaining from food and other luxuries were ritual acts of mourning aimed to demonstrate repentance and thereby change God's disposition toward the apologetic one. But, God never commanded them to do this fast. But, the question is raised by those of Bethel, but, the answer is applicable to all the land. Now that the Babylonian captivity had ended and the nation was on its way to recovery, the observance of the fast seemed pointless to them to continue to observe.

**7:4 Then came the word of the Lord of hosts unto me, saying,**— The Lord of hosts —the Lord of the heavenly, angelic army reveals His Word to Zechariah again.

<http://www.pitwm.net/pitwm-versebyverse.html>

# PITWM VERSE BY VERSE

**7:5 Speak unto all the people of the land, and to the priests, saying, When ye fasted and mourned in the fifth and seventh month, even those seventy years, did ye at all fast unto me, even to me?—**

God directly spoke to Zechariah to speak to all the people of the land, and to the priests. The question put to them: When they fasted in the fifth and seventh month to commemorate those seventy years—the burning of Jerusalem, was it really a fast unto God or unto themselves? It's just like paying our tithes which is to be unto God, not unto the church to make us look good. This question calls for an investigation of their true motives, meaning whatever they did was to be to the glory of God! It makes me think, when we go to church, do we really want to be there? When we offer praise and worship unto God, is it sincere? When we fast and present our programs to God, does He get the glory because we prepared in prayer? Was any of it just out of repetition? I repent unto you Lord when it was not unto you!

**7:6 And when ye did eat, and when ye did drink, did not ye eat for yourselves, and drink for yourselves?—**

This verse is a continuation of verse 5. Thus, the Lord has revealed that in neither their fasts nor their feasts has He been pleased, for their motives were wrong. God is never pleased with mere external formalities and conformities. The Israelites had lost their sincere desire for a loving relationship with God. Zechariah told them that they had been fasting without a proper attitude of repentance or worship. The Lord denounces the disobedience of the people who sent them and the hypocrisy of the hosts. Fasting had been carried out as a mere formality and not by an act of true repentance. It was just like when their eating and drinking had benefited them.

**7:7 Should ye not hear the words which the Lord hath cried by the former prophets, when Jerusalem was inhabited and in prosperity, and the cities thereof round about her, when men inhabited the south and the plain?—**

This was a time when Jerusalem and the cities around them were inhabited in prosperity; even men filled the southern suburbs out along the plain. Zechariah asks "*Do you not know the words the Lord proclaimed?*"; "*Should ye not obey the words?*" cried by the former prophets. It had been a common cry of the prophets from earlier times that men must not put their trust in the observance of outward ceremonies, but attend to the cultivation of moral obedience and purity. If they had listened to the words of the Lord, the temple would never have been destroyed, and there would be no occasion to institute these fasts to commemorate its destruction. The important matter of this message was not rituals, but obedience.

**7:8 And the word of the Lord came unto Zechariah, saying,—** As the Word of the Lord came to many former prophets (v.7), so it came to Zechariah. God does not have a new message to proclaim to the people. His standards of righteousness and justice have not changed. He is calling for justice; fairness; righteousness and equality again.

**7:9 Thus speaketh the Lord of hosts, saying, Execute true judgment, and shew mercy and compassions every man to his brother:—**

Again "*the Lord of the heavenly armies*" speaks to Zechariah. Here, God tells Zachariah what He expects of His people. He says that they are to execute true judgment; judge them in truth. They are to show mercy and compassion in their daily lives; be honest and fair; be merciful and kind to each man's brother (to every one that needs them).



# PITWM VERSE BY VERSE

**7:10 And oppress not the widow, nor the fatherless, the stranger, nor the poor; and let none of you imagine evil against his brother in your heart.** One cannot be right with God and have wrong relationships with the people in his life. To do so is to exercise an unrighteous judgment which the Lord hates, for it is inconsistent with His character, for He is the righteous Judge of all the earth. Zechariah was to tell them to stop oppressing the widows and orphans, foreigners and poor people and to stop plotting evil against each other in their heart.

**7:11 But they refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear.** Who are "they"? This was to remind the people of the nation's response in the past. "They" are the forefathers. Their forefathers heard the Word through the former prophets, but they refused to listen. They turned a stubborn shoulder. This is the action of an ox that refuses to accept the yoke upon its neck. They even stopped up their ears so they couldn't hear.

**7:12a Yea, they made their hearts as an adamant stone,**—Yes, they made their hearts hard as a diamond-like stone. Zechariah explained to the people that their ancestors brought God's great wrath on themselves by hardening their hearts. Any sin seems more natural the second time. That means, as we become hardened, each repetition is easier. Ignoring or refusing God's warning hardens you each time you do wrong. Zechariah compared the resulting attitudes to the hardest substance the Jews knew.

**7:12b ...lest they should hear the law, and the words which the Lord of hosts hath sent in his spirit by the former prophets: therefore came a great wrath from the Lord of hosts.** Each time the Lord of the heavenly army sent His angelic being to speak a Word in the prophet's spirit, they spoke truth by the Spirit of God. Because they didn't want to hear; willfully rejecting (willful disobedience) to the law and the words, God's great wrath came upon the people. The people thereby, harden their hearts as an adamant stone; making their heart hard as a diamond-like stone. They brought this wrath upon themselves.

**7:13 Therefore it is come to pass, that as he cried, and they would not hear; so they cried, and I would not hear, saith the Lord of hosts:**— These next two verses remind the people of the results that the nation's ancestors experience because of disobedience. They refused to hear the Word of the Lord when He cried unto them, thus, the Lord refused to hear them when they cried unto Him as His judgment overtook them. Wow!

**7:14 But I scattered them with a whirlwind among all the nations whom they knew not. Thus the land was desolate after them, that no man passed through nor returned: for they laid the pleasant land desolate.** Since they didn't hear, the Lord's judgment scattered them with a whirlwind among all the nations that they knew not of. And the land became desolate as they left it behind. No man passed through nor returned to it. The scattering was a reference to their captivity to both Assyria and Babylon. The sin of these people was the cause of the devastation visited upon the land by the Lord of hosts. They turned a land of delights into a desert. Thus the point to Zechariah's second message is that willful disobedience leads to severe judgment.

# PITWM VERSE BY VERSE

## SUMMARY:

The Word of the Lord came unto Zechariah to execute true judgment. They were to be honest and fair; take no bribes; and to be merciful to everyone. They were to stop oppressing the widows and orphans, foreigners and the poor; and stop plotting evil against each other (**7:8-10**).

He tells them that their forefathers wouldn't listen to this same message. They turned a deaf ear and harden their hearts (**7:11-12a**).

They were afraid to hear the words and the law that Almighty God commanded the earlier prophets to speak by the Spirit. That's why the Lord of host sent such a great wrath down upon them. God says He called and cried unto them through the prophets, but they refused to listen, so when they called and cried unto Him He turned away. He scattered them as a whirlwind would to far-away nations. And their land became desolate; no one traveled through it, causing a once inhabited prosperous land to be an uninhabited desert (**7:12b-14**).

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**HISTORY:**

After the Temple was completed, Zechariah gave several prophecies about Israel's future, which describes the first and second coming of Jesus Christ. Israel's King would come, but He would be rejected by His people. We start with the prophecy of our Lord's *"Triumphal Entry"* into Jerusalem on the first day of the final week of His earthly life; before He was crucified.

**9:9 Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon a colt the foal of an ass.** Zechariah says to the daughter of Zion (Jerusalem) to rejoice greatly and the daughter of Jerusalem (Jerusalem) to shout! This is a symbol of liberation. Why? The King comes in the midst of His people! He came not how the people would think He was supposed to come on His stately horse with a royal entourage and battalion of troops. No, He came lowly, riding upon a colt the foal of an ass. <sup>2</sup>*"Daughter"* infers that God is a loving father. He cherishes and loves His people, even while they reject Him. Despite the consistent rebellion of the *"daughter of Zion"* against her Father, He promises to restore her and present her with a Deliverer-King in the form of Jesus.

Zechariah had announced the prophecy of Alexander the Great first, whose arrival brought fear to the people, for God used Alexander to punish Israel's enemies. This granted the Jews freedom to worship. While Jesus would come with rejoicing and shouting, for He would come in all humility and peace to save His people. God's purpose in using Alexander the Great was to prepare the first coming of Jesus. This also showed the difference between their entrances. It shows God's purpose, and it shows that the coming King was not characterized by military power but spiritual surrender.

<sup>3</sup>The name "Alexander" or "Alexander the Great," referring to the Macedonian king, never appears in the Bible. However, the prophets Daniel and Zechariah wrote prophecies concerning Greece and Alexander's Macedonian Empire.

**9:10 And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off: and he shall speak peace unto the heathen: and his dominion shall be from sea even to sea, and from the river even to the ends of the earth.** Verse 9 was clearly fulfilled in Christ's first coming, but verse 10 can now be seen to refer to His the Second Coming. At that time all nations will be subject to Christ. His reign will cover the whole earth as He sets up His Kingdom. The mention of **Ephraim together with Jerusalem** lets us know that at that time the nation will be completely restored—the ten northern lost tribes will be reunited with the two southern tribes. At that time the chariot... horse... and **battle bow** will be completely **cut off**—all the implements of warfare will be done away with—and the Messiah, the King **will speak peace unto the heathen** (Gentiles, nations, non-Jews). **Peace** will **not be** an option presented to the nations of the world. It will be arbitrarily and authoritatively imposed upon them. By His spoken Word, the Messiah will be able to accomplish in fact what mankind in all of its millennia of inhabiting the earth, has not

<sup>2</sup><http://www.gotquestions.org/daughter-of-Zion.html>

<sup>3</sup><http://www.gotquestions.org/Alexander-the-Great.html>

<http://www.pitwm.net/pitwm-versebyverse.html>

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been able to accomplish by any means. The Messiah's kingdom and **rule will be from sea even to sea, and from the river even to the ends of the earth.**

**9:11 As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water.** The nation Israel is addressed and promised **by the blood of thy covenant** (i.e., the Abrahamic covenant which was an unconditional covenant which was ratified by blood sacrifice, hence, the most binding of covenants-Gen.15:9-18) that **thy prisoners** (i.e., Israelites still remaining in Babylon) will be **sent forth...out of the pit wherein is no water.** Dry cisterns were frequently used as places to detain prisoners (Joseph-Gen.37:21-24); Jeremiah-Jer.38:6). It is a graphic picture of what God considers Babylon to be.

**9:12 Turn you to the strong hold, ye prisoners of hope: even to day do I declare that I will render double unto thee;**— The exiles are viewed as prisoners of hope, looking forward to the time when they would be free of Persia's control. He will deliver them from their exile in Babylon and then will deliver the nation out from under Persian control. They are urged to return **to the stronghold** (Zion/ Israel). God promises that **even today** (i.e., the day in which they return) **do I declare that I will render double unto thee.** The double portion was the inheritance of the first-born son. They can expect that God will abundantly fulfill His promise to them, and render everything they had lost returned twice over. And amid all appearances to the contrary, God will perform His Word even today!

**9:13 When I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man.** Ephraim is another name for the Northern Kingdom of Israel. After Solomon's reign, the kingdom was divided into the Northern Kingdom (called Israel or Ephraim), and the Southern Kingdom (called Judah), The first part of this chapter God tells His people how He will help them avoid war; now God explains that he will help His people when war is inevitable. The words **When I have bent Judah for me,** is saying Judah is likened to God's bow, and Ephraim is likened to the arrow placed in the bow — **filled the bow with Ephraim.** A bow is considered to be filled when the arrow is placed on the string ready for release. With the mention of both Judah and Ephraim we see that the entire nation, both northern and southern kingdoms are involved. And God will use both Judah and Ephraim—the sons of Zion as the sword of a mighty man (soldier) to come **against the sons of Greece.**

**9:14 And the Lord shall be seen over them, and his arrow shall go forth as the lightning: and the Lord God shall blow the trumpet, and shall go with whirlwinds of the south.** The Lord shall lead the people as they fight. His arrows (Israel) shall fly with great speed and like lightning to be invincible. The trumpet is blown by the Lord God as He calls for battle going forth like a whirlwind off the desert from the south. The whirlwinds of the south were the most violent and frequently achieved great destruction (Is.21:1).

**9:15 The Lord of hosts shall defend them; and they shall devour, and subdue with sling stones; and they shall drink, and make a noise as through wine; and they shall be filled like bowls, and as the corners of the altar.** The sons of Zion will be invincible because first: **The Lord of hosts shall defend them.** Second, He will make them powerful that **they shall devour, and subdue with sling stones.** Sling stones flung by a sling ranged from pebbles to fist sized chunks of flint. **The point is** that the sling stones hurled against the enemy will hit their marks, and God's soldiers tread upon the stones as they advance. Then **they shall drink, and make a noise as through wine** meaning, they will taste victory and shout with triumph. And **they shall be filled like bowls,** (used to catch the sacrificial blood) because of the victory won, **...as the corners of the** (sacrificial) **altar** (brimming that it cannot be contained).

**9:16 And the Lord their God shall save them in that day as the flock of his people: for they shall be as the stones of a crown, lifted up as an ensign upon his land.** The deliverance will not be of their own doing, for it will be of **the Lord their God saving them in that day,** because they are **the flock of his people.** Before their enemies, they were as sheep in the midst of wolves. If the Lord their God had not saved them and enabled them to accomplish His bidding, they would have perished. The Lord their God was a Shepherd

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caring for His sheep. A glorious future lies ahead for delivered people. **They shall be as the stones of a crown** (not like fallen sling stones v.15), but shining in the land as glittering jewels in a crown, **lifted up as an ensign** (*Heb nasas*, lit., to lift self up, display self, hence a display) **upon his land**. God's enemies will be trodden under foot, but His people will be raised aloft as a display of His ability to care for; tend and protect, and fulfill His every promise to them.

**9:17 For how great is his goodness, and how great is his beauty! corn shall make the young men cheerful, and new wine the maids.** Having delivered His people from every enemy, God also blesses them with a bountiful land as an expression of **how great is his goodness, and how great is his beauty!** The result will be that God will receive honor and glory and the delivered ones will receive great prosperity. **Corn shall make the young men cheerful, and new wine the maids.** This simply says that God will give a bountiful supply of corn so that the young men may grow and be made strong. The luxuriant vineyards will produce wine, which will enable the young women to be exhilarated and beautiful.

## SUMMARY:

Zachariah prophesizes of the coming of the Messiah, addressing the whole nation under the representative names— daughter of Zion and daughter of Jerusalem to rejoice greatly, for the Messiah is able to effect the deliverance of His people. Why?- Because He is the one having salvation. And He is able to affect a righteous salvation because He is the righteous King. The King will come in a lowly and humble manner riding upon an ass and a colt which is an animal of peace. This is known as the Triumphant Entry (9:9).

Now, Zechariah speaks of things further in the future; a time the chariot from Ephraim ... the horse from Jerusalem, and battle bow will be completely cut off—all the implements of warfare will be done away with—and the Messiah; the King will speak peace unto the heathen (Gentiles, nations, non-Jews). The Messiah's kingdom and rule will be from sea even to sea, and from the river even to the ends of the earth (9:10). The nation Israel is addressed and promised by the blood of thy covenant (i.e., the Abrahamic covenant which was an unconditional covenant which was ratified by blood sacrifice, hence, the most binding of covenants- Gen.15:9-18) that thy prisoners (i.e., Israelites still remaining in Babylon) will be sent forth...out of the pit wherein is no water (dry cisterns) (9:11). The exiles are viewed as prisoners of hope, looking forward to the time when they would be free of Persia's control. He will deliver them from their exile in Babylon and then will deliver the nation out from under Persian control. They are urged to return to the stronghold (Zion/ Israel). God promises that even today (i.e., the day in which they return), He declares that He will render everything they had lost returned twice over. And amid all appearances, God will perform His Word even today! (9:12). Judah is likened to God's bow, and Ephraim is likened to the arrow placed in the bow. With the mention of both Judah and Ephraim we see that the entire nation, both northern and southern kingdoms are involved. And God will use both Judah and Ephraim—the sons of Zion as the sword of a mighty man (soldier) to come against the sons of Greece (9:13). The Lord shall lead the people as they fight. His arrows (Israel) shall fly with great speed and like lighting to be invincible. The trumpet is blown by the Lord God as He calls for battle going forth like a whirlwind off the desert from the south (9:14). The sons of Zion will be invincible because first: The Lord of hosts shall defend them. Second, He will make them powerful that they shall devour, and subdue with sling stones. The point is that the sling stones hurled against the enemy hit their marks, and God's soldiers will tread upon the stones as they advance. Then they shall drink, and make a noise as through wine meaning, they will taste victory and shout with triumph. And they shall be filled like bowls, (used to catch the sacrificial blood) because of the victory won, and as the corners of the (sacrificial) altar (brimming that it cannot be contained) (9:15). The deliverance of God's people will not be of their own doing, for it will be of the Lord their God saving them in that day, because they were His flock. A glorious future lies ahead for delivered people. They shall be as the stones of a crown shining in the land as glittering jewels in a crown, lifted up as an ensign (a display) upon His land. God's enemies will be trodden under foot, but His

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people will be raised aloft as a display of His ability to care for; tend and protect, and fulfill His every promise to them (9:16). Having delivered His people from every enemy, God also blesses them with a bountiful land as an expression of how great is his goodness, and how great is his beauty! The result will be that God will receive honor and glory and the delivered ones will receive great prosperity. Corn shall make the young men cheerful, and new wine the maids. This simply says that God will give a bountiful supply of corn so that the young men may grow and be made strong. The luxuriant vineyards will produce wine, which will enable the young women to be exhilarated and beautiful (9:17). (9:10-17).

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