Bible Synthesis IV

OVERVIEW OF ZECHARIAH

Read Ezra 5:1–2 again.

Zechariah and Haggai were two prophets who prophesied to the remnant of the Jews who returned from Babylon after the 70 years of captivity. The once-strong nation was now a pitiful and insignificant remnant which was able to return to the land and dwell there because of the kindness of a Gentile king. Zechariah and Haggai tell the Jews that their nation will not always be weak and pitiful.

Zechariah began to prophesy two months after Haggai (Zech.1:1 with Hag. 1:1, 2:1, 10, 20). The circumstances which called for their ministries were the same. However, while Haggai roused the people to the outward work of rebuilding the Temple, Zechariah was written to give a vision beyond that time. Israel is not to rest here, in fact, they are not *at* rest yet. God has great things planned for their future.

According to Nehemiah, Zechariah was a priest (see Neh. 12:1–4, 16). The time of his writing was 18 years after the first year of Cyrus, when the Israelites returned under Zerubbabel. The Jewish Targum states that Zechariah was slain in the Sanctuary. Josephus says the same.

Christ in Zechariah

Zechariah saw Christ from two perspectives: That of the CROSS, and that of the CROWN. He saw the Messiah in humiliation and suffering, and again he saw Him in majesty and great glory.

Some ignore the Christ of the CROSS, while others ignore the Christ of the CROWN. Before there could be the CROWN, there must have been the suffering and death upon the CROSS.

Christ Foretold in Zechariah

The Branch	Zech. 3:8
The Servant	Zech. 3:8
Entry into Jerusalem on a colt	Zech. 9:9
The Good Shepherd	Zech. 9:16; 11:11
The Smitten Shepherd	Zech. 13:7
Betrayed for 30 pieces of silver	Zech. 11:12–13
Hands pierced	Zech. 12:10
His people saved	Zech. 12:10; 13:1
Wounded in the house of his friends	Zech. 13:6
Coming on the Mount of Olives	Zech. 14:3–8
His Coming and coronation	Zech. 14

[New Testament fulfillments will be shown in the discussion.]

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"Salting the Oats"

"Salting the Oats"

Zechariah 1:1–6 — On what basis does God make His appeal to this post-exile Jewish nation?

Zechariah 1:7–17 — What is the first vision and what is its explanation?

Encouragement

They are but a pitiful and weak remnant. Zechariah encouraged Zerubbabel: "Not by might, nor by power, but by my Spirit saith the LORD of hosts" —4:6. How many times have Christians experienced the truth of this!

OVERVIEW OF ZECHARIAH

1. APOCALYPTIC — ZECH. 1 — 8

• *Zechariah 1:*

(1) An Earnest Call to Repentance —1:1–6

-1. Introduction —1:1

• FIRST MESSAGE —The Voice of Zechariah —1:1–6

• Date: 2nd year, 8th month of Darius —Oct.–Nov. 520 B.C. Again, dating according to the reign of a Gentile king shows that the "Times of the Gentles" (Luke 21:24) were in effect.

- "Then ceased the work of the house of God which is at Jerusalem. So it ceased unto the second year of the reign of Darius king of Persia." —Ezra 4:24
- "And this house was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius the king." —Ezra 6:15 [That was March 12, 515 B.C.]

• This was Darius I Hystaspes (521–486 B.C.). See Ezra 5:3 — 6:15 for the part this man played in the resumption of the work on the Temple and its completion.

-2. The warning voice of Zechariah —1:2–6

• A call to repentance: "Turn unto me, saith the LORD of hosts, and I will turn unto you, saith the LORD of hosts." —1:3

• Their "fathers," "former prophets" — Referring to times *before* the Babylonian exile, when their fathers refused to heed the messages of Isaiah, Jeremiah, etc. —1:4

• The prophets die — God's Word endures —1:5–6

- Proof of this is that its warnings and predictions come to pass. His Word is forever settled in heaven (see Ps. 119:89). Their return is evidence of this (See Jer. 25:11–12; 29:10).

(2) The Eight Visions of Zechariah —1:7 — 6:15

• SECOND MESSAGE — The Visions of Zechariah —1:7 – 6:15

-1. The Vision of the horses —1:7–17

• Date: Same year, 24th day of the 11th month (3 months later) — Month "Sebat" (Shebat would be Jan.–Feb. of our calendar.)

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- The rider: "the Angel of the LORD" —1:8, 11
  - There are other riders, "we" —1:11
  - The man on the red horse —1:8
    - He "stood among the myrtle trees" —1:8
    - He was "the angel of the LORD" —1:11
  - Other horses — "red horses, speckled and white"
  - The angel that talked with Zechariah —1:9
- Israel, lowly and downtrodden, while the nations are at ease and indifferent to Israel's condition — "all the earth sitteth still and is at rest" —1:11 (cf. 1:15).
- The discussion:

(1) Appeal of the Angel of the LORD —1:12

- This appeal refers to the 70 year Babylonian captivity.

(2) Answer of the LORD —1:13

- He speaks a good word of comfort.

(3) The LORD's message to Zechariah —1:14–17

-1. "I am jealous" —1:14
- For Jerusalem and for Zion

-2. "I am very sore displeased" —1:15
- "with the heathen that are at ease"
- The nations helped in the affliction.

-3. "I am returned …" —1:16–17
- "to Jerusalem with mercies" —1:16
- "my house shall be built in it" —1:16
- He will measure (stretch a line —cf. 2:1–12)
- His prosperity and comfort —1:17

-2. The Vision of the horns and carpenters —1:18–21

- 4 horns —symbolize here Gentile powers, speaking of the strength of their government. —1:18–19
  - These 4 horns scattered Judah, Israel, and Jerusalem —1:19
- 4 carpenters —1:20–21
  - To "fray" (terrify) the horns —1:21
- One interpretation:

HORN	*CARPENTER*
1. Babylon	*1. Medo-Persia*
2. Medo-Persia	*2. Greece*
3. Greece	*3. Rome*
4. Rome	*4. Christ (the Stone — Dan. 2:44–45)*

- Other interpretations include Assyria, Egypt, Babylon, and Medo-Persia as the horns, and the carpenters would be those nations that God used to overthrow them.

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Zechariah 1:18–21 — What is the second vision and what is its explanation?

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Zechariah 2 — What is the third vision and what is its explanation?

Zechariah 3 — Here we have the fourth of the eight visions. What is it and what is its explanation?

• *Zechariah 2:*

-3. The Vision of the measuring rod (surveyor) —2:1–13

- For the significance of this see 1:16 in context.
- See Ezekiel 40:3 — possibly the angel of the LORD.
- The man had a measuring line in his hand, "To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof." —2:2.
- Significance:

  (1) The population of Jerusalem will overflow its walls — 2:4

  (2) They will dwell in safety — the LORD and His glory will be a wall of fire protecting —2:5
  - The Glory returns (consider Ezek. 43:2), and reflect upon the Shekinah Glory in the wilderness (Ex. 14:24) and the Glory of Solomon's Temple (I Kings 8:10–11).
- Call to the exiles in Babylon —2:6–7
  - Only about 50,000 returned with Zerubbabel under the decree of Cyrus.
- God is going to judge Babylon —2:8–9
  - "After the glory" of 2:5 —2:8a
  - Israel, "the apple of His eye" (Cf. Gen. 12:3 and Deut 32:10) —2:8b
- Threefold blessing (2:10–12):

  (1) The LORD will dwell in the midst of them —2:10
  - Messiah

  (2. Many nations shall be joined to the LORD in that day —2:11
  - Isa. 2:2–4; Micah 4:1–5

  (3. The LORD shall inherit Judah —2:12–13
  - Judah shall be His portion "in the holy land."
  - Again, the distinctive relationship —Cf. Deut. 32:9
- Response: Awe —2:13

• *Zechariah 3:*

-4. The Vision of Joshua the High Priest —3:1–10

- The matter of Israel's righteousness

  (1) Details —3:1–5

  -1. The anointed —3:1a

  -2. The adversary —3:1b

  -3. The advocate —3:2
  - "chosen Jerusalem" —
    "But I have chosen Jerusalem, that my Name might be there; and have chosen David to be over my people Israel."
    —II Chron. 6:6

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" For the LORD hath chosen Zion; He hath desired it for His habitation. This is my rest for ever: here will I dwell; for I have desired it." —Ps. 132:13–14

-4. The ablution —3:3–5

- A polluted priesthood —3:3

"Her priests have violated my Law, and have profaned mine holy things: they have put no difference between the holy and profane, neither have they shewed difference between the unclean and the clean, and have hid their eyes from my sabbaths, and I am profaned among them." —Ezek. 22:26

Isa. 64:6; Rom. 3:10, 23

- "Take away the filthy garments —3:4

"Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference …" —Rom. 3:22

- New garments —3:5

"And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints." —Rev. 19:8

(2) Explanation —3:6–10

-1. "If …" —3:7

(1. "thou wilt walk in my ways, and …"

(2. "wilt keep my charge"

– "then thou shalt …"

(1. "also judge my house" —The Priests were to judge between clean and unclean, but only according to the Law.

(2. "also keep my courts, and …"

(3. "I will give thee places to walk among these that stand by." [Joshua would have access to God along with those angels that stood by.]

-2. Coming of the Messiah —3:8–9

• Two figures:

- BRANCH —3:8 [Cf. 6:12; Isa. 4:2; 11:1; Jer. 23:5; 33:15]. The BRANCH, Christ, is introduced.

- STONE —3:9 [Always Christ — Gen. 49:24; Ps. 118:22; Isa. 28:16; Dan. 2:34, 44–45 —Matt. 21:42; Acts 4:11; I Pet. 2:6 …]

· 7 eyes = omniscience [Rev. 5:6. See Zech. 4:10, and refer to 1:11.]

-3. Peace and prosperity —3:10

• This chapter gives a picture of national pollution, cleansing, and restoration of the nation to priestly service.

• *Zechariah 4:*

-5. The Vision of Candlestick and Olive Trees —4:1–14

• This Lampstand is identical to the one in the Tabernacle (Exod. 25:31–40; 37:17–24), and it has the same meaning: "Christ, the Light of the world."

"Salting the Oats"

Zechariah 4 — What is the fifth vision and what is its explanation?

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Zechariah 5:1–4 — What is the sixth vision and what is its explanation?

- The matter of Israel's witness — The result is that Israel is able to be God's lightbearer to the world.

(1) Details —4:1–5

-1. Introduction —4:1
- Zechariah is waken by an angel.

-2. Description of the Lampstand —4:2
- See Exod. 25:31–40; 37:17–24. There is some difference.
- See Revelation 1:12–13, 20; 2:1

-3. Two Olive Trees —4:3

-4. Question —4:4–5
- "What are these, my lord?"

(2) Explanation —4:6–14

-1. Lampstand ("candlestick") —4:6–10
- Encouragement — "by my Spirit" —4:6
- Every mountain before Zerubbabel would become a plain —4:7
- Zerubbabel started and he will finish —4:9
- "For who hath despised the day of small things?" —4:10
  - Solomon's Temple was greater than this — OR
  - Their group was small and not impressive.

-2. The Two Olive Trees —4:11–14
- The Olive Trees speak of God's two anointed ones: Zerubbabel (political leader) and Joshua, the Priest (religious leader).
- The point of this vision is that of light bearing. These two men were witnesses to God's power in completing the Temple — it was the Spirit (4:6).

- *Zechariah 5:*

-6. The Vision of a huge flying roll —5:1–4

- This was a huge scroll with writing on both sides. It speaks of the Word of God.

(1) Details —5:1–2
- Length 20 cubits (30 feet±) and the breadth 10 cubits (15 feet±)

(2) Interpretation —5:3–4

-1. "(E)veryone that stealeth shall be cut off" —5:3a
- "… as on this side" = On this side of the roll.
- Stealing has to do with a breach in man's relationship to man, to violate our neighbor's right. That is covered in commandments #5 — #10 of the Ten Commandments.

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-2. "(E)veryone that sweareth shall be cut off" —5:3b
- "… as on that side" = On the other side of the roll.
- Swearing has to do with a breach in man's relationship to God, to set aside God's claim to our reverence toward Him. Man's relationship to God is covered in commandments #1 – #4 of the Ten Commandments.

• This Scroll shall enter into the house of the thief and into the house of him that swears falsely, and it shall consume that house. —5:4
- Why? Because he, as all of us, is responsible to live according to the light we have (Lev. 14:5).
- This Scroll represents the rebuke of sin by the Word of God. This scroll is the curse of the Law: See Gal. 3:10–14 and Rom. 3:19–20.

-7. The Vision of the Ephah and the woman —5:5–11

(1) Details —5:5–7

(2. Explanation —5:8–11
- Full of "wickedness" —5:8
- A woman = idolatry (false religion)
- The talent of lead — to seal the wickedness in the ephah —5:7a, 8b
- Taken to Shinar (Babylon, which is the *seat* of idolatry)

The woman of this vision is sitting in an ephah with a lead cover. She is banished to *Shinar* [cf. Gen. 11:2; Rev. 17:3–5].

• *Zechariah 6:*

-8. The Vision of the four chariots —6:1–8

(1) Details —6:1–3

-1. Sight —6:1
- Where the chariots came from: From between 2 mountains of brass —6:1b

-2. Facts: in each chariot were horses —6:2–3
- Red = war and bloodshed — [Rev. 6:4 –Peace taken from the earth]
- Black = calamity and distress — [Rev. 6:5–6 –Famine]
- White = victory and joy — [Rev. 6:2 –Conquest and victory]
- Grizzled (dappled and bay) = plagues and pestilences — [Rev. 6:8 –Pale = death]

(2) Interpretation —6:4–8
- These 4 are "the four spirits of the heavens, which go forth from standing before the Lord of all the earth." —6:5

The going forth of these horses speaks of God's judgment upon the nations of the world.

"Salting the Oats"

Zechariah 5:5–11 — What is the seventh vision and what is its explanation?

Zechariah 6:1–8 — What is the eighth and final vision and what is its explanation?

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"Salting the Oats"

Zechariah 6:9–15 — What is the significance of the symbolic crowning of Joshua the high priest?

Zechariah 7:1–3 — What question brings about the occasion of the third message?

[Zechariah speaks much of "the LORD of hosts," and here we see His chariots, as they were seen in II Kings 6:17.]

· The black horses go into the north country (Babylon) —6:6a

· The white go after them into the north —6:6b

· The grisled (dappled) toward the south —6:6c

· The bay walked to and fro through the earth —6:7

- Those going to the north country have quieted God's anger ("quieted my spirit"). —6:8

· Just 3 years later Babylon revolted and was devastated by the Persians (Darius) (cf. 2:6–7).

- The four chariots should not be confused with the four world empires spoken of in Dan. 2 and 7.

• Conclusion: Symbolic crowing of Joshua —6:9–15

-1. Crowning —6:9–11

• To make crowns (probably 4 of them — see 6:14)) of silver and gold for the head of Joshua —6:11

-2. Commissioning —6:12–15

• "Behold the man whose name is the BRANCH …" —6:12

- As THE BRANCH, Joshua typifies Christ. No High Priest of Israel wore a crown. Christ will bring together the office of Priest and King.

- There are 6 things said about the BRANCH:

(1. He shall grow up out of His place —6:12

(2. He shall build the Temple of the LORD —6:12–13a

(3. He shall bear the glory —6:13

(4. (He) shall sit and rule upon His throne —6:13

(5. He shall be a priest upon His throne —6:13

(6. The counsel of peace shall be between them both (office of King and Priest) —6:13

- After the Tribulation, the reign of the BRANCH.

- The crowns (evidently 4 of them) were to be "for a memorial in the Temple of the LORD" —6:14b

(3) Questions Concerning Observing the Fast —7:1 – 8:23

• This is the THIRD MESSAGE —7:1 — 8:23

• *Zechariah 7:*

-1. Questions concerning the fasts —7:1–3

• This third message was uttered nearly two years after the second. Date: 4th year, 9th month (Chisleu), 4th day = Dec. 4, 518 B.C.

• The inquiry came trough two men who had come to the House of God to pray —7:2

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- They also came to ask the priests about the fasts of the 5th month —7:3
  - The Law of Moses did not prescribe fasts or feasts for the 5th month. This fast had been observed by the exiles in memory of the burning of the first Temple in 586 B.C. (See Jer. 52:12–13 — it was destroyed the 5th month, the tenth day of the month).
  - Summary of the fasts:
    (1. 4th month — II Kings 25:3–4; Jer. 39:2 — Commemorated the breaking up of the city of Jerusalem.
    (2. 5th month — II Kings 25:8≠9; Jer. 52:12–15 — It observed the destruction of the Temple.
    (3. 7th month — II Kings 25:23–25; Jer. 41:1–3 — Anniversary of the murder of Gedaliah
    (4. 10th month — II Kings 25:1; Jer. 52:4 — The beginning of the siege of Jerusalem

-2. Answers to the questions —7:4 – 8:23

(1) First answer —7:4–7

- God never gave them these fast days:
  - They did not fast unto Him (it was not *praise* for HIS victory), in the fasts they are inquiring about here, they *mourned* their defeat. —7:5
  - The reason for their fasting at these times was God's judgment —7:7
    · Why the judgment? S I N !
    · They did not heed "the former prophets" (those who warned *before* the captivity).
  - In Leviticus 23 there are the FEASTS not FASTS.
    · Israel was to rejoice in God's bounty, not mourn His judgments.

(2) Second answer —7:8–14

- Before the captivity: The disobedience of their fathers led to judgment. So, OBEY!
- They were hard of heart.

• *Zechariah 8:*

(3) Third answer —8:1–17

- Look to the future and consider the present:
  - He was jealous over Zion with a great jealousy —8:2
    · This is the right kind of jealousy.
  - To what city will the LORD and Israel return? —8:1–8
  - Remember before they started to rebuild — 8:9–12
    · Let your hands be strong who hear the present prophets.
    · Before then they were poor and needy (judged).
    · But they shall be prosperous.
  - There is certainty of future blessing —8:13–15
  - He calls them to live righteously —8:16–17
  - Note the various designations of Jerusalem: "a city of truth," etc.

"Salting the Oats"

Zechariah 7:4–14 — What message does God give here concerning our service of Him?

Zechariah 8:1–17 — What further message does God give here concerning our own service of Him?

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"Salting the Oats"

Zechariah 8:18–23 — What final message does God give here concerning our own service of Him?

(4) Fourth answer —8:18–23

- There is a short view and a distant view here:
  - Fasts will be turned into feasts —8:18–19
    - · Contrast 7:3, 5
    - · These fasts were self-imposed and burdensome to them.
  - Where they will worship during the Millennium —8:20–22
  - The Gentiles will follow the Jews then —8:23

- **Note:** The new Testament does not tell us all about *how* Christians are to conduct their services.
  - Just three instructions were given:
    - (1. Preach the Word
    - (2. Live a holy life
    - (3. Exhort one another
  - We know that they sang songs, but we are not told how many, or when (before, during, or after the service).
  - But man has added many *burdensome* formalities.
  - In Church services today we may see two extremes:
    - (1. Cold formalism and ritual
    - (2. Emotional fanaticism [This is often quite self-centered.]

2. BURDENS ABOUT THE FUTURE — ZECH. 9 — 14

- Revelation concerning Israel's folly —Zech. 9 — 14
  Prophecies Concerning the end of Israel's Age and the Return and reign of Christ (9:1 — 14:21).

- SUMMARY:
  - Zech. 1 — 8 Israel under the Medo-Persian Empire
  - Zech. 9 — 10 Israel under the Greek Empire
  - Zech. 11 Israel under the Roman Empire
  - Zech. 12 — 14 Israel, when "The Times of the Gentiles" are ended — the Messianic reign.

(1) The First Burden —9:1 — 11:17

- This is the FOURTH MESSAGE —9:1 — 11:17
  - Zech. 1 – 8 deals with the Temple, while 9 – 14 deal with the Messiah.
  - This is called "The burden of the Word of the LORD …." It is the FIRST BURDEN. The predictions of this FOURTH MESSAGE have had a partial fulfillment, but not complete.

-1. Greek times —Zech. 9 — 10

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• *Zechariah 9:*

(1) The Coming of the King — Zech. 9

-1. Alexander the Great —9:1–8

- The burden of the LORD — in the land Hadrach (near Hamath, see 9:2) and Damascus —9:1
- Judgment of the surrounding nations
- How Tyre was destroyed (first Nebuchadnezzar, then Alexander) —9:2–4
- Alexander then conquers Philistia —9:5–7
- Jerusalem shall be protected —9:8

-2. The coming of the King —9:9–10

- Verse 9, only partially fulfilled —cf. Matt. 21:4–5; John 12:15
  - Matthew omits "Rejoice greatly, O daughter of Zion; shout O daughter of Jerusalem … He is just, and having salvation."

  (1. "He is JUST"! —Justice will be meted out.
    - Isa. 45:21
    - Jer. 23:5–6

  (2. "And having salvation" (He brings salvation.)
    - Salvation in one sense: "But we trusted that it had been He which should have redeemed Israel …" —Luke 24:21. [They were not thinking of salvation from their sins, but from Roman domination.]
    - In another sense: "And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob." —Rom. 11:26

  - Notice:

  (1. The first coming of Jesus Christ was in meekness and submission (though, not weak).

  (2. The second coming will be in POWER.
    - Extent of His rule (9:10b). Between 9:9 and 9:10 so far have passed nearly 2,000 years of "Calling out a people for His Name" — this is the Church era.

-3. Victories of the Maccabees —9:11–17

- Deliverance —9:11–16
  - Covenant (9:11) = Abrahamic (Gen. 15:9–18)
- Goodness and bounty —9:17

"Salting the Oats"

Zechariah 9 — What details are given here concerning the coming of the King?

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Zechariah 10 — What details are given here concerning the blessing from the King?

Zechariah 11 — What details are given here concerning the rejection of the Shepherd?

- *Zechariah 10:*

(2) Blessings from the King —Zech. 10

-1. Rain —10:1

- "Ask ye of the LORD rain …." Rain carries both a physical and a spiritual significance. The physical rain will come during the Millennium.

-2. Deliverance from idols —10:2–3

-3. A deliverer —10:4–8

- Four times, "out of Him" —v. 4, meaning out of Judah (see 10:3).
- Corner" v. 4 —See I Pet. 2:4–8, "a Chief Corner Stone" (2:6).
- Strength and deliverance in battle given —10:5–8

-4. Restoration —10:9–12

- Scatter —10:9
- Bring —10:10–11
- Strengthen —10:12

- *Zechariah 11:*

- SUMMARY: The Shepherd Who would seek to save Israel is rejected and sold for 30 pieces of silver, the price of a slave. This all foreshadowed Christ and His betrayal by Judas.

-2. Roman Times —Zech. 11

(1) The rejection of the Shepherd —Zech. 11

-1. Desolation of the land —11:1–3

- Near view: Romans under Titus (70:A.D.)
- Distant view: Ultimately fulfilled in the Great Tribulation

-2. Details of Christ's rejection —11:4–14

- The shepherds of the east used one staff to ward of vicious beasts:
  - *Beauty* (favor, or graciousness [protection]) (GRACE)
    He is the Saviour and will save His people. See 11:10–11
- The shepherd used the other to aid the sheep in difficult places, to keep the flock intact.
  - *Bands* — bonds or binders
    He will unite Judah and Israel See 11:14
- Christ is the True Shepherd —John 10; Heb. 13:20

-3. Display and destruction — the "idol shepherd" —11:15–17

- The beast is "the foolish shepherd" (11:15) and "the idol shepherd" (11:17). Consider this in light of Matt. 9:36. People are looking for a shepherd today. Which shepherd will they follow?

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(2) The Second Burden —12:1 — 14:21

- This is the FIFTH MESSAGE —12:1 — 14:21
  - *When the "Times of the Gentiles" are ended* — The prophecies of the fifth message are all wholly future.

- *Zechariah 12:*
  - SUMMARY: The prophecy of the siege of Jerusalem by the Antichrist and the armies of the nations in the last days. Also, the repentance of the Jews when they see Him whom they have pierced.

-1. The LORD's care for Jerusalem —Zech. 12

- "In that day" — mentioned 7 times (the "Day of the LORD")
- Jerusalem is mentioned 10 times — This is the final siege of that city.

(1) Siege (12:2) —12:1–3

- Jerusalem, a "cup of trembling" —God has a "hands-off" policy when it comes to Israel. The U.N. *AND* the U.S.A. need to learn that!

(2) Defense (12:8) —12:4–9

- The city will be delivered from that final siege (Rev. 19) by the coming of the Lord Himself —12:4–9
  - Notice how He defends the inhabitants of Jerusalem and strengthens them (12:8).

(3) Conversion [Godly sorrow] (12:10) —12:10–14

- How will they know Him? —12:10

- *Zechariah 13:*
  - SUMMARY: The fountain shall be opened to the house of David for sin and uncleanness (13:1).

-2. The LORD's cleansing of Jerusalem `—Zech. 13

- They will turn to Christ for cleansing —13:1
- The uprooting of idolatry —13:2–5
- The nail-scarred hands —13:6–7
  - Part of 13:7 is quoted in Matt. 26:31.
- The redeemed remnant —13:8–9
  - At the return of Christ God's judgment will cut off two-thirds (they shall be cut off and die), only a third will be left.

- *Zechariah 14:*
  - SUMMARY: The Messiah returns to the Mount of Olives which will cleave asunder (14:4). He left the earth at that same spot with the promise of His return (Acts 1:11). And finally He shall be King over the whole earth and all shall worship Him (14:9–21).

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Zechariah 12 — What details are given here concerning the LORD's care for Jerusalem?

Zechariah 13 — What details are given here concerning the LORD's cleansing of Jerusalem?

Zechariah 14 — What details are given here concerning the LORD's coming to Jerusalem?

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-3. The LORD's coming to Jerusalem —Zech. 14

(1) Armageddon —14:1–3

- He will gather all nations against Jerusalem (Rev. 16:13–16) —14:2
- He will fight against them (Rev. 19:20–21) —14:3

(2) The Second Advent of the King —14:4–8

- He departed from the Mount of Olives (Acts 1:11–12). He will touch down on that same mountain.
- That mountain will be split —14:4–5
- The saints shall come with Him —14:5b
- There will be changes in the lighting of the earth —14:6–7
- Living waters will go forth from Jerusalem —14:8
  - Cf. Ezek. 47:1–12; Rev. 22:1–2

(3) The LORD shall be King over all the earth —14:9–11

- He will be King "over all the earth" —14:9
- They will dwell safely in Jerusalem —14:11

(4) His defense of Jerusalem by smiting with plagues —4:12–15

- The plague against those who fought against Jerusalem —14:12
- There will be a great tumult from the LORD, and the enemies will fight against each other —14:13
- Judah shall fight, and there will be great spoil —14:14
- The plague will also be on the animals —14:15

(5) The remnant out of the nations will be required to worship in Jerusalem —14:16–19

- Those left out of all the nations which fought against Jerusalem shall go up from year to year … —14:16
  - To worship the King, the LORD of hosts …
  - To keep the feast of Tabernacles …
- The nations who do not come up will have no rain —14:17–19

(6) Every thing will be holy during the Millennium —14:20–21

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THE BLESSINGS OF THE KINGDOM OF CHRIST

1. Abundant rain —10:1
2. Outpouring of the Spirit on Israel —12:10
3. Revelation of the "Pierced Messiah" —12:10
4. Changes in the land —14:4-5, 10-11
5. Kingdom set up on the earth —14:9–15
6. The extent of His Kingdom —14:9
7. Jerusalem, center of worship —14:16–17

END OF ZECHARIAH

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