

Zechariah: The Revelation of the Old Testament

By Rich Jacobs, M.D.

Zech. 1,1 In the eighth month of the second year of Darius, the word of the LORD came to Zechariah the prophet, the son of Berechiah, the son of Iddo saying, ² “The LORD was very angry with your fathers. ³ “Therefore say to them, ‘Thus says the LORD of hosts, “Return to Me,” declares the LORD of hosts, “that I may return to you,” says the LORD of hosts. ⁴ “Do not be like your fathers, to whom the former prophets proclaimed, saying, ‘Thus says the LORD of hosts, “Return now from your evil ways and from your evil deeds.”’ But they did not listen or give heed to Me,” declares the LORD. ⁵ “Your fathers, where are they? And the prophets, do they live forever? ⁶ “But did not My words and My statutes, which I commanded My servants the prophets, overtake your fathers? Then they repented and said, ‘As the LORD of hosts purposed to do to us in accordance with our ways and our deeds, so He has dealt with us.’””

Comments:

- It’s helpful to understand the historical events leading up to ministry of Zechariah.
 - In about 722 BC, the Assyrians (Iraq) conquered the ten apostate northern tribes of Israel, deporting them over the course of several year to Mesopotamia, and beyond (**2 Kgs 15:29; 17:6**). Later, Babylon conquered the Assyrians. From 606 to 587 BC, Judah underwent three invasions by Babylon, resulting in three waves of deportation of many other Jews to Mesopotamia, including the prophets Daniel and Ezekiel. Zechariah’s father, Berechiah, and possibly his grandfather, Iddo, were among those deportees.
 - Later still, Persia (Iran), along with the Mede allies, conquered the Babyonians c. 539 BC., under Persian King Cyrus. A Mede general of one of Cyrus’ armies, Ugbaru, led the forces that occupied the fortress city of Babylon. Although other opinions identify Darius the Mede differently, the evangelical consensus view states that upon his arrival in Babylon, King Cyrus appointed General Ugbaru as “king” of Babylon, and gave him the regnal name “Darius” (which means, ‘*he who possesses*’) — or, “*Darius the Mede*”. This “newly minted” King Darius, who is mentioned in **Daniel (Dan 5, 6, 9, 11)**, predated the “*Darius*” mentioned by Zechariah by about 20 years; they are different king Dariuses. Historians call the King Darius of Zechariah, “Darius the Great” (also, called “Darius Hystaspis”, because he was son of Hystaspis). Darius the Great became king of the Achaemenid Empire c. 522 BC, which means Zechariah began his ministry c. 520 to 518 BC (c. 2 years later). King Cyrus supported the repatriation of the Jews back to Israel following his conquest of Babylon in 539 BC. Subsequent Persian kings followed this policy. The Jewish Temple was only about half completed when Zechariah began his ministry.
- Zechariah’s prophecy begins by making the following points;
 1. Israel’s conquest and deportation was because they had abandoned God (**v. 3, 4**). God warned Israel, through Moses, about 700 years earlier (**Lev 26:33; Deut 4:23-27; 28:25; 37:64; 1 Kgs 14:15; Jer 9:16**), of this discipline if they persisted in rebellion.
 2. God promised to regather Israel from their exile back to their land when their discipline was completed and when they repented (**Deut 4:30, 31; 30:1-10**).
 3. Zechariah was reminding Israel of these promises, exhorting his countrymen to repent so they would receive God’s pardon for their offenses and the fullness of His blessings. (**v. 6**).
 4. If Israel “returned” to the Lord, He will return to them and restore them; they didn’t.

Zechariah - Who Was He?

Zechariah was a post-exilic prophet who was born in Babylon. He also was a levite and priest, like Jeremiah and Ezekiel before him. Zechariah had returned to Jerusalem with about 50,000 other Jews sometime after Haggai began his ministry. At this time, Zerubbabel was the governor of Israel, while Joshua was the high priest. Jerusalem was defenseless, in disrepair, and the Temple was only partly completed, even though the Jews had returned to their land years earlier

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Zech. 1,7 On the twenty-fourth day of the eleventh month, which is the month Shebat, in the second year of Darius, the word of the LORD came to Zechariah the prophet, the son of Berechiah, the son of Iddo, as follows: ⁸ I saw at night, and behold, a man was riding on a red horse, and he was standing among the myrtle trees which were in the ravine, with red, sorrel and white horses behind him. ⁹ Then I said, “My lord, what are these?” And the angel who was speaking with me said to me, “I will show you what these are.” ¹⁰ And the man who was standing among the myrtle trees answered and said, “These are those whom the LORD has sent to patrol the earth.” ¹¹ So they answered the angel of the LORD who was standing among the myrtle trees and said, “We have patrolled the earth, and behold, all the earth is peaceful and quiet.”

Comments:

- These passages came about 3 months after the first six verses. Zechariah recorded the vision he was given. Key elements in his vision include the following.
 1. It occurred at night, when Zechariah sees among some myrtle trees in a valley, a red horse, with a man sitting on it, presumably riding on it. The text says the man was an angel (v. 9), whom Zechariah queried regarding the meaning of the vision. Presumably, the “man” is the red horse’s rider. Some commentators say the “man” could be the pre-incarnate Christ, but this is conjecture without substantial scriptural support.
 2. Sorrel, red, and white horses were standing in the myrtle trees behind the rider on the red horse (*i.e.* the follow him). Horses were valued for their power in war (Ps 20:7; 33:17; Is 31:1). They also are used as symbols of people who are carnal and spiritually dull (Ps 26:3; 32:9; Jer 8:6) — *i.e.* “strong in the flesh”.
 3. The Hebrew word translated as “red” (NASB) is *adam*, which also can mean man or mankind. The word translated as sorrel is *sarog*, which also can mean “torn, shredded”, but also to be “painted with red”, or “covered with red” (HALOT), such as with blood. Today, a sorrel horse is reddish-brown in color. The word translated as “white” (NASB), Hebrew: *lavan*, can also mean “pure, or spotless”.
 4. The angel told Zechariah that God sent these horses to patrol the “earth”. The word translated as “earth” (NASB) is from the Hebrew word *eretz*, which can also be translated as “land”, sometimes referring to the land of Israel. The context of this chapter embraces both meanings. The word translated as “patrol” (NASB) is the Hebrew word, *halak*, which also means simply “walk”.
 5. The “man” reported that the earth was “peaceful and quiet”. The word translated as “peaceful” is from *yashav*, which also means “sitting, or dwelling”. The word translated as “quiet” is *shaqat*, which can also mean “resting”. (HALOT).
 6. Myrtle trees are attractive evergreen shrubs that produce fragrant, small, white flowers in the middle of summer. Myrtle trees are first mentioned in the Bible in Nehemiah 8:15, in association with celebrating the Feast of Tabernacles. Myrtle trees also are listed among the “plantings of the Lord” in barren places (Is 41:19) and in the place of a thorn bush or briar (Is 55:14).
 7. The word translated as “ravine” (NASB) is from *metzullah*, which also could mean “the deep” or “depths” (HALOT). Basically, this is a shaded valley between two relatively small hills.
- The verses that follow helps us understand something of what this vision means.

Zech. 1,12 Then the angel of the LORD said, “O LORD of hosts, how long will You have no compassion for Jerusalem and the cities of Judah, with which You have been indignant these seventy years?” ¹³ The LORD answered the angel who was speaking with me with gracious words, comforting words. ¹⁴ So the angel who was speaking with me said to me, “Proclaim, saying, ‘Thus says the LORD of hosts, “I am

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exceedingly jealous for Jerusalem and Zion. ¹⁵ “But I am very angry with the nations who are at ease; for while I was only a little angry, they furthered the disaster.” ¹⁶ “Therefore thus says the LORD, “I will return to Jerusalem with compassion; My house will be built in it,” declares the LORD of hosts, “and a measuring line will be stretched over Jerusalem.”” ¹⁷ “Again, proclaim, saying, ‘Thus says the LORD of hosts, “My cities will again overflow with prosperity, and the LORD will again comfort Zion and again choose Jerusalem.”””

Comments:

- I believe these verses give us a glimpse behind the “curtain” into the spiritual realm; this is not just apocalyptic symbolism, although **Zechariah** is considered to be “apocalyptic prophecy”, like **Daniel** and **Revelation**. Here is how I interpret it, based strictly on Scripture itself.
- It is not unreasonable to assert that the myrtle tree-wooded **ravine** seen by Zechariah **represents the land of Israel**, newly repopulated by Jews returning from the 70-year Babylonian exile.
 - The ravine must exist in the shadow of the two hills, or small mountains, that frame it. Mountains represent governments or powers in Scripture. Israel had to exist in the shadow of her worldly powers to the north (*i.e.* Assyria, Babylon, Persia, Greece, *etc.*) and the Egyptian power to the south. Even though Assyria, Babylon, and Persian geographically lie to the east of Israel, their armies always entered Israel from the north, follow the water supply of the Jordan River Valley to avoid the harsh desert wilderness they would otherwise have to cross. Greece, found northwest of Israel, also would invade Israel from the north.
 - Once “barren”, the desert land of Israel was now being resettled by her people, the “plantings of the Lord” (**Is 41:19**).
 - Myrtle trees, along with others, are specifically associated with the Feast of Tabernacle (**Neh 8:15**), which commemorates Israel’s Egyptian exodus (c. 1446 BC) and time of sojourning prior to their settlement in the Promised Land. Now, Israel was once again returning to her land, and like the Myrtle trees, was regarded as a fragrant aroma to God (**2 Cor 2:15**).
 - Although the Jews were returning to their Promised Land, Israel was still occupied by foreign powers and under their domination. The ravine was occupied by the three types of horses, each horse representing the influences of this foreign domination, to be discussed next.
- The three types of horses - red, white, sorrel - are spirit-beings who are associated with the gentile nations that occupied and controlled Israel. This symbolism is decoded in **Zech 6:4**, although four (4) horses are seen in this chapter (more on that later). Assuming the Bible uses symbolism consistently, we discover more about these horse-spirits from **Rev 6**.
 - The red horse-spirit is associated with the outbreak of war (**Rev 6:4**). In **Zechariah 1**, the red horse is being controlled, or **restrained**, by a man-angel; war is not rampaging through the land in Zechariah’s vision - although the risk of war is ever-present still. Although Israel resettled in a time of turmoil and unrest because of the trouble caused by the current residents of the land, no battles were being fought. Spiritual forces controlling the Greeks were mustering to conquer the Persians, who ruled Israel in Zechariah’s day. They would dominate Israel in the near future.
 - The white horse-spirit is associated with the presence of a conquering general (**Rev 6:2**). This horse merely is standing in the ravine; no ruler was seeking to conquer the land, though one was readily at hand. It is important to note that a rider on a **white** horse does not necessarily indicate a good conqueror. In **Rev 19:11-16**, we see Christ riding on a white horse, leading His heavenly army back to reclaim the earth, but in **Rev 6:2**, the rider on a white horse probably represents Antichrist; he pretends to be a “deliverer”. Also, some commentaries assert that the angel-rider on the red horse is a “christophany”, an appearance of the pre-incarnate Christ. There is no Scriptural warrant for this speculative assertion.
 - The sorrel horse-spirit also is at rest and is not active in the land. It seems to represent and empower deep spiritual darkness and the desolation and death that comes from war, starvation, pestilence, disease, and plague (**Rev 6:7**). In that sense, the tribulation caused by this “horse-

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spirit” is a mixture of the troubles caused by the other “horses”. This sorrel horse-spirit seems to be related to the “*dapple*” horses seen in [Zech 6:3](#) and the “*ashen*” horse seen in [Rev 6:8](#). Indeed, the Septuagint uses the same Greek word (*charos*) for the *sorrel* and *dappled* horses (although [Rev 6](#), uses a different word, *chloros*, for its ashen horse.)

- There is no black horse-spirit in [Zech 1](#), as there is in [Zech 6](#) and [Rev 6](#). The black horse-spirit represents and empowers economic scarcity and famine ([Rev 6:5, 6](#)). The land was enjoying a time of relative prosperity because of the *largesse* and stability brought to it by the Persian empire.
- In spite of this confusing spiritual and worldly situation, God reminded Zechariah that He did not forget His people Israel. Indeed, Zechariah’s name means “*the Lord has remembered*”. This has significant implications.
 - Israel will be restored and chosen as the elect of God ([v. 17](#))
 - God will rebuild Jerusalem and the Temple ([v. 16](#)).
 - Israel will be prosperous and blessed if they obey God ([v. 17](#))
 - God will bring justice to the gentile nations chosen by God to discipline Israel because they overstepped their mandates, bringing unauthorized tribulation to His people ([v. 15](#)).
- Although the “horse vision” in [Zechariah 1](#), may foreshadow future prophetic events associated with Israel, it seems to be about its current and immediate situation, during the life of the prophet. This is quite different from the vision recorded in [Zechariah 6](#), and [Revelation 6](#), which have a more eschatological reach.



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Zech. 1,18 Then I lifted up my eyes and looked, and behold, *there were* four horns. ¹⁹ So I said to the angel who was speaking with me, “What are these?” And he answered me, “These are the horns which have scattered Judah, Israel and Jerusalem.” ²⁰ Then the LORD showed me *four craftsmen*. ²¹ I said, “What are these coming to do?” And he said, “These are the horns which have scattered Judah so that no man lifts up his head; but *these craftsmen* have come to terrify them, to throw down the horns of the nations who have lifted up *their* horns against the land of Judah in order to scatter it.”

Comments:

- Zechariah’s second vision in **Chapter 1**, continues by revealing four “horns” and “four craftsmen”. This part of the prophet’s vision seems to reach beyond Israel’s past and Zechariah’s present into the prophetic future.
- Fortunately, the angel-rider immediately interprets the vision for the prophet.
 - Most commentators say the four horns represent the four gentile powers described in Nebuchadnezzar’s statue dream (**Dan 2**), and the four beasts seen in Daniel’s dream (**Dan 7**). They are “world powers” (horns usually represent these powers) that exile Israel, Judah, and/or dominate Jerusalem. If that is true, these horns represent Mesopotamian powers (Assyria or Babylon, and Persia), and the western powers, Greece, and Rome (and by extension, Antichrist’s empire).
 - The “craftsmen” represent the spiritual and worldly powers God used to disempower the horns that scattered Israel. If the commentators are correct in their interpretation of the horns, each successive horn can become the craftsman. For example, Persia, and its spirit power, was the “craftsman” to defeat the “horn” of Babylon, although Persian itself was another horn, and so on. The fourth craftsman may be associated with the forces that ally themselves with the Lord in the day of His return, but this is far from certain! The Lord will return with His angel armies!
 - The diagram, below, shows a timeline of events during the life of Zechariah.



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Zech. 2,1 Then I lifted up my eyes and looked, and behold, there was a man with a measuring line in his hand. **2** So I said, “Where are you going?” And he said to me, “To measure Jerusalem, to see how wide it is and how long it is.” **3** And behold, the angel who was speaking with me was going out, and another angel was coming out to meet him, **4** and said to him, “Run, speak to that young man, saying, ‘Jerusalem will be inhabited without walls because of the multitude of men and cattle within it. **5** ‘For I,’ declares the LORD, ‘will be a wall of fire around her, and I will be the glory in her midst.’”

Comments:

- These verses continue with Zechariah’s vision from [chapter 1, verses 18-21](#). He sees an angelic surveyor. who measures the size of the city of Jerusalem, thus proving that the city is real, having been rebuilt. But this is no “ordinary Jerusalem”. Not only has the city been reoccupied, but its population has increased so much that it overflows the city walls. This picture is in sharp contrast to the state of affairs for Jerusalem when Zechariah returned to Judah. The meager Jewish repatriates then, were struggling to rebuild the city because of opposition from the local population. Not in this vision!
- The walls were the primary source of protection for a city in Zechariah’s time. Nehemiah had to organize rebuilding the walls when Judah returned from exile for this reason (see the book of [Nehemiah](#)). Jerusalem relied on the city walls well past the Roman period. Jerusalem was able to withstand a Roman siege for months because of its walls. Ultimately, Rome breached the walled defenses and Jerusalem was destroyed again, resulting in a prolonged diaspora of Israel. But in Zechariah’s vision, this was no longer true. Walls were unnecessary because God Himself would protect the city. I think this is a good clue that Zechariah’s vision is for the prophetic future; it was not true even into the Roman period. In fact, city walls were an important aspect of its defense even during the times of the crusaders, in the Middle Ages. This vision may reveal the Jerusalem of an even more distant future — one of the Millennium. Ezekiel saw the Millennial Temple rebuilt ([Ez 43:2-5](#)) - a Temple unlike any known in history, but Zechariah foresaw the entire city.
- Notice as you read this chapter that there are two angels. The first angel ensures that Jerusalem “measures up” to its divine destiny, but then leaves the city ([v. 1-3](#)). The second “angel” enters the city, directing the first angel to give Zechariah a message from the Lord ([v. 4](#)). As this chapter progresses, the message from the second angel becomes increasingly Messianic and eschatological.

Zech. 2,6 “Ho there! Flee from the land of the north,” declares the LORD, “for I have dispersed you as the four winds of the heavens,” declares the LORD. **7** “Ho, Zion! Escape, you who are living with the daughter of Babylon.” **8** For thus says the LORD of hosts, “After glory He has sent Me against the nations which plunder you, for he who touches you, touches the apple of His eye.” **9** “For behold, I will wave My hand over them so that they will be plunder for their slaves. Then you will know that the LORD of hosts has sent Me.” **10** “Sing for joy and be glad, O daughter of Zion; for behold I am coming and I will dwell in your midst,” declares the LORD. **11** “Many nations will join themselves to the LORD in that day and will become My people. Then I will dwell in your midst, and you will know that the LORD of hosts has sent Me to you.” **12** “The LORD will possess Judah as His portion in the holy land, and will again choose Jerusalem.” **13** Be silent, all flesh, before the LORD; for He is aroused from His holy habitation.”

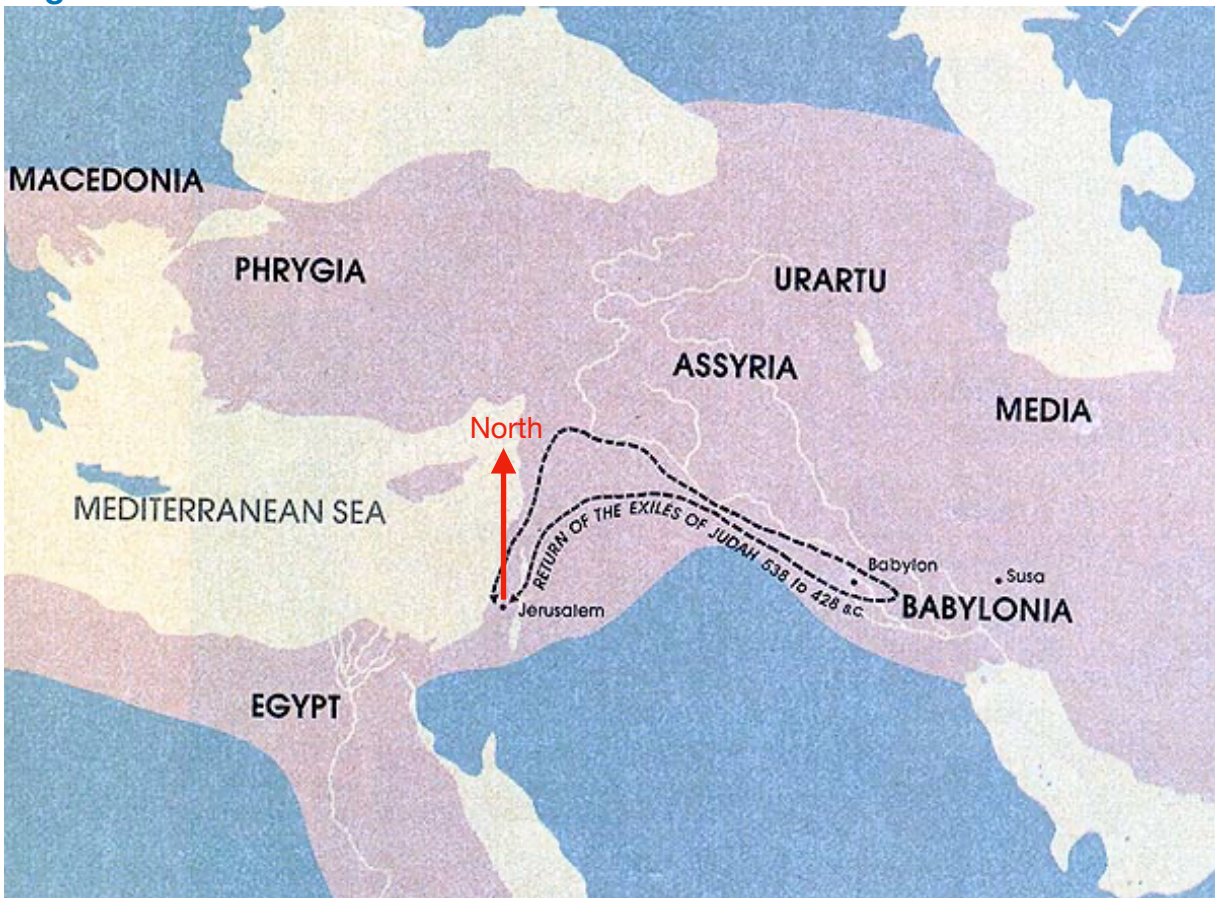
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Comments:

- Although Babylon is located east of Jerusalem, its armies attacked Judah from the north and the people were exiled *via* a northerly route (**Figure 1**, below). All these people required water to make the lengthy trip. By following the Jordan River Valley north into Syria and then turning back southeast to follow the rivers of Mesopotamia, this water supply could be assured. Thus, although God scattered the Jews to “*the four winds of the heavens*” (**v. 6**); they were regathered “*from the land of the north*”. (**Figure 1, v. 6**)

Figure 1: Israel's Exile & Return - the “North”



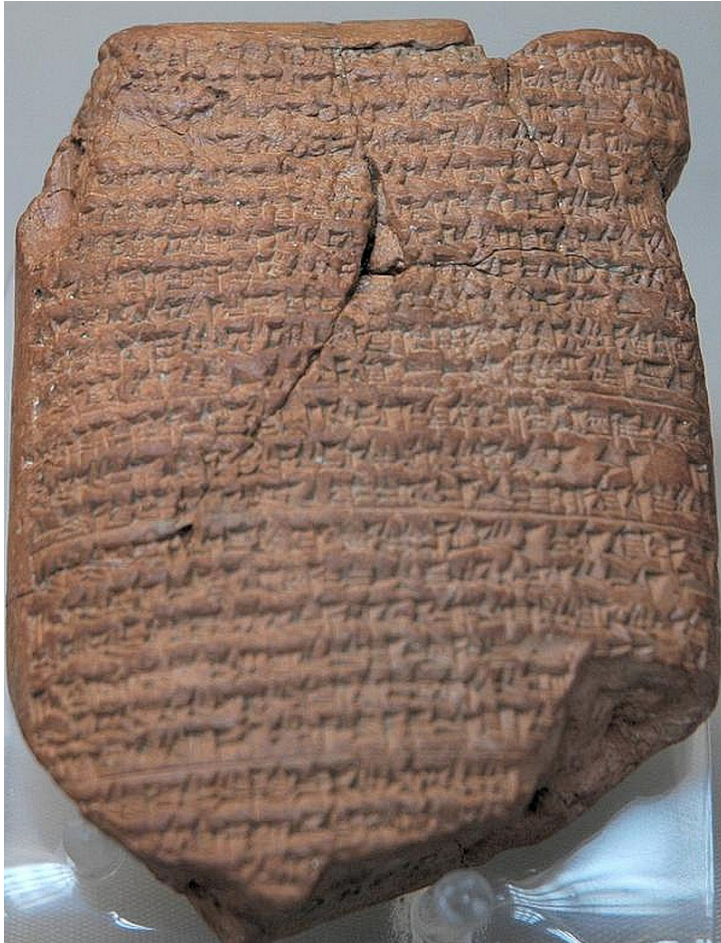
- But this vision may foretell yet a future event when Israel once again is conquered by the fourth gentile power, scattered, and regathered. It may see into the end-times, when Christ Himself must return to defeat Antichrist to restore Zion. Notice the following phrases in the prophecy.
 - This regathering of Israel happens “*after glory*” (Hebrew: *kovod*, **v. 8**). Christ = Glory!
 - “... *He sent Me* ...” (**v. 8**). The NASB translation uses capital letters to interpret the text, indicating they believe the prophecy was saying that God was sending Christ on this mission. Of course, the original language does not use capital letters, but I agree with this interpretation. It is consistent with other Scripture that says that Christ will return for his saints to cut short the Great Tribulation and to redeem beleaguered Israel from Antichrist’s gentile armies. Antichrist’s empire is the fourth power/horn/beast. (See the Bible study handouts for **Daniel** and **Revelation** for more information on this.)
 - Israel’s favorite nation status with God is affirmed in these verses. Christ’s ultimate victory and Israel’s ultimate restoration and blessing are foreseen, as promised by God. These verses, and others like them, provide strong evidence against an Amillennial interpretation of end-times.
- The verses end with Christ dwelling in Zion as Lord of the earth. All nations are at peace because He has silenced every enemy and brought wickedness to justice. Not just mankind enjoys the peace

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brought by the Prince of Peace, but also “*all flesh*” (Hebrew: *kol basar*, [v. 13](#)). The lion lays down with the lamb! ([Is 11:6-9](#))

- Even the gentile nations, who so vigorously and ruthlessly sought the extermination of the saints and opposed God during history, enjoy this global time of peace and prosperity, when Christ dwells on the earth. In fact, they will become “believers”! ([v. 11](#).) But they will be required to obey divine laws, as we will see later in [Zechariah](#).



The Jerusalem Chronicle

This ancient cuneiform tablet recounts the early years of Nebuchadnezzar's reign, including his siege of Jerusalem. It dates from c. 590 BC. It provides contemporary, extra-biblical confirmation of the Biblical account of this event. See [2 Kings 24:10-16](#).

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Zech. 3,1 Then he showed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right hand to accuse him. **2** The LORD said to Satan, “The LORD rebuke you, Satan! Indeed, the LORD who has chosen Jerusalem, rebuke you! Is this not a brand plucked from the fire?” **3** Now Joshua was clothed with filthy garments and standing before the angel. **4** He spoke and said to those who were standing before him, saying, “Remove the filthy garments from him.” Again he said to him, “See, I have taken your iniquity away from you and will clothe you with festal robes.” **5** Then I said, “Let them put a clean turban on his head.” So they put a clean turban on his head and clothed him with garments, while the angel of the LORD was standing by.

Comments:

- This chapter continues the vision of the previous chapter. Now, Zechariah sees men whom he knows. “Joshua” ([v.1](#)), which refers to the son of Jehozadak, the high priest of the restored Temple, who returned with Zerubbabel from Babylon. His name means “God is deliverance”. It is no coincidence that this high priest, in the 6th century BC, has the same name as the Joshua who led Israel, who as commander of the Jewish army, led Israel into Canaan from the exodus in the 15th century BC ([Joshua 1, etc.](#)); God had orchestrated a historical prophetic statement. Joshua, the 6th century BC high priest, and Joshua, the 15th century BC conquering general, together foreshadow Jesus in both these roles at His parousia. Jesus will return with His heavenly host to route Antichrist’s army, deliver the beleaguered remnant of Israel ([Rev 12](#)), and lead them back to Jerusalem, where the Kingdom of God on earth will be announced ([Rev 11:15](#)). At this time, all Israel — the Jewish remnant — will be saved ([Rom 11:26](#)) and Jesus is High Priest and King ([Heb 4:14-16](#)). The saved Jewish remnant joins Christ’s royal priesthood of believers during the Millennium.
- Satan is the “*accuser of our brethren*” ([Rev 12:10](#)). We saw him in that role in the book of [Job](#) ([Job 1:9](#)) and now, in [Zechariah](#), we see him accusing Joshua of sin. Satan’s indictment of Joshua would also include a litany of charges against Israel, as Joshua was her high priest. Filthy garments represent untuned sin, whereas clean garments represent restored holiness ([Is 1:18; Eph 5:26-27; Rev 6:11; 7:9-14; 19:8; 22:14](#)). Several things here are noteworthy,
 - Satan cannot be accused of making false charges against Israel or Joshua. As high priest for Israel, Joshua was responsible for bearing both his own sins and Israel’s sins before the Lord. Their guilt is undeniable.
 - Even so, Israel’s sins were remitted by the Lord by His choice and by His command, not by the merits of Israel or Joshua. Perhaps the faith that empowered Israel to return home after their exile and enabled Joshua to assume his priestly role before the Lord brought the grace needed for this forgiveness. Ultimately, it all depends of Christ, even if we don’t fully understand everything about God’s amazing ways. This is how grace works.
 - It is important to point out that when we criticize other Christians or find fault with our pastors, we are taking our stand with Satan as accusers of the brethren! This is not the proper role of a saint. Rather, as receivers of grace, we are to be givers of grace.
- The clean turban (Hebrew: *tznif*) placed on Joshua’s head, a sign of his high office, proves that not only was he cleansed of his sins, but also he was restored to his full priestly role — a high and honorable calling. God doesn’t just cleanse of our sins, he also makes us whole.

Zech. 3,6 And the angel of the LORD admonished Joshua, saying, **7** “Thus says the LORD of hosts, ‘If you will walk in My ways and if you will perform My service, then you will also govern My house and also have charge of My courts, and I will grant you free access among these who are standing *here*.’ **8** ‘Now listen, Joshua the high priest, you and your friends who are sitting in front of you — indeed they are men who are a

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symbol, for behold, I am going to bring in My servant the Branch.⁹ ‘For behold, the stone that I have set before Joshua; on one stone are seven eyes. Behold, I will engrave an inscription on it,’ declares the LORD of hosts, ‘and I will remove the iniquity of that land in one day.’¹⁰ ‘In that day,’ declares the LORD of hosts, ‘every one of you will invite his neighbor to sit under his vine and under his fig tree.’”

Comments:

- As a recipient of God’s grace, Joshua now was empowered and required to obey God and serve Him; he could sin no more. These obligations come with authority (**v.7**, “*govern My house*”; “*charge of My courts*”) Grace is not a license to sin all the more. Rather, it is a new life, potentially free from sin (**Rom 6:15**). God’s grace also confers privilege. Joshua now “*free access*” (**v.7**) to God, as do all saints, who may go freely before the Lord with prayers and petitions.
- In these verses, the Lord clearly interprets the meaning of Zechariah’s vision. Joshua and his people are “*a symbol*” (**v.8**, Hebrew: *moffet* - “*sign, wonder*”); they represent Jesus and believing Israel. Messianic symbols are clearly enumerated here (**v.9**); “*My Servant*” (**Is 42:1; 49:3, 4; 50:10; 52:13; 53:11**), “*the Branch*” (**Is 4:2; 11:1; Jer 23:5; 33:15; Zech 6:12, 13**), and the “*Stone*” (**Ps 118:22; Matt 21:42; 1 Pet 2:6**). The “*seven eyes*” (**v.9**) of the stone symbolize Christ’s Godly omniscience and wisdom (**Is 11:2; Rev 5:6**), such that “*He will not judge by what He sees with His eye*” (**Is 11:3**), but will judge with the fear of the Lord
- This chapter of **Zechariah** presents strong evidence that God’s redemptive work in Israel was not complete in the Persian restoration of the Jews to their Promised Land, following their 70-year Babylonian exile. The Holy Spirit is signaling to a future time of complete fulfillment of God’s Word to Israel through the Messiah, Jesus Christ. He will make Israel a literal royal priesthood, a kingdom of royal priests. Jesus will physically dwell among them in Jerusalem as their King, Savior, and High Priest. He will write His laws on their hearts so that they will not sin any more (**Is 11:19; Ez 36:26; Jer 31:33; Heb 8:10**). Although the Lord vividly amplifies the meaning of these promises, He states them plainly and explicitly throughout the Bible, including these verses. Israel’s radical transformation will happen in “*one day*” (**v.9**) — the “*Day of the Lord*”. This is a day unlike any other. Many things will happen on this day.
 8. It will be the day Christ returns for retribution and judgment against the nations (**Is 13:9-11**)
 9. It will be a day of unparalleled calamity and disaster, darkness and distress, battle and destruction (**Zeph 1:14-18**)
 10. Rebellious angels and sinful men will be punished (**Is 24:21-22**)
 11. It will be a day that begins with Israel’s great distress (**Jer 30:7,8**)
 12. It will be the day of Israel’s deliverance and triumph in the Lord (**Is 19:16, 17**)
 13. It will be the day that Satan is defeated by Christ, captured, and imprisoned (**Is 27:1**)
 14. It will quickly lead to a day when every secret sin committed by men will be made known (**Rom 2:16**)
 15. It will be the day when Israel’s sins are wiped away and when they enter the New Covenant (**Zeph 3:14-20**)
 16. It will be the day when Israel will begin the chores and tasks of the holy priesthood in Zion (**Zech 14:20, 21**)
 17. It will be the day that will end with Christ physically reigning over the earth in Jerusalem (**Micah 4:6-7**)

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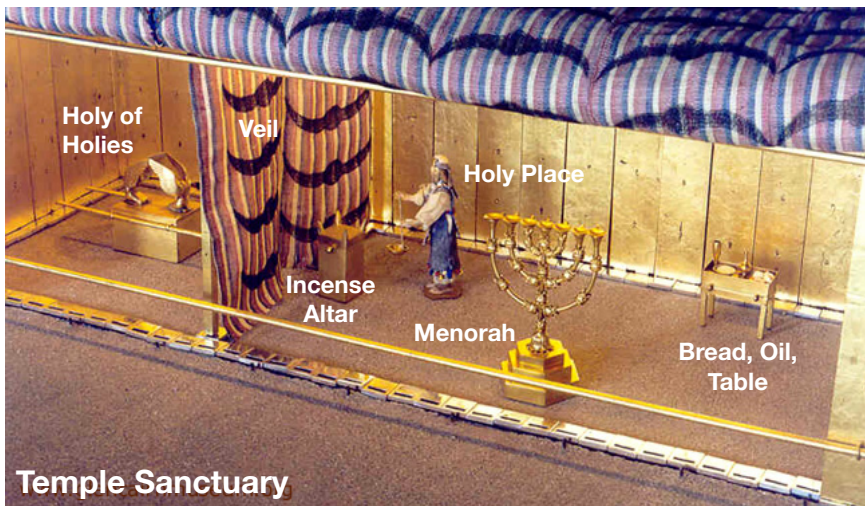
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Zech. 4,1 Then the angel who was speaking with me returned and roused me, as a man who is awakened from his sleep. **2** He said to me, “What do you see?” And I said, “I see, and behold, a lampstand all of gold with its bowl on the top of it, and its seven lamps on it with seven spouts belonging to each of the lamps which are on the top of it; **3** also two olive trees by it, one on the right side of the bowl and the other on its left side.” **4** Then I said to the angel who was speaking with me saying, “What are these, my lord?” **5** So the angel who was speaking with me answered and said to me, “Do you not know what these are?” And I said, “No, my lord.” **6** Then he said to me, “This is the word of the LORD to Zerubbabel saying, ‘Not by might nor by power, but by My Spirit,’ says the LORD of hosts. **7** ‘What are you, O great mountain? Before Zerubbabel you will become a plain; and he will bring forth the top stone with shouts of “Grace, grace to it!”’””

Comments:

- The accounting of Zechariah’s vision from [chapters 2 and 3](#) continues here. The angel shows the prophet a golden menorah, or lampstand ([Ex 25:31-35](#)), flanked on either side by two olive trees. The “*sprouts*” were almond blossoms ([Ex 25:33](#)). Mosaic Law required the menorah (see image, right) to be set outside the veil that separated the holy place from the holy of holies ([Ex 26:35](#)). It accompanied the table, its utensils, the bread of the Presence ([Heb 9:2](#)) and the altar of incense ([Ex 30:27](#)) and was filled with oil ([Ex 39:37](#)). (See image of Temple Sanctuary, below) Olive oil is symbolic of the Holy Spirit, which was used for anointing ([Ex 29:7, 21; 31:11, etc.](#)); it frequently was given a pleasing fragrance with incense and spicers ([Ex 37:29](#)). Lamps, or lamp-stands, represent “churches” (i.e. bodies of believers, [Rev 2:5](#)). The Holy Spirit empowers churches to “shine”, just like oil empowers lamps to shine. Incense symbolizes the prayer of the saints ([Rev 5:8](#)). The two olive trees in this vision symbolize the two (2) witnesses who will invoke the Trumpet Plagues of Revelation, oppose Antichrist, and prepare Israel to receive her Messiah ([Rev 11:4](#)).
- As before, Zerubbabel was the governor of the Persian province of the newly-resettled Israel and Jerusalem. He also symbolized God’s restored government in Israel, under Messiah.

Jewish Lamp-stand, Menorah



Temple Sanctuary

•With the vision, came this specific message from the Lord to Zerubbabel, “*Not by might nor by power . . .*”, meaning that all that will be established in this Messianic government will not take place because of human power or might. Instead, Christ Himself will establish the Messianic Kingdom through the power of the Holy Spirit . . . “*. . . but by My Spirit.*” Armies can conquer a people and occupy a land,

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but they cannot create an enduring kingdom. People must be transformed so they adopt the new order; their hearts must be changed. When Jesus, the “top stone”, comes, He will bring grace and restoration to Jerusalem, causing Israel’s citizens to shout “*Grace, grace to it!*” God will write His Laws on their hearts ([Jer 31:33](#)) and they will rebel against Him no longer. Hence, all Israel will be saved ([Rom 11:26](#)).

- Mountains symbolize governments in Scripture. The “*great mountain*” likely represents Antichrist’s government, which Christ overthrows when He returns. Although the Jewish governor in that day will be brought low ([v.7](#), “*become a plain*” - Hebrew: *mishor*, “*level place*” - BDB), this “*great mountain*” will loom over it with worldly power. Here the really important point: The “*great mountain*” will only be defeated by God’s Spirit, and not be any worldly power. This will happen when

1. The beleaguered remnant of end-times Israel finally turns to Christ (repents) and accepts Him as Lord. (See [Rev 12](#) & [Hosea 6](#), etc.)
2. This endangered Jewish remnant presses into God in prayer, fasting, and mourning by seeking Him. Then on the third day of this repentance, Christ will appear to them and deliver them from Antichrist’s power. [Hosea 6:1-3](#), clearly predicts this. Thus, Jonah symbolizes end-times Israel, delivered from Satan, Leviathan, when he repents and prays for deliverance; the mountain is “thrown into the sea”, Jonah walks on the land again. Although Jesus applied the prophetic sign of Jonah to His resurrection, ultimately, it also applies to the redemption of the remnant nation of Israel. (Re-read [Jonah](#) with this insight in mind).

Come, let us return to the LORD. For He has torn us, but He will heal us; He has wounded us, but He will bandage us. He will revive us after two days; He will raise us up on the third day. That we may live before Him. So let us know, let us press on to know the LORD. His going forth is as certain as the dawn; And He will come to us like the rain, Like the spring rain watering the earth.” ([Hosea 6:1-3](#), NASB)

3. The time of remnant of Israel’s repentance will be a time of great mourning, because they will realize their terrible error and the disaster of the centuries of unbelief. Their mourning and repentance leads to prayers for deliverance.

I will pour out on the house of David and on the inhabitants of Jerusalem, the Spirit of grace and of supplication, so that they will look on Me whom they have pierced; and they will mourn for Him, as one mourns for an only son, and they will weep bitterly over Him like the bitter weeping over a firstborn. ([Zechariah 12:10](#), NASB)

4. Before Jesus was crucified, He left these instructions for Israel on how to attain their deliverance. The gospel of Matthew records this from Christ.

And Jesus answered and said to them, “Truly I say to you, if you have faith and do not doubt, you will not only do what was done to the fig tree, but even if you say to this mountain, ‘Be taken up and cast into the sea,’ it will happen.” ([Matthew 21:21](#), NASB)

5. Christ, the “*top stone*” (Hebrew: *roshah even*, or “*headstone*” - BDB) will restore Israel with grace, resulting in their rescue and salvation. The remnant of Israel is all that will be left of Israel in the world, but when this remnant is saved, all Israel will be saved to become the Messianic Jewish nation in Zion. ([Romans 11:26](#)).

Zech. 4,8 Also the word of the LORD came to me, saying, ⁹ “The hands of Zerubbabel have laid the foundation of this house, and his hands will finish it. Then you will know that the LORD of hosts has sent me to you. ¹⁰ “For who has despised the day of small things? But these seven will be glad when they see the plumb line in the hand

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of Zerubbabel — these are the eyes of the LORD which range to and fro throughout the earth.”

Comments:

- Theologians who believe the saved, end-times remnant of Israel will embrace her national calling believe Zerubbabel foreshadows Christ, who also will rebuild the Temple when He comes again. These verses seem to address the “Second Temple”, rebuilt during the Persian Period (and later enhanced by Herod, visited by Christ, and destroyed by the Romans in 70 AD), and the “Last Temple”, which will arise at the beginning of the Millennium, in this theological model. They do not refer to the Temple Antichrist ultimately will possess, claiming to be God (see [2 Thes 2](#)).
- A few of the elderly Jewish repatriates remembered the former glory of Solomon’s Temple and they were disappointed when they saw the humble building being erected by Zerubbabel, the Jewish governor of the repatriates.
- A humble second temple, or not, the Lord reassures Zechariah that God sees this new beginning, since He sees all things in all ages, and God is pleased.

Zech. 4,11 Then I said to him, “What are these two olive trees on the right of the lampstand and on its left?” **12** And I answered the second time and said to him, “What are the two olive branches which are beside the two golden pipes, which empty the golden oil from themselves?” **13** So he answered me, saying, “Do you not know what these are?” And I said, “No, my lord.” **14** Then he said, “These are the two anointed ones who are standing by the Lord of the whole earth.”

Comments:

- First, Zechariah said these witnesses are faithful to the Lord, no matter what happens to them — “*they are standing by the Lord of the whole earth*” ([v. 14](#)). Their anointing comes from the oil - symbolic of the Holy Spirit — which is being emptied on them ([v. 12](#)). These verses are more fully understood in the light of other Bible verses, though — to be covered later.
- The prophet Malachi said that resurrected Elijah would appear just before the Lord came, to lead a remnant of Israel into believing repentance, so they would not perish in the wrath the Lord would be measure out upon sinners.

*Behold, I am going to send you Elijah the prophet before the coming of the great and terrible day of the LORD. He will restore the hearts of the fathers to their children and the hearts of the children to their fathers, so that I will not come and smite the land with a curse. **Malachi 4:5, 6 (NASB)***

- People living in Jesus’ day recognized that something special was happening. Some of them thought Jesus might be Elijah ([Matthew 16:14; Mark 8:28; Luke 9:18-19](#)), and some thought John the Baptist was Elijah, although John denied this ([John 1:21](#)). John’s role was to call Jews to repentance, which he commemorated with baptism. Repentant people were more likely to recognize Jesus as Christ and accept Him as Savior. For this reason, when asked, Jesus said that John was like Elijah ([Matt 17:10-13; Mark 9:11-13](#)). John the Baptist’s role was similar to what Elijah’s would be and he was a foreshadow of Elijah, but we can be confident that he was not the final fulfillment of Malachi’s prophecy, because he appears during a time of terrible judgment and wrath — a “*terrible day of the LORD*”. This is an end-times event.
- When Zechariah wonders what the two olive trees symbolize in his vision. But the angel answers the prophet’s question with another riddle. The two olive trees are, in fact, anointed 2 people, but we don’t know from the angel’s answer who they are, where they are, or what they are doing. Israel is looking for one Elijah to return, but Zechariah seems to add another person to the picture. The eschatological focus of Zechariah’s vision sharpens when viewed through the lens of [Revelation](#).

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*And I will grant authority to my two witnesses, and they will prophesy for twelve hundred and sixty days, clothed in sackcloth.” These are the two olive trees and the two lamp-stands that stand before the Lord of the earth. **Revelation 11: 3,4** (NASB)*

- When read in the context of **Revelation’s** other verses, we learn that these two witnesses begin their ministry when Antichrist takes his seat in God’s Temple, claiming to be God (**2 Thes 2**). **Daniel 9** says this takes place half-way through the 70th Week of Daniel, resulting in a 3.5 year abomination that leads to desolation in the land from Great Tribulation and divine plagues. The 1260 days of prophetic ministry of these “two witnesses” take place during this 3.5 year period (3.5 years X 360 days/prophetic year = 1260 days). The witnesses warn Jews in Jerusalem and Israel NOT to believe and follow Antichrist, who commands their worship. They also are the source of the Trumpet Plagues of **Revelation**. Since the penalty for not worshipping Antichrist is death, many martyrs will be created and a faithful remnant of Israel will need to flee Jerusalem to survive in the wilderness for 42 months (see **Rev 12**). At the end of their 3.5 year ministry, the 2 faithful witnesses, one of whom is believed to be Elijah, are killed by Antichrist (**Rev 11**). Three days later, they are resurrected, and the 70th Week of Daniel comes to a close because Christ has returned with His Heavenly host to rescue the remnant of Israel (when the 7th Trumpet is blown — see **Rev 11**).
- So, if Elijah is one of these two witnesses (an assumption, to be sure), who is the other one? Some commentators say Enoch will be that other person, postulating that these two men did not yet experience the physical death required of all men prior to resurrection (**Heb 9:27**). Other commentators say that the two witnesses will be Elijah and Moses, since both men appeared with Christ at His transfiguration (**Matt 17:2**) — Moses representing the Law and Elijah representing the prophets. No one knows for sure.

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Zech. 5,1 Then I lifted up my eyes again and looked, and behold, *there was a flying scroll*. ² And he said to me, “What do you see?” And I answered, “I see a flying scroll; its length is twenty cubits and its width ten cubits.” ³ Then he said to me, “This is the curse that is going forth over the face of the whole land; surely everyone who steals will be purged away according to the writing on one side, and everyone who swears will be purged away according to the writing on the other side. ⁴ “I will make it go forth,” declares the LORD of hosts, “and it will enter the house of the thief and the house of the one who swears falsely by My name; and it will spend the night within that house and consume it with its timber and stones.”

- Zechariah is continuing to describe his vision. Several prominent features of the dream are worth noting.
 - A large flying scroll - about 15 feet by 30 feet in size. The scroll is flying because its judgment apply everywhere - “*the whole land*” (v.3, NASB. Hebrew: *kol ertz*, “entire earth”, or, “*all of Israel*” - BDB). The context and grammar of the verses do not allow us to know if these are judgments focused on Israel alone or on all nations, throughout the globe.
 - The scroll is filled with writing on both sides; there is no more room to record new transgressions, so its judgments are complete. The time of transgressions is the time of God’s grace, since there remains time for the sinner to repent. The grace runs out, there only remains judgment. Zechariah was seeing the time of judgment in the scroll.
 - The curses represent the divine judgments that target sinners of all kinds, such as thieves and liars, but the consequences affect their entire households. There is no such thing as a private sin. Sin casts a long shadow that covers even innocent people in darkness. The curses “*spend the night*” where they must alight. They arrive when people least expect them — when they are sleeping at night, and they do not depart quickly; they remain until they are complete.
 - The book of **Zechariah** has many passages that reveal prophecies that parallel some found in **Revelation**. We already explored the “horse-spirits” of **Zechariah 1** and **6**, corresponding to the “horse-spirits” revealed in **Revelation 6**. In fact, the “horse-spirits” of **Revelation** go forth on the “*earth*” (Greek: *gy*, “*earth, world*” - Thayer) when the first “four seals” of the scroll (or book) seen in a vision by the Apostle John are broken (**Rev 6:1-7**). Also, the scroll of **Revelation** is written on both sides, bringing war, famine, pestilence, disease, chaos, and strife - there no more room on the scroll to inscribe additional calamities. John’s scroll is sealed with seven seals (**Rev 5:1**), preventing the curses of the scroll from being read or implemented until *all* seals are broken. The fifth seal, following the first four “horse-seals”, when broken, brings great martyrdom of the saints, which results from Great Tribulation (**Rev 6:9-11; Matt 24:21, 22**). The sixth seal, when broken, ushers in cosmic changes in the sun, moon, stars, and earth that immediately precedes the coming of Christ to rescue the remnant saints and resurrect the departed saints (**Rev 6:12-17; Matt 24:29-31**). The seventh and last seal, only introduces a short pause — about a half-hour — before the scroll is opened to be read (**Rev 8:1**). When the scroll of **Revelation** is opened after all seals on it are broken, God unleashes the “Trumpet Judgments” (**Rev 8:6-10:7**), plagues on mankind that are similar to the “plagues of Egypt”, as recorded in **Exodus**. Comparing **Zechariah** to **Revelation**, it is not unreasonable to postulate the following.
 6. The Apostle John and the prophet Zechariah were “seeing” the same eschatological prophetic events. It may be helpful to study **Revelation**, side-by-side with **Zechariah**.
 7. The scroll contains divine end-times judgments that will come upon the earth because transgression is complete and grace has run out.
 8. The “horse-spirits” stir up Great Tribulation (**Matt 24:21**)— that is, man-made trouble, such as persecution, war and its consequences, *etc.* — but these are merely a prelude to the divinely invoked, supernatural judgment-plagues written on the scroll, reminiscent of the

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“plagues of Egypt”. These are the “Trumpet Plagues” of [Revelation \(8:6-10:7\)](#). Do not confuse “tribulation” with “wrath/plagues”.

- I believe Scripture indicates that Great Tribulation begins half-way through the Seventieth Week of Daniel ([Dan 9:24-27](#); [Matt 24:15-28](#)), which will last something less than 3.5 years, but will be ended by the Resurrection and Rapture ([Matt 24:29-31](#); [Rev 6:12-17](#); [2 Thes 2:1-12](#)), followed by the divine judgments written on scroll of Zechariah’s and John’s vision. This Great Tribulation starts when saints and godly Jews refuse to worship Antichrist and accept him as God. It ends when Christ returns for His Church, leaving a world of only unbelievers, sold out to Satan, and small Jewish remnant, yet to be saved.

Zech. 5,5 Then the angel who was speaking with me went out and said to me, “Lift up now your eyes and see what this is going forth.” ⁶ I said, “What is it?” And he said, “This is the ephah going forth.” Again he said, “This is their appearance in all the land ⁷ (and behold, a lead cover was lifted up); and this is a woman sitting inside the ephah.” ⁸ Then he said, “This is Wickedness!” And he threw her down into the middle of the ephah and cast the lead weight on its opening. ⁹ Then I lifted up my eyes and looked, and there two women were coming out with the wind in their wings; and they had wings like the wings of a stork, and they lifted up the ephah between the earth and the heavens. ¹⁰ I said to the angel who was speaking with me, “Where are they taking the ephah?” ¹¹ Then he said to me, “To build a temple for her in the land of Shinar; and when it is prepared, she will be set there on her own pedestal.”

- Zechariah’s vision progresses to reveal more features that parallel what we read in [Revelation](#). Prophetic symbolism is being used in these verses, but the represent real things that will happen. They are not just symbolic of spiritual principals or moral lessons.
 - An *ephah* (NASB. Hebrew: *efah*, “basket” or “measuring receptacle, especially for grain” - BDB). The ephah was used to measure out about 3/5^{ths} of a bushel of grain, or about 22 liters — especially, when preparing grain offerings. Often, it referred to a basket or container of any size.
 - The ephah is covered with a lead weight. The basket was difficult to open because of its heavy lead cover. The ephah is used in commerce; the wicked woman may represent many kinds of abominations, but “she” is motivated by money.
 - Trapped inside the ephah was a woman who was wickedness personified. Her trade appeals to purulent senses, like a harlot, she is unclean, immoral, cruel, deceptive, greedy, and utterly profane.
 - Two “winged-women” appear and lift the covered ephah and “Wickedness: into the air (“between the earth and the heavens”) and carry them to “the land of Shinar” ([v. 11](#)). The “women” had wings like a “stork” ([v. 9](#), Hebrew: *chasidah*, “stork” - BDB). The stork was an unclean bird to Jews under their Law ([Lev 11](#); [Deut 14:11-18](#)). The Hebrew word for “stork” may be derived from, or related to, the Hebrew word for “be reproached, ashamed” (Hebrew: *chasah* - BDB). It is not unreasonable to postulate that these are “unclean” flying creatures are fallen spirits or demons. The woman, “Wickedness”, is motivated and energized by unclean, demonic powers.



Ancient Ephah

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- The ultimate destination of the ephah and its wicked passenger is “*the land of Shinar*” (**v. 11**), which is Babylonia!
- The unclean “bird-women-spirits” will “*build a temple*” (**v. 11**, Hebrew: *bayit*, “house” - BDB). The “woman” Wickedness will be set “*on her own pedestal*” in this temple. The Hebrew word translated as “pedestal” is *mekhonah*, which also could be rendered as “*the stand of an altar*” (BDB). It appears as though the woman, Wickedness personified, will become an object of worship and devotion in Shinar. This symbolic woman, “Wickedness”, will be honored and worshiped in symbolic Babylon in her own temple. She will take her place in the day of divine Judgments and curse on all the “*land*” or “*earth*”! As we will learn later, Babylon also is symbolic of the capital of wickedness. But in the end-times, it is not literally the city of Babylon, in Iraq — it will be Jerusalem!
- The parallels between **Zechariah** and **Revelation** become even more striking with these verses!
 - In **Revelation 17**, John’s vision introduces wickedness personified as a woman, dressed in scarlet, who is the handmaiden of the final Beast Kingdom of Antichrist. Antichrist is possessed and empowered by Satan, who will be ejected from Heaven and left to vent his remaining fury on the earth (see **Revelation 12**).
 - The woman is identified with Babylon (Shinar), and is a harlot called “Babylon the Great” (**Rev 17:5**). Apparently, now she has been released from her lead-covered ephah to influence the worship of the citizens of Antichrist’s empire. She also is directing the massacre of the faithful saints who refuse to worship her (**Rev 17:6**), resulting in Great Tribulation and martyrdom. Her power dominates all the nations of Antichrist’s realm (**Rev 17:15-18**) and her residence is the capital city of Antichrist’s empire (**Rev 17:18**), which will be Jerusalem.
 - This “woman”, who is wickedness personified and who causes the martyrdom of the saints, **symbolizes this capital city of Antichrist (Rev 17:18)** — the “*great city*”. The Apostle John is astonished when he realizes who this thoroughly wicked city represents, because “the great city” is none other than Jerusalem (**Rev 11:8; 16:19**) — the site of the Jewish Temple and the place where the Lord and Savior, Jesus, was crucified! The place where Antichrist takes his seat in God’s Temple, claiming to be God (see **2 Thes 2**).
 - Thus, we assert that the woman in the ephah represents the Mystery Babylon, the capital city of Antichrist and the center of his Satanic religion — Jerusalem! No wonder John was astonished when he saw this, as he regarded Jerusalem to be the holy city of his Jewish roots, the City of David!

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Zech. 6,1 Now I lifted up my eyes again and looked, and behold, four chariots were coming forth from between the two mountains; and the mountains were bronze mountains. ² With the first chariot were red horses, with the second chariot black horses, ³ with the third chariot white horses, and with the fourth chariot strong dappled horses. ⁴ Then I spoke and said to the angel who was speaking with me, “What are these, my lord?” ⁵ The angel replied to me, “These are the four spirits of heaven, going forth after standing before the Lord of all the earth, ⁶ with one of which the black horses are going forth to the north country; and the white ones go forth after them, while the dappled ones go forth to the south country. ⁷ “When the strong ones went out, they were eager to go to patrol the earth.” And He said, “Go, patrol the earth.” So they patrolled the earth. ⁸ Then He cried out to me and spoke to me saying, “See, those who are going to the land of the north have appeased My wrath in the land of the north.”

- This vision introduces symbolic colored horses again, like in [chapter 1](#). Please review [Zechariah 1](#), and its associated comments. The “horses” really are high-ranking “*spirits of heaven*” ([v.5](#)), who “*stand before the Lord of all the earth*”. They also are called “*strong ones*”, ([v.7](#), Hebrew: *ametzim*, “powerful ones” - BDB). God sent them forth to “*patrol the earth*” ([v.7](#), Hebrew: *halak beretz*, “to walk the earth or land” - BDB). Their purpose is to reconnoiter the territory because God is about to “*appease*” His “*wrath*” on the land of the north ([v.8](#)). The word translated as “*appease*” (NASB) is from the Hebrew word “*nuach*”, which also could mean “*rest*” (BDB). The translated as “*wrath*” (NASB) is from the Hebrew word “*ruach*”, which actually means “*spirit*” (BDB). This is a play on words in the Hebrew text, since God is going to *nuach* His *ruach*. The Lord is restless because of unrighteousness. He had decided to bring Himself rest by righting the wrongs.
- Although the horse-spirits come from Heaven, we don’t really know the “*land*” (*ertez*) from which they will patrol. Whatever “*land*” it is, it appears to be between two symbolic “*bronze mountains*”, which are situated to the north and south of the land ([vv. 1, 6](#)). It is not unreasonable to assert that the land is Israel (*ertez* often is used to refer to Israel), which geographically, found itself sandwiched between the Assyrian/Babylonian/Persian superpowers that attacked them from the north and Egypt, which attacked it from the south.
- Chariots were more instruments of war than means of transportation in this era. It is not unreasonable to consider these horse-spirits as instruments of spiritual warfare taking place in the unseen realm. The colors of the horses may have similar meaning as seen in [Revelation 6:1-8](#), where spirit-horses are unleashed as Christ breaks each of the first four seals on the scroll the Apostle John saw in his vision. If that is so, the red horse may represent war, the black horse may represent famine and deprivation, the white horse carries a warmongering conqueror, while the “*dappled*” horse carries disease, pestilence, death, and spiritual depravity. As commented before, this “*dappled*” horse may be the same as the “*sorrel*” horse of [Zechariah 1:8](#), and the “*ashen*” horse of [Rev 6:5](#). Indeed, the Septuagint uses the same Greek word (*charos*) for the *sorrel* and *dappled* horses (although [Rev 6](#), uses a different word, *chloros*, for its ashen horse.)
- Compared to [Zechariah 1](#), in this chapter, the horses now appear to be hitched to war chariots, the red horse is now riderless, and it no longer are described as being at rest. Myrtle trees are not seen in this vision, and the gentle hills implied to surround the ravine of [chapter 1](#), now are bronze mountains. Powerful nation powers have arisen there. The black spirit-horse was not seen in the first chapter. Although [Zechariah 1](#) and [Zechariah 6](#) may be referring to the same spiritual characters and locations, the situation seems to have changed - perhaps, even deteriorated, from Israel’s point of view. God now is being moved to act. It is likely that the Lord will seek to right the wrongs Israel suffered at the hands of her gentile conquerors (see commentary of [Zechariah 1](#)), because they overstepped their divine mandate to merely disciple Israel; they sought her destruction.

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Zech. 6,9 The word of the LORD also came to me, saying, ¹⁰ “Take an offering from the exiles, from Heldai, Tobijah and Jedaiah; and you go the same day and enter the house of Josiah the son of Zephaniah, where they have arrived from Babylon. ¹¹ “Take silver and gold, make an ornate crown and set it on the head of Joshua the son of Jehozadak, the high priest. ¹² “Then say to him, ‘Thus says the LORD of hosts, “Behold, a man whose name is Branch, for He will branch out from where He is; and He will build the temple of the LORD. ¹³ “Yes, it is He who will build the temple of the LORD, and He who will bear the honor and sit and rule on His throne. Thus, He will be a priest on His throne, and the counsel of peace will be between the two offices.” ¹⁴ “Now the crown will become a reminder in the temple of the LORD to Helem, Tobijah, Jedaiah and Hen the son of Zephaniah. ¹⁵ “Those who are far off will come and build the temple of the LORD.” Then you will know that the LORD of hosts has sent me to you. And it will take place if you completely obey the LORD your God.

- The Lord God spoke directly to Zechariah, giving him specific instructions. The prophet was to take an offering from three men, Heldai, Tabijah, and Jedaiah, who recently moved to Israel from Babylon. Nothing more is known about these men except that they returned to their homeland with enough gold and silver to make this offering. I suspect God know our bank balances too! Perhaps they brought the gold and silver with them for this specific purpose, but this is speculation. The men were staying with another man named Josiah, who was the son of Zephaniah. *Josiah* means “*May Yahweh give*” and *Zephaniah* means “*Yahweh has hidden (a treasure)*” (BDB). Although the three men would surrender the gold and silver for the offering, the message is clear — God was revealing and giving a hidden treasure! The crown they were to place on the high priest, Joshua, also prophetically revealed God’s promise to give Israel their “High Priest-King”, Messiah.
- It is no coincidence that the name of newly-resettled Israel’s high priest was “*Joshua*” (v. 11), His name means “*Yahweh saves*”. His Hebrew name is identical to Jesus’ name in Hebrew. Zechariah’s Joshua was being given a gold and silver crown, the apparel of a king, not a Levitical high priest. In Judaism, the offices of priest and king were separate functions that only united in Messiah. During Israel’s Hasmonian period (140 BC to 37 BC), High Priests also served as Kings, contrary to tradition. This did not last. It ended when Rome appointed Herod the Great as King over that region.
- Crowning Zechariah’s Joshua did not mean he was Messiah. Rather, it prophetically announced that God had not forgotten Israel, nor His promises to them, during their long Babylonian exile; Messiah would come and bring them peace and blessing. Other clues in these verses make it clear that Israel’s Messiah is being foreshadowed here. “*Branch*” (v. 12) is a Messianic title found throughout prophetic scripture (**Is 4:2; 11:1; 14:19; 60:21; Jer 23:5; 33:15**). It is interesting that Aaron’s rod, which became the snake to devour Pharaoh’s snakes, and that brought the Plagues of Egypt, later became the budding “*Branch*” that established God’s authority! Messiah, who would become king, was also known as “*Wonderful Counselor*” and “*Prince of Peace*” (**Is 9:6**) — both functions referred to in Zechariah’s text (v. 13).
- Josiah’s father’s name, *Jehozadak*, means “*Yahweh is just*”. God disciplined Israel for His unfaithfulness and disobedience through their Babylonian exile, but He was not unjust in doing so. These passages affirm God’s grace and justice to His people.
- Apparently, the newly-minted crown was to be placed in the rebuilt Temple as a reminder to Israel of God’s works and promises. We do not know who Helem, Tobijah, Jedaiah, and Hen were, but perhaps they were priests who were struggling to believe that God would fulfill His promises. Among those promises was that Israel’s Temple would be rebuilt fully by the repatriated exiles if they would completely obey Him! (v. 15). This is a conditional promise requiring them to believe and obey for it to be received.

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By Rich Jacobs, M.D.

Zech. 7,1 In the fourth year of King Darius, the word of the LORD came to Zechariah on the fourth day of the ninth month, which is Chislev. ² Now the town of Bethel had sent Sharezer and Regemmelech and their men to seek the favor of the LORD, ³ speaking to the priests who belong to the house of the LORD of hosts, and to the prophets, saying, “Shall I weep in the fifth month and abstain, as I have done these many years?” ⁴ Then the word of the LORD of hosts came to me, saying, ⁵ “Say to all the people of the land and to the priests, ‘When you fasted and mourned in the fifth and seventh months these seventy years, was it actually for Me that you fasted?’ ⁶ ‘When you eat and drink, do you not eat for yourselves and do you not drink for yourselves?’ ⁷ ‘Are not these the words which the LORD proclaimed by the former prophets, when Jerusalem was inhabited and prosperous along with its cities around it, and the Negev and the foothills were inhabited?’”

- Historians date this message from **Zechariah** at December 7, 518 BC, about half-way through the rebuilding of the Temple. The Temple was destroyed on the 9th day of Av, the 5th month of the year, in c. 587 BC., by the Babylonians (**2 Kgs 25:8-10**). It became the custom of the Jews living in exile after this event to fast and mourn this calamity. The fast of the 7th month commemorated the assassination of Gedaliah, the son of Ahikam (**2 Kgs 25:25,26; Jer 41:2**). Gedaliah, said to be a righteous man, was appointed by Nebuchadnezzar to govern Judah. With his assassination, Judah lost Jewish oversight of their own affairs and the destruction of the Temple followed soon thereafter.
- Now, over 70 years later, that Jerusalem and the Temple were being rebuilt, a delegation from Bethel wanted to know if they needed to continue to fast and mourn during these months. But in fact, God never told Israel to observe Av as a month of mourning. Their fate represented divine discipline for Israel’s unfaithfulness. Their religious practices remained legalistic formalisms, devoid of any devotion to God or repentance from sin. The Lord told them their religious and cultural practices were still selfishly motivated. They apparently had not learned their lesson.
- Not having learning its lesson from this first calamity, Israel’s Temple again would be given over to destruction on the 9th of Av, 70 AD, by the Romans! To this day, Israel commemorates the 9th of Av among its religious rites. The Babylonian diaspora lasted 70 years. The diaspora following the Roman conquest lasted over 1800 years — and the Temple still is not rebuilt (2021). Biblical prophecy implies that the Temple will be rebuilt yet a third time, only to be commandeered by Antichrist to become the heart of his Harlot religious system and to suffer desolation again. The third time will not be the charm, but a gracious God will now assert His authority to rebuild the Temple again, through Christ, after His last advent.

Tisha B’Av

- Means the 9th of Av, referring to the 9th day of the 5th month of the Jewish Calendar - about July/August in modern calendar
- Commemorates the exact date that the Jewish Temple was destroyed twice, more than 600 years apart
- It is a time of mourning and fasting. No weddings or festive celebrations are held.
- Final meal before Tisha B’Av is symbolic of eternity and consists of round foods, such as eggs, rolls, bagels. Also called the “Mourner’s Meal”.
- Observants do not cut their hair, wear new clothes, bathe, wear perfume, shave, exchange greetings, or wear shoes.
- Mirrors are covered and people often sit on the ground.
- Synagogue services often are held in darkness, with the curtain over the Torah ark covered to symbolize destruction of the Holy of Holies.
- The entire scroll of Lamentations is read. The mood is somber.

Zech. 7,8 Then the word of the LORD came to Zechariah saying, ⁹ “Thus has the LORD of hosts said, ‘Dispense true justice and practice kindness and compassion

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each to his brother; ¹⁰ and do not oppress the widow or the orphan, the stranger or the poor; and do not devise evil in your hearts against one another.’ ¹¹ “But they refused to pay attention and turned a stubborn shoulder and stopped their ears from hearing. ¹² “They made their hearts like flint so that they could not hear the law and the words which the LORD of hosts had sent by His Spirit through the former prophets; therefore great wrath came from the LORD of hosts. ¹³ “And just as He called and they would not listen, so they called and I would not listen,” says the LORD of hosts; ¹⁴ “but I scattered them with a storm wind among all the nations whom they have not known. Thus the land is desolated behind them so that no one went back and forth, for they made the pleasant land desolate.”

- When Israel struggled to understand and obey God’s requirements for them, the Lord summarized the entire Mosaic Law to a simple expression: love. But stubbornness made their hearts hard, like flint. The message through Zechariah recaptured God’s Word to the prophet Micah.

*He has told you, O man, what is good;
And what does the LORD require of you
But to do justice, to love kindness,
And to walk humbly with your God? (Micah 6:8, NASB)*

- Not only did Israel not listen to the Lord’s Word to them, but upon hearing it, from God’s perspective, they actively stopped their ears (“*made them heavy*”) so that they couldn’t hear it. This was a dangerous practice that signaled a change from simple, or even repeated, disobedience to a reprobate heart that cannot be turned to righteousness again by instruction or wise counsel. At this point, God’s continued grace became pointless, leaving judgment and discipline as a last hope for restoration. As promised to them by God in the Mosaic Law, Israel’s penalty for reprobation was gentile conquest and desolation of their land, resulting in exile and a life of persecution, oppression, and exploitation among the nations. (See [Deut 28](#)).
- [Zechariah 7](#), reiterated God’s requirements and warning to Israel upon the occasion of its replanting following the Babylonian exile. The question asked by the delegation from Bethel suggested that some in Israel still didn’t get it!
- Nevertheless, because of His patient love, God does directly and specifically answer the question of the delegation from Bethel; their months of fasting and mourning will become months of celebration and joy ([Zechariah 8:18, 19](#)) — a future fulfillment for Israel.
- After the Roman destruction of the Temple, in 70 AD, Jewish zealots tried to force a Messianic age, lead by a false Messiah named Simon bar Kakhba, This resulted in a military rebellion against Rome that began 136 BC. After some initial success, the Jewish rebels commenced rebuilding the Temple, but the rebellion was crushed by Rome. This was followed by terrible Roman reprisals.



Coin issued during the bar Kokhba revolt from 135 A.D., when Israel tried to rebuild the Temple. Coin features a rebuilt Temple.

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Zech. 8,1 Then the word of the LORD of hosts came, saying, ² “Thus says the LORD of hosts, ‘I am exceedingly jealous for Zion, yes, with great wrath I am jealous for her.’ ³ “Thus says the LORD, ‘I will return to Zion and will dwell in the midst of Jerusalem. Then Jerusalem will be called the City of Truth, and the mountain of the LORD of hosts will be called the Holy Mountain.’ ⁴ “Thus says the LORD of hosts, ‘Old men and old women will again sit in the streets of Jerusalem, each man with his staff in his hand because of age. ⁵ ‘And the streets of the city will be filled with boys and girls playing in its streets.’ ⁶ “Thus says the LORD of hosts, ‘If it is too difficult in the sight of the remnant of this people in those days, will it also be too difficult in My sight?’ declares the LORD of hosts. ⁷ “Thus says the LORD of hosts, ‘Behold, I am going to save My people from the land of the east and from the land of the west; ⁸ and I will bring them back and they will live in the midst of Jerusalem; and they shall be My people, and I will be their God in truth and righteousness.’

- These verses explicitly express God’s thoughts and feelings for His chosen people, Israel. Notice the clarity and specificity of what He says here. He is “jealous” (v. 2, Hebrew: *qana* - “zealous, the ardor of jealousy of a husband”, BDB) for Zion. Zion is the prominent hill associated with the Temple Mount, “in the midst of Jerusalem”. God says He will return there and will dwell there (v. 3). The Lord also says that Jerusalem “will be called the City of Truth”. This is a bold claim for the city about which Christ lamented,

*“Jerusalem, Jerusalem, who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, the way a hen gathers her chicks under her wings, and you were unwilling.” **Matthew 23:37 (NASB)***

These verses become even more breathtaking when we realize that Jerusalem will become the capital city of the final Antichrist beast empire. Indeed, it will become “Mystery Babylon”, the “Harlot of Babylon” (See **Rev 11:8; 16:19; 17:18; 18:10-21**. Carefully follow the relationship between “the woman”, “Babylon”, and “the great city”.) Note: other commentators have asserted the Rome, Washington D.C., and other centers of secular or religious power are symbolized by the “Harlot of Babylon”. But this is not the testimony of Scripture itself.

- God also promises that a remnant of His people, Israel, will dwell in the city with Him; they will lead normal, happy lives (v. 4). This remnant will be gathered from afar, because God Himself will “bring them back” (v. 8). More astounding still, God promises that “they shall be My people, and I will be their God in truth and righteousness” (v. 8) — amazing, especially in the light of Israel’s repeated history of rebellion and unfaithfulness. No longer will Jerusalem be defiled. In fact, the city will be called “the mountain of the Lord of hosts”, “the Holy Mountain” (v. 3).

What is Zion?

Zion is a Hebrew name that has become a synonym for Jerusalem. The name originally referred to a specific hill associated with Jerusalem, called Mount Zion. It was the site of the Jebusite fortress that King David had to overcome to conquer the city (**2 Sam 5**). The Temple Mount, Mount Moriah, is located in Jerusalem to the north of Mount Zion. The origin of the name “Zion” is uncertain, but it may be derived for the Hebrew word for “castle”, which is “*siyyon*”. During the 19th century, while there had yet been no national Israel for over a millennium and a half, there arose a popular movement called “zionism”. This movement sought to re-establish the Jewish national state in Jerusalem, at Mount Zion. That dream was partly realized in May 1948, when Israel was partitioned from British-controlled Palestine by the United Nations. Israel did not re-acquire Jerusalem and Mount Zion until 1967, during the “Six Days War”.

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- The regathering of Israel from their Babylonian exile can be seen to be an imperfect prophetic foreshadowing of this amazing future event! We know these words cannot refer to Jerusalem in Zechariah's day because all that God promised was not fulfilled then and because the city was again destroyed by the Romans in 70 AD. We know the prophecy of [Zechariah](#) is not yet attained in the modern resettlement of Israel and Jerusalem in the 20th century, because these verses tell us otherwise. It is tempting to dismiss [Zechariah 8](#), as a symbolic expression of God's work in the Church, as is proposed by "Replacement Theology" (also called "supersessionism"). But there is nothing symbolic about the language of this chapter in [Zechariah 8](#)! There are no mystical scrolls, or symbolic spirit-horses, or strange beasts emerging from a figurative sea. The language of this text and the context of the passages demands that we take these words by God literally. This requires faith to achieve the needed understanding. For this reason, God says, "will it also be too difficult in My sight?" ([v. 6](#)) In response, an objective reader of faith must conclude that Israel will yet again be scattered, God will again need to regather them, and the true glory and honor of Jerusalem yet lies in her future. This conclusion is affirmed by the whole counsel of God's prophetic Word.

Zech. 8,9 "Thus says the LORD of hosts, 'Let your hands be strong, you who are listening in these days to these words from the mouth of the prophets, those who spoke in the day that the foundation of the house of the LORD of hosts was laid, to the end that the temple might be built. ¹⁰ 'For before those days there was no wage for man or any wage for animal; and for him who went out or came in there was no peace because of his enemies, and I set all men one against another. ¹¹ 'But now I will not treat the remnant of this people as in the former days,' declares the LORD of hosts. ¹² 'For there will be peace for the seed: the vine will yield its fruit, the land will yield its produce and the heavens will give their dew; and I will cause the remnant of this people to inherit all these things. ¹³ 'It will come about that just as you were a curse among the nations, O house of Judah and house of Israel, so I will save you that you may become a blessing. Do not fear; let your hands be strong.'

- The way for Israel's blessings and honor always was open to them in the Lord, if only they would trust, seek, and obey Him. Even in Zechariah's day, the divine promises of the first eight verses could have been attained by them. For this reason, God encouraged them, exhorting to listen to the prophets and be strong ([v. 9](#)). In faithful obedience, Israel can change from being seen as a curse among the nations, to be considered a blessing ([v.11-13](#)). The choice was Israel's to make.
- It is inherent in the mysteries of God that the choices of men cannot reverse the choice of God. Neither does the choice of God subvert the moral freedom God grants to man. But the Sovereign One also is the Omniscient One. He knows Israel's future — and this future is secure in spite of Israel's shortcomings. Is it any different for Christians?
- It has been tempting for theologians to "spiritualize" terms like "*the seed*", "*the vine*", and "*Israel*" ([v. 11-13](#)), by applying them to the Church, since historic Israel seems to have failed in her calling. There is some truth in this "supersessionist theology", as the largely gentile "church" has been grafted onto the vine, which represents God's people. But the Word is explicit; "all Israel will be saved" — that is, "the remnant" of Israel will be saved (see [Romans 11](#)). This remnant must first emerge from Great Tribulation as a believing nation. The context of Paul's teaching on this clearly point to the Jews as Israel, not an abstraction of the Church.

Zech. 8,14 "For thus says the LORD of hosts, 'Just as I purposed to do harm to you when your fathers provoked Me to wrath,' says the LORD of hosts, 'and I have not relented, ¹⁵ so I have again purposed in these days to do good to Jerusalem and to the house of Judah. Do not fear! ¹⁶ 'These are the things which you should do: speak the truth to one another; judge with truth and judgment for peace in your gates. ¹⁷ 'Also let

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none of you devise evil in your heart against another, and do not love perjury; for all these are what I hate,' declares the LORD."

- A good teacher knows that repetition is a key to learning. God, the Best Teacher, repeats the message of His original words to Israel from the days of Moses — words that echo [Micah 6:8](#), and many other verses in scripture. This is the message Jesus Himself repeated ([Matt 22:36-40](#); [Mark 12:31, 31](#)). They summarize all the Law and come from the Wisdom of God's Love.
- God also clarified the reason for all His actions — discipline AND the blessings — towards Israel; He "*purposed in these days to do good in Jerusalem and to the house of Judah. . .*". ([v.15](#)) God instructs Israel also to "purpose to do good" to each other so that they may continue to enjoy His blessings. God disciplines those whom He loves.

Zech. 8,18 Then the word of the LORD of hosts came to me, saying, ¹⁹ "Thus says the LORD of hosts, 'The fast of the fourth, the fast of the fifth, the fast of the seventh and the fast of the tenth months will become joy, gladness, and cheerful feasts for the house of Judah; so love truth and peace.'"

- See [Zechariah 7](#). Here is a direct answer to the questions posed by the men from Bethel. Notice that their mourning WILL BECOME joyful. This is NOT a conditional statement. In spite of Israel's poor "track records" for faithfulness, the omnipotent, omniscient, eternal God confidently predicts the outcome of His lessons and work in Israel. The gifts and calling of God are irrevocable because God does it right and man's mistakes cannot undo them.

Zech. 8,20 "Thus says the LORD of hosts, 'It will yet be that peoples will come, even the inhabitants of many cities.' ²¹ 'The inhabitants of one will go to another, saying, "Let us go at once to entreat the favor of the LORD, and to seek the LORD of hosts; I will also go." ²² 'So many peoples and mighty nations will come to seek the LORD of hosts in Jerusalem and to entreat the favor of the LORD.' ²³ "Thus says the LORD of hosts, 'In those days ten men from all the nations will grasp the garment of a Jew, saying, "Let us go with you, for we have heard that God is with you."'"

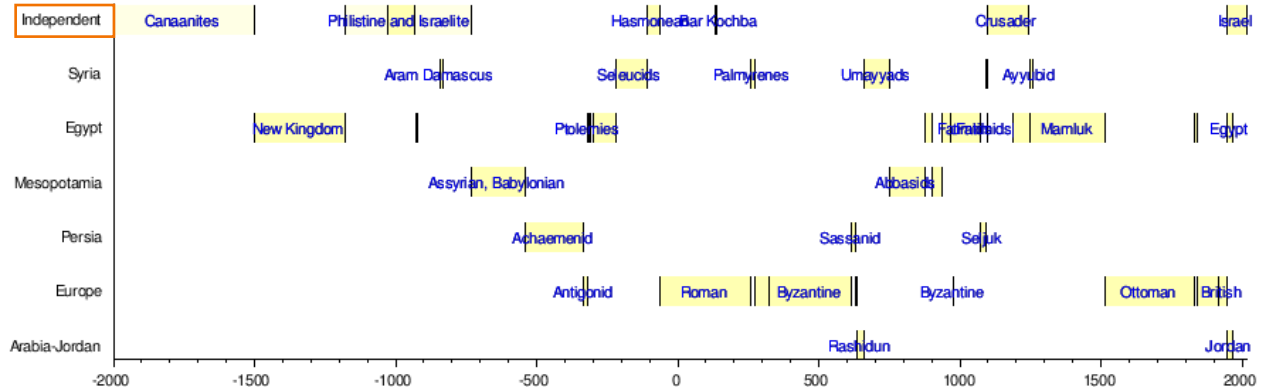
- These verses reveal the zenith of Israel's calling in God's promise to them. It is because of these verses that I reject the notion that the proposed Millennial reign of Christ is only fulfilled in the present Church Age! They also are one of the reasons why I believe in the remnant of Israel's future calling in that Millennium. Notice the complete absence of antisemitism from the gentile nations! Notice Israel's close relationship and favor with God. Notice the attitude of "the nations" towards Israel and God! These unbelievable verses are explicit, detailed, specific, and plainly stated. There is no symbolism here. They cannot apply to any known era in Israel's current history. To be accepted, they must be believed. The Millennium is an era of perfect world government and peace under Christ. But it should not be confused with the New Earth that is part of the New Creation.
- Israel has had an AMAZING history, but its future become even more amazing still! (See the charts of Israel's history, shown below).

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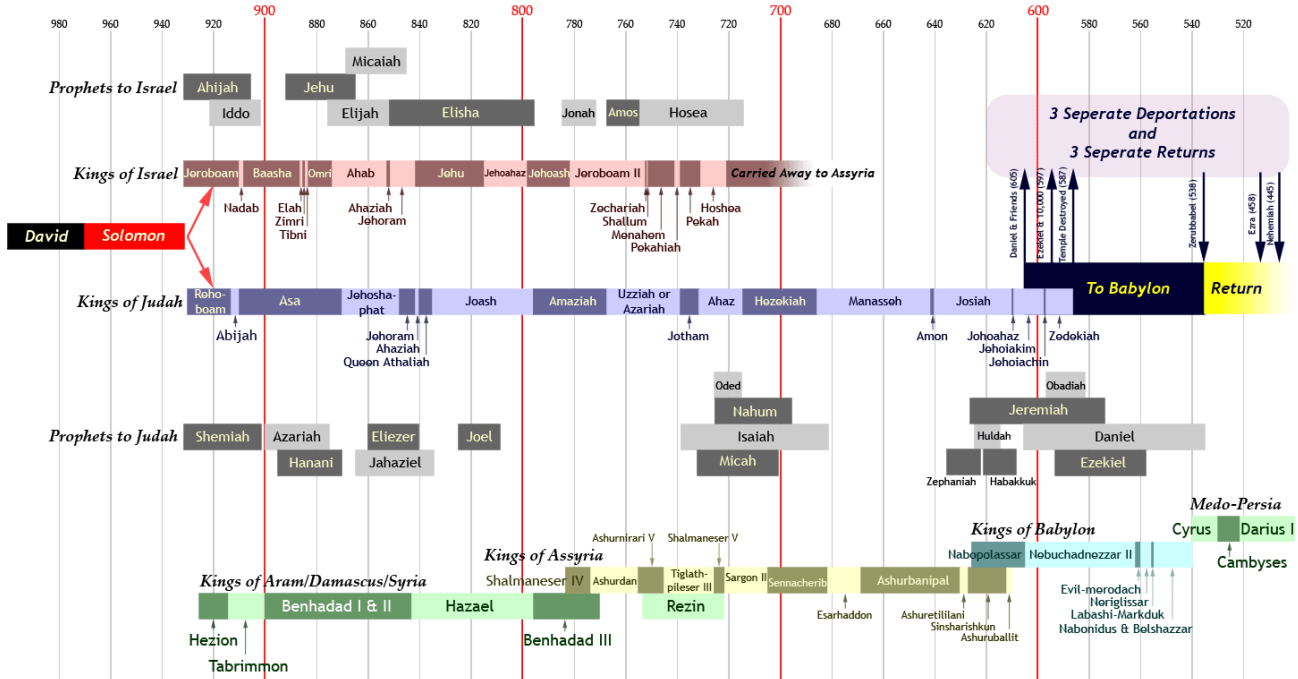
Israel's History: The Nation's Many Occupiers

* Notice the few times when Israel was an Independent nation. The "gaps" in her independence have been dominated by many different gentile powers.



Israel's History (continued) : The Nation's Kings and Prophets

Timeline for 1 & 2 Samuel, 1 & 2 Kings, 1 & 2 Chronicles & Associated Prophets



1. The bottom line shows the rise and fall of the dominant world powers with which Israel -- whether united or divided -- contended.
2. Beginning with Israel united as a single nation under David and Solomon, the kingdom is divided and ruled by separate lines of kings. "Israel" from this point on refers to the northern half which is ruled by a succession of kings not of David's lineage who never return to the Lord and are taken into captivity by the Assyrians. The southern half is referred to as "Judah" although people from every tribe come to live within its borders. It is ruled by direct descendants of David, some of which repent and lead the people back to God. It will be carried away into captivity to Babylon, which in turn is conquered by the Medo-Persians, from whom the return to the land of Israel is effected.
3. To better understand the context of God's Word through the prophets, read the corresponding accounts of the kings reigning during their ministry and to which of the two kingdoms they mainly ministered to.

The following resources were used to develop this chart:
 "New Bible Dictionary - 2nd Edition" edited by D.R.W. Wood (Inter-Varsity Press, Downers Grove, Illinois)
 "Nelson's New Illustrated Bible Dictionary" edited by R.F. Youngblood (Thomas Nelson Publishers, Nashville)
 "New Bible Atlas" edited by Binson, Kane, Paterson, Wiseman and Wood (Inter-Varsity Press, Downers Grove, Illinois)
 "The New Inductive Study Bible" (Harvest House Publishers, Eugene, Oregon)

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Zech. 9,1 The burden of the word of the LORD is against the land of Hadrach, with Damascus as its resting place (for the eyes of men, especially of all the tribes of Israel, are toward the LORD),

- 2 And Hamath also, which borders on it;
Tyre and Sidon, though they are very wise.
- 3 For Tyre built herself a fortress
And piled up silver like dust,
And gold like the mire of the streets.
- 4 Behold, the Lord will dispossess her
And cast her wealth into the sea;
And she will be consumed with fire.
- 5 Ashkelon will see *it* and be afraid.
Gaza too will writhe in great pain;
Also Ekron, for her expectation has been confounded.
Moreover, the king will perish from Gaza,
And Ashkelon will not be inhabited.
- 6 And a mongrel race will dwell in Ashdod,
And I will cut off the pride of the Philistines.
- 7 And I will remove their blood from their mouth
And their detestable things from between their teeth.
Then they also will be a remnant for our God,
And be like a clan in Judah,
And Ekron like a Jebusite.
- 8 But I will camp around My house because of an army,
Because of him who passes by and returns;
And no oppressor will pass over them anymore,
For now I have seen with My eyes.
- 9 Rejoice greatly, O daughter of Zion!
Shout *in triumph*, O daughter of Jerusalem!
Behold, your king is coming to you;
He is just and endowed with salvation,
Humble, and mounted on a donkey,
Even on a colt, the foal of a donkey.
- 10 I will cut off the chariot from Ephraim
And the horse from Jerusalem;
And the bow of war will be cut off.
And He will speak peace to the nations;
And His dominion will be from sea to sea,
And from the River to the ends of the earth.

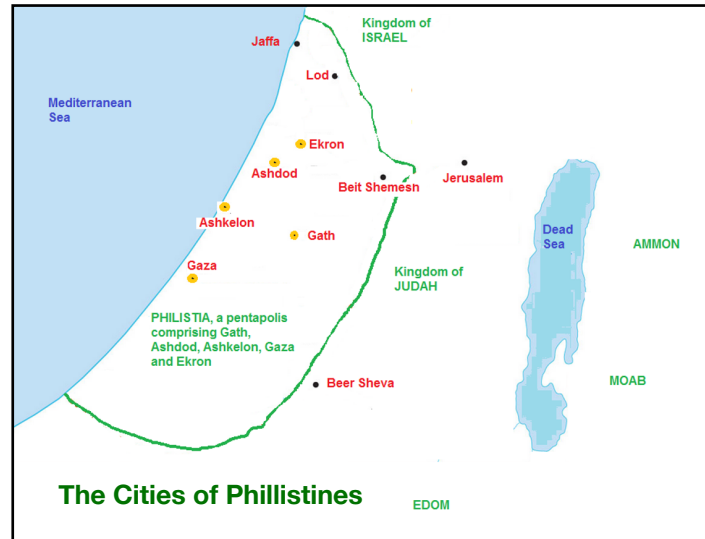
- These first 10 verses outline an oracle (Hebrew: *masa*, “burden” - BDB), implying that Zechariah experienced a strong and compelling word from the Lord. The oracle promises calamities for the nations that surround Israel, such as Aram (modern Syria, where Damascus is located), and the region of modern Lebanon, where Tyre was located, along with the territories of the Palestinians (Philistine

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cities, like Ashkelon and Ekron). Hadrach, Hamath, Sidon, and Tyre were all gentile cities located north of Judah, in modern Lebanon and Syria.

- Zechariah was living during the period of Persian domination of these territories. The oracle, in the nearer term, probably prophesied the coming conquest of these territories by the Greeks, under Alexander the Great, in the early 4th century BC. The brutality and efficiency of the Greek war machine was legendary. For example, although Tyre was able to endure a 5-year siege by the Assyrians (8th century BC) and a 13-year siege by the Babylonians (7th century BC), it was only able to withstand the Greek siege for 5 months before capitulating. The Greek conquest of Tyre broke its mercantile maritime power, something that also was prophesied by Ezekiel ([Ezek 26:17-21;27:27, 34](#)).
- Zechariah's oracle may also foresee end-times fulfillment of this prophecy when Israel's enemies will again assemble to engulf and destroy her nation, prompting her Messianic deliverance of fleeing refugees. The Great Tribulation caused by these events will pressure many Jews to abandon their faith, leaving a believing but fleeing remnant to be saved and restored by Messiah.
- As prophecy tends to merge near, intermediate, and far revelations into a continual vision recorded in Scripture, these verses collapse the regional conflicts from the Greeks during the Hasmonean period, the first advent of Christ and His triumphant entry into Jerusalem on Palm Sunday ([v. 9](#)), and the end-times glory of Israel under Messiah ([v. 8-10](#)) into a single paragraph.
- The apocryphal books of [Maccabees I](#) and [Maccabees II](#) recounts many of the internal conflicts between competing historical Greek kings and their armies during the third and second centuries BC. [Daniel 11](#), also foresees these events. Although Israel enjoyed some independence as a nation during this time, following the Maccabean revolt (c. 167 BC), it was beholden to the many Greek rulers and plagued with bad leadership and internal strife. Many of the leaders of Israel during this time in her history descended from the same Maccabean family that led her through her successful revolution against the Greeks. They are referred to as the Hasmoneans. The Hasmoneans took for themselves the offices of High Priest as king-priest over Israel, but this definitely was not the Messianic age! The Pharisees that rejected Christ emerged during the Hasmonian period. Surprisingly, a remnant of the Philistines, Israel's historical enemies, are promised a place of blessing in the Millennial Kingdom of Christ ([v. 7](#)).



Zech. 9,11 As for you also, because of the blood of My covenant with you, I have set your prisoners free from the waterless pit.

12 Return to the stronghold, O prisoners who have the hope;
This very day I am declaring that I will restore double to you.

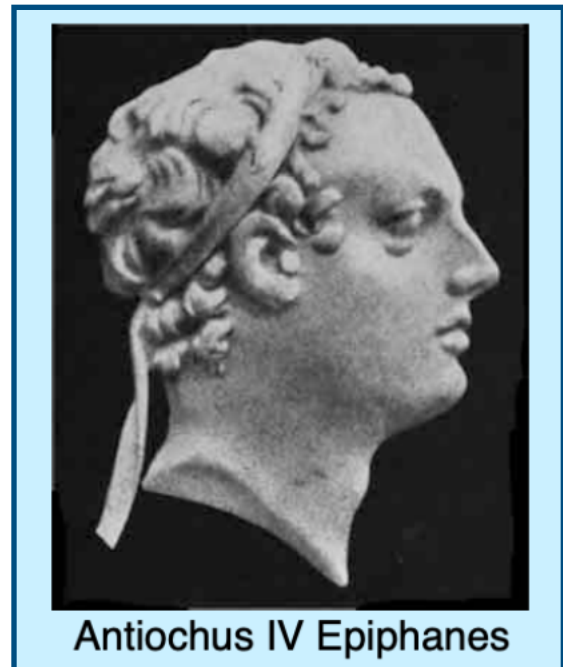
13 For I will bend Judah as My bow,
I will fill the bow with Ephraim.
And I will stir up your sons, O Zion, against your sons, O Greece;
And I will make you like a warrior's sword.

14 Then the LORD will appear over them,

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- And His arrow will go forth like lightning;
And the Lord GOD will blow the trumpet,
And will march in the storm winds of the south.
- 15 The LORD of hosts will defend them.
And they will devour and trample on the sling stones;
And they will drink *and* be boisterous as with wine;
And they will be filled like a *sacrificial* basin,
Drenched like the corners of the altar.
- 16 And the LORD their God will save them in that day
As the flock of His people;
For *they are as* the stones of a crown,
Sparkling in His land.
- 17 For what comeliness and beauty *will be* theirs!
Grain will make the young men flourish, and new wine the virgins.
- Having prophetically revealed Christ's advent on Palm Sunday ([v. 9](#)), about 150 years before it happened, Zechariah now understood the "*shed blood*" ([v. 11](#)) of Christ as the fulfillment of God's covenant with Israel. The blood shed in the Mosaic Covenant foreshadowed Christ's ultimate sacrifice ([Ex 24:8](#)), as did the blood sacrifice of the Abrahamic Covenant ([Gen 15:8-21](#)). The outcome of this sacrifice, accepted by faith, and its shed blood, is the deliverance of Israel's people from even the most remote inner prisons ([v. 11, 12](#)). The "*waterless pit*" ([v. 11](#)) was an empty dry well found in some dungeons. It represented the innermost prison cell, a foreboding place associated with darkness and deep despair. These verses also clarified the intent of God to embrace all people of faith, whether Jew or gentile — an era that began to be realized at Pentecost (see [Acts 2](#)).
 - [Verse 13](#), appears to predict the successful Maccabean revolt against Greek Seleucid dominance and oppression during the second century BC. It is worth reading [Maccabees 1](#) and [II](#), apocryphal books found in the Roman and Eastern Orthodox Church Bibles and available online, for free. This revolt arose during the reign of Antiochus IV Epiphanes, who is prophetically foreshadowed in [Daniel 8](#).
 - The last part of [Zechariah 9](#) also seems to predict a future, more perfect fulfillment of Israel's triumph — her end-times kingdom under Messiah. This will be the epoch when "*all Israel will be saved*" ([v. 16](#); [Rom 11:26](#)), a fulfillment of Isaiah's prophecy, written 500 years earlier ([Is 45:17](#)). It heralds the Millennium that follows the defeat of Antichrist by Christ Himself. (See that Bible study handouts for [Daniel](#).)



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- Zech. 10,1** Ask rain from the LORD at the time of the spring rain —
The LORD who makes the storm clouds;
And He will give them showers of rain, vegetation in the field to each man.
- 2 For the teraphim speak iniquity,
And the diviners see lying visions
And tell false dreams;
They comfort in vain.
Therefore the people wander like sheep,
They are afflicted, because there is no shepherd.
- 3 “My anger is kindled against the shepherds,
And I will punish the male goats;
For the LORD of hosts has visited His flock, the house of Judah,
And will make them like His majestic horse in battle.
- 4 “From them will come the cornerstone,
From them the tent peg,
From them the bow of battle,
From them every ruler, *all* of them together.
- 5 “They will be as mighty men,
Treading down *the enemy* in the mire of the streets in battle;
And they will fight, for the LORD will be with them;
And the riders on horses will be put to shame.
- 6 “I will strengthen the house of Judah,
And I will save the house of Joseph,
And I will bring them back,
Because I have had compassion on them;
And they will be as though I had not rejected them,
For I am the LORD their God and I will answer them.
- 7 “Ephraim will be like a mighty man,
And their heart will be glad as if *from* wine;
Indeed, their children will see *it* and be glad,
¹Their heart will rejoice in the LORD.
- 8 “I will whistle for them to gather them together,
For I have redeemed them;
And they will be as numerous as they were before.
- 9 “When I scatter them among the peoples,
They will remember Me in far countries,
And they with their children will live and come back.
- 10 “I will bring them back from the land of Egypt
And gather them from Assyria;
And I will bring them into the land of Gilead and Lebanon
¹Until no *room* can be found for them.
- 11 “And they will pass through the sea of distress
And He will strike the waves in the sea,
So that all the depths of the Nile will dry up;

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And the pride of Assyria will be brought down
And the scepter of Egypt will depart.

12 “And I will strengthen them in the LORD,
And in His name they will walk,” declares the LORD.

- This chapter finds God giving an explanation of the sources and causes of Israel’s troubles and her ultimate fate in history. Instead of saying “what has or will happened to Israel”, the Lord is telling us “why” it happened. He also tells us what He’s going to do about it.
- The Lord begins His explanation by reminding Israel about His love and care for them. He alone is the one whom they should seek for all their needs. For example, God reminds them that even the rain — a precious commodity in the arid Middle East — comes from Him ([v. 1](#)).
- The Lord contrasted this obvious truth with Israel’s past behavior; they looked elsewhere for the provision and security. They sought the help of magicians, soothsayers, witches, idols, and pagan religions instead of seeking God ([v. 2](#)). Teraphim were household idols that became a trap for Israel and were commonly used in pagan religions. In fact, Israel was giving allegiance to demons and receiving guidance and advice from hucksters, liars, thieves, and murderers — some of whom were their leaders!
- God reserves His harshest criticism for the leaders of Israel. These “*shepherds*” ([v. 2, 3](#)), whom He compares with stubborn goats. God gave Israel leaders who were supposed to care for the people ([Rom 13:1-4](#)). God expected these leaders to guide, protect, and care for His people, like shepherds care for their flock of sheep. Because they did not do that, people of Israel strayed into transgression. Indeed, the shepherds led them into sin! Perhaps, for this reason, God doesn’t even consider these false leaders to be one of His sheep, calling them goats, instead?
- Transgression requires God’s punishment ([v. 3](#)), which satisfies the requirements of justice and brings the lessons of discipline.. The Lord’s verdict fulfilled His Word to them through Moses ([Deut 4:15-31](#); *etc.*). Israel was troubled by conquerors, yet did not repent. She was scattered among nations where she was exploited and oppressed, yet she did not repent. Even so, God regathered them to their promised land when their discipline was complete. The Babylonian exile, having lasted 70 years, should have been fresh in the minds of Zechariah’s audience.
- God’s warning to the “goats” — Israel’s wayward leaders — was necessary. Several hundred years later, God would visit Israel in person as the incarnate Messiah. They led the people of Israel to reject the Lord and to crucify Him. As a result, Israel was yet again destroyed and cast among the nations in exile, having not recognized the “*time of her visitation*”. Jerusalem and the Temple was destroyed by the Romans in 70 AD.

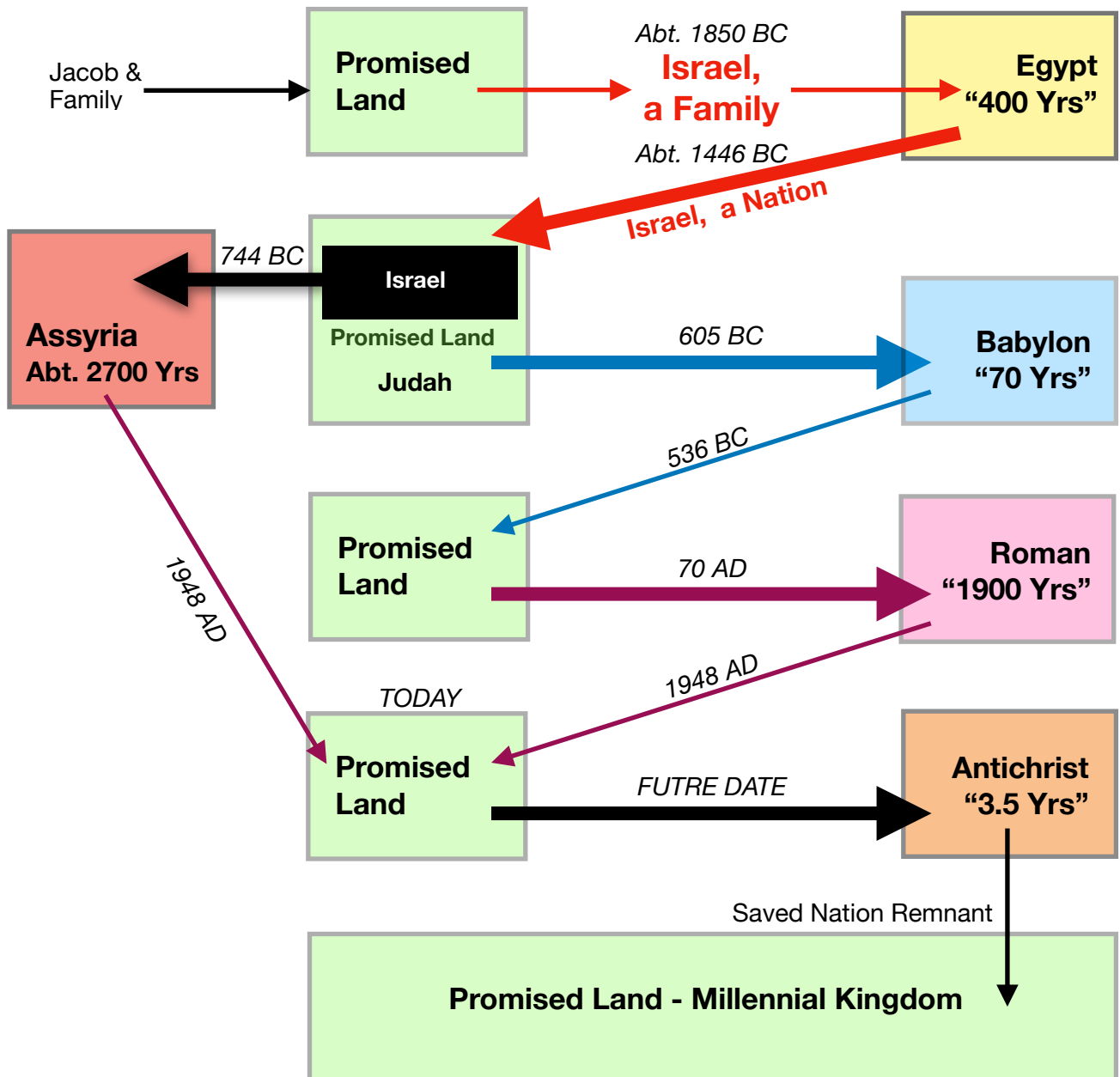
“For the days will come upon you when your enemies will throw up a barricade against you, and surround you and hem you in on every side, and they will level you to the ground and your children within you, and they will not leave in you one stone upon another, because you did not recognize the time of your visitation.”
(Luke 19:43, 44. NASB)

- Exile among the gentiles to be oppressed and exploited represented the “*sea of distress*” ([v. 11](#)). Though God will disperse them, He promises to regather them and restore them to the Land. Israel suffered greatly because of her transgressions, but the Great Teacher confidently predicted she would learn her lesson eventually, when He will take His place among them as King Messiah. This represents the Millennial Kingdom of Christ, when “*all Israel is saved*” ([Rom 11:26](#)). Israel then will remain faithful, having been mastered obedience through the painful lessons of divine discipline .
- As Christians, we must remember that Christ will return again — another “*time of visitation*” ([1Pet 2:12](#)). Though, like Israel, we are the “people of God”, there will be a “*Judgement Seat of Christ*” ([2 Cor 5:10](#)) - a judgment not for sin, but for deeds. We will be wise to learn from Israel.
- For an amazing summary of the fulfillment of God’s promises to Israel for blessing and discipline, played out in history, see the diagram, below (“Israel and the Nations: The Promises and Discipline of God in History”)

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Israel and the Nations: The Promises and Discipline of God In History

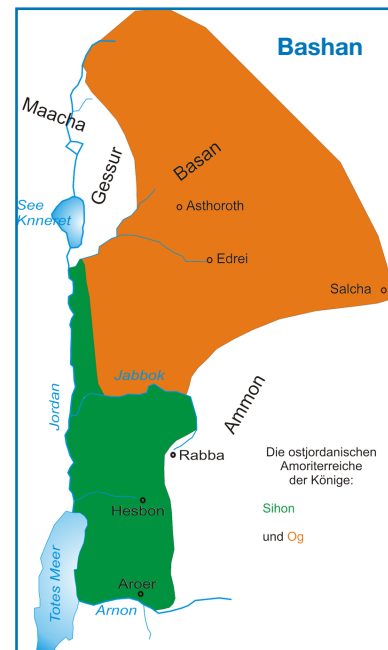


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- Zech. 11,1** Open your doors, O Lebanon,
That a fire may feed on your cedars.
- 2 Wail, O cypress, for the cedar has fallen,
Because the glorious *trees* have been destroyed;
Wail, O oaks of Bashan,
For the impenetrable forest has come down.
- 3 There is a sound of the shepherds' wail,
For their glory is ruined;
There is a sound of the young lions' roar,
For the pride of the Jordan is ruined.

- This prophecy takes the form of a lamentation that mourns the consequences on divine judgment. It is a continuation of the poetic message ending [chapter 10](#). It is useful to go back to that chapter and re-read it before proceeding to [chapter 11](#).
- After predicting divine judgment against Egypt and Assyria ([10:11, 12](#)), Zechariah singles out Lebanon, Jordan, and Syria (the regions of these modern nations) for distress, too. Bashan (see map) is territory located in the upper Jordan valley east of Lake Huleh, in the northern part of modern Jordan. The half-tribe of Manasseh settled here, dispossessing the Rephaim, “giants” (Easton’s Bible Dictionary) whose religion included seeking supernatural powers by conferring with the dead (Eerdmans’ Bible Dictionary).
- The “*trees*” in these verses personify the peoples living in the regions of Lebanon, Jordan, and southern Syria. Prophetically, trees often represent different peoples. The fig tree prophetically can represent religious Israel, while her Temple is in service. Cedar trees represent Lebanon and her ancient cities of Sidon and Tyre. Oaks trees represent the upper Jordan peoples.
- The context of the distress of these peoples is Israel’s rejection of her coming Messiah, which happened almost 500 years after Zechariah lived. Some commentators believe these nations symbolically represent Jerusalem and/or Israel, but I think it is more likely that Israel’s unfaithfulness obstructs the blessings of the nations that God intended to provide through Israel and her Messiah, leaving them her mortal enemies. As a result, the gentile nations remained hostile to an unbelieving, stubborn Jerusalem. Gentile hostility towards Israel in the end-times will bring divine wrath and desolation.



Zech. 11,4 Thus says the LORD my God, “Pasture the flock doomed to slaughter.” ⁵ “Those who buy them slay them and go unpunished, and *each* of those who sell them says, ‘Blessed be the LORD, for I have become rich!’ And their own shepherds have no pity on them.” ⁶ “For I will no longer have pity on the inhabitants of the land,” declares the LORD; “but behold, I will cause the men to fall, each into another’s power and into the power of his king; and they will strike the land, and I will not deliver *them* from their power.”

- I believe these verses speak Christ’s first advent. Though He came to be Israel’s Savior and Lord (“Shepherd”), they rejected Him. Israel’s leaders, governed by their fleshly appetites and unbelief,

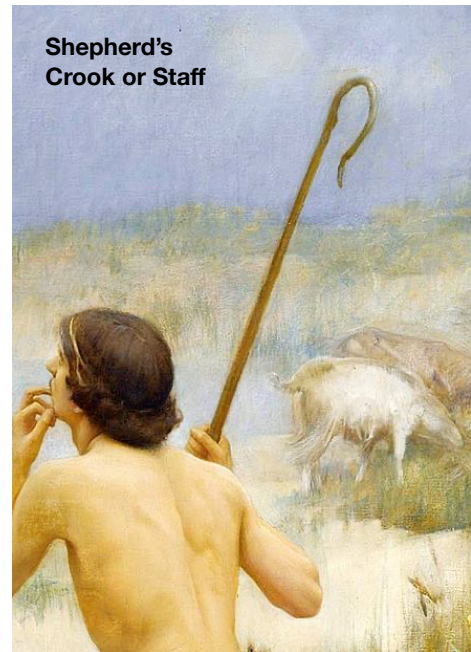
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preferred their worldly masters - the Romans! Within a generation of Christ crucifixion, in 70 AD, Rome destroyed Jerusalem, the Jewish Temple, slaughtered many Jews, and sold another great number into slavery.

- Notice these woes come upon Israel through the hand of man, not God. The Lord has removed His restraining hand so that the people fall into the power of the king and his men. They strike the “land” and God does not deliver Israel. (v.6). Evil men do not require divine prompting to do evil things. It is God’s grace that allows the world to be habitable for us even now!

Zech. 11,7 So I pastured the flock doomed to slaughter, hence the afflicted of the flock. And I took for myself two staves: the one I called Favor and the other I called Union; so I pastured the flock. **8** Then I annihilated the three shepherds in one month, for my soul was impatient with them, and their soul also was weary of me. **9** Then I said, “I will not pasture you. What is to die, let it die, and what is to be annihilated, let it be annihilated; and let those who are left eat one another’s flesh.” **10** I took my staff Favor and cut it in pieces, to break my covenant which I had made with all the peoples. **11** So it was broken on that day, and thus the afflicted of the flock who were watching me realized that it was the word of the LORD. **12** I said to them, “If it is good in your sight, give me my wages; but if not, never mind!” So they weighed out thirty shekels of silver as my wages. **13** Then the LORD said to me, “Throw it to the potter, that magnificent price at which I was valued by them.” So I took the thirty shekels of silver and threw them to the potter in the house of the LORD. **14** Then I cut in pieces my second staff Union, to break the brotherhood between Judah and Israel.



- In normal times, a shepherd looks after his flock, providing special attention to sheep in need. One of the tools used by the shepherd was a staff or shepherd’s “crook”. This staff was a long sturdy stick, bent at one end, with a slight flare in the bend. Besides being a walking stick for the shepherd, the staff was also a weapon used to fend off wolves and predators, and a tool used to rescue sheep that fall into crevices or onto remote ledges. Kings and Pharaoh’s use the shepherd’s crook, or staff, as a symbol of their office, implying that they look after the welfare of their people.
- In these verses, God in Christ appears to be speaking; He was the shepherd for the “doomed flock” — the Israel that rejected Him (v. 7). In this case, the Lord said He carried not one, but two shepherd staves for Israel’s benefit; “*Favor*” and “*Union*”(v. 7, 14). Jesus came to favor Israel with redemption and to join them together as a single nation under His leadership as their king. Because the sheep Christ was sent to shepherd rejected and abandoned Him (indeed, killed Him!), there no longer was a need for these symbolic staves to tend them. For this reason, He breaks both of them. Now, this generation would not benefit from the blessings and unity that God planned for them. Instead, they would fall into the power of the nations again. This diaspora caused by the Romans in 70 AD, lasted over 18 centuries, resulting in great persecution and hardship for Jews in exile, including many pogroms and the holocaust.

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- The price of Christ's betrayal is clearly prophesied here — thirty pieces (shekels) of silver ([v. 12, Matt 26:15; 27:3, 9](#)). Under Mosaic Law, this was the compensation one must pay to another for accidentally killing their servant! ([Ex 21:32](#)).
- The identity of the “*three shepherds*” annihilated in one month ([v. 8](#)) is unknown and there are as many opinions about who they might be as there are commentators. Many of Israel's priests and leaders perished during the Roman siege and conquest of Jerusalem in 70 AD, and during the subsequent Jewish revolts against Rome (115-117 AD and 132-136 AD). The identity of the shepherds is unknown.
- I do not believe the “*covenant*” (Hebrew: *berit*) that the Lord breaks ([v. 10](#)) means that He has abandoned Israel forever. This action would be contrary to God's Word ([Gen 28:15; Dt 4:31; 31:6-8; 1 Kgs 8:57; Ps 55:22; 73:23-26; 94:14; Is 41:10-13; Rom 11](#), and many others). What [verse 10](#) really says is that God is breaking the covenant he made “*with all the peoples*” (Hebrew: *et kol amimiyim*), which I think refers to the blessings all the nations (all peoples) would obtain in the Messianic age that could have been realized in the day of Christ's first advent. Christ's rejection and murder was accomplished by collaboration between Rome and Israel. This conclusion is supported by the next verses, but the lost favor and union became “global” — postponed until the Lord's Second Coming.

Zech. 11,15 The LORD said to me, “Take again for yourself the equipment of a foolish shepherd. ¹⁶ “For behold, I am going to raise up a shepherd in the land who will not care for the perishing, seek the scattered, heal the broken, or sustain the one standing, but will devour the flesh of the fat *sheep* and tear off their hoofs.”

¹⁷ “Woe to the worthless shepherd
Who leaves the flock!
A sword will be on his arm
And on his right eye!
His arm will be totally withered
And his right eye will be blind.”

- Having rejected Christ, Israel will come under the rule of many foolish, evil rulers until Messiah comes again. Also, the gentile nations will continue to be governed by foolish men.
- Many commentators believe these verses ultimately are fulfilled when Antichrist arises to reign on the earth. Although he will bring conflict and claim to be wise, he will be disarmed and cursed by the Lord. This curse is symbolized his blind right eye and withered arm. It is a sad comment on the state of the world that Antichrist rises to dominate it, but perhaps “a one-eyed man is king in the land of the blind”.

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Zech. 12,1 The burden of the word of the LORD concerning Israel.

Thus declares the LORD who stretches out the heavens, lays the foundation of the earth, and forms the spirit of man within him, ² “Behold, I am going to make Jerusalem a cup that causes reeling to all the peoples around; and when the siege is against Jerusalem, it will also be against Judah. ³ “It will come about in that day that I will make Jerusalem a heavy stone for all the peoples; all who lift it will be severely injured. And all the nations of the earth will be gathered against it. ⁴ “In that day,” declares the LORD, “I will strike every horse with bewilderment and his rider with madness. But I will watch over the house of Judah, while I strike every horse of the peoples with blindness. ⁵ “Then the clans of Judah will say in their hearts, ‘A strong support for us are the inhabitants of Jerusalem through the LORD of hosts, their God.’”

- Zechariah calls this prophecy “*the burden of the word of the LORD*” (v. 1). The word translated as “burden” (NASB) is from the Hebrew word “*masa*”, which also could be translated as “*oracle*”, or “*burden*” (BDB). This word that God gave Zechariah, like the message many Bible prophets received, weighed heavily on him. He had to share it to get any relief from this burden. The message begins by reminding us who God is — a message that we sometimes need to hear.
- God is going to make Jerusalem a world trouble spot. The nations around it will be preoccupied with seizing or destroying it (as we have seen throughout history!). Although Israel, Judah, and Jerusalem would be attacked, and even destroyed by gentile nations many times in history, this prophecy must refer to yet a future time when Judah and Jerusalem would be victorious in the Lord. The words of this chapter clearly indicate that Israel’s triumph over the hostile gentile nations will be caused by God’s specific intervention on their behalf, as the “*LORD of hosts*” (v.5), or the “*Captain of the army*” (another meaning of “*Lord of hosts*”). This happens when Jesus comes again as the “*Lion of Judah*” (Christ was from the tribe of Judah. Also, see [Hosea 5:14](#); [Rev 5:5](#)), not as a sacrificial lamb ([John 1:29, 36](#)). This is the time of the “*wrath of the Lamb*” ([Rev 6:16](#); [14:10](#)).
- Notice that two things must be accomplished to establish the Millennial Kingdom of Christ on earth. (1) the remnant of Israel must be saved through their repentance and acceptance of Jesus as their Messiah, and (2) the overthrow by the Lord of the hostile gentile powers that seek Jerusalem’s and Judah’s destruction. Because Israel was completely helpless in the day of their repentance, Christ Himself must come to their rescue (see [Hosea 6:1, 2](#)).
- The final battle for Jerusalem will be the flashpoint that culminates in these prophetic events. Zechariah says Jerusalem will be like “*a heavy stone for all the peoples; all who lift it will be severely injured*” (v. 3). At Jerusalem “*all the nations of the earth will be gathered against it.*” It certainly is a “*heavy stone*” today (2021). When does this final prophecy occur? It happens when the “*last trumpet*” is blown by the soldier-angels revealed in [Revelation](#), announcing that Jesus now is King of all the earth. Christ’s victory in the final battle inaugurates His earthly Millennial reign.

Armageddon

Refers to the Mountain of Megiddo, a strategic place in northern Israel, near Mt. Carmel, that oversees the north-south route into Israel from Syria. It includes the plains of Jezreel and the plains of Megiddo. The exact location of this mountain is unknown, but [Revelation](#) tells us this will be the location of the final battle between Antichrist, and his nation armies, and Christ, and His believer armies. This final battle probably includes much of the Land of Israel. It ends with Antichrist’s defeat, judgment, and banishment to perdition. Satan also is defeated and is confined to the Pit in Sheol for the Millennium. The word “Armageddon” is an English transliteration of the New Testament Greek version of the Hebrew words for this place.

Then the seventh angel sounded (his trumpet); and there were loud voices in heaven, saying, “The kingdom of the world has become the kingdom of our Lord and of His Christ; and He will reign forever and ever.” [Revelation 11:15](#), (NASB)

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- Unfortunately, the hostile gentile nations, recently defeated by Christ and His army, are enraged by this angelic announcement (**Rev 11:18**). Their hostility against Christ's reign prompts the seven "Bowls of Wrath" (**Rev 16:2-17**), which play out after the Seventieth Week of Daniel. The 7th Bowl is the "Battle of Armageddon" (**Rev 16:18**).

Zech. 12,6 "In that day I will make the clans of Judah like a firepot among pieces of wood and a flaming torch among sheaves, so they will consume on the right hand and on the left all the surrounding peoples, while the inhabitants of Jerusalem again dwell on their own sites in Jerusalem. ⁷ "The LORD also will save the tents of Judah first, so that the glory of the house of David and the glory of the inhabitants of Jerusalem will not be magnified above Judah. ⁸ "In that day the LORD will defend the inhabitants of Jerusalem, and the one who is feeble among them in that day will be like David, and the house of David will be like God, like the angel of the LORD before them. ⁹ "And in that day I will set about to destroy all the nations that come against Jerusalem.

- These verses were partly fulfilled in the second century BC, when Judah rebelled against their Greek masters and gained some measure of independence from them (see **Maccabees I** and **Maccabees II**, available online, or in a Catholic Bible). This historical event only foreshadowed that future fulfillment because the final battle destroys the nations that attack Jerusalem in the end-times. This did not happen in the second century BC.
- It is important to understand that Christ's return is triggered by their repentance and surrender to Him as Savior and Lord. (More on this, below). When the Last Trumpet announces the Kingdom of Christ in this world, the nations become "enraged" (**Rev 11:18**). The Greek word in **Revelation 11** translated "enraged" is *orgizo*, or "angry" - Thayer). They literally go to war against Christ and His Kingdom, resulting in their destruction. God's response brings the seven "Bowls of Wrath", mentioned in **Revelation** (beginning in **Revelation 15**) that culminate in the "Battle of Armageddon", which is the 7th Bowl of Wrath (**Revelation 16:16**). Notice that the "*wrath*" (*orgizo*) of the nations causes them to rebel against the rule of Christ, which provokes the Bowls of **Wrath** (*orgy*) from God — a counterattack that defends His people, destroys the gentile rebels, and results in desolation of the land. This kind of forensic symmetry - wrath for wrath — is typical of divine justice (e.g. - **Proverbs 26:27**).

Mourning of Hadadrimmon

The phrase is of disputed meaning. Jerome thought that this was another name for Maximianopolis, the place thought to be where Josiah was killed (**2 Chr 35:23-26**). Other commentators assert that phrase refers to the ritual cultic mourning commemorating the defeat of Baal Hadad, the pagan storm god, by Mot ("death"). The ritual was supposed to release the rains needed to bring fertility to the plains of Megiddo. Unfortunately, the northern tribes of Israel adopted this form of pagan idolatry, leading to their eventual Assyrian exile in 744 BC.

The Shimeities were Levites (**Num 3:18, 21; 1 Ch 23:7, 10, 11**). It is uncertain why they are mentioned in these verses.

Zech. 12,10 "I will pour out on the house of David and on the inhabitants of Jerusalem, the Spirit of grace and of supplication, so that they will look on Me whom they have pierced; and they will mourn for Him, as one mourns for an only son, and they will weep bitterly over Him like the bitter weeping over a firstborn. ¹¹ "In that day there will be great mourning in Jerusalem, like the mourning of Hadadrimmon in the plain of Megiddo. ¹² "The land will mourn, every family by itself; the family of the house of David by itself and their wives by themselves; the family of the house of Nathan by itself and their wives by themselves; ¹³ the family of the house of Levi by itself and their

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wives by themselves; the family of the Shimeites by itself and their wives by themselves; ¹⁴ all the families that remain, every family by itself and their wives by themselves.

- Israel's acceptance of Christ as Savior and Lord happens when, in their hopeless distress, they turned their hearts to God, to seek Him and surrender to Him. This is prophesied by the prophet Hosea.

1 "Come, let us return to the LORD.
 For He has torn *us*, but He will heal us;
 He has wounded *us*, but He will bandage us.

2 "He will revive us after two days;
 He will raise us up on the third day,
 That we may live before Him.

3 "So let us know, let us press on to know the LORD.
 His going forth is as certain as the dawn;
 And He will come to us like the rain,
 Like the spring rain watering the earth." **Hosea 6:1-3, (NASB)**

- Notice that Israel will spend three (3) days repenting and seeking the Lord before He rescues them (**Hosea 6:2**). This is the "sign of Jonah", spoken of by Christ (**Matt 12:39; 16:4; Luke 11:29**), initially referring to Christ's resurrection on the third day, but also to Israel's redemption by Christ on the third day of their repentance.
- It is worth reading the book of **Jonah**. In summary, though, Jonah was the stubborn prophet who was reluctant to bring God's message of grace to Israel's enemy, Nineveh (the capital of Assyria). Instead, he disobeyed God and grabbed a ship sailing to the other end of the world. As a result, God sent a great storm that caused Jonah to be thrown into the sea, where he was swallowed alive by a great fish, or sea monster. After three days in the fish's stomach, Jonah finally repented of his disobedience and the fish spewed Jonah out onto dry land. Now rescued from the sea, Jonah went to Nineveh and half-heartedly preached God's message to the Assyrians. Much to his dismay, they all repented and accepted God! He had been hoping for their divine judgement and destruction. After all, the Assyrians had conquered Israel (8th century BC), murdered many Jews, destroyed their homeland, and exiled them to throughout their empire. Instead, God extended His saving grace to them! God had to teach Jonah about grace through the shade of a tree he enjoyed and then lost. The book ends without the reader knowing if Jonah will join God in forgiving the Assyrians. The prophetic symbolism here is vivid and spectacular. It is relevant to what is revealed here in **Zechariah**.

- ➔ **JONAH SYMBOLIZES END-TIMES ISRAEL!!!**
- ➔ **THE SEA REPRESENTS THE HOSTILE GENTILE NATIONS (Rev 17:15).**
- ➔ **THE GREAT FISH IS LIKE LEVIATHAN, SATAN, WHO REIGNS OVER THE NATIONS (Is 27:1; Rev 12:7-10).**
- ➔ **NINEVEH REPRESENTS ISRAEL'S ARCHENEMY (it is the capital of Assyria).**
- ➔ **GOD'S MISSION TO JONAH SYMBOLIZES GOD'S MISSION TO END-TIMES ISRAEL — THEY ARE TO BRING THE MESSAGE OF GRACE TO THE REMNANT OF THE NATIONS (Ex 19:6).**

God's Word leaves this question unanswered:

- ➔ **WILL ISRAEL FORGIVE THOSE NATIONS AND DO IT?**

- When Christ does appear to repentant Israel, they recognize that He is the one they crucified! The result, is profound mourning (**v. 10**).
- When victorious Israel takes her place in Jerusalem besides Christ as King, they will need to forgive the gentile nations that tried to exterminate them. Indeed, they will need to become the Kingdom of Priests that they originally were called to be. Now, as saints, they must spread Christ's love.

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Zech. 13,1 “In that day a fountain will be opened for the house of David and for the inhabitants of Jerusalem, for sin and for impurity.

- “*In that day*” is a common prophetic phrase used 16 times in these last chapters of **Zechariah** alone. It also was used extensively by the prophets Isaiah, Jeremiah, Hosea, Joel, Micah, Zephaniah, and by Jesus. “*In that day*” refers to the “*day of the Lord*”, and the second advent of Messiah.
- A fountain supplies water for cleansing and is necessary for life. The meaning of this verse is clear; when Messiah appears, Jerusalem and the house of David will be cleansed of their sin and impurity (Hebrew: *niddah*, which also could mean “*corruption, defilement*” - BDB). It is less certain whether a literal fountain of water will appear, although these verses do not exclude this possibility.
- The first advent of Messiah, in the first century AD, made this cleansing of Israel possible, but Israel did not embrace their Savior. This verse must be fulfilled in Israel’s prophetic future. Scripture says the remnant of Israel will embrace Christ at the end of the 70th Week of Daniel, fulfilling this prophecy.
- The actions of Moses in the desert prophetically foreshadowed Israel’s striking down Messiah at His first advent, but their salvation at His second advent by the cleansing waters provided by the symbolic fountain that represents His saving grace. As recorded in **Exodus 17**, Israel was desperately in need of water because they were in the wilderness of Sin (an interesting coincidence for English-speaking people). God instructed Moses how He would provide the water they needed.

*“Behold, I will stand before you there on the rock at Horeb; and you shall strike the rock, and water will come out of it, that the people may drink.” **Exodus 17:6 (NASB)***

- There is an account of a similar event that occurred at Kadesh, in the wilderness of Zin (see **Numbers 20**). Here, God told Moses to “*speak to the rock*” to produce the life-giving water, but Moses “*struck the rock*” with his rod, and produced the water (**Num 20:7, 11-13**). But the Apostle Paul tells us that the rock Moses struck on behalf of rebellious, unbelieving Israel WAS Christ (symbolized Christ, prophetically).

*“. . . and all drank the same spiritual drink, for they were drinking from a spiritual rock which followed them; and the rock was Christ.” **1 Cor 10:4 (NASB)***

- Paul also explained to us that Israel’s unbelief (as evidenced by their “striking the rock” - i.e. striking Christ), allow God to extend His saving grace to the gentile nations. Israel was blinded for a time, but God would redeem them in the end with the fountain of from the “Rock”. These passages in **Zechariah** also affirm this.

Zech. 13,2 “It will come about in that day,” declares the LORD of hosts, “that I will cut off the names of the idols from the land, and they will no longer be remembered; and I will also remove the prophets and the unclean spirit from the land. ³ “And if anyone still prophesies, then his father and mother who gave birth to him will say to him, ‘You shall not live, for you have spoken falsely in the name of the LORD’; and his father and mother who gave birth to him will pierce him through when he prophesies. ⁴ “Also it will come about in that day that the prophets will each be ashamed of his vision when he prophesies, and they will not put on a hairy robe in order to deceive; ⁵ but he will say, ‘I am not a prophet; I am a tiller of the ground, for a man sold me as a slave in my youth.’ ⁶ “And one will say to him, ‘What are these wounds between your arms?’ Then he will say, ‘Those with which I was wounded in the house of my friends.’”

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- These verse provide more information about the day when Jerusalem will become holy under Messiah. The land will be exorcized of her controlling unclean spirit, all false prophets will perish and be renounced. The Truth will be allowed to reign!
- [Verse 6](#) appears to refer to Christ's crucifixion. The spear thrust into His side became a wound between His arms. It is instructive to compare these verses with [Isaiah 53:5](#), and [Psalm 22:16](#). He was betrayed by His disciple and friend, Judas, and repudiated by His own people and friends, Israel.

Zech. 13,7 “Awake, O sword, against My Shepherd,
And against the man, My Associate,”
Declares the LORD of hosts.
“Strike the Shepherd that the sheep may be scattered;
And I will turn My hand against the little ones.
8 “It will come about in all the land,”
Declares the LORD,
“That two parts in it will be cut off and perish;
But the third will be left in it.
9 “And I will bring the third part through the fire,
Refine them as silver is refined,
And test them as gold is tested.
They will call on My name,
And I will answer them;
I will say, ‘They are My people,’
And they will say, ‘The LORD is my God.’”

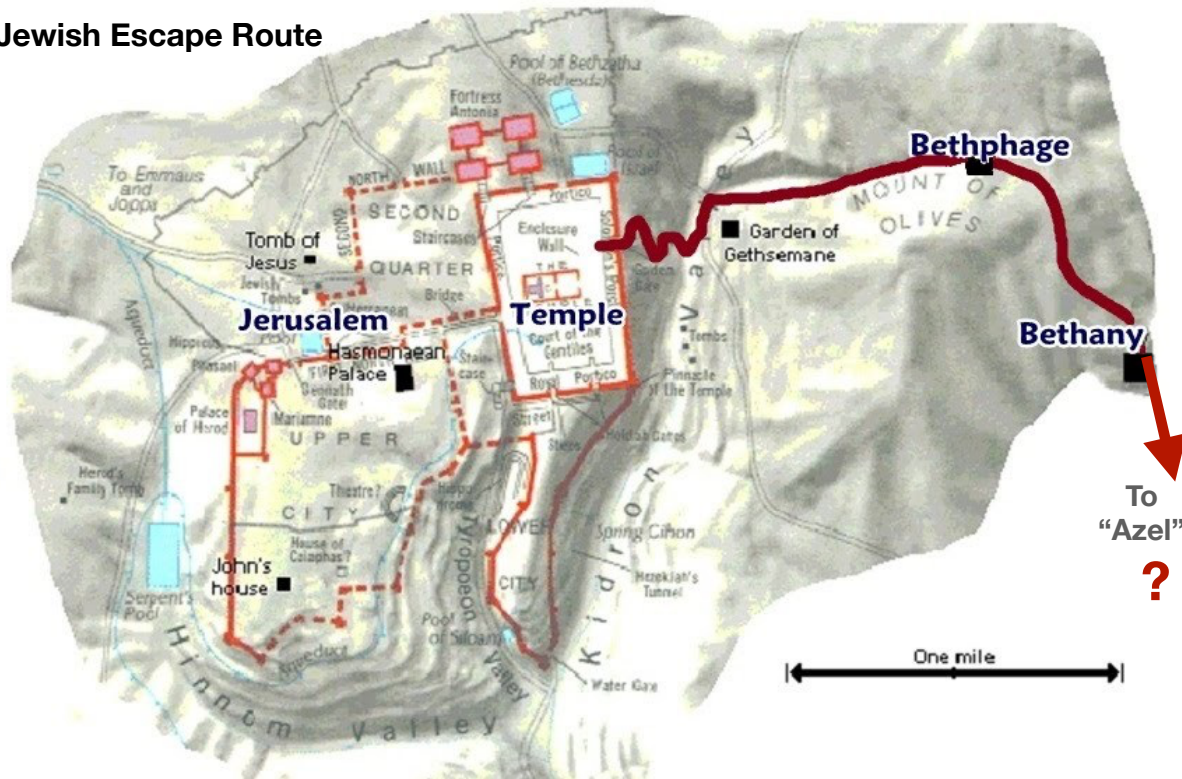
- [Verse 7](#) anthropomorphizes a sword, saying that God is commanding it to awaken, like a sleeping person. God's Shepherd refers to Christ, who is struck down and killed by this awakened sword. In the NASB translation, Christ is also called “*My Associate*” — *i.e.* God's “*Associate*”. This is a strange choice for the English translation. This English word is translated from the Hebrew word, “*amit*”, which also could be translated as “*fellow, associate*” (BDB), or “*close relation*” (Kohlenberger/Mounce). Christ is more than God's “friend”; He is God's “*close relation*”, His only begotten Son.
- Christ is often symbolized as a lamb ([John 1:29, 36; 10:11, 14](#)), but also as a shepherd ([Ps 23](#)). He was a true prophet ([Matt 13:57; John 14:24](#)) in contrast to the false prophets mentioned earlier. When Jesus was betrayed by Judas to the Jewish priests, Roman judgment and crucifixion soon followed. Immediately thereafter, Christ's disciples scattered, even as He predicted ([Matt 26:31, 56](#)). But the scattering of sheep referred to in these verses also refers to the Roman diaspora of the Jews in 70 AD, when Jerusalem was destroyed and the Temple was destroyed again.
- As a result of Roman conquest, Jews were scattered ([v.7](#)) to the nations again, where they experienced hundreds of years of persecution, oppression, exploitation, death, and desolation. [Verses 8 and 9](#) give some notion of the suffering Israel would experience while in exile. One recent example illustrates this point. According to the Pew Research Center, in 1939, before World War II, 9.5 million Jews lived in Europe. By mid-1945, the Nazis had murdered at least 6 million European Jews — about two-thirds of the Jewish population in the continent!
- From the Scriptural evidence, it is not unreasonable to suggest that Israel may still experience even more tribulation in the future from the gentile nations until they are refined like pure silver and gold and accept their Messiah. ([v. 8, 9](#)). The gentile nations, in turn, will experience desolation because of their crimes when Christ returns.

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Zech. 14,1 Behold, a day is coming for the LORD when the spoil taken from you will be divided among you. **2** For I will gather all the nations against Jerusalem to battle, and the city will be captured, the houses plundered, the women ravished and half of the city exiled, but the rest of the people will not be cut off from the city. **3** Then the LORD will go forth and fight against those nations, as when He fights on a day of battle. **4** In that day His feet will stand on the Mount of Olives, which is in front of Jerusalem on the east; and the Mount of Olives will be split in its middle from east to west by a very large valley, so that half of the mountain will move toward the north and the other half toward the south. **5** You will flee by the valley of My mountains, for the valley of the mountains will reach to Azel; yes, you will flee just as you fled before the earthquake in the days of Uzziah king of Judah. Then the LORD, my God, will come, and all the holy ones with Him!

Jewish Escape Route



- These verses prophesy the sack of Jerusalem by gentile invaders in the end-times — something that has happened repeatedly in history because of Israel’s stubborn rebellion against the Lord. For example, Babylon destroyed Jerusalem and the Temple in 586 BC, the Greeks conquered and sacked the city in the 2nd century BC, and the Romans destroyed Jerusalem and the Temple in 70 AD. In this future, end-times destruction, however, the Lord Himself will bring a powerful earthquake that will provide a east-west pathway of escape through the Mount of Olives for a beleaguered remnant of Jews living in Jerusalem (see the map, above). Apparently, the city will be under brutal attack by surrounding gentile armies under Antichrist. Zechariah compared this future earthquake to the devastating earthquake in King Uzziah’s reign.

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- The earthquake that occurred in King Uzziah's reign is mentioned in [Amos 1:1](#). This earthquake caused significant destruction and death in Jerusalem. Josephus believed the earthquake was a divine judgment visited on Uzziah because of his pride (*Antiquities of the Jews, Book IX, 10:4*, and see [2 Chron 26:26](#)). Uzziah also suffered from leprosy for disobeying God ([2 Kings 15:5](#); [2 Chron 26:19-21](#)). Geologists have uncovered extensive evidence of a severe earthquake in the stratigraphy of Israel and Jordan. Destruction and changes in ancient archeologic structures, like walls, foundations, and columns, appear consistent with this. It appears to have occurred in about 760 BC, well within the time of Uzziah's reign. Sediment layers in the Dead Sea confirm these findings. Some seismologists estimate Uzziah's earthquake approximated magnitude 8! The entire Jordan River Valley is caused by the rift in the earth's crust that straddles the major fault line that runs through Israel. (See <https://patternsofevidence.com/2019/01/20/biblical-quake-confirmed/> - viewed August 2021, for additional information).
- Zechariah wrote the cause of this earthquake will be Christ's return to Mount of Olives to rescue Israel from eradication by Antichrist. Fleeing Jews will be hidden for "time, times, and half a time" (i.e. 3.5 years; see *Revelation 12:14*) in a secret location in the wilderness called "Azazel", safe from Satanically-empowered Antichrist and his armies. The 3.5 year time period (also, called "42 months" - [Rev 11:12;13:5](#) - and "1260 days" - [Rev 12:6](#)) corresponds to the later half of the predicted "Seventieth Week of Daniel" (see [Daniel 9:24-27](#)). A glimpse "behind the veil" in the spiritual dynamics of Israel's trouble and deliverance is written in rich symbolic language in [Revelation 12](#), a chapter that is worth careful, thoughtful reading.
- Notice that both [Revelation 12](#) and [Zechariah 14](#) address the future time when Christ will come with His "holy ones" ([v. 5](#)) to defeat Satan — also, called the "dragon", ([Is 27:1](#); [51:9](#); [Rev 12:3, 7, 9, 13, 16](#); [13:1, 4, 11](#); [16:13](#); [20:2](#)) and "Leviathan" ([Job 3:8](#); [41:1](#); [Ps 74:14](#); [104:26](#); [Is 27:1](#)) — and establish the Millennial Reign of Christ. During Christ's reign on earth, Satan will be imprisoned ([Rev 20:2, 4](#)).

Zech. 14,6 In that day there will be no light; the luminaries will dwindle. ⁷ For it will be a unique day which is known to the LORD, neither day nor night, but it will come about that at evening time there will be light.

- The "luminaries" ([v. 6](#)) refers to the sun, moon, planets, and stars. Scripture teaches that the second coming of Christ will be associated with amazing changes in the sun, moon, and stars. The sun will be darkened, the moon will become "blood red", the stars will seem to fall from the sky and the earth shakes just before Christ is seen coming on the clouds with His heavenly host. No other day has been like this — it is unique. See [Is 13:10](#); [Joel 2:10, 31](#); [3:15](#); [Amos 6:9](#); [Mic 3:6](#); [Matt 24:29-31](#); [Mark 13:24](#); [Acts 2:20](#)). Perhaps, these atmospheric changes will be due to extensive smoke coming from the terrible battles of that time, but this is speculation. Paradoxically, it will brighten with light again by the evening of that singular day. Perhaps this will be the "light of the Lord"? Scripture does not describe this further.
- Christian author Robert Van Kampen calls these changes in the sun, moon, and stars "the sign" of Christ's return. His comprehensive book is out of print now, but can be obtained in the secondary market, thru Amazon, and others. It is very well researched and presented. (Van Kampen, [The Sign](#)).
- Arguably, this "sign" corresponds to the sixth seal broken on the scroll seen by the Apostle John, as he wrote in [Revelation 6:12](#). It should be noted that this "sign" follows the great martyrdom of the saints associated with the fifth seal, broken before it. The sequence of the "seals" of [Revelation](#) fits the order of events revealed in the Bible. This, and many other scripture verses, argue compellingly that Christ will return AFTER the Great Tribulation ([Matt 24:21, 11](#)). I believe a "pre-tribulation" rapture theology arose because of confusion between tribulation and divine wrath. There is no question that the Church will be delivered from the divine wrath that will come in the end-times (see [1 Thes 1:10](#); [5:9](#); [Rom 5:9](#)). On the other hand, only a convoluted kind of reasoning, seasoned with wishful thinking, can side-step the clear testimony of the Bible that there will be Great Tribulation martyrs,

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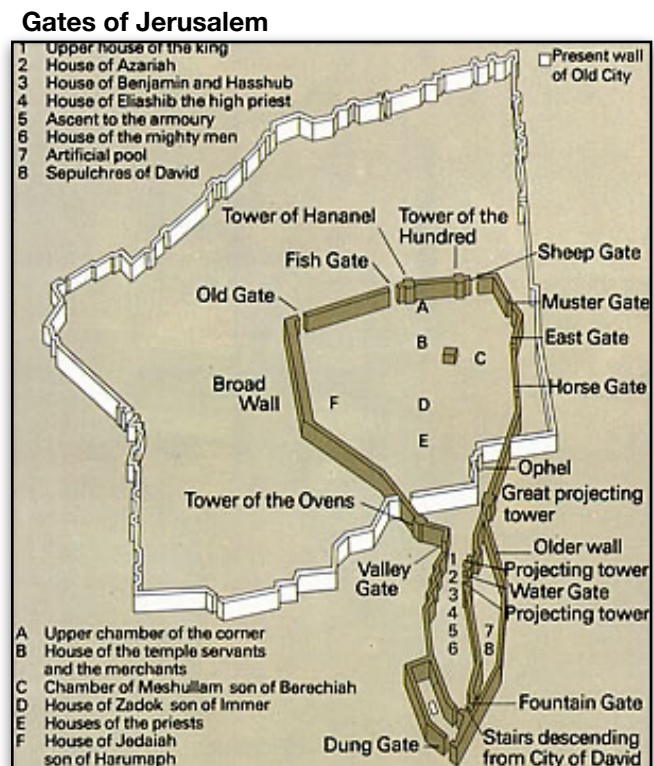
just as there always have been martyrs for their faith in God. Jesus Himself makes this clear ([John 16:33](#)).

Zech. 14,8 And in that day living waters will flow out of Jerusalem, half of them toward the eastern sea and the other half toward the western sea; it will be in summer as well as in winter. ⁹ And the LORD will be king over all the earth; in that day the LORD will be *the only one*, and His name *the only one*.

- Jerusalem and the lands around it will be transformed when Christ ascends to His earthly throne. His return triggers a massive earthquake. Christ alone will be king. Even the seasons of the year will be transformed. Although radical changes to the landscape can result from earthquakes, this transformation also seems to be related to the physical presence of the Lord Himself, living in the land among His people.
- Notice that Zechariah says “*the LORD will be king over all the earth*” ([v.9](#)). Although God now is sovereign over all His creation, including the earth, He has chosen not to fully exert that authority yet. In this future time, God’s reign will be indisputable— He “*will be the only one*”.
- “*Living water*” refers to water that is flowing, rather than stagnant. Stagnant water can breed pathogens that can cause sickness and death. Flowing water is fresh and nourishing for life. In this unique time, flowing water will stream out of Jerusalem and flow into the Mediterranean Sea (“*western sea*”) and into the Dead Sea (“*eastern sea*”). Jesus Himself is called “*living water*” ([John 4:10](#)). His physical presence and reign in Jerusalem will bring new life to the earth, but it is likely that the “*living water*” mentioned in [Zechariah](#) also refers to real topographical changes, as well, as the following verse seem to say.

Zech. 14,10 All the land will be changed into a plain from Geba to Rimmon south of Jerusalem; but Jerusalem will rise and remain on its site from Benjamin’s Gate as far as the place of the First Gate to the Corner Gate, and from the Tower of Hananel to the king’s wine presses. ¹¹ People will live in it, and there will no longer be a curse, for Jerusalem will dwell in security.

- Zechariah here provides a very specific prophetic description of how the topography of Jerusalem will be transformed by these end-time events. Notice how specific this description is; it even lists the city gates affected by the changes (see the map of the Gates of Jerusalem, below).
- Geba is identified with Jeba, about 5.5 miles north of Jerusalem. Rimmon is about 35 miles southwest of Jerusalem, along the southern border of Judah, where it merges into the hill country of the Negev. The



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topographical “flattening” of Judah’s territory that will occur, perhaps from the earthquake, will be interrupted by an upthrusting of Jerusalem itself.

- Jerusalem has been a “hotbed” of turmoil and tragedy for millennia. No longer. The curse of sin is gone, as discussed earlier in Zechariah, and Christ is now bringing wise, righteous, effective governance. The Prince of Peace reigns, bringing peace. (**Is 9:6**)

Zech. 14,12 Now this will be the plague with which the LORD will strike all the peoples who have gone to war against Jerusalem; their flesh will rot while they stand on their feet, and their eyes will rot in their sockets, and their tongue will rot in their mouth. **13** It will come about in that day that a great panic from the LORD will fall on them; and they will seize one another’s hand, and the hand of one will be lifted against the hand of another. **14** Judah also will fight at Jerusalem; and the wealth of all the surrounding nations will be gathered, gold and silver and garments in great abundance. **15** So also like this plague will be the plague on the horse, the mule, the camel, the donkey and all the cattle that will be in those camps.

- The plague described in these verses sounds something like leprosy, also called “Hanson’s Disease”. It is caused by a bacterium called *Mycobacterium leprae* that is related to the bacterium that causes tuberculosis. Although it is not highly contagious, leprosy can be spread from person to person by direct contact. The disease is extremely disfiguring. Modern antibiotics now can cure leprosy, but before this treatment was available, this disease was a dread scourge that led to lepers being outcasts from their communities. The flesh of lepers, over time, appeared to “rot” while they still were alive. As a result, leprosy was symbolic of spiritual uncleanness as well as physical sickness. They literally lived as outcasts. (**Lev 13:45; 14:2; 22:4; Num 5:2; etc.**). Although these verses may be referring to some other future divine plague, the ailment described here may also symbolize the “uncleanness” of leprosy.
- Animals can contract leprosy, but most cannot spread the disease to humans (although armadillos can do so!). Whatever this plague-disease is, the animals living in and near the gentile armies contract it as well. This is reminiscent of the fifth plague of Egypt that affected their cattle (**Ex 9:1-6**). Perhaps the Plagues of Egypt foreshadow these end-times plagues? In both instances, they lead to the deliverance of Israel by a gentile oppressor through God’s personal, miraculous intervention.
- It makes sense that such a plague would cause panic! But I think these verses describe a change in the enemies of the Lord that will cause them to attack each other, so that “*the hand of one will be lifted against the hand of another*”! (**v. 13**). It is impossible for an army to be victorious when it is at war with itself!

Zech. 14,16 Then it will come about that any who are left of all the nations that went against Jerusalem will go up from year to year to worship the King, the LORD of hosts, and to celebrate the Feast of Booths. **17** And it will be that whichever of the families of the earth does not go up to Jerusalem to worship the King, the LORD of hosts, there will be no rain on them. **18** If the family of Egypt does not go up or enter, then no rain will fall on them; it will be the plague with which the LORD smites the nations who do not go up to celebrate the Feast of Booths. **19** This will be the punishment of Egypt, and the punishment of all the nations who do not go up to celebrate the Feast of Booths.

- Christ and His holy army win the war against Antichrist and his gentile nations to establish the Messianic Kingdom. The remnant of Israel serve as a royal priesthood, with Christ as High Priest and King. Notice that at least Jewish holiday still is celebrated — the “*Feast of Booths*”, or the “*Feast of Tabernacles*” (**v. 16**). This Feast of Booths is celebrated in the fall season. It commemorates the time

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when Israel lived in temporary booths while wandering in the desert for 40 years following the exodus from Egypt, in 1446 BC. Recall that Israel's desert wanderings were a penalty for her unbelief in the God who just had delivered them from bondage in Egypt through amazing miracles!

- Notice that gentile nations will be required to celebrate the Feast of Booths. The Feast of Booths could be reckoned as a memorial for the penalty of sin. In one way, the desert wandering of Israel foreshadowed their wandering among the gentile nations during their forced exiles. During these periods of exiles, Israel suffered greatly at the hands of its gentile homelands. The nations experienced unprecedented disasters from God's wrath because of their cruelty to God's people and because of their wickedness. The Feast of Booths becomes a "shared experience" for Jews and gentiles during the Millennium. This could be part of God's plan to unite the two peoples.
- The Millennium is sometimes envisioned to be a perfect utopia because Christ is ruling the world then. These verses clearly teach us that, although Christ's government will be perfectly wise and His justice will be perfectly righteous, disobedience and sin will still be a problem. Recall that the people of the nations were conquered at Armageddon, not converted to belief in Christ. For this reason, there will need to be penalties for not obeying the Lord. Apparently, entire nations will need to be disciplined with continued plagues, such as drought ([v. 18](#)).
- Supersessionists and those who do not believe in a literal Millennium have great difficulty explaining these verses in [Zechariah](#). Israel is not merely a prophetic foreshadow of the current "church age". The New Creation, when there will be no more sin and death, is not the Millennium.

Zech. 14,20 In that day there will *be inscribed* on the bells of the horses, "HOLY TO THE LORD." And the cooking pots in the LORD'S house will be like the bowls before the altar. ²¹ Every cooking pot in Jerusalem and in Judah will be holy to the LORD of hosts; and all who sacrifice will come and take of them and boil in them. And there will no longer be a Canaanite in the house of the LORD of hosts in that day.

- Jerusalem and the surrounding countryside, Judah, will be "God's Nation" — even as He promised it would be in Scripture long before. As a result, His "nations" will be an example to the rest of the nations now submitted to Him, of the blessings of His righteousness and holiness. Even seemingly profane things, like cooking pots, will be considered to be holy there.
- The Canaanite was the unclean, judged people God required of Israel to remove for the land when they were settling in it, following the exodus. Israel did not do this. As a result, Canaanites live among the Israelites and influence them to seek idols and abandon the Lord. Apparently, the descendants of the Canaanites will be destroyed during their war against Christ.