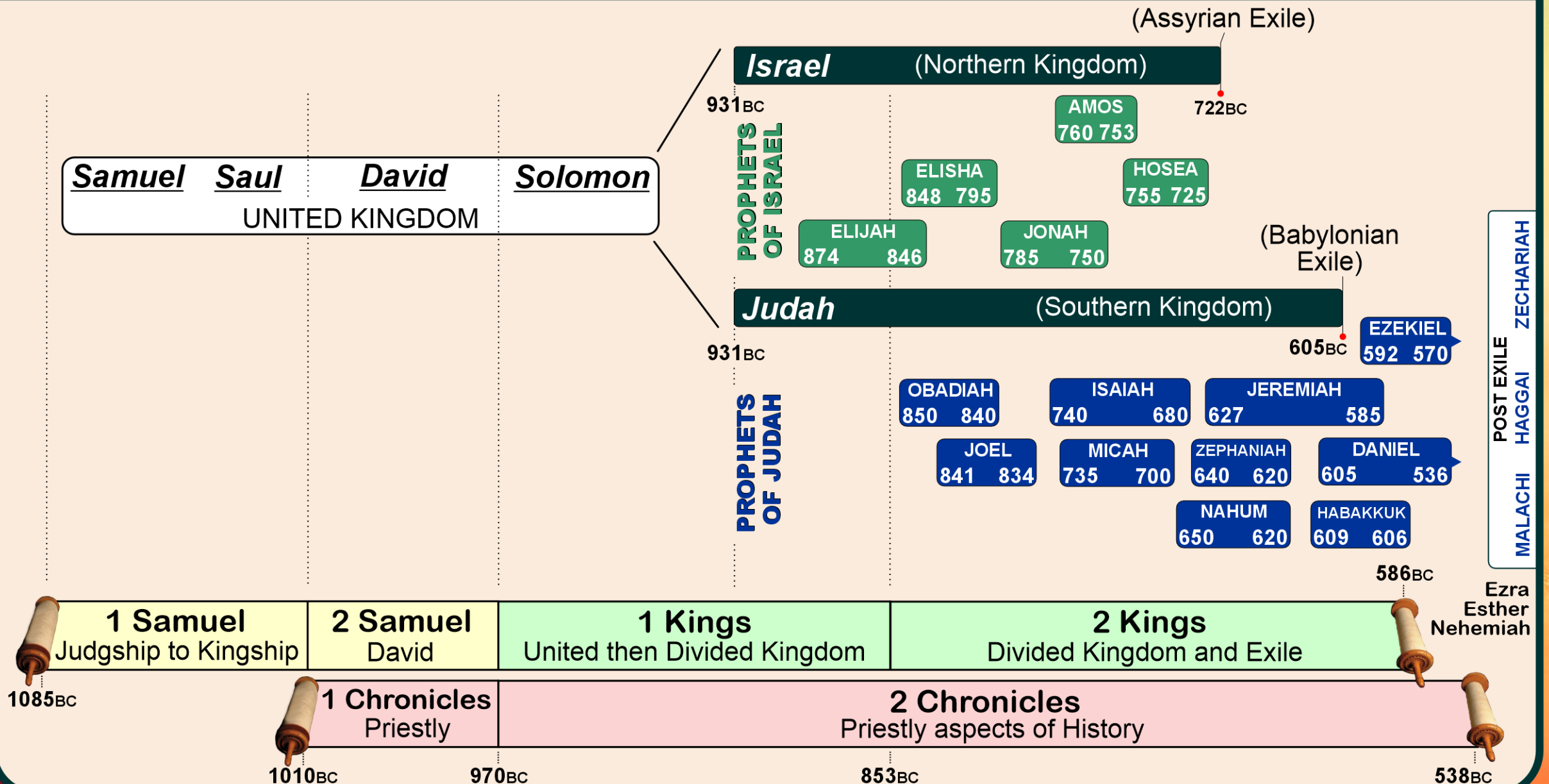


Zechariah

“Apple of His Eye”

CHAPTER 1-2

HISTORICAL BOOKS RELATIONSHIP



POST-EXILE HISTORY

536BC
Began to
rebuild the
Temple
(Ez.3:1-4:5)



PROPHETS

HAGGAI
520 520

ZECHARIAH
520 515

515BC
Temple
completed
(Ez.6:15)

MALACHI
433 424

Nehemiah returned to Persia
(433BC), then returned to
Israel (424BC).

NEHEMIAH
445 415

BABYLONIAN KINGDOM

70-Year Exile
in Babylon
(Je.25:11-12;
29:11)

606-536BC

PERSIAN KINGDOM				
Cyrus 559-530BC	Cambyses II 530-522BC	Darius 522-486BC	Xerxes I 486-465BC	Artaxerxes I 465-424BC
 537BC DECREE Cyrus permits Israel to return to homeland (Ez.1:1-4) 537BC		 520BC DECREE EZRA 1-6 521 515	ESTHER 483 473	 457BC DECREE  445BC DECREE EZRA 7-10 458 440 BEGAN THE 70TH WEEK PROPHECY (Da.9:24-27)

Cyrus the
Persian
conquers
Babylon
539BC

FIRST RETURN
Under Zerubbabel
to build Temple
(49,897 exiles)
536BC

WORK ABANDONED

Opposition from
neighbors and
indifference by the
Jews caused the work
to be abandoned
(Ez.4:1-24)

530BC 520BC

SECOND RETURN
Under Ezra
(5,000 exiles)
458BC

THIRD RETURN
Under Nehemiah
to build Walls
(42,000 exiles)
444BC



ZECHARIAH OUTLINE



PREFACE

1:1-6

VISIONS

1:7—Chap. 6

Apocalyptic

RESTORATION

Chapters 7-8

Ethical Prophecy

ESCHATOLOGY

Chapters 9-14

Predictive Prophecy

Chapters 1-8 written during building of Temple (520BC)

Chapters 9-14 written after completion of Temple (515BC)



GOD'S COVENANT WITH ISRAEL

8 Night Visions



HISTORY

4 Restoration Messages



FUTURE

2 Prophetic Burdens

- 1** Man Among the Myrtle Trees 1:7-17
- 2** 4 Horns and 4 Craftsmen 1:18-21
- 3** Man with Measuring Rod Chap. 2
- 4** Cleansing of High Priest Chap. 3
- 5** Lampstand & 2 Olive Trees Chap. 4
- 6** Flying Scroll with Warning 5:1-4
- 7** Woman in an Ephah Basket 5:5-11
- 8** 4 Chariots 6:1-8
-  Crowning Joshua as High Priest 6:9-15

Messages Concerning Fasting

- 1** A Message of Rebuke 7:4-7
- *Wrong Motives*
- 2** A Message of Repentance 7:8-14
- *Command to Repent*
- 3** A Message of Restoration 8:1-17
- *Restore to Favor*
- 4** A Message of Rejoicing 8:18-23
- *Return to Feasts*



Burden 1 9-11

First Coming
- **Rejected** -

- 1** Coming of the true King (9)
- 2** Restoration of the true people (10)
- 3** Rejection of the true King (11)

Burden 2 12-14

Second Coming
- **Received** -

- 1** Repentance of Judah (12)
- 2** Restoration of Judah (13)
- 3** Reign of the Messiah (14)



MAN AMONG THE MYRTLE TREES

(Zechariah 1:7-17)

**NIGHT
VISIONS**
1 of 8

**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 son of Berechiah, the
son of Iddo the prophet:**

ZECHARIAH 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 son of Berechiah, the son of Iddo the prophet:” (Zc.1:7)

- **This is the first of eight night visions which Zechariah saw in a single night.**
- **This is three months after Zechariah's opening call to repentance (1:3).**
- **This vision (1:7-17) summarizes all the other seven by giving the general theme, leaving the details to the other visions.**



8 NIGHT VISIONS (1:7 — 6:8)

1 Man Among the Myrtle Trees 1:7-17
• God promises prosperity to Israel

2 4 Horns and 4 Craftsmen 1:18-21
• God judges the nations who attacked Israel

3 Man with Measuring Rod Chap. 2
• God rebuilds Jerusalem

4 Cleansing of High Priest Chap. 3
• God purifies both high priest and people

5 Lampstand & 2 Olive Trees Chap. 4
• God rebuilds the Temple

6 Flying Scroll with Warning 5:1-4
• God removes imparted sin/idolatry

7 Woman in an Ephah Basket 5:5-11
• God removes the system of false religion

8 4 Chariots 6:1-8
• God brings peace and rest to Israel

ZECHARIAH  **8 NIGHT VISIONS**

 **Crowning Joshua as High Priest** 6:9-15
• Messiah assumes the office of both King and Priest

**I saw by night, and behold, a man
riding on a red horse, and it stood
among the myrtle trees in the
hollow; and behind him were
horses: red, sorrel, and white.**



ZECHARIAH 1:8

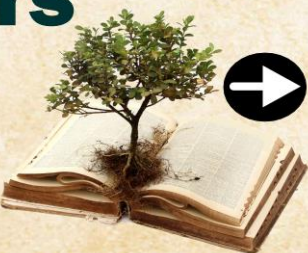




“I saw by night, and behold, a man riding on a red horse, and it stood among the myrtle trees in the hollow; and behind him were horses: red, sorrel, and white” (Zc.1:8)



- This first vision reveals God's plan for Jerusalem.**
- There is a man riding a red horse. He is identified as the “Angel of the LORD” (v.11).**
- The other riders report to Him, indicating His authority over them.**
- The “hollow” or ravine (deep narrow valley) appears to be a metaphor for deep distress.**

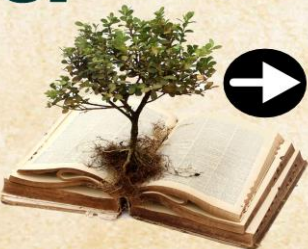




“I saw by night, and behold, a man riding on a red horse, and it stood among the myrtle trees in the hollow; and behind him were horses: red, sorrel, and white” (Zc.1:8)



- **“Horses” are often symbols of war, and “red” symbolizes blood. Thus, there is coming judgment (Is.63:1-4).**
- **“Myrtle trees” were associated with booth-making at the Feast of Tabernacles (Lv.23:33-44; Nh.8:15). They are a type of evergreen picturing endless blessing to Israel.**
- **“In the hollow” appears to be Israel in humbleness.**





“I saw by night, and behold, a man riding on a red horse, and it stood among the myrtle trees in the hollow; and behind him were horses: red, sorrel, and white” (Zc.1:8)

- Presumably, these other horses had riders as well.**
- Horses were instruments of war and prestigious possessions (Zc.10:3; 1Ki.10:26), and the colors of these horses apparently represent their mission.**
- The colors may speak of the work of the riders. “Red” speaks of bloodshed and judgment (Is.63:1-2). White speaks of victory (Rv.19:11). Sorrel (blending of shades) is brownish in color, and may represent a season of change.**



Then I said, "My lord, what are these?" So the angel who talked with me said to me, "I will show you what they are."

ZECHARIAH 1:9





"Then I said, "My lord, what are these?" So the angel who talked with me said to me, "I will show you what they are."" (Zc.1:9)

- Zechariah asked the angel who was with him in his vision what the horsemen and the horses represented, and the angel said he would explain.**
- This interpreting angel (Zc.1:13-14, 19; 2:3; 3:1; 4:1) is to be distinguished from the Angel of the Lord (Zc.1:11-12).**
- Interpretation angels not only delivered messages from God but explained those messages and answered questions concerning them.**
- Gabriel is an example of an interpretation angel giving understanding of a vision (Da.8:16).**



**And the man who stood among the
myrtle trees answered and said,
"These are the ones whom the
LORD has sent to walk to and fro
throughout the earth."**

ZECHARIAH 1:10



“And the man who stood among the myrtle trees answered and said, “These are the ones whom the LORD has sent to walk to and fro throughout the earth.”” (Zc.1:10)

- These “men” on horses were angels who were patrolling the known Ancient Near East.**
- The expression, “to and fro” is a military term here referring to angels patrolling a region to ascertain the state of the enemy.**
- These horses were used as messengers of the Lord to go to and fro through the earth.**



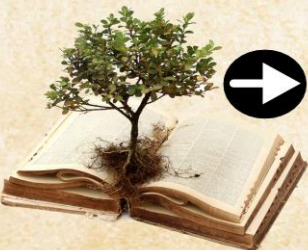
So they answered the Angel of the LORD, who stood among the myrtle trees, and said, "We have walked to and fro throughout the earth, and behold, all the earth is resting quietly."

ZECHARIAH 1:11



“So they answered the Angel of the LORD, who stood among the myrtle trees, and said, “We have walked to and fro throughout the earth, and behold, all the earth is resting quietly.”” (Zc.1:11)

- The earth resting may refer to the decreed peace of the Persian Empire.**
- Just as royal couriers would report to their superior that all was peace, so these angelic couriers bring their report to the angel of the Lord.**
- In contrast to the difficulties facing the exiles, without Temple or city walls, the heathen nations were superficially at rest, occupied with their own selfish interests (Zc.1:15). This was generally the condition in the second year of Darius.**



THE ANGEL OF THE LORD



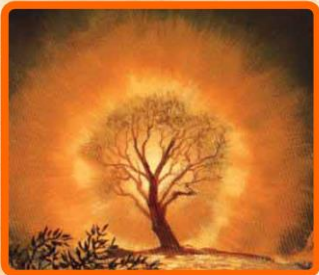
The phrase, Angel of the LORD is often used in the OT for a powerful angel (Ge.24:7, 40; Ex.32:34; Nu.22:22; Jg.5:23; 2Sm.24:16; 1Ch.21:15-16; Zc.1:12-13).



In other contexts it seems to refer to God Himself (Ge.16:7-13; 18:2, 22; 22:11-15; 31:11, 13; 48:15-16; Ex.3:2-6; 13:21; 14:9; 20:20-23; Jg.2:1; 6:14, 22; 13:9-18, 22; Zc.3:1-2).

Ex.3:2-6

Angel in the
Burning Bush



Ex.13:21-22

Pillar of Cloud
by Day



Ex.13:21-22

Pillar of Fire
by Night



**Ge.32:24-30
Js.5:13-15**

Captain of the
Host of the LORD



Nu.22:22-35

Balaam, His
Donkey, and
the Angel in
the Way



CLUES TO IDENTIFY THE ANGEL OF THE LORD



HE IS IDENTIFIED WITH GOD

Ge.21:17, "God heard the voice of the lad. Then the angel of God called to Hagar out of heaven"

Ex.3:2-4, "²The Angel of the LORD appeared to him in a flame of fire from the midst of a bush... ⁴God called to him from the midst of the bush"

Jg.6:22-23, "²²Now Gideon perceived that He was the Angel of the LORD. So Gideon said, "Alas, O Lord GOD! For I have seen the Angel of the LORD face to face."²³Then the LORD said to him, "Peace be with you; do not fear, you shall not die.""

Jg.13:21-22, "²¹Then Manoah knew that He was the Angel of the LORD. ²²And Manoah said to his wife, "We shall surely die, because we have seen God!""



HE SPEAKS AS GOD

Ge.16:10, "I will multiply your descendants exceedingly"

Ge.16:11, "You shall call his name Ishmael"

Ge.22:11, "The Angel of the LORD called to him from heaven"

Ge.22:12, "For now I know that you fear God, since you have not withheld your son, your only son, from Me"

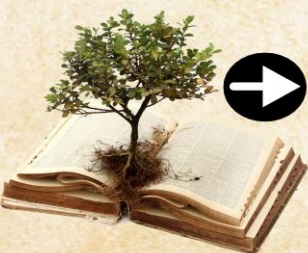
**Then the Angel of the LORD
answered and said, "O LORD of
hosts, how long will You not have
mercy on Jerusalem and on the
cities of Judah, against which You
were angry these seventy years?"**

ZECHARIAH 1:12



"Then the Angel of the LORD answered and said, "O LORD of hosts, how long will You not have mercy on Jerusalem and on the cities of Judah, against which You were angry these seventy years?"" (Zc.1:12)

- It is obvious that the Angel of the Lord is separate from the LORD of hosts.**
- The Angel of the Lord interceded to God the Father on behalf of Israel, pleading for the withdrawal of God's chastening hand.**
- The seventy year period (Je.25:11-12; 29:10) is the focus of the prophecy of both Haggai and Zechariah.**





"Then the Angel of the LORD answered and said, "O LORD of hosts, how long will You not have mercy on Jerusalem and on the cities of Judah, against which You were angry these seventy years?"'" (Zc.1:12)



- The seventy year period (Je.25:11-12; 29:10) began when Jerusalem was first captured and the Temple treasures were taken (605BC). The 70 year exile ended when the Jewish captives began to return to their homeland (536BC).**
- The 70 year period was based on 70 sabbatical years (490) Israel did not allow the land to rest (2Ch.36:20-22; Da.9:1-2).**



**And the LORD answered
the angel who talked to
me, with good and
comforting words.**



ZECHARIAH 1:13





“And the LORD answered the angel who talked to me, with good and comforting words.” (Zc.1:13)



- Notice YHWH does not answer the angel of the Lord among the myrtle trees who asked the question in Zc.1:12, but He addresses the interpreting angel (Zc.1:9).**
- God will forgive and restore His covenant people because of His great love, not their merit.**
- The content of YHWH's gracious and comforting words is found in verses 14-17.**



**So the angel who spoke with me
said to me, "Proclaim, saying,
'Thus says the LORD of hosts:
"I am zealous for Jerusalem And
for Zion with great zeal.**

ZECHARIAH 1:14



“So the angel who spoke with me said to me, “Proclaim, saying, ‘Thus says the LORD of hosts: “I am zealous for Jerusalem And for Zion with great zeal.” (Zc.1:14)

- Jealousy is a love word which speaks of the depth of God's compassion for the chosen people (Ex.20:5; Ho.11:8; 13:14).**
- God first described Himself as jealous when making His covenant with Israel (Ex.20:5; 34:14). This same jealousy had been experienced by Israel in punishment (Du.29:18-28; Ek.5:13).**
- The terms “Zion” and “Jerusalem” are often synonyms in the OT (Zc.1:17; 2:7, 10; 8:2-3; 9:9).**



**I am exceedingly angry with the
nations at ease; For I was a
little angry, And they helped—but
with evil intent."**

ZECHARIAH 1:15



“I am exceedingly angry with the nations at ease; For I was a little angry, And they helped—but with evil intent.”” (Zc.1:15)

- God used godless nations to judge His people (Is.10:5; 47:6; Je.25:9; 51:20). Apparently these nations went far beyond what God wanted and they would be punished for their excesses.**
- YHWH explains why He allowed the pagan empires of Assyria and Babylon to oppress His people. He also explained that they went beyond His desires and purposes.**
- The current conditions do not reflect God's intended desires nor do they truly reflect His feelings for a restored Judah.**



Therefore thus says the LORD: "I am returning to Jerusalem with mercy; My house shall be built in it," says the LORD of hosts, "And a surveyor's line shall be stretched out over Jerusalem."

ZECHARIAH 1:16



“Therefore thus says the LORD: “I am returning to Jerusalem with mercy; My house shall be built in it,” says the LORD of hosts, “And a surveyor’s line shall be stretched out over Jerusalem.”” (Zc.1:16)

- In Ezekiel 10:18-19 and 11:23 God's presence left Jerusalem (the Temple) and went east to be with the exiles.**
- The use of a building metaphor (“surveyor's line”) references the emphasis on rebuilding the second temple.**
 - At this time only the foundation for the Temple was completed.**
 - The wall would be completed 75 years later.**
- Jerusalem would be the place of Christ's earthly throne (Ps.132:13) during the millennial kingdom (Rv.20).**



**"Again proclaim, saying, 'Thus says
the LORD of hosts: "My cities shall
again spread out through prosperity;
The LORD will again comfort Zion,
And will again choose Jerusalem."**

ZECHARIAH 1:17



“Again proclaim, saying, 'Thus says the LORD of hosts: "My cities shall again spread out through prosperity; The LORD will again comfort Zion, And will again choose Jerusalem."'” (Zc.1:17)

- The interpreting angel gives YHWH's words (v.13) in two parts: (1) restoration and (2) prosperity.**
- The word “again” is repeated four times in this verse. That covenant which was nullified will be renewed and continued.**
- YHWH is asserting that the destroyed cities of Judah will be rebuilt and prosper.**
- Here “Jerusalem” and “Zion” are metaphors, not for a city, but for a people.**
- YHWH originally chose Jerusalem as the place for His name to dwell (Du.12:5,11,21; 14:23-24; 16:2,6,11; 26:2; Ne.1:9).**



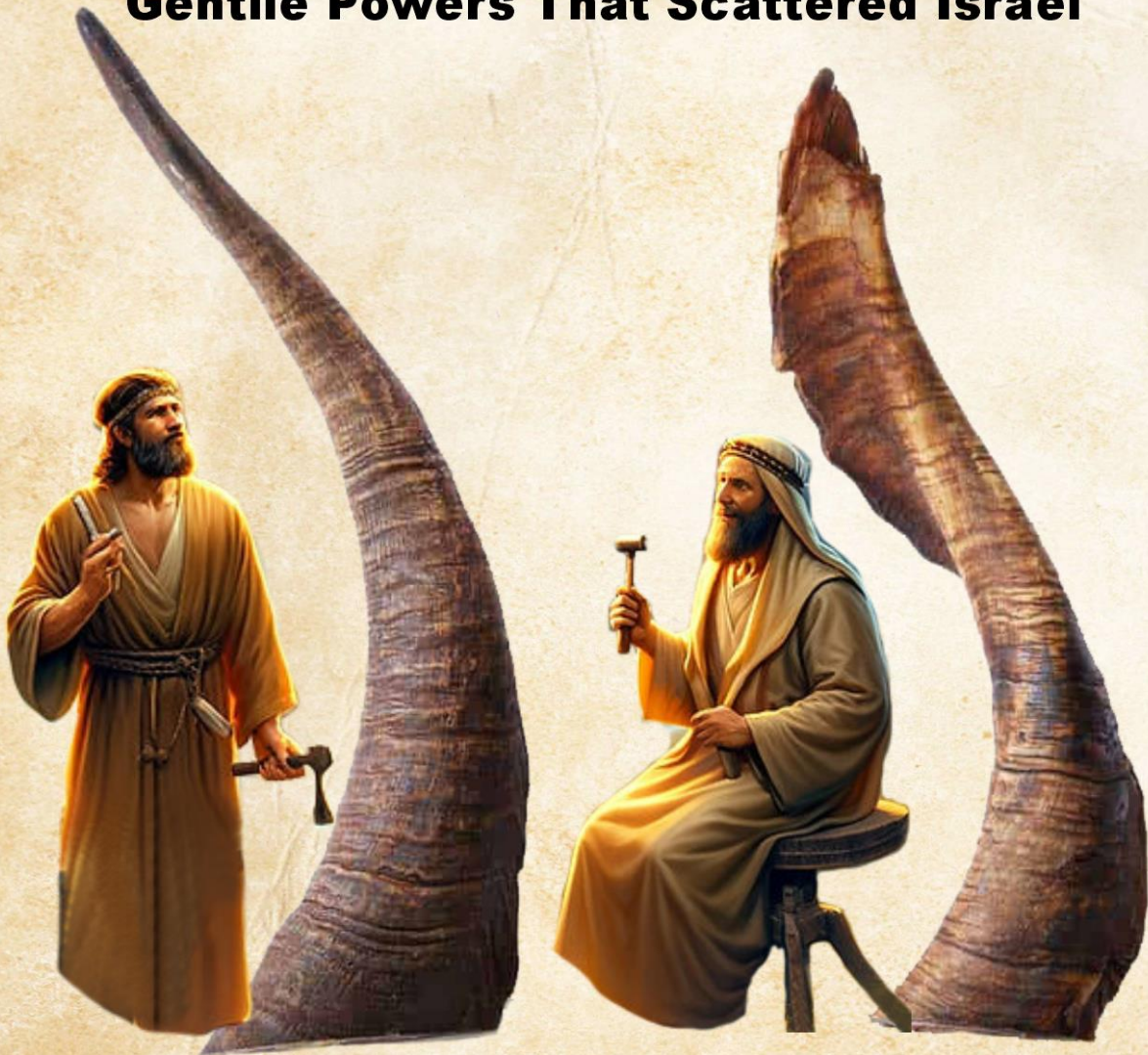
4 HORNS AND 4 CRAFTSMEN

(Zechariah 1:18-21)

**NIGHT
VISIONS**
2 of 8

4 HORNS

Gentile Powers That Scattered Israel



4 CRAFTSMAN

Those That Chisel Powers Away



**Then I raised my eyes
and looked, and there
were four horns.**

ZECHARIAH 1:18



“Then I raised my eyes and looked, and there were four horns.” (Zc.1:18)

- Horns are symbolic of (1) power or (2) nations (Je.48:25; Ek.48:25; Am.6:13; and Da.8:3).**
- In the context of judgment, each symbolizes either a nation or the head of that nation (Da.7:21,24; 8:3; Rv.17:12).**
- The number four seems to be the number of the world (i.e., four horses of Zc.1:8 and the four winds of Zc.2:10).**
- These would be world kingdoms that affect the Promised Land.**



And I said to the angel who talked with me, "What are these?" So he answered me, "These are the horns that have scattered Judah, Israel, and Jerusalem."

ZECHARIAH 1:19



**“And I said to the angel who talked with me, “What are these?”
So he answered me, “These are the horns that have scattered
Judah, Israel, and Jerusalem.”” (Zc.1:19)**



- **Angelic mediation (Zc.1:9) is one characteristic of apocalyptic literature, as is the use of symbolic numbers (Zc.1:18) and colors (Zc.1:8).**
- **These horns represent Gentile world powers (Du.33:17; Ps.18:2; 75:10; 89:17; Da.2:36-44; 7:3-7, 24; 8:20-21; Rv.17:12) that God used (Egypt, Assyria, Babylon, and Medo-Persia) to judge His people .**
- **Now God will judge them because of their excessively harsh treatment (Zc.1:15; Ps.75:4-5).**



**Then the LORD
showed me four
craftsmen.**



ZECHARIAH 1:20





“Then the LORD showed me four craftsmen. ” (Zc.1:20)

- God's creative power is seen in His use of four craftsmen versus the destructive power of human government seen in the metaphor of four animal horns.**
- The “craftsmen” are stone, metal, or wood workers who shape with hammers.**
- Where the horns (nations) were negative toward God's people, the craftsmen appear positive.**



And I said, "What are these coming to do?" So he said, "These are the horns that scattered Judah, so that no one could lift up his head; but the craftsmen are coming to terrify them, to cast out the horns of the nations that lifted up their horn against the land of Judah to scatter it."

ZECHARIAH 1:21





“And I said, “What are these coming to do?” So he said, “These are the horns that scattered Judah, so that no one could lift up his head; but the craftsmen are coming to terrify them, to cast out the horns of the nations that lifted up their horn against the land of Judah to scatter it.”” (Zc.1:21)



- Whoever the horns represent, it seem the craftsmen negate the power of those nations.**
- “No one could lift his head” is an idiom of defeat and rejection.**
- God's agents will reverse the roles, the scattering horns will be defeated and the defeated Jews' countenance will be lifted up!**
- These craftsmen (lit. carvers) are to carve up the horns.**





WHO SCATTERED ISRAEL OR JUDAH?



 **ASSYRIA took Israel into captivity (722BC)**

1:21 – Destroyed (Nineveh) by the Medes (612BC) | PAST

 **BABYLON destroyed Jerusalem and took the Judahites captive (586BC)**

1:21 – Destroyed by the Medes and Persians (539BC) | PAST

 **PERSIA helped restore Jerusalem and allowed Judah to reconstitute itself**

1:21 – Destroyed by the Greeks (Alexander the Great, 330BC) | PRESENT

 **GREECE helped building projects and a large degree of religious tolerance**

1:21 – Destroyed by the Romans (54BC) | FUTURE

 **ROME enabled significant building projects and a large degree of religious tolerance (with notable exceptions)**

1:21 – Destroyed from within centuries later. | FUTURE



WHO SCATTERED ISRAEL OR JUDAH?



- **Some see the four horns symbolizing or representing nations from the four corners of the earth in of opposition to Israel.**
- **This is too generic because the craftsmen diminish the power (“horns”) of these nations.**
- **This does not seem to be a general statement, but specific nations God will judge. It is not clear who these nations are.**

MAN WITH MEASURING ROD

(Zechariah 2:1-13)

**NIGHT
VISIONS**
3 of 8

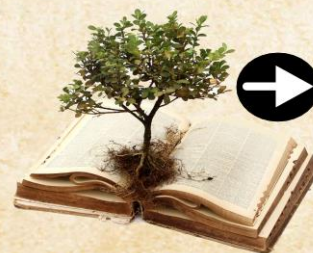
**Then I raised my eyes
and looked, and behold,
a man with a measuring
line in his hand.**

ZECHARIAH 2:1



“Then I raised my eyes and looked, and behold, a man with a measuring line in his hand.” (Zc.2:1)

- The man with the measuring line symbolizes the hope of a rebuilt Jerusalem and a restored people.**
- It is possible that the surveyor is the Angel of the Lord (Zc.1:11; 6:12; Ek.40:2-3), who is laying out the future dimensions of the city.**
- There is no necessary reason to regard this “man” as more than an unidentifiable man in the vision.**
- Angelic beings never truly become human beings but they can take human form.**





“Then I raised my eyes and looked, and behold, a man with a measuring line in his hand.” (Zc.2:1)



- In every reference to this “measuring line” (Ek.40:3-4; Rv.11:1; 21:15-17), it measures the Temple, the city or both.**
- Apparently Jerusalem is being measured to make sure that it is large enough for the multitudes God will bring to it.**
- In the time of Zechariah it seemed strange to worry about Jerusalem being big enough, because there seemed to be too few people for the city.**



**So I said, "Where are you going?"
And he said to me, "To measure
Jerusalem, to see what is its
width and what is its length."**

ZECHARIAH 2:2





"So I said, "Where are you going?" And he said to me, "To measure Jerusalem, to see what is its width and what is its length."" (Zc.2:2)

- When the prophet asked him where he was going, he replied that he was going to measure the dimensions of Jerusalem.**
- This surveying would have been preparation for restoring and rebuilding the city. Every time God “measures” He is getting ready to move again with His earthly people.**
- The restoration of Jerusalem in Zechariah's day was only a foreview of a future and more grand restoration (Je.32:15; Ek.40:3,5; Rv.11:1). The language of the vision was not fulfilled historically.**



**And there was the angel
who talked with me,
going out; and another
angel was coming out to
meet him,**

ZECHARIAH 2:3





“And there was the angel who talked with me, going out; and another angel was coming out to meet him,” (Zc.2:3)

- **Another angel, possibly coming from the surveyor, gave a message to Zechariah’s interpreting angel to be conveyed to the prophet.**

IN ZECHARIAH MANY SPEAK

- 1. Zechariah himself (1:9,21; 2:2)**
- 2. The Angel of the Lord (1:11-12; 3:1,5-6; 12:8)**
- 3. The Interpreting Angel (1:14,19,21; 2:3-4,12-13)**
- 4. Angels in the Vision (1:10-11,13; 2:2,4)**
- 5. The Lord Himself (1:13-17; 2:5-11)**



**who said to him, "Run, speak to
this young man, saying: 'Jerusalem
shall be inhabited as towns without
walls, because of the multitude of
men and livestock in it.**

ZECHARIAH 2:4





“who said to him, “Run, speak to this young man, saying: ‘Jerusalem shall be inhabited as towns without walls, because of the multitude of men and livestock in it.’” (Zc.2:4)

- God promises to bring so many people to Jerusalem that the crowds will overflow the walls of the city.**
- Today Jerusalem is indeed a city without walls, because in modern warfare they are useless in defending the city (Ek.38:11).**
- Ultimately Jerusalem will be a city without walls because the prince of peace will reign from Jerusalem and He will be her protection.**



**For I,' says the LORD,
'will be a wall of fire
all around her, and I
will be the glory in
her midst.'**



ZECHARIAH 2:5





“For I,’ says the LORD, ‘will be a wall of fire all around her, and I will be the glory in her midst.’” (Zc.2:5)

- **These great crowds God will bring won't be a concern because God will be their protection, not walls.**
- **This prophecy had a short-term fulfillment in God's protection of the rebuilding, and blessing of the city under Ezra and Nehemiah.**
- **Its ultimate fulfillment is rebuilding under the rule of the Messiah in the Millennial kingdom.**
- **Ezekiel envisioned the future return of the divine glory to the temple (Ek.43:2-5) but Zechariah was granted a vision of the glory extending to the entire city (Zc.2:5).**



"Up, up! Flee from the land of the north," says the LORD; "for I have spread you abroad like the four winds of heaven," says the LORD.

ZECHARIAH 2:6





**“Up, up! Flee from the land of the north,” says the LORD;
“for I have spread you abroad like the four winds of
heaven,” says the LORD.” (Zc.2:6)**

- It was the LORD that “spread” or scattered the people from their land.**
- The “the land of the north” refers to Babylon. It is so called because invasions from Babylon came on Israel from the north. Even though Babylon was located east of Jerusalem, all traffic flowed in an arc around the Syrian desert.**
- The LORD exhorts His people to return back to their land.**
- In Zechariah’s day few of those who were carried to captivity in the Babylonian Empire returned to the Promised Land when they were allowed to.**



**"Up, Zion! Escape, you
who dwell with the
daughter of Babylon."**



ZECHARIAH 2:7





“Up, Zion! Escape, you who dwell with the daughter of Babylon.” (Zc.2:7)



- **Sadly most of the exiles were comfortable in Babylon and refused to build a work of God.**
- **Throughout the Bible Babylon is used as an idea as well as a city.**
- **If Jerusalem carried the idea of “God’s city” then Babylon carries the idea of the city of the world.**





“Up, Zion! Escape, you who dwell with the daughter of Babylon.” (Zc.2:7)



- Zechariah's call to come out of Babylon is both literal and figurative (Rv.18:4-5).**



⁴And I heard another voice from heaven saying, "Come out of her, my people, lest you share in her sins, and lest you receive of her plagues. ⁵For her sins have reached to heaven, and God has remembered her iniquities (Rv.18:4-5)



**For thus says the LORD of hosts:
"He sent Me after glory, to the
nations which plunder you; for he
who touches you touches the
apple of His eye.**

ZECHARIAH 2:8





“For thus says the LORD of hosts: “He sent Me after glory, to the nations which plunder you; for he who touches you touches the apple of His eye.” (Zc.2:8)

- The phrase “apple of His eye” was used to describe something precious, easily injured and needing protection (Du.32:10; Ps.17:8; Pr.7:2). Most believe this refers to the pupil of the eye. The word “apple” literally means 'gate' or 'opening.'**
- The LORD speaks as either the Angel of the Lord or as the Messiah.**
- God will send the Messiah who will judge the nations that plundered Israel and will display His glory.**



**For surely I will shake My hand
against them, and they shall
become spoil for their servants.**

**Then you will know that the
LORD of hosts has sent Me.**

ZECHARIAH 2:9





“For surely I will shake My hand against them, and they shall become spoil for their servants. Then you will know that the LORD of hosts has sent Me.” (Zc.2:9)



- All God needs to do to bring such a dramatic reversal of standing is to shake his hand against the enemies of His people.**
- God promises that those who enslaved the people of God will become spoil for them.**
- The enslavers will become enslaved. This will ultimately be fulfilled during the millennial reign of Christ.**



**"Sing and rejoice, O daughter
of Zion! For behold, I am coming
and I will dwell in your midst,"
says the LORD.**

ZECHARIAH 2:10



**“Sing and rejoice, O daughter of Zion! For behold, I am coming and I will dwell in your midst,” says the LORD.”
(Zc.2:10)**

- God doesn't expect His people to be passive in view of such dramatic promises.**
- He expects them to “sing and rejoice.” This phrase is linked with the rule of the LORD as king (Ps.93:1-5; 96:1-13; 98:1-9; Is.52:7-10; Zp.3:14-15).**
- The first reason why God's people should be excited is because He will be among them in a unique and powerful way.**
- The Lord's coming to live among Israel is messianic, referring to the time when the Messiah will come to rule on the throne of David.**



**Many nations shall be joined to the
LORD in that day, and they shall
become My people. And I will dwell
in your midst. Then you will know
that the LORD of hosts has sent Me
to you.**

ZECHARIAH 2:11





“Many nations shall be joined to the LORD in that day, and they shall become My people. And I will dwell in your midst. Then you will know that the LORD of hosts has sent Me to you.” (Zc.2:11)

- In the Millennium people from many nations will worship the Lord (Zc.8:20-23; 14:16; Is.2:3).**
- The second reason for joy is that God will bring many into His Kingdom.**
- God’s desire to bless Israel was never intended to stop with Israel, but to use them as a channel of blessing for many nations.**
- “That day” is a shortened way of referring to the future “day of the Lord” when He will come to judge the nations and fulfill His covenants with Israel in the millennial kingdom.**



**And the LORD will take possession
of Judah as His inheritance in the
Holy Land, and will again choose
Jerusalem.**

ZECHARIAH 2:12



“And the LORD will take possession of Judah as His inheritance in the Holy Land, and will again choose Jerusalem.” (Zc.2:12)

- This is the only place where the phrase “Holy Land” is used in the Bible. It will be the LORD's inheritance.**
- The land is holy because it is separated unto God in a unique way.**
- Some assume that it is only the people of Judah and Jerusalem that are God's holy inheritance but passages like this show that land itself is holy and precious to God.**
- “Jerusalem” will be God's choice (Is.1:17; 3:2) for the world's capital (Is.2:1-2).**



**Be silent, all flesh, before
the LORD, for He is
aroused from His holy
habitation!**



ZECHARIAH 2:13





“Be silent, all flesh, before the LORD, for He is aroused from His holy habitation!” (Zc.2:13)



- **The entire human race is to bow in silence and awe before the Almighty God.**
- **“Be silent” is a call for all to hear the word of God.**
- **“His holy habitation” is God's dwelling in heaven (Ps.15:1; 24:3).**



Zechariah

“Apple of His Eye”

CHAPTER 1-2