

ZECHARIAH

INTRODUCTION

Zechariah means “whom God remembers.” Zechariah was of priestly descent, being of the group of priests, who under Zerubbabel’s leadership, returned to Jerusalem from Babylon in 536 B.C.

Zechariah was not only a priest, he was called to the office of prophet to assist Haggai in stirring the people to complete the temple. Zechariah dates back to 520-518 B.C. and is the most Messianic of all the writings.

Zechariah presents the Messiah as the “Branch” or “Sprout” of David, a servant of God. The Messiah comes as a shepherd, rejected and sold for the price of a wounded slave. He redeems a remnant, and through Him the Divine sovereignty of God is restored.

Chapter 1

Verses 1-6

Zechariah’s message to the people is a call to repentance.

Among those who returned from Babylon there were some who were completely dedicated to the Lord, and others whose total commitment was sorely lacking. Haggai had moved the dedicated ones to begin work on the temple immediately. Zechariah called upon the second group to repent and join the work.

Zechariah’s call to repentance points back to the fathers who lived before the exile.

God was displeased with their fathers and caused them to be sent into captivity. All about these people were reminders of their fathers' rebellion. The city, the temple, and the villages were in ruin.

Verse 5

“Your fathers, where are they?” is a reminder that their fathers perished in an unclean land and the rubble of ruin in their own country should also be a reminder of God’s righteousness and integrity.

Here was a powerful argument to move the people to repentance: the land had been destroyed, the people had died, and the word of God stood fulfilled.

Verses 7-17

Eight visions will be shown Zechariah in one night. The difference between a vision and a dream is:

1. Dreams appear while the individual was asleep.
2. Visions appeared to the sight during one’s waking hours.

Verse 8

In his first vision Zechariah saw a rider on a red horse standing among the myrtle trees. Behind him were other riders upon red, sorrel, and white horses.

The “ravine” suggests the low status of Israel at that time. The myrtle tree was a large flowering bush. The red horse may signify war, the sorrel famine, and the white victory. The riders of the horses were God’s servants, sent to keep watch over the earth and to patrol the earth.

Verse 15

God is “very angry” with the nations “at ease” in their self-sufficiency and proud self-security. God now gives the assurance so desperately needed, “My house will be built.”

Verse 17

God gives three promises of blessings.

1. The cities will again overflow with prosperity (those around Jerusalem).
2. God will comfort Zion, the mount of His presence among the people.
3. God will again choose Jerusalem as the capital of His people.

Verses 18-21

In Zechariah's second vision he sees four horns and four craftsmen.

Horns are a symbol of power or strength. The horns are the hostile powers: the Assyrians, the Babylonians, the Medes, and the Persians, which have scattered Judah, Israel, and Jerusalem.

The four craftsmen represent those who have come to destroy the four powers (the four horns). Four is the complete world number: the four corners, of the earth; the four winds; the four judgments (Ezekiel 14:21); and the four beasts which are four kings or kingdoms. (Daniel 7:3)

Chapter 2

Verses 1-5

In Zechariah's third vision he sees a man with a measuring line in his hand, who had come to measure Jerusalem. This vision was to assure the people that the Jerusalem of God's concern is not physical but spiritual.

Verses 6-13

God calls His people to flee out of the world and to come rejoicing to spiritual Zion, for there God will dwell in their midst. To "scatter" or "disperse" means to spread out among the people of the world where they can redeem the Gentiles. Zechariah is looking beyond the present to the Messianic Age.

Verses 8

The phrase, "the apple of His eye" means to touch the people of God, to touch the "apple of His eye." The apple of the eye is exceedingly delicate and capable of great pain when touched or affected by an outside substance. For this cause it is constantly protected and guarded.

To touch or afflict the people of God gives great pain to Him.

Verse 9

"Wave My hand over them," indicates the ease with which God can and will destroy the enemy.

Verse 11

“Many nations” looks beyond the Israelites to a nation that includes Gentiles as well as Jews.

Verse 12

The “Holy Land” is where ever God dwells, and is not limited to Palestine.

Chapter 3

Verses 1-5

In Zechariah’s fourth vision Joshua represents the priesthood and is standing before God representing all the people. Satan is bringing a charge against the priesthood and the nations.

The message of this vision is that the priesthood will be cleansed and restored in spite of Satan’s accusations.

Satan was probably confident in his charge against the priesthood because they had been guilty of making no distinction between the holy and the common and between the clean and the unclean. Satan misjudged the grace of God; he could not fathom a love that could and would forgive.

Joshua was a “brand plucked from the fire.” The fire was a fire of trials through which the nation had passed in its captivity.

God had promised that a remnant would return and He would cleanse this remnant and give to the ones who returned with a new heart and a new spirit. (Ezekiel 36:25ff)

Joshua, bearing the sins of the priesthood and the people, stood before God clothed with filthy garments. (Isaiah 64:6)

Verse 4

They were to “remove the filthy garments.” This was symbolic of the forgiving or taking away of their sins. Once more the priesthood is cleansed and prepared to serve God and to represent the people before God.

Verses 6-10

The “Angel of the Lord” lays some charges upon the priesthood.

1. The personal righteousness of the high priest.
2. His faithfulness to his priestly duties, these he must solemnly observe.

If the priest remained righteous and faithful to his priestly duties,

1. “He would govern my house”—he will rule and direct the affairs and worship of God’s house.
2. He would have “charge of My courts” which is closely related to the first charge, but involves keeping the courts of God’s house free of idols and all forms of idolatry.
3. He would be granted “free access among those who were standing here.” He would have access to God on behalf of the people whom the high priest represents.

Verse 9

“The stone” is the kingdom of God. (Daniel 2:31-35, 44)

The “seven eyes” represent the completeness and fullness of God’s watchful care over His people. He also promised that he would bring forth a kingdom which would never be destroyed.

“I will remove the iniquity of that land in one day” refers to the Messiah’s sacrifice and assumption of His priestly function. (Hebrews 9:15, Romans 3:24-26; the blood of Christ rolled back)

“Under one’s vine and fig tree” is a symbol of peace enjoyed in the midst of safety and security. The redeemed will invite their neighbors to share with them the blessedness of the kingdom of God, the Lord’s church. This is God’s assurance to the discouraged and faltering through the cleansing of the priesthood and the promised Messiah.

Chapter 4

The fifth vision is the lamp stand and the two olive trees. The meaning of the vision is that the remnant will be restored through Divine grace and power and Zerubbabel will complete the building of the temple.

The seven lamps had seven spouts coming from the reservoir which fed oil to the lamps. The oil was provided by two olive trees adjacent to the lampstands. The purpose of this vision was to provide a message to the despairing Zerubbabel. He no doubt viewed the task before him of rebuilding the temple and the temperament of the people and he became discouraged.

He needed a word of assurance from God; that was his greatest need. The temple was going to be rebuilt, God said, “By My Spirit,” by divine omnipotence, and by the infinite power of God.

Verse 7

It was an encouragement to Zerubbabel that all obstacles that stood in his way would be removed.

The “top stone” is the finishing stone or last stone which would complete the temple’s construction. At the completion the multitude gathered for the occasion and brought forth jubilant prayer for God’s favor to rest upon it.

Zerubbabel’s work was only a shadow of what the Messiah would accomplish. The rebuilding of the temple in the eyes of the people appeared as nothing when compared with the temple of Solomon.

The “seven eyes” symbolize the perfection of God’s watch over His purpose and the carrying out of his plan.

Verses 11-14

The two olive trees had a purpose. The branches suggest a never-ending supply of oil which flows from the branch to the reservoir on top of the lamp stand from which the lamps are always supplied with oil. The picture is one of the completeness of God’s Spirit by which the light of truth would be shed abroad in His temple.

The “two anointed ones” represent two offices held by men who were anointed, set apart as holy to the Lord under the Old Covenant, the office of high priest and king. These two officers represented the religious or spiritual, and civil or temporal powers of the theocracy.

These officers of the “two anointed ones” are represented by Joshua the high priest and Zerubbabel the governor. These two offices would ultimately be united in the Messiah, the Priest, the King to come.

This subject will be dealt with later in chapter 6:12-14.

Chapter 5

Verses 1-4

The sixth vision is a flying scroll. It has a curse against stealing written on one side and a curse against false swearing on the other. The size of the scroll was the same as the porch Solomon built before the entrance of the temple, and the size of the holy place, 20 cubits long and 10 cubits wide.

Stealing was an expression of covetousness and was to the injury of one’s neighbor. False swearing dishonored God for the oath was to be taken in His name and observed. (Deuteronomy 6:13)

It appears that the people who had returned from captivity had grown careless in enforcing the Law of right relations to both man and God. The curse was to be like a consuming fire, it will abide upon the house, the family of the transgressors, until the destruction is complete.

Verses 5-11

The seventh vision is an ephah with a woman setting inside it. An ephah would be like a large basket or barrel which contains 38.86 quarts. In this vision the ephah probably did not represent a measure but a basket or barrel like container large enough to hold a woman. The ephah and woman would represent the people of wickedness throughout the land. This wickedness will be removed out of the land.

Earlier prophets had used the figure of an immoral woman to signify the wickedness of Judah (Isaiah 1:21) and Israel (Hosea 2:5) and of the cities of Samaria and Jerusalem (Ezekiel 23).

Verse 9

The two women indicate the instrumentalities of God for the removal of wickedness from the land.

Verse 11

Nimrod founded the first world kingdom in the land of Shinar. This kingdom had stood in rebellion against God and His way and will. Shinar is to be thought of as a symbol for Satan's world governments.

The ephah and the woman symbolized complete separation from God's land to a kingdom of this world. Wickedness must be completely removed from God's kingdom and His people.

Chapter 6

Verses 1-8

In the eighth vision there are four chariots drawn by horses of various colors. These chariots appeared from between two bronze mountains, indicating the enduring nature of the mountains.

1. The "red horses" symbolize war and blood.
2. The "black horses" symbolize grief and famine.
3. The "white horses" symbolize victory.
4. The "strong dappled horses" symbolize the full capability of carrying out the Divine mission.

Verse 5

The "four spirits of heaven" are God's messengers sent throughout all the earth to accomplish His purpose of scattering, destroying, or stirring, depending on the need.

The “black horses” went north to the area of the Assyria-Babylonian empires. Babylon had gone beyond all bounds of humanitarian conduct in the affliction of nations.

The “white horses” symbolized God’s victory in sending famine and ultimate destruction upon the heathen.

The dappled horses went to Egypt and possibly Edom and Ethiopia, all enemies of God’s people. This was probably a multiform judgment by famine, pestilence, and death by sword.

All the chariots accomplished the mission on which they were sent. The chariots have been the messengers that carry God’s Spirit into all parts of the earth. They represent not only the spirit of avenging and judgment, of scattering and destruction, but also the spirit of mercy and redemption.

God’s judgments always look to the ultimate redemption of a people.

Verses 9-15

The prophet is instructed to make a silver and gold crown to sit on the head of Joshua, the high priest. This was to be a crown of gold and silver woven together to form a double-tiered crown. This crown would signify the double office of priest and king.

Verse 15

The Gentiles would be invited to come and build in God’s glorious spiritual temple, ruled over by the King-Priest, the Messiah. The final word is to the Jews, if they obey the voice of God and rebel not at His instruction, they will build alongside the Gentiles in the new spiritual temple.

Chapter 7

Verses 1-7

Almost two years have elapsed since the eight visions. The building of the temple seems to have been progressing favorably and the promised prosperity was being enjoyed.

Two men come from Bethel to seek the favor of the Lord. They requested information concerning fasting.

God had commanded only one fast in all the Law, that on the Day of Atonement to be observed in the seventh month.

The other fasts observed by the Jews had not been authorized by God, but had grown out of their own self-pity rather than from a consciousness of sin.

Verses 8-14

God is going to give a fuller answer to them on their question of fasting through Zechariah. In verses 9 and 10, God tells them that what He requires now is what He required then.

Their history had been one of rejection of and rebellion against God. They made their hearts like flint.

Verse 13

Because they won't hear when God is calling, He would not hear when calamity would come and they would call upon Him.

Verse 14

They had been cast out of their land and scattered throughout the earth and their cities and the temple destroyed because of their rebellion. The responsibility for the land's destruction fell upon their shoulders, so why fast over Jerusalem's destruction? Instead, do the will of God, which is what He has always wanted.

Chapter 8

Verses 1-8

In chapter 7, God had looked to the past and pointed out the cause for their fasting. In chapter 8, God looks to the future and announces what He proposes to do in fulfilling His purpose.

Verse 2

Jerusalem had been purged so that God could now return and dwell in the midst of it. “Holy Mountain” means set apart to God, His presence would make it holy.

Verse 4

God gives them a word of assurance and encouragement that they would have security in Jerusalem.

Verse 6

God asks them a question. Unbelief on the part of your fathers had caused the city to be destroyed and the people to go into captivity. Will unbelief again thwart the purpose of God, make it impossible for Him to do for His people what He desires to do?

Verses 7-8

God makes a three-fold promise.

1. God promises to save His people.
2. They will dwell in the midst of Jerusalem, the spiritual Jerusalem.
3. They would be His people and He would be their God.

Verses 9-13

God exhorts the people to listen to what Haggai and Zechariah have to say and build the temple. If they will listen and obey, they would be blessed materially and spiritually. They would be blessed spiritually by bringing spiritual refreshing to a sin-parched and weary world.

Verses 14-17

God calls upon the people to do two things.

1. Speak the truth to one another and,
2. Judge with truth and judgment for peace.

Verses 18-23

God now answers their question concerning fasting by saying that He will turn their fasts into occasions of joy. As a result of the Jews' joy, the Gentiles will seek their religion. Their fasts had been neither pleasing nor displeasing to God, they had been a matter of indifference.

Verse 23

“Ten men indicate a full or complete number, a large number. The seeking after the Lord by the people of all nations, found its complete fulfillment in Christ.

Chapter 9

Verses 1-7

There were disappointments in the events that followed the completion of the temple.

1. The Gentiles had not flocked to the remnant as they had hoped.
2. The later Persian rulers had not been as considerate as had Cyrus and Darius I.

The people needed another word of encouragement. Zechariah tells the people that the heathen nations would be dispossessed by the Lord, but a remnant from among them would become His.

Tyre had built a stronghold on the island about a half mile off shore from the mainland city and had established herself as a great commercial power. God will impoverish Tyre and bring to nothing her great wealth and power. Her power in the sea would be destroyed.

Verse 4

The city would be destroyed by fire. Nebuchadnezzar attempted to destroy Tyre, but failed. Alexander of Macedonia completed the destruction of Tyre over seventy years later. When the citizens of Tyre refused Alexander's demand to submit, he built a two-hundred foot wide causeway from the mainland to the island.

Tyre was never rebuilt. The city never recovered from the Macedonian assault, it became a place for fishermen to dry their nets.

Verse 7

Idolatry and its consequent worship would be abolished.

Verses 8-10

While these judgments against the heathen nations are taking place, God will protect His people. Alexander the Great will conquer them and impose upon them the Grecian culture, philosophy, and religion, but God would camp around about His people and through them fulfill His promise. His purpose would be fulfilled in the Messiah.

The daughters of Zion and Jerusalem are the individuals faithful to God and hopeful of deliverance. The long expected King is coming to Zion—the Messiah. “Humble and mounted on a donkey” is a prophecy of Christ’s triumphant entry into Jerusalem just prior to His crucifixion.

Verse 10

This verse describes Christ’s character, rule, and kingdom.

Christ’s message would be one of peace to all nations. This was the message of Christ through the gospel to both Jews and Gentiles.

Verse 11

Israel and Judah had been one when God made a covenant with them at Sinai and dedicated it with blood. (Exodus 24:8) Because of the covenant, God would set free as one, the “prisoners” of each branch of the family.

The “prisoners” were the Israelites yet in foreign countries apart from God, and in bondage to foreigners and to their sins.

The “pit” signifies their imprisonment as one put into an empty cistern. These pits were bottle shaped with a small opening from which one could not escape unless assisted by another.

Verse 12

They are urged to return to Zion where there is safety and protection.

Verse 13

Many younger Jews left the orthodox faith for Hellenism or for a compromise with it. God would stir up the sons of Zion against the sons of Greece. This religious, cultural, and social difference broke out in violent conflict under the Seleucids of Syria and the Maccabees of Judea (covered in Daniel).

Verse 15

There was a hard-fought battle, but victorious war between the forces of God and those of the world. It would be God who provides their salvation, like a shepherd rescues and saves his flock.

Verse 16

“Sparkling in His land” not only represents the Macabean victory and the land of Judea, but must include the victory over the Greek philosophy and religion through the Messiah as He leads His faithful followers.

The grain will give strength to the young men and the wine will give beauty and charm to the young women.

Chapter 10

Verse 1

Zechariah continues the promise of prosperity and plenty by exhorting the people of God to ask God for the blessings needed and to pray to Him. They were to ask for the spring rain so essential to the development of the grain.

Prayer to God for all blessings is an acknowledgment on man’s part of his dependence on a higher power for all he receives. Idols can neither promise nor provide anything, they are utterly false.

Verse 2

Zechariah refers to three sources of false guidance.

1. There is the “teraphim” which were household gods ranging in size from the small enough to be carried on one’s person to the size of a man.

2. The “diviners” who pretended to reveal the future, but these likewise saw only a lie.
3. The “false dreamers” only added to the confusion; they comfort in vain, for their dreams are not from God but from themselves.

Because Israel had harkened to them, they had gone into captivity, been afflicted, and were as sheep without a shepherd.

Verse 3

The “male goats” is the name for the leading men or shepherds of the heathen oppression. “His majestic horse” refers to Judah and Ephraim the weapons of His war against Greece.

Verse 4

Out of Judah would come the “cornerstone” for the new edifice that God was going to build. Christ is spoken of as the chief cornerstone.

The “peg” was driven into the wall to hang materials or clothing on. It here refers to one who can be depended on to uphold and support the laws of the constitution.

Judah and Ephraim, thoroughly equipped, will be as mighty men treading down their enemies in the mire of the streets of battle.

Verse 7

God gives Ephraim assurance that Judah would be the cornerstone, the peg, the battle bow, and every ruler, but the northern tribe would not be neglected.

Verses 8-12

God would call Ephraim to Himself. God would whistle or make a sound like bees being called to a swarm or hive. Ephraim includes the Gentiles. Those called to God would increase, remember God, and with their children return to Him and worship Him, becoming a witness for the Lord.

God would dry up the Nile, the source of Egypt’s life, which would bring to an end the sceptre of Egypt’s power. At the same time, He would bring down the

pride of Assyria, bringing to an end the two powers, symbolic of all the powers which sought Ephraim's bondage and destruction.

Chapter 11

Verses 1-3

From Lebanon to Bashan to the Jordan, judgment and destruction would come.

In chapters 10 and 11, Zechariah is looking to the complete destruction of the Jewish economy. God called the remnant and they returned to Him and their homeland and He blessed them. When God sent His Shepherd to them (verse 4ff) and they rejected Him; the Romans were brought against the land and everything meaningful to the Jew was destroyed.

The rest of chapter 11 points to the final judgment upon the political and religious Jewish system effected by the Roman legions, in 70 A.D., the destruction of Jerusalem.

Verse 4

"The flock doomed to slaughter" are the people being destroyed by their "possessors" or "masters" those who ruled over them.

Verse 5

The people who were the oppressors were claiming that God had favored them and they were not guilty.

Verse 6

God will never use world powers to destroy world powers.

Verse 7

The "doomed flock" was transferred to the prophet's care. He carried out the instruction of verse 4, feeding them as a good shepherd. Zechariah led all by using two staves.

One “staff” was called “Favor” which indicated God’s favor would be bestowed upon them

The other “staff” was “Union” indicating the unity or brotherhood between Judah and Israel.

Verse 9

God gave them up saying, “I will not pasture you.” They had rejected what God was doing for them. They were to be consumed by pestilence, sword, and famine.

The prophet shows that God’s gracious favor would be taken away by cutting the staff of “Favor” in pieces to break the covenant.

God’s work was not completely in vain; for when the staff was cut into pieces, the poor of the flock who had given heed to the message knew that it was the Word of God.

The prophet left the value of his work to the people for them to decide. As an expression for his service, they weighed out for his hire thirty pieces of silver, the price of a gored servant by an ox. (Exodus 21:32)

The thirty pieces of silver was a willful and intentional insult. It was not just an insult to the shepherd, but to God also as an expression of contempt for all He had done for them. His graciousness had been despised.

“Throw it to the potter” indicates utter worthlessness. The prophet obeyed, casting it to the potter in the house of God. This was done publicly that both He and the people could be witness to the insult thrust on Him and that He could bring them to account for their deeds.

Verse 14

Cutting the staff “Union” leaves the people without unity, to be devoured from within, without fraternal bonds to hold them together. As they had rejected God, He now rejects them. No longer will God seek to hold the nations united as one.

God had led, fed, and cared for Israel, the sheep of His pasture, only to be rejected and insulted.

A Messianic picture emerges from these verses. When God sent His Son to the people as the “Good Shepherd,” bestowing the bountiful favor of God on them, they likewise rejected Him, placing on Him an equal value of thirty pieces of silver, the price of a gored slave.

With this money which Judas, in remorse and grief cast at the feet of the priests, they bought a potter’s field in which to bury strangers.

Verses 15-17

A “foolish shepherd” is one who is selfish, seeking honors and glory to himself. This would reflect the type of leaders Israel will have, ones who make merchandise of the flocks and deceive the people to their own destruction.

Verse 17

Woe is to happen to the foolish shepherd. The arm of the shepherd that should have been protecting the flock, but did not, will have the sword fall upon his own arm.

The eye that should have kept watch over the flock, but failed, will be blinded. A lesson can be learned from this verse. It is an irrevocable law of God that indifference to stewardship entrusted to a person must invariably bring its own individual judgment.

Chapter 12

Verses 1-4

God is now going to reveal the indestructible character of the new spiritual body. “Israel” is the new people under the rule of the Messiah. (Galatians 6:16) At this time of writing Jerusalem was small and despised, but God would make Jerusalem a cup that causes reeling to all peoples around.

A “reeling cup” would be like a large bowl of wine which the nations thought they could gulp down with ease. It really was a basin filled with the wrath of God, to which they would put their lips only to stagger back, reel, fall, and be no more.

Jerusalem would also be a heavy stone, a large stone which the people would try to remove out of its place, but would find it immovable.

All the heathen powers, the nations of unregenerate people, will be gathered against spiritual Jerusalem in attempt to destroy it, but God will fight for His people.

Verse 4

God was going to strike every horse with bewilderment and the rider with madness. The Lord will utterly confuse the enemy and render their weapons impotent.

God will protect Judah. He would watch over them to protect them and to defeat their enemies. God's church was to have been made to stand, for He would be its power.

Verses 5-9

Judah and Jerusalem are one, the people of God. The rulers, the spiritual leaders, say in their heart that the inhabitants of Jerusalem afford or give strength to them, the leaders.

All jealousy is removed; both leaders and citizens work together in the strength of the Lord. The people of God will stand as the city of God in the midst of His people.

Verse 7

In the redemption of His people God will leave no place for boasting or glorying; none can glory over another. All will stand on an equal basis before God; all have sinned and all will be saved by the same salvation of grace, therefore all grounds for glorying will have been excluded. All people will either be for God or against Him.

It will be the constant aim of God to destroy all the nations that come against Jerusalem. Keep in mind that throughout these verses the Lord is speaking of His Spiritual Jerusalem.

Verses 10-14

The strength through which God enables His saints to overcome and defeat their enemies is provided through His grace and their turning to Him in supplication.

They had rejected God in the person of the Shepherd and now they “pierce” Him in the person of His Son. They could not pierce God in the sense of putting Him to death, but they pierced Him through insult, blasphemy, and rejection.

What Judah had done to God, their descendants would do to His Son.

Chapter 13

Verses 1-6

Three great events are brought together so as to produce salvation:

1. 12:10, the piercing of the Lord.
2. 13:1, the opening of the fountain for sin, and
3. 13:7, the smiting of the Shepherd.

In piercing Him, a fountain was opened to all the people for sin and uncleanness. A fountain suggests an abundant provision for the forgiveness of sins.

“Impurity” indicates the pollution and defilement, the consequence of sin. At the same time that God opens the fountain for sin and for impurity, idolatry will perish out of the land.

Note: Idolatry still continues today but the Bible says that idolatry is covetousness.

Prophets will be removed for there is no longer any need for them. Prophets were inspired teachers who assisted in laying the foundation for the Lord’s church. Once that foundation is laid and the new revelation is complete, the need for prophets would cease.

In the conquest of Christ over Satan and his forces, unclean spirits have ceased to control men today as they did in the time of the ministry of Christ and His apostles.

False prophets would be declared to be speakers of lies by their father and mother, and worthy of death. When the lie of the prophet is discovered, he will deny that he is a prophet and claim to be a farmer, a slave of the soil from his youth.

His “wounds” points to the wounds received in the house of idols, as the false teacher may continue to wear the scars of his error through life.

Verses 7-9

The shepherd of these verses is the “Good Shepherd” who was willing to lay down his life for the sheep. The sheep of the smitten Shepherd will be scattered. Jesus quoted verse 7 when referring to His disciples at the time of His crucifixion. (Matthew 26:31-31, Mark 14:27, Luke 11:4ff and 12:19)

Verse 8

A major portion of the people would be cut off and die. The lesser part would be separated from the others and would pass through the fire of trials and afflictions. They would be tested, refined, and purified as are silver and gold. (1 Peter 1:6-7; 4:12)

In the midst of their trials they will call on the name of the Lord and He will respond to their cry, He will say, “They are My people” and they will say, “The Lord is my God.”

Chapter 14

Verses 1-8

In these verses we will see the testing of Jerusalem but God fights for her. This is a reference to the spiritual Jerusalem as the capital of His spiritual kingdom and of the assault upon it by the world.

This attack by the world on His spiritual citadel affords God an opportunity to go forth and fight against those nations and in defense of His own city and people.

Verse 4

Standing on the Mount of Olives signifies that the Lord will provide a means of salvation for His saints.

Verse 5

When they begin to flee, God comes with His holy angels to fight for them.

1. God stood by His saints as they were scattered from Jerusalem by persecution.
2. God brought Jerusalem to an end by the Romans. (Matthew 24:30-31)
3. God cast out the beast, the Roman Empire, the false prophet, and paganism and cast them into the lake of fire. (Revelation 19:11-21)

Verses 6-7

There will be a day of distress. There will be no light, but not complete darkness meaning there will be hope in its midst.

Verse 8

The waters symbolize the fresh, pure, life sustaining waters of salvation which would go forth from the house of God, provided by Jesus, the Savior.

Verses 9-11

God's rule as king over all the earth would be in the Messiah. During this time the faithful will dwell in the Spiritual Jerusalem free from the fear of being cast out as in times past.

Verses 12-15

God announces the plague that will fall upon the people who war against Jerusalem. They will experience a living death as their flesh rots away while they stand upon their feet; they are dead while they live.

The people of God will be united; the people of Judah and those from afar will fight for Jerusalem at her gates. The plague will rest upon all the beasts of the enemy; all that is used against God will perish. This is a description of God's church and the defeat of all that would unite to fight against her. All the enemies of God's camp will go down in defeat.

Verses 16-19

Out of this judgment upon the heathen who tried to destroy Jerusalem, a remnant will turn to God. These will keep the Feast of Tabernacles. The Feast of Tabernacles was a festival of rejoicing and thanksgiving. It indicates the rejoicing and thanksgiving of the combined remnants. The converted Gentiles will become one with the converted Jews under Christ.

Verse 17

Those who do not worship God will live in a perpetual spiritual desert for in Christ are found all spiritual blessings.

"The family of Egypt" symbolized the great enemy of God's people and had been a synonym for bondage and captivity. If Egypt refused to go up, there would be no rain and God would smite her with the plague. The same is true of all nations.

Verse 20

In that day everything that pertains to the kingdom of God will be holy to Him. The horses will be used for peaceful purposes. The cooking pots and bowls will be equally holy before God.