**Old Testament Foundations**

**Zechariah**

**The Background -** Zachariah and Haggai overlapped in ministry by **\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_**, and it appears that Haggai was passing on the baton to Zachariah. Zechariah prophesied for two years. Haggai deals with the present while Zachariah deals with not only the present but the distant future.

**\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_**

exhortation encouragement

more concrete more abstract

concise expanded

present concern future concerned

take part take heart

older activist younger visionary

**The Man**

The name Zachariah means **\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_** and is a very common name, there are at least twenty-nine other Zechariahs in the Bible

Zechariah was a priest and a prophet

There is a change taking place the priest is replacing the prophet, there will be no more prophets for 400 years

He was born in Babylon and brought to Israel by his **\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.**

**The Book**

**\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_** Nature

Zachariah is an apocalyptic book which deals more with **\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_** than with words, more with vision than verbal expression, more for the eyes than the ears. Apocalyptic literature usually includes weird symbols, pictures and animals and there are angels who show the pictures and describe them.

Why are these pictures and symbols used? Because these prophets are looking into the far distant future thousands of years and trying to put into words things that have never been seen.

The **\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_**

Divided into two halves, the first half deals with present **\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_** while the second half deals with future predictions. The first half is similar to Haggai and deals with the continuation of the building of the Temple.

Like Haggai each prophecy has a specific **\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_** attached to it

The people listened to Haggai and now they continue to listen to Zechariah, something they did not do to the prophets before the Captivity,

A. Rebuke and Rebellion 1:1-1:6

He reminds them of their **\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_** and the people from before the Captivity who would not listen to the word of the Lord and thus they suffer the consequences. He is saying they have no excuse, let us not go down the same path

B. Encouragement and Enthronement (**\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_**) 1:7-7:18

A key phrase that is seen over and over is “then you will know that the Lord God has sent me to you.”

Vision 1 – The four horseman among Myrtle trees

These are messengers who ride throughout the Earth and **\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_** back to God. They report to God was that there was peace throughout the world.

Vision 2 – The four horns and carpenters (blacksmiths)

The blacksmith's were **\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_** the animals. It represents power and generally the power of a Nation. Babylon has been dehorned in the North and any other nations that threaten them are or will be “dehorned.”

Vision 3 - A man with a measuring line

Attention now goes to the city of Jerusalem. They are measuring the walls and Zachariah realizes they will be too small and need to be expanded.

We find here the phrase “the apple of his eye.” (God's **\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_** are the most sensitive part of God.)

Vision 4 - Joshua's change of clothes

This vision deals with the leadership **\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_** and the Zerubbabel and Satan comes into the picture

In this passage the Devil is saying ”You can't have Joshua will lead you, he's an unclean man, he's wearing clothes that are dirty.”

In the vision the Angel comes and gives him a clean change of clothes and a fair mitre (turban) and he is now clean in God's sight and now he can become the spiritual leader

Vision 5 – Lampstand and olive trees

He sees a golden lampstand he sees a vessel higher than a lamp with the two running down into the lampstand and he realizes it is oil running into the lampstand and no one will ever need to replenish it

It is in this context that we get the verse “it's not by **\_\_\_\_\_\_\_\_\_\_\_\_** nor by **\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_** but by my spirit, saith the Lord”

When the temple was being completed it is stating that **\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_** will put on the Capstone which is the final stone at the peak that makes the building complete, this will be the sign that this was the work of the Lord. The bottom line of this message is that the people who are living will be alive to see the temple completed

Zerubbabel is the Civic leader and Joshua the spiritual leader.

Vision 6 - The flying scroll

The Scroll that flies over is approximately **\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_**

On it are curses for those who steal and lie. It would go over someone's house who steals our lives and stop and drop a curse on it and destroy it. Basically, what he is saying to the people is some of you are stealing and lying and there will be consequences unless they repent.

Vision number 7 - A woman in a measuring basket

This is approximately a **\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_** and there is an evil woman I it. Two women with wings come down and carry the basket away which is a picture of God taking away their sins to Babylon which is where God first took away the sinner.

Vision 8 - four chariots

The four chariots are going out to do the **\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_** of the Lord.

The Crowned Priest 6:9-15

It is at this point that three wise men or Merchants arrive from **\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_** with silver and gold to help rebuild the Temple. Zechariah was told to take some of it and make a crown for a coronation service for Joshua, the first time in Israel’s history a king and priest come together in one person

C. Fasting and **\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_** Chapters 7 and 8

Two years after the eight Visions some people from Bethel came to Jerusalem to ask questions about fasting and feasting.

Fasting

They had to fast they were the **\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_** of the year and the purpose of the fast was to remember that Jerusalem was destroyed because of their sin and idolatry, and they were to mourn the loss of the city. The question now was since we are back rebuilding the city are we supposed to continue fasting?

Zechariah refers to Isaiah 58 in which the emphasis on fasting there, is too fast from cruelty and to fast from sinning

Feasting

These refer to the feast from Moses's law but they had turned them more into **\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_** instead of holy days these occurred in the 4th 5th 7th and 10th months

The feast need to be returned back to a celebration of God and not our personal enjoyment as we celebrate, it's a time to Rejoice that God has brought us back into the land

**2nd half or portion of the book**

Now we look at the second half of Zechariah where he looks into the distant future and it is a bit more confusing where the first half is fairly straightforward.

These prophecies are not in any type of order not chronologically or in any other way, it's like opening up a

**\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_** and anything can pretty much go anywhere

Throughout the rest of the letter there is no mention of **\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_** the leaders or such

A. National restoration chapters 9 to 11 (sooner rather than later)

6 pieces of the puzzle are given

1. **\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_** enemies 9:1-8
Those who come against Jerusalem, God will deal with them, He will not allow Jerusalem to be destroyed completely.

2. The peaceful **\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_** 9: 9-11
This contains the prophecy of Jesus entering the city on his triumphal entry as the people throw their coats down and palm branches and they shouted Hosanna, Hosanna.

3 The Mighty **\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_** 9:11 – 10:7

4. Gathered People 10:8-23 (The scattered people shall return.)

5. **\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_** Neighbors 11:1-5

6. Worthless **\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_** 11:4-17

B. International repercussion 12 - 14 (later rather than sooner)

It now turns to an international picture with Jerusalem being the heart or the focus point of it all. We will find

the name Jerusalem **\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_** in the small section

C. Future predictions chapters 12 through 14

1 **\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_** Army 12:1- 9
This is a picture of an international Force attacking Jerusalem or Israel

2 **\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_** inhabitants 12:10-14  (12:10)

3 Banish **\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_**13:1-6

This is the most dangerous thing in Jerusalem, the false prophets.

4 Reduced population 13:7-9
This passage is a bit of a mystery as it speaks of Jerusalem being reduced by 2/3 of its population. We are not sure if it is the past or in the future.

5 Plagued **\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_**  14:1-15
It appears now that he goes back to the international attackers of Jerusalem. Many link this is a reference to the battle of Armageddon.

6 Universal **\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_** 14:16-23.
All the nations of the world observe The Feast of the Tabernacles, and nations send representatives to Jerusalem to celebrate

It is actually looking toward the marriage supper of the Lamb