ZECHARIAH

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BACKGROUND

See *Haggai: Background*.

AUTHOR

Zechariah (<u>Zech. 1:1</u>), who along with Haggai encouraged the rebuilding of the Temple (see <u>Ezra 5:1</u>; <u>Ezra 6:14</u>). Zechariah was a priest as well as a prophet. His grandfather was Iddo (<u>Zech. 1:1</u>), a priest who returned from the exile with Zerubbabel (<u>Neh. 12:4</u>). Apparently Zechariah succeeded his grandfather as head of that priestly family (<u>Neh. 12:16</u>). Zechariah would later be martyred on the Temple grounds (<u>Matthew 23:35</u>). The Bible mentions 34 men named Zechariah!

DATE

The prophecies of Zech. 1-8 probably would have been given between 520 B.C., when Zechariah and Haggai began encouraging the rebuilding of the Temple, and 515, when the rebuilding was completed. His final prophecies (Zech. 9-14) are from later, probably about 480.

RECIPIENTS

See *Haggai: Recipients*.

PURPOSE

- To encourage the rebuilding of the Temple.
- To give instruction in holiness (rebuilt lives would result in a rebuilt Temple!).
- To provide specific information concerning both the first and second coming of Christ.

UNIQUE FEATURES

- For its length, Zechariah
 - gives more Christ-centered prophecies than any other OT book (with the exception of Isaiah)
 - is quoted from or alluded to by other Bible books more than any other OT book

COMPARISON WITH OTHER BIBLE BOOKS

Isaiah:

- Zechariah uses the title "LORD Almighty" (or "LORD of hosts") as does Isaiah.
- Both use similar names and images for the Messiah:
 - "servant" (Zech. 3:8; Isaiah 42:1; Isaiah 52:13; Isaiah 53:11)
 - "Branch" (Zech. 3:8; Isaiah 11:1)
 - "stone" (Zech. 3:9; Isaiah 8:14; Isaiah 28:16)
- Both speak of the nations going up to Jerusalem to worship in the messianic age (Zech. 14:16; Isaiah 2:2-4).
- Both speak of the "day of the LORD," or "that day," referring to God's intervention in human history at the end of time (<u>Zech. 2:11</u>; <u>Zech. 3:10</u>; <u>Zech. 14:1</u>; see <u>Isaiah</u>:

 <u>Background</u>; exposition on [§]Isaiah 2:5-4:1).

Revelation:

- Among numerous comparisons,
 - both speak of measuring Jerusalem (Zech. 2:1-2; Rev. 21:15).
 - each has its own special team of two witnesses, both of which are presented in connection with olive trees and lampstands (Zech. 4:11-14; Rev. 11:3-4).
 - both mention "Babylon" as the center of wickedness (Hebrew *Shinar*, <u>Zech. 5:11</u>; <u>Rev. 18</u>).

OUTLINE

- 1. VISIONS AND QUESTIONS (Zech. 1-8)
 - 1. A call to repentance (Zech. 1:1-6)
 - 2. Visions in the night (Zech. 1:7-6:8)
 - 1. The rider on the red horse (Zech. 1:7-17)
 - 2. The four horns and four blacksmiths (Zech. 1:18-21)
 - 3. The man with the measuring line (Zech. 2)
 - 4. The clothing of Jeshua the high priest (Zech. 3)
 - 5. The golden lampstand and two olive trees (Zech. 4)
 - 6. The flying scroll (Zech. 5:1-4)
 - 7. The woman in the basket (Zech. 5:5-11)
 - 8. The four chariots (Zech. 6:1-8)
 - C. The crowning of Jeshua (Zech. 6:9-15)

- D. Questions about fasting (Zech. 7)
- E. Israel's bright future (Zech. 8)

II. THE NATIONS AND THE MESSIAH (Zech. 9-14)

- A. Messiah's first advent and rejection (Zech. 9-11)
 - A. Israel's enemies judged (Zech. 9:1-8)
 - B. Messiah's first and second coming (Zech. 9:9-10)
 - 3. Israel triumphant (Zech. 9:11-17)
 - 4. Messiah, the Shepherd of Israel (Zech. 10)
 - 5. Israel's rejection of Messiah (Zech. 11)
- B. Messiah's second advent and acceptance (Zech. 12-14)
 - 1. Judah triumphant and repentant (Zech. 12)
 - 2. Judah cleansed, Messiah crucified (Zech. 13)
 - 3. Judah's final conflict and triumph (Zech. 14)

TIMELINE

535 B.C.: Temple rebuilding stops

520 B.C.: Work resumes, through ministries of Haggai, Zechariah

516 B.C.: Temple finished

c. 480 B.C.: Zechariah's later prophecies
473 B.C.: Esther saves Jews still in Persia
457 B.C.: More exiles return with Ezra

Zech. 1:1-6 "Don't do what they did!" Two months after Haggai first encouraged the returned exiles to resume their work on the Temple (compare Zech. 1:1 and Haggai 1:1), Zechariah urged them to learn from their nation's history and not repeat the errors of their fathers. God had called their fathers to repent and they had refused; therefore, God had sent them into exile.

Like Haggai, Zechariah not only encouraged the rebuilding effort but evidently helped with the manual labor as well (see Ezra 5:2).

Zech. 1:7-11 Horses and men among the myrtles. Zechariah recorded a series of eight visions (Zech. 1:7-6:8), which offered reassurance to those rebuilding the Temple. In some cases these visions also foretold Israel's final triumph in the end times.

In his first vision Zechariah saw several horsemen in a grove of myrtle trees, who reported that "the whole earth is at peace"—indicating that there was nothing to hinder the Jews from rebuilding the Temple (see Zech. 1:16). Zechariah encountered two angels in this vision:

- the "angel who was talking with me" (Zech. 1:9, 13, 19, etc.)
- the "angel of the LORD" (Zech. 1:11), who was the man on the horse (Zech. 1:8) and the preincarnate Christ. This Angel appears throughout the OT, constantly on patrol as he intervenes to bring to reality God's plan for the ages (see exposition on §Genesis 16:1-16).

Zech. 1:12-13 Prayer of the Son to the Father. The angel (the second person of the Trinity) interceded with the "LORD Almighty" (the first person of the Trinity), asking him to keep his promise of restoration just as he had kept his promise of judgment. The Lord Almighty responded positively. On "seventy years," see exposition on Seremiah 25:8-14.

Zech. 1:14-17 *Proclamation of the Son for the Father*. The angel declared God's love for Israel (Zech. 1:14); his anger for the nations which, though instruments of his wrath, had exceeded their mission against Israel (Zech. 1:15); his earnest desire to rebuild Jerusalem and the Temple, making it once again his earthly dwelling (Zech. 1:16-17).

Zech. 1:18-21 Four will enslave, four will save. Zechariah saw four horns, representing the nations that had helped destroy and disperse Israel, followed by four blacksmiths, representing the nations that would punish Israel's oppressors. Once again, the implied message was that Israel was now free from oppression and therefore free to rebuild the Temple.

Some scholars believe the four horns/blacksmiths represent all the surrounding nations from all four points of the compass (compare exposition on §Zeph. 2:4-15). Others believe they represent the major world empires, including those yet future, such as Rome, and culminating in Christ's millennial kingdom (see Daniel 2; Daniel 7).

Zech. 2:1-13 "Can this small city contain its fantastic future?" Zephaniah saw a man measuring Jerusalem. An angel declared that Jerusalem would soon overflow its walls, but that God would be a "wall of fire" protecting all its inhabitants (Zech. 2:1-5). The angel of the Lord ("me," Zech. 2:8) called on the Israelites still in exile to flee their lands of captivity, for God would judge those nations (Zech. 2:6-9). During the Millennium, when God comes to dwell with his people, all nations will be invited to join them (Zech. 2:10-12). The only fitting response to this revelation is silence before God (Zech. 2:13; compare Habakkuk 2:20; Zeph. 1:7).

Many of those remaining in Babylon (Zech. 2:7) would return to Judah with Ezra in 457 B.C. or with Nehemiah in 445. The "apple" of the eye (Zech. 2:8, KJV) is the pupil, the eye's central part, which thus represents the person or thing most cherished.

OT prophets consistently prophesied that Gentiles will be included in the millennial kingdom, in fulfillment of the universal aspects of the Abrahamic covenant (Zech. 2:11; see Genesis 12:3; see exposition on §Isaiah 56:1-8). However, this will in no way diminish Israel's prominence or special relationship to God. They will still be his "inheritance" (Zech. 2:12).

Zech. 3:1-5 Satan: "Condemn him!" The Savior: "Cleanse him!" As Jeshua the high priest ministered before the angel of the Lord, Satan opposed him (Zech. 3:1; compare Job 1:6-11; Rev. 12:10), and the angel (the preincarnate Christ) came to his defense (Zech. 3:2). He commanded his angels to remove Jeshua's filthy garments and clothe him in costly apparel. This is a beautiful illustration of justification—God taking the believer's sin and replacing it with his righteousness.

» See also: Illustration: Zechariah 3-5

Zech. 3:6-10 *The issue of sin: Settled in a single day!* The angel promised Jeshua that, if he would keep his life and ministry pure, he would magnify his earthly ministry and even give him a place in God's future plans (Zech. 3:6-7). Jeshua would also be a sign of the coming Messiah, the "servant" or "Branch," who by his death on the cross would literally put an end to sin "in a single day" (Zech. 3:9). Still further in the future will come his millennial kingdom, where all will live in peace, each under his or her own "vine and . . . fig tree" (Zech. 3:10, KJV; see Isaiah 36:16; Micah 4:4).

The Branch signifies Christ's descent in the Davidic line in fulfillment of the Davidic covenant (see <u>2 Samuel 7:8-16</u>). It particularly emphasizes his humanity, springing from the root of Jesse (see <u>Isaiah 11:1</u>). The work of Jeshua and every other Israelite priest prefigured the priesthood of Christ (see <u>Hebrews 7:11-8:6</u>).

» See also: Illustration: Zechariah 3-5

Zech. 4:1-14 Where does all that oil come from? Zechariah saw a vision of a lampstand with seven lamps, each with seven pipes providing its oil, which flowed from two olive trees (Zech. 4:1-3). This abundant supply of oil represented the power of the Holy Spirit, which would help Zerubbabel finish rebuilding the Temple (Zech. 4:4-6). Though the project had remained unfinished for 15 years (535-520 B.C.) and might therefore seem like a "mountain" to Zerubbabel (Zech. 4:7), by the power of God's Spirit it would be finished (Zech. 4:8-9), to the great joy of all Israel (Zech. 4:10), even those who had "despised" this new Temple as a "small beginning" (Zech. 4:10; see Ezra 3:12; Haggai 2:3).

The two olive trees that gave the abundant supply of oil represented Zerubbabel the governor and Jeshua the priest, the two men "anointed" to lead the returned exiles (Zech. 4:11-14). To the Israel of the future they represent God's universal blessing to all nations through the ministry of the Spirit and the coming of Messiah, who combines in himself the offices of priest and king.

» See also: Illustration: Zechariah 3-5

Zech. 5:1-4 That speeding scroll in the sky. Zechariah saw a giant scroll (the law) flying through the sky, signifying to both present and future Israel that God is quite capable of removing sin from their land in order to fulfill his plans for them.

» See also: Illustration: Zechariah 3-5

Zech. 5:5-11 A wicked woman in a (wicker?) basket. Zechariah then saw a woman whom he was told personified Wickedness. She was thrust into a basket and carried away to Babylon (Hebrew Shinar). Like the previous vision, this symbolized God's ability simply and efficiently to remove all sin from Israel—implying once more that there should be nothing to hinder the rebuilding of the Temple. To the Israel of the end times the vision reveals that God will one day remove all sin and evil from the world and rule over his redeemed people.

Zech. 6:1-8 Swing low, sweet chariots! In his final vision of the night, Zechariah saw four chariots drawn by horses of various colors, coming from heaven and going "back and forth across the earth," by which action they "vented the anger of [God's] Spirit," especially concerning the "north." This suggests that Babylon had been finally and completely judged, and therefore the people should not be deterred from their rebuilding of the Temple. To the Israel of the future the vision indicates that God has judged all potential enemies of Messiah's universal reign.

Zech. 6:9-15 A crown for the chief carpenter. The Lord told Zechariah to make a crown for Jeshua the high priest and to crown him, while proclaiming him king as well as head of the reconstruction effort (Zech. 6:9-13). Afterward, the crown would be kept in the Temple as a memorial (Zech. 6:14). The ceremony looks beyond the coronation of Jeshua to the coming of Messiah, the "Branch" (Zech. 6:12; see Zech. 3:8), who not only will build the millennial Temple but will unite the offices of priest and king in himself. Those from "distant lands," the Gentiles, will be invited to help build this last great Temple (Zech. 6:15; see exposition on Sech. 2:1-13).

Zech. 7:1-7 "What about our fifth-month fast?" Two years later (compare Zech. 7:1 and Zech. 1:7), some of the returned Jews began wondering whether they should continue keeping a yearly fast in the fifth month, instituted during the captivity to commemorate the destruction of the Temple. Now that the captivity was over and the Temple was being rebuilt, was not the fast meaningless (Zech. 7:1-3)? The Lord responded by asking whether those fasts were really a time of focusing on him or just an excuse for feasting (Zech. 7:4-6). If their forefathers had obeyed him in the first place, they would never have needed those self-imposed fasts (Zech. 7:7).

In answering their question, God also mentioned a fast in the seventh month commemorating the assassination of Gedaliah, governor of Judea after its fall (see <u>2 Kings 25:25</u>). God would later give further instructions concerning both of these fasts (see Zech. 8:19).

Zech. 7:8-14 "Don't be like your fathers!" Zechariah called on the people to show the reality of their faith by pursuing "true justice" (Zech. 7:8-10, NIV). Because past generations had stubbornly refused to do this, they lost their land and were led captive (Zech. 7:11-14). Our treatment of the people in our lives is indicative of the depth of our relationship with God.

Zech. 8:1-17 *A city and nation blessed!* Zechariah relayed a series of encouraging words from God—to be fully realized only in the Millennium—concerning Israel's glorious future:

- God deeply loves Israel (Zech. 8:2).
- He will dwell in Jerusalem (Zech. 8:3).
- He will provide security for Jerusalem, so that both children and the elderly can lead happy lives (Zech. 8:4-5).
- He will restore his people (Zech. 8:6-8).
- The Temple reconstruction will be completed (Zech. 8:9).
- The land will be secure and prosperous (Zech. 8:10-15).
- Israel will be a blessing to other nations (Zech. 8:13-15).

Having pronounced these blessings, Zechariah once more called the nation to obedience and justice (Zech. 8:16-17; see Zech. 7:8-10).

Zech. 8:18-19 "They're feasts, not fasts!" Without any direct command from God, the exiles had instituted four yearly fasts to commemorate tragic events in their history (see exposition on §Zech. 7:1-7). God now told them to replace these demonstrations of false piety commemorating God's chastisement, with cheerful feasts of love and joy that look forward to his blessings.

The fast of the 10th month memorialized the beginning of Nebuchadnezzar's siege against Jerusalem in 588 B.C. (see <u>2 Kings 25:1</u>), while the fourth-month observance recalled his breach of the city wall in 586 (see <u>2 Kings 25:3-4</u>). Many Jews today, especially the Orthodox, still celebrate these four occasions as fasts.

Zech. 8:20-23 "We've heard! He's with you!" Israel's prosperity in the Millennium will attract people from all nations who have heard of God's goodness to his people. Israel will at last be a blessing to all the world (see Genesis 12:1-3).

Zech. 9:1-8 *Judgment for Israel's enemies*. In Zech. 9-14, probably written much later than Zech. 1-8, Zechariah offers glimpses of Israel's coming Messiah and the bright future he will usher in for his people. Zech. 9-11 focuses mainly on his first advent, while Zech. 12-14 looks at his second advent and millennial kingdom.

All nations that had opposed Israel would be judged. Syria, Tyre, and Philistia are mentioned as representative of those enemies. The proud Tyre would ultimately be destroyed by Alexander the Great (<u>Zech. 9:2-4</u>; see <u>Zech. 9:13</u>; <u>Ezekiel 26:7-21</u>). Philistia would be purged, restored, and ultimately incorporated into Israel during the Millennium (<u>Zech. 9:4-7</u>). The people of Israel, however, would be protected from all of the ravages of Alexander the Great by God's personal protection (<u>Zech. 9:8</u>).

Josephus records the absorption of Philistia into Israel after their defeat by Alexander. "Him who passes by and him who returns" (Zech. 9:8, NKJV) matches the exploits of Alexander, who spared Israel on his way to Egypt and again on his return.

Zech. 9:9-10 *His first and second coming.* Israel was to rejoice at the coming of its King—not Alexander, but Messiah—who would come first in humility (Zech. 9:9) and later in exaltation (Zech. 9:10). Both would be occasions of great joy for Israel. At his second coming, he will set up his universal kingdom, banish the implements of warfare, and enforce universal peace.

Zech. 9:11-17 From downtrodden to triumphant. God promised to save Israel from all its enemies. Those still in exile need not fear, for God would remember his blood covenant with Abraham (Zech. 9:11-12; see Genesis 12:1-3; Genesis 15:9-18). He would protect them from the future Greek empire (Zech. 9:13). This promise would be kept during the days of the Maccabees in the second century B.C., but its ultimate fulfillment will be when Messiah comes to earth to set up his kingdom. A glorious future lay ahead for God's people. They had been helpless before their enemies, like sheep amid wolves. Now they would be like crown jewels lifted up as a trophy to display their value to God (Zech. 9:14-17).

Zech. 10:1-12 *The true Shepherd regathers his flock.* Israel's false shepherds ("household gods" and "fortune-tellers") had led them astray, and therefore they were judged (Zech. 10:2). Messiah, their true Shepherd, will make Israel invincible, more than equal to any military force that may come against them (Zech. 10:3-5). He will gather them from exile (Zech. 10:6-8), and they will experience the national regeneration promised by the New Covenant (Zech. 10:9; see Jeremiah 31:31-34).

The fact that exiles from both the northern ("Ephraim") and southern kingdoms (Zech. 10:6, 7, 10) will be regathered indicates that Zechariah had the Millennium in view. In that day, Israel will occupy the land from the Euphrates River to the Nile, in fulfillment of the Abrahamic covenant (Zech. 10:11-12; see Genesis 15:18).

Zech. 11:1-14 The true Shepherd rejected by his flock. There will come a time, however, when Israel will once again suffer great devastation (Zech. 11:1-3) because of their rejection of Messiah (Zech. 11:4-14). Zechariah symbolically "cared for" the flock of Israel, who were doomed for slaughter because of their rejection of Messiah (Zech. 11:4-6). Zechariah called his shepherd's staffs "Beauty" and "Bands" (KJV) or "Favor" and "Union" (Zech. 11:7, NLT, NIV), symbolizing Messiah's mission—to draw the nation to himself and to protect and bind them to himself and each other. Having been rejected by Israel's false shepherds, Messiah rejected them as well (Zech. 11:8), breaking one of his staffs to symbolize breaking his covenant with them (Zech. 11:9-11). They showed their valuation of him by the wages they offered him: 30 pieces of silver, the price of the most lowly slave (Zech. 11:12-13; see Matthew 27:3-10). He responded by breaking his other staff, symbolizing the breaking of Israel's unity (Zech. 11:14). Israel was indeed torn apart by internal strife after its rejection of Christ, leading to its conquest by Rome in A.D. 70, as predicted in Zech. 11:1-3.

Zech. 11:15-17 *One final false shepherd.* Having rejected their true Shepherd, Israel would be ruled by a "worthless shepherd" (Zech. 11:15-16), the Antichrist of the Great Tribulation (see exposition on §2 Thes. 2:1-12 and on §1 John 4:1-6). He will not, however, escape God's judgment (Zech. 11:17).

Zech. 12:1-9 *Judah triumphant.* "On that day," all nations of the earth will come against Judah, but Judah will prevail against them (Zech. 12:1-7) in such a remarkable way that God's divine intervention will be evident to all (Zech. 12:5). Judah will seem as overpowering as fire is to the wood or grain it burns (Zech. 12:6). Judah will be as effective as in the time of David, when the angel of the Lord went before his army (Zech. 12:8-9).

Zech. 12:10-14 *Judah repentant.* In those last days, the Holy Spirit will accomplish the regeneration of Israel (see <u>Jeremiah 31:31-34</u>) and will cause them to receive the Messiah whom they had previously rejected. The Israel of the Millennium will sorrow personally and nationally for what the Israel of Jesus' first advent did to him (see <u>John 19:37</u>).

Zech. 13:1 *Judah cleansed at the fountain.* Just as all Israel will one day express sorrow for their sin (see <u>Zech. 12:10-14</u>), so also they will all have access to a fountain of cleansing (<u>Zech. 13:1</u>). The fountain, of course, is Messiah himself, who took the sins of the people upon himself. It is his sacrifice that makes the regeneration promised by the New Covenant (see <u>Jeremiah 31:31-34</u>) a reality.

- **Zech.** 13:2-6 *Judah cleansed of false prophets*. All idolatry and every false religion will be cleansed from the people and the land (<u>Zech. 13:2</u>). False prophets will receive the death penalty demanded by the law (<u>Zech. 13:3</u>; see <u>Deut. 13:6-10</u>). Even their claims of innocence will not save them (<u>Zech. 13:4-6</u>).
- **Zech.** 13:7-9 *Shepherd smitten, sheep scattered.* Israel's true shepherd will be stricken and his flock will be scattered. Later, during the Tribulation, the Antichrist will kill two-thirds of Israel. The one-third who survive will populate the millennial kingdom. The stricken shepherd is both God ("my partner") and human ("the man"). Jesus would see this prophecy fulfilled as his disciples literally "scattered" from him just before he was "struck" down at Calvary (see Matthew 26:31).
- **Zech.** 14:1-5 *Tribulation and triumph*. On the "day of the LORD," here referring to Armageddon, Jerusalem will be sacked and half of its people taken captive (<u>Zech. 14:1-2</u>). Christ himself will then come to fight for Israel. He will stand on the Mount of Olives, which will split from east to west, allowing the remaining Jerusalemites to flee (<u>Zech. 14:3-5</u>). Then the triumphant Christ will establish his thousand-year kingdom (<u>Zech. 14:5</u>).
- **Zech. 14:6-8** *Definitely a different kind of day!* The establishment of Christ's kingdom will be marked by great changes in nature, with the cycle of day and night becoming one "continuous day" (Zech. 14:6-7). Waters will flow from Jerusalem to the east and west, symbolizing spiritual purification and refreshment for all the world (Zech. 14:8; compare Ezekiel 47:1-12; Rev. 22:1-2).
- Zech. 14:9-11 *King over his creation!* Messiah's reign will be universal, and he will be universally worshiped. Jerusalem will be rebuilt and restored to its former glory. Its inhabitants will dwell in safety because all sin will have been eradicated.
- Zech. 14:12-15 *History's most horrible plague*. Judah's enemies will literally rot away from a plague. Chaos will reign as they fight each other. The spoils of these battles will go to Judah.
- **Zech.** 14:16-19 *No worship, no water!* The Festival of Shelters will be reinstituted in the millennial kingdom, because it foreshadowed the things that will have been realized at that time (see <u>Leviticus 23:33-44</u>; <u>Rev. 21:3</u>). Failure to participate in it will be punished by drought. The people of the Millennium will be regenerated, not glorified. They will still have their sin natures and will experience God's discipline whenever necessary.
- Zech. 14:20-21 "Holiness to the Lord." In the Millennium, the distinction between secular and sacred will be erased. Even ordinary household items will be considered holy.

ZECHARIAH

(PEOPLE TO REMEMBER FROM ZECHARIAH)

Key Fact: Prophet who had much to say about Christ

Father: Berekiah (Zech. 1:1)

Death: Recorded in Matthew 23:35

Total Bible References: 6

Key References: Zech. 1-14; Ezra 5:1; Matthew 23:35

Zechariah Speaks

The 24th of Shebat—what a night that was! Those visions from heaven descended on me like a spring cloudburst. I saw horses, horns, craftsmen, measuring lines, chariots, olive trees, flying scrolls, and baskets! Perhaps the most vivid vision was that of Jeshua standing before God, accused by Satan and defended by the Messiah! (Zech. 1:7-8, 18, 20; Zech. 2:1; Zech. 3:1; Zech. 4:3; Zech. 5:1, 6; Zech. 6:1)

At that time I thought absolutely nothing could surpass all this. But it was just a prelude to the revelations I had several years later. Think of it: After his triumphal entry the coming Messiah will be betrayed for 30 pieces of silver and will actually be killed by his own people—our people! Then, later, he will return to the Mount of Olives, defeat his enemies, be recognized by Israel, and set up his glorious kingdom! (Zech. 7:1; Zech. 9:9; Zech. 11:12-13; Zech. 12:10-14; Zech. 14:1-4, 9)

What a time that will be, when even such ordinary things as the bells on our horses will be considered holy to the Lord! (Zech. 14:20-21)

Spiritual Lessons from Zechariah

- Satan is always actively resisting God's people (<u>Zech. 3:1</u>; see <u>Job 1:6</u>; <u>Luke 22:31</u>; <u>Rev. 12:10</u>). But Christ, on our behalf, is always resisting his efforts (<u>Zech. 3:2-5</u>; see <u>Luke 22:32</u>).
- We must rely on the power of the Holy Spirit in all that we do (Zech. 4:6; see John 15:4-5).

Key Verse

"Rejoice greatly, O people of Zion! Shout in triumph, O people of Jerusalem! Look, your king is coming to you. He is righteous and victorious, yet he is humble, riding on a donkey—even on a donkey's colt" (Zech. 9:9).