

Preface

1. Last week I taught the third in a series of lessons entitled “A Survey of the Book of Zechariah.” I want to review some of that learned and then begin new material at point eight on page two.

2. While prophecy includes prediction, it is very often more than prediction. It frequently teaches a moral and spiritual lesson; thus, we find both moral and spiritual lessons in the Book of Zechariah.

2.1 Zechariah declares national discipline will follow national error although ultimately, the grace of God will deliver his people in His time. Zechariah describes many events taking place in a post-exilic Jerusalem.

3. The exilic period is a name customarily given to a seventy-year period during which the Jews were displaced from their country and taken to Babylon in three distinct acts of aggression by a King named Nebuchadnezzar.

3.1 The Jews in the land spent seventy years in what is known as “The Diaspora” c. 606 to 536. Jeremiah had predicted the dispersion would last 70 years. (Jer 25:11)

Jer 25:11 This whole country will become a desolate wasteland, and these nations will serve the king of Babylon seventy years.

4. Zechariah was known as a post-exilic prophet, i.e., he did his work after the 536 return.

5. The displacement came as a result of a continued and prolonged rejection of God's protocol plan; mainly a sustained dalliance with "foreign gods" and a refusal to listen to their major prophet Jeremiah. This destruction came in three stages:

5.1. First, in 606 when Nebuchadnezzar brought Jehoiakim to his knees and carried off several hostages, one of whom was Daniel.

5.2 Later in 597 Nebuchadnezzar returned in force to punish several rebellious acts of Jehoiachin, Judah's king. Nebuchadnezzar took some 10,000 captives, among whom were the king himself and a young prophet named Ezekiel. (Eze 1:1-3; compared with 2Ch 36:10; 2Ki 24:8-20)

5.3 Finally in 586, after a long siege, Nebuchadnezzar destroyed the city and the Temple and disrupted the entire Jewish community. Zedekiah was captured, blinded and imprisoned. (2Ki 25:1-27; Jer 34:1-6; 52:3-7)

6. Restoration to the land began in c 536 when the victorious Cyrus, king of the new Medo-Persian empire and conqueror of Babylon, decreed the Jews could return. (2Ch 36:22-23; Ezr 1:1-4; Psa 118:24)

7. Later in 445, Artaxerxes the first authorized Nehemiah to restore Jerusalem's walls. Nehemiah supported by his High Priest Ezra returned and with his followers, set-about rebuilding the walls with sword and spear in hand.

8. Now let's return to where we left off last week.

9. Authorship and Date

9.1 The critical questions concerning the book are second in importance only to those related to Mosaic authorship of the Pentateuch, and the single or multiple authorship of Isaiah and Daniel.

9.2 In brief, chapters 1-8 have been assigned to Zechariah, whereas Zechariah chapters 9-14 are often said to be written by either a pre-exilic or post-exilic person.

9.3 Criticism of the book relates primarily to Zechariah's predictive writings.

9.4 The critical animus is based on the accuracy of his predictive prophecy.

9.5 For example many argue that the reference to Greece in Zec 9:13 makes it impossible for the chapter to have been written before Alexander the Great, this because predictive prophecy has been arbitrarily ruled out.

Zec 9:13 When I have bent Judah (bow) for me, filled the bow with Ephraim (arrow), and raised up your sons, O Zion, against Your sons, O Greece, and made you as the sword of a mighty man (Maccabean revolt).

10. Contents

10.1 Zechariah is recognized as the prophet of comfort, hope, and glory. The introduction to the book (Zec 1:1-6) opens with a need for repentance and a return to the Lord.

Zec 1:1 In the eighth month (Nov - Dec) of the second year (c. 520) of Darius, the word of the LORD came to the prophet Zechariah son of Berekiah, the son of Iddo:

Zec 1:2 "The LORD was very angry with your forefathers.

Zec 1:3 Therefore tell the people: This is what the LORD Almighty says: 'Return to me,' declares the LORD Almighty, and I will return to you,' says the LORD Almighty.

Zec 1:4 Do not be like your forefathers, to whom the earlier prophets proclaimed: This is what the LORD Almighty says: 'Turn from your evil ways and your evil practices.' But they would not listen or pay attention to me, declares the LORD.

Zec 1:5 Where are your forefathers now? And the prophets, do they live forever?

Zec 1:6 But did not my words and my decrees, which I commanded my servants the prophets, overtake your forefathers? "Then they repented and said, 'The LORD Almighty has done to us what our ways and practices deserve, just as he determined to do.'"

10.2 Then follows a series of eight visions, all granted the prophet in one night. The purpose of the visions in general was to comfort and encourage the returned exiles in their task of rebuilding the Temple, and to relate their work to the coming Messiah. The first night vision underscores the concern of the Lord for His distressed people so recently returned to the land.

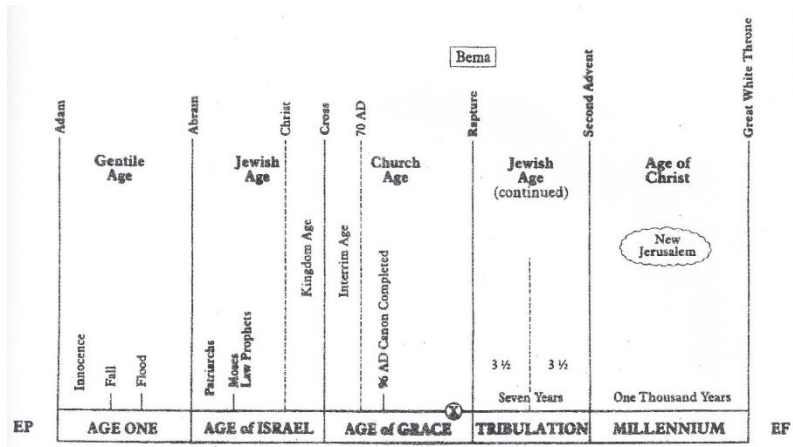
10.3 Zechariah makes clear they should not be disturbed over the disparity between the distraught condition and the ease of the nations about them (Zec 1:7-12), for the Lord has future blessings in store for them (Zec 1:13-17) and wrath for their enemies.

Zec 1:11 And they reported to the angel of the LORD, who was standing among the myrtle trees, "We have gone throughout the earth and found the whole world at rest and in peace."

Zec 1:12 Then the angel of the LORD said, "LORD Almighty, how long will you withhold mercy from Jerusalem and from the towns of Judah, which you have been angry with these seventy years?" ...

Zec 1:16 "Therefore, this is what the LORD says: 'I will return to Jerusalem with mercy, and there my house will be rebuilt. And the measuring line will be stretched out over Jerusalem,' declares the LORD Almighty.

Zec 1:17 "Proclaim further: This is what the LORD Almighty says: 'My towns will again overflow with prosperity, and the LORD will again comfort Zion and choose Jerusalem.'"

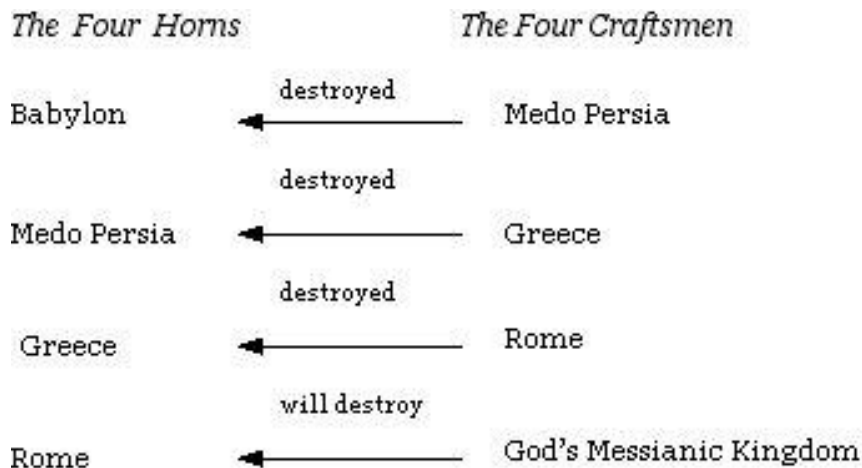


10.4 The second night vision discloses that all foreign powers who have oppressed Israel will suffer a vengeance from the Lord. (Zec 1:18-21)

Zec 1:18 Then I looked up -- and there before me were four horns!
 Zec 1:19 I asked the angel who was speaking to me, "What are these?" He answered me, "These are the horns that scattered Judah, Israel and Jerusalem."

Zec 1:20 Then the LORD showed me four craftsmen.

Zec 1:21 I asked, "What are these coming to do?" He answered, "These are the horns that scattered Judah so that no one could raise his head, but the craftsmen have come to terrify them and throw down these horns of the nations who lifted up their horns against the land of Judah to scatter its people."



10.5 The third night vision continues the theme of blessing by showing how the city of Jerusalem will one day be enlarged because so many will come to sacrifice at the Temple.

10.6 The dwelling presence of the Lord will assure both safety and glory for Israel at the Messiah's return. (Zec 2:1-13)

Zec 2:8 For this is what the LORD Almighty says: "After he has honored me and has sent me against the nations that have plundered you-- for whoever touches you touches the apple of his eye--

Zec 2:9 I will surely raise my hand against them so that their slaves will plunder them. Then you will know that the LORD Almighty has sent me.

Zec 2:10 "Shout and be glad, O Daughter of Zion. For I am coming, and I will live among you," declares the LORD.

Zec 2:11 "Many nations will be joined with the LORD in that day and will become my people. I will live among you and you will know that the LORD Almighty has sent me to you.

Zec 2:12 The LORD will inherit Judah as his portion in the holy land and will again choose Jerusalem.

10.7 However, before these promised blessings can become reality, sin must be radically dealt with in Israel.

10.8 The high priest's cleansing in the fourth vision is symbolic of the cleansing of the nation and their reinstatement to their intended priestly position among the nations (Zechariah 3:1-10). All of this is a picture of the Messiah's cleansing of His land and people.

Zec 3:1 Then he showed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right side to accuse him.

Zec 3:2 The LORD said to Satan, "The LORD rebuke you, Satan! The LORD, who has chosen Jerusalem, rebuke you! Is not this man a burning stick snatched from the fire?"

Zec 3:3 Now Joshua was dressed in filthy clothes as he stood before the angel.

Zec 3:4 The angel said to those who were standing before him, "Take off his filthy clothes." Then he said to Joshua, "See, I have taken away your sin, and I will put rich garments on you."

Zec 3:5 Then I said, "Put a clean turban on his head." So they put a clean turban on his head and clothed him, while the angel of the LORD stood by.

10.9 The fifth vision was intended to encourage Zerubbabel in his work of building the Temple by disclosing to him the infinite resources in the Spirit of God; laudatory praise is also heaped upon Zerubbabel as part of that encouragement. (Zec 4:1-14)

Zec 4:6 So he said to me, "This is the word of the LORD to Zerubbabel: 'Not by might nor by power, but by my Spirit,' says the LORD Almighty.

Zec 4:7 "What are you, O mighty mountain? Before Zerubbabel you will become level ground. Then he will bring out the capstone to shouts of 'God bless it! God bless it!'"

Zec 4:8 Then the word of the LORD came to me:

Zec 4:9 "The hands of Zerubbabel have laid the foundation of this Temple; his hands will also complete it. Then you will know that the LORD Almighty has sent me to you.

10.10 Again, sin is a reality to be dealt with, so the sixth and seventh visions show how the Lord will summarily extirpate sin and sinner from the land of promise. (Zec 5:1-11)

Zec 5:1 I looked again -- and there before me was a flying scroll!

Zec 5:2 He asked me, "What do you see?" I answered, "I see a flying scroll, thirty feet long and fifteen feet wide."

Zec 5:3 And he said to me, "This is the curse that is going out over the whole land; for according to what it says on one side, every thief will be banished, and according to what it says on the other, everyone who swears falsely will be banished.

Zec 5:4 The LORD Almighty declares, 'I will send it out, and it will enter the house of the thief and the house of him who swears falsely by my name. It will remain in his house and destroy it, both its timbers and its stones.'"

Zec 5:5 Then the angel who was speaking to me came forward and said to me, "Look up and see what this is that is appearing."

Zec 5:6 I asked, "What is it?" He replied, "It is a measuring basket." And he added, "This is the iniquity of the people throughout the land."

Zec 5:7 Then the cover of lead was raised, and there in the basket sat a woman!

Zec 5:8 He said, "This is wickedness," and he pushed her back into the basket and pushed the lead cover down over its mouth.

Zec 5:9 Then I looked up -- and there before me were two women, with the wind in their wings! They had wings like those of a stork, and they lifted up the basket between heaven and earth.

Zec 5:10 "Where are they taking the basket?" I asked the angel who was speaking to me.

Zec 5:11 He replied, "To the country of Babylonia to build a house for it. When it is ready, the basket will be set there in its place."

10.11 The final vision returns in general form to the first, showing a completion of the work promised, namely, the subjugation of Israel's enemies. (Zec 6:1-7)

Zec 6:1 I looked up again-- and there before me were four chariots coming out from between two mountains--mountains of bronze!

Zec 6:2 The first chariot had red horses, the second black,

Zec 6:3 the third white, and the fourth dappled-- all of them powerful.

Zec 6:4 I asked the angel who was speaking to me, "What are these, my lord?"

Zec 6:5 The angel answered me, "These are the four spirits of heaven, going out from standing in the presence of the Lord of the whole world.

Zec 6:6 The one with the black horses is going toward the north country, the one with the white horses toward the west, and the one with the dappled horses toward the south.

Zec 6:7 When the powerful horses went out, they were straining to go throughout the earth. And he said, "Go throughout the earth!" So they went throughout the earth.

11. The series is concluded by a symbolic crowning of Joshua the high priest, foreshadowing the priestly and kingly ministry of the Messiah in the coming kingdom of righteousness.

Zec 6:11 Take the silver and gold and make a crown, and set it on the head of the high priest, Joshua son of Jehozadak.

Zec 6:12 Tell him this is what the LORD Almighty says: 'Here is the man whose name is the Branch, and he will branch out from his place and build the Temple of the LORD.

Zec 6:13 It is he who will build the Temple of the LORD, and he will be clothed with majesty and will sit and rule on his throne. And he will be a priest on his throne. And there will be harmony between the two.'

12. In chapters seven and eight the prophet answers questions concerning fasting, pointing to the shallowness of these observances, the sins of their ancestors which brought the judgment of God upon them, the way of blessing for them in the then present hour, and the time when all the fasts will be turned by God into feasts.

12.1 No prophetic portion in the Bible condenses so much eschatological revelation as the last six chapters of this prophecy.

12.1.1 Zechariah speaks of Alexander's conquests in the 4th century.

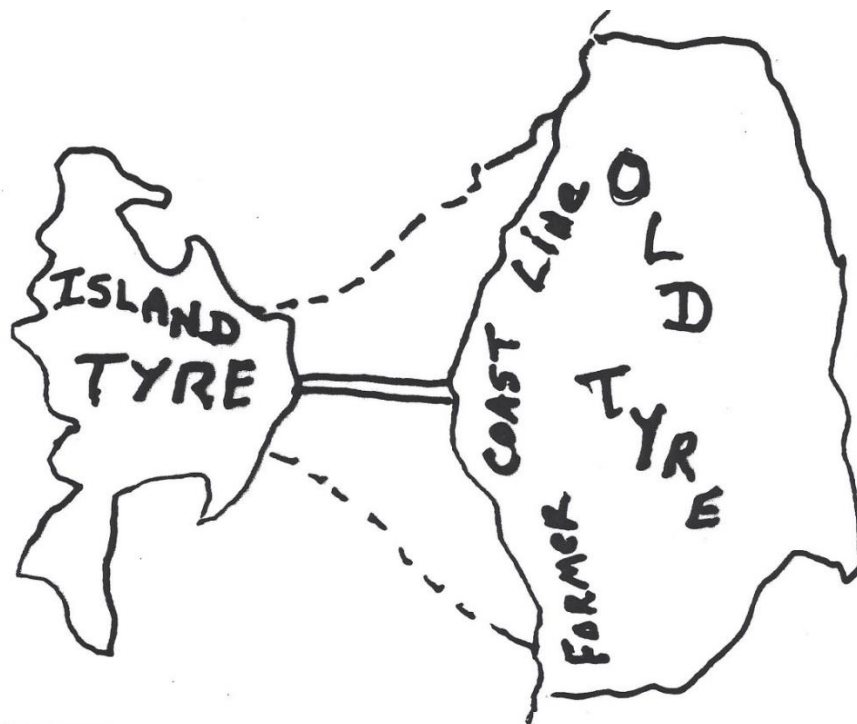
Zec 9:1 The word of the LORD is against the land of Hadrach (probably a suburb of Damascus) and will rest upon Damascus --for the eyes of men and all the tribes of Israel are on the LORD --

Zec 9:2 and upon Hamath (a city-state in Syria) too, which borders on it, and upon Tyre and Sidon, though they are very skillful.

Zec 9:3 Tyre has built herself a stronghold; she has heaped up silver like dust, and gold like the dirt of the streets.

Zec 9:4 But the LORD will take away her possessions and destroy her power on the sea, and she will be consumed by fire.

12.1.2 Zechariah leaves the description of Tyre's destruction and moves to Alexander's destruction of the Philistines.



Zec 9:5 Ashkelon will see it and fear; Gaza will writhe in agony, and Ekron too, for her hope will wither. Gaza will lose her king and Ashkelon will be deserted.

Zec 9:6 Foreigners will occupy Ashdod, and I will cut off the pride of the Philistines.

Zec 9:7 I will take the blood from their mouths, the forbidden food from between their teeth. Those who are left will belong to our God and become leaders in Judah, and Ekron will be like the Jebusites.

Zec 9:8 But I will defend my house against marauding forces. Never again will an oppressor overrun my people, for now I am keeping watch.

Footnote: Let me simply quote in part from Wycliffe's Commentary: "... in the future Israel would be under Grecian domination (chapters 9 and 10); Rome was to govern them (chapter 11); and their national history would be consummated in the last days (chapters 12 to 14). The first portion of chapter 9 sketches the conquests of Alexander the Great in the fourth century ... "

13. In contrast to the ultimate blessing of God on the people of Israel was the prediction of judgment on the nations and cities surrounding Israel.

14. The future judgments include those on the city of Damascus, the nation of Syria and the city states of Tyre and Sidon.

15. Though Tyre was a stronghold with great wealth, the Lord will take away her possessions and destroy her.

16. In the same way, Alexander would deal with the major cities of the Philistines such as Ashdod, Ashkelon, Gaza, and Ekron. God declared, "Gaza will lose her king and Ashkelon will be deserted and foreigners would occupy Ashdod. The land of Philistia would be destroyed.

17. Though Alexander was the instrument, the result would be a destruction of the cities that had oppressed Israel. Tyre, in particular, was subdued in a five-month siege and destroyed.

18. In the same period the armies of Alexander by-passed the city of Jerusalem without destroying it, a fulfillment of God's protection of the city.

18.1 These judgments and the protection of Jerusalem in this situation in the fourth century B.C. foreshadow the ultimate protection of Israel and Jerusalem in the millennial kingdom.

19. Alexander's coming and work was the near-term application, the far term coming at the return of Christ to begin the Millennium.

20. Alexander after the battle of Issus defeats Syria as the near-term fulfillment of Zec 9:1-2.

21. As noted above, Alexander besieged the grand city of Tyre, burning the city and casting what is left into the Mediterranean Sea. Included was much of the silver and gold she had gathered. This action on the part of Alexander fulfilled the near-term prophecy of Zec 9:3-4.

NIV

Zec 9:3 Tyre has built herself a stronghold; she has heaped up silver like dust, and gold like the dirt of the streets.

Zec 9:4 But the LORD will take away her possessions and destroy her power on the sea, and she will be consumed by fire.

22. On the way to Egypt Alexander destroyed the cities of Philistia thus fulfilling that predicted in Zec 9:5-7.

23. Now with reference to verse eight of Zechariah nine, here we have a prediction of Israel being spared.

24. This seems to be a prophecy relating to Alexander's sparing of the city; the original language of Zechariah is highly specific of that which history records.

Expanded Translation

Zec 9:8 And I will cause an army to camp outside My Holy City and these foreigners passing through shall do the city no harm because I have caused many eyes to see it. My eyes in fact have always watched over my city.

25. Let me give you several points concerning what history teaches of Alexander's sparing of Jerusalem and Judah.

25.1 Alexander had a dream in which he saw a bearded man coming out of the city to meet him. Israel's High Priest also had a similar dream.

25.2 In the dream the bearded man informed Alexander he would be successful and defeat the Persians.

25.3 When Alexander arrived at the Holy City, a bearded man, along with many Levite singers came out of the city; the High Priest showed Alexander Daniel's predictions of his success.

Dan 8:3 Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had two horns (Medes and Persians): and the two horns were high; but one was higher (Persians) than the other, and the higher came up last.

Dan 8:4 I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great.

Dan 8:5 And as I was considering, behold, a he goat (Greece) came from the west on the face of the whole earth, and touched not the ground: and the goat had a notable horn (Alexander) between his eyes.

Dan 8:6 And he came to the ram that had two horns (Medo-Persian), which I had seen standing before the river, and ran unto him in the fury of his power.

Dan 8:7 I saw him (Alexander) attack the ram (Persia) furiously, striking the ram and shattering his two horns. The ram was powerless to stand against him; the goat knocked him to the ground and trampled on him, and none could rescue the ram from his power.

Dan 8:8 Therefore the he goat waxed very great: and when he was strong, the great horn was broken (Alexander died early in life - age 32); and from it came up four notable ones (Cassander, Lysimachus, Ptolemy and Seleucus) toward the four winds of heaven ...

Dan 8:15 And it came to pass, when I, even I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man.

Dan 8:16 And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision ...

Dan 8:20 The ram which thou sawest having two horns are the kings of Media and Persia.

Dan 8:21 And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king.

Dan 8:22 Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.

25.4 Alexander then went into the Temple and watched the Priests offer various sacrifices.

25.5 Alexander was so impressed, he took many Jews to administer his conquered territories and provided Israel immunity from taxation every seventh year.

26. Now let me make clear the meaning of Zec 9:1-8 by providing an expanded translation.

Zec 9:1 Oh Syria, will I ever discipline you, you and your capital Damascus will be destroyed first by Alexander and then by the Messiah when He returns; this ultimate judgment shall take place when the eyes of all Israel are upon the Lord as He descends from the Heavens.

Zec 9:2 Before their demise however both Syria and the city states of Tyre and Sidon shall grow strong and prosperous.

Zec 9:3 In fact Tyre shall become an impenetrable fortress, an island city impossible to siege; within her walls she shall layup riches of silver and gold; such treasure will however be first swept away like dust when Alexander arrives and then ultimately in spades when Christ returns.

Zec 9:4 Behold, the Lord shall cause her destruction and then push her into the sea and her strength shall be devoured with fire.

Zec 9:5 Even the Philistine city of Ashkelon shall see it and Gaza shall fear and Ekron shall be caused to be shaken and the hope of Ekron shall dry-up and the Kings of Gaza and Ashkelon shall wander in the desert lost and afraid.

Zec 9:6 And a foreign King shall rule Ashdod and the pride of Philistia will be destroyed.

Zec 9:7 And I will cause the idolatry of Ashdod to cease and her former fierceness will become like a lamb; in fact Ashdod will become like a city of Judah; Ekron will be defeated and become like the Jebusite city of Jerusalem when David assaulted her walls and made it his city.

Zec 9:8 And I will cause an army to camp outside My Holy City and these foreigners passing through shall do the city no harm because I have caused many eyes to see it ...

27. Zechariah foretells the coming of Israel's King of peace.

Zec 9:9 Rejoice greatly, O Daughter of Zion! Shout, Daughter of Jerusalem! See, your king comes to you, righteous and having salvation, gentle and riding on a donkey, on a colt, the foal of a donkey.

Zec 9:10 I will take away the chariots from Ephraim and the war-horses from Jerusalem, and the battle bow will be broken. He will proclaim peace to the nations. His rule will extend from sea to sea and from the River to the ends of the earth.

28. Zechariah describes certain benefits to be bestowed on His people.

Zec 9:11 As for you, because of the blood of my covenant with you, I will free your prisoners from the waterless pit.

Zec 9:12 Return to your fortress, O prisoners of hope; even now I announce that I will restore twice as much to you ...

Zec 9:14 Then the LORD will appear over them; his arrow will flash like lightning. The Sovereign LORD will sound the trumpet; he will march in the storms of the south,

Zec 9:15 and the LORD Almighty will shield them. They will destroy and overcome with sling stones. They will drink and roar as with wine; they will be full like a bowl used for sprinkling the corners of the altar.

Zec 9:16 The LORD their God will save them on that day as the flock of his people. They will sparkle in his land like jewels in a crown.

29. Zechariah chapter ten occupies itself with a delineation of the many blessings to be bestowed upon Israel when the Messiah comes.

29.1 Chapter 11 is one of the most somber in the book. It depicts, first of all, a thorough devastation of the land (Zec 11:1-3), which befell them in the Roman war of A.D. 65-70.

Zec 11:3 Listen to the wail of the shepherds; their rich pastures are destroyed! Listen to the roar of the lions; the lush thicket of the Jordan is ruined!

29.1.1 Then the cause of the visitation is revealed as their rejection of the Good Shepherd (Zec 11:4-14); for this wickedness there will be sent in a coming day a foolish shepherd who will oppress them. (Zec 11:15-17)

29.1.2 Again, let me quote what Wycliffe has written:

"The reason for the judgment is the rejection of Messiah ... They are called the flock of slaughter, because they had been downtrodden before, and were yet to experience their worst persecutions. Whose possessors slay them. The nations into whose hands they were permitted to fall misused them, were enriched by them, and unfeelingly felt no guilt whatsoever in the matter. Their own shepherds pity them not. Israel's own rulers had no more pity on them than their oppressive foreign masters."

30. The last chapters bring us to the threshold of the kingdom. Zechariah vividly pictures the world confederacy against Jerusalem, which is completely routed by the Lord (Zec 12:1-9), at which time He deals with Israel concerning their rejection of their Messiah. (Zec 12:10-14)

Zec 12:2 "I am going to make Jerusalem a cup that sends all the surrounding peoples reeling. Judah will be besieged as well as Jerusalem ...

Zec 12:11 On that day the weeping in Jerusalem will be great, like the weeping of Hadad Rimmon in the plain of Megiddo.

Zec 12:12 The land will mourn, each clan by itself, with their wives by themselves: the clan of the house of David and their wives, the clan of the house of Nathan and their wives,

31. Israel's Day of Atonement brings in their national conversion. The people are cleansed of their sins (Zec 13:1-6), and the method is stressed again, namely, the death of the Messiah. (Zec 13:7-9)

Zec 13:1 "On that day a fountain will be opened to the house of David and the inhabitants of Jerusalem, to cleanse them from sin and impurity.

Zec 13:7 "Awake, O sword, against my shepherd, against the man who is close to me!" declares the LORD Almighty. "Strike the shepherd, and the sheep will be scattered, and I will turn my hand against the little ones.

Zec 13:8 In the whole land," declares the LORD, "two-thirds will be struck down and perish; yet one-third will be left in it.

Zec 13:9 This third I will bring into the fire; I will refine them like silver and test them like gold. They will call on my name and I will answer them; I will say, 'They are my people,' and they will say, 'The LORD is our God.'

31.1 Finally, in bold and dramatic strokes the prophet unveils the return of the Messiah to the Mount of Olives to His beleaguered people, the complete devastation of the forces of the enemy, and the cleansing of the land to conform to God's infinite holiness.

Zec 14:1 A day of the LORD is coming when your plunder will be divided among you.

Zec 14:2 I will gather all the nations to Jerusalem to fight against it; the city will be captured, the houses ransacked, and the women raped. Half of the city will go into exile, but the rest of the people will not be taken from the city.

Zec 14:3 Then the LORD will go out and fight against those nations, as he fights in the day of battle.

Zec 14:4 On that day his feet will stand on the Mount of Olives, east of Jerusalem, and the Mount of Olives will be split in two from east to west, forming a great valley, with half of the mountain moving north and half moving south.

Zec 14:5 You will flee by my mountain valley, for it will extend to Azel. You will flee as you fled from the earthquake in the days of Uzziah king of Judah. Then the LORD my God will come, and all the holy ones with him.

32. The book began with a call to repentance and holiness, and closes with the realization of this holiness in God's people dwelling in the Messiah's kingdom of righteousness.

33. Outline (According to Wycliffe)

I. Introduction: The call to repent. 1:1-6.

II. The night visions of Zechariah. 1:7-6:15.

A. Vision of the horses and riders. 1:7-17.

B. Vision of the horns and artisans. 1:18-21.

C. Vision of the surveyor. 2:1-13.

D. Vision of Joshua the High-Priest. 3:1-10.

E. Vision of the golden lampstand. 4:1-14.

F. Vision of the flying roll. 5:1-4.

G. Vision of the woman in the ephah. 5:5-11.

H. Vision of the chariots. 6:1-8.

I. The crowing of Joshua. 6:9-15.

III. Questions concerning fasting. 7:1-8:23.

A. The question. 7:1-3.

B. The lesson from history. 7:4-14.

C. God's purpose of blessing for Israel. 8:1-23.

IV. The future of the nations. Israel, and Messiah's kingdom. 9:1-14:21.

A. The first burden. 9:1-11:17.

1. The victories of Alexander the Great. 9:1-9.

2. Messiah's reign of peace. 9:9,10.

3. The victories of the Maccabees. 9:11-17.

4. Blessings through Messiah's reign. 10:1-12.

5. The rejection of the Good Shepherd. 11:1-7.

B. The second burden. 12:1-14:21.

1. The world powers against Jerusalem. 12:1-14.

2. The land and people purified. 13:1-6.

3. The smitten Shepherd and the remnant. 13:7-9.

4. Messiah's visible return to earth. 14:1-5.

5. Messiah's holy kingdom. 14:6-21.