

Zechariah

Leader Guide

(NASB and ESV)

“THEY SHALL BE MY
PEOPLE, AND I WILL BE
THEIR GOD”

Zechariah Leader Guide (NASB and ESV)

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USING LEADER GUIDES

Leader Guides are intended for you, the leader, to guide your Precept Upon Precept® and In & Out® discussions. They are designed to help you reason through the content of the lessons and to ensure you have understood what your group should have learned from their study. The guides offer effective plans for leading discussions.

The Holy Spirit is your guide as you prepare. He is the one who knows what your group needs to apply to their lives. Pray for them as they study and for yourself as you prepare to lead the discussion.

These guides can be used for either the NASB or the ESV edition of the courses. ESV words follow the NASB after a slash / or are set off with parentheses.

Leader Guides include the following:

- Lesson emphasis
- A logical order for the discussion
- Discussion questions
- Suggested visual aid(s)

Practical tips for using the Leader Guide:

- **Don't simply "do" the lesson.**
Stay with the lesson until you have a good understanding of it. This will give you a better grasp of how the Leader Guide takes you through the lesson.
- **You don't have to ask every question in the guide.**
Often one question will be covered while discussing another question so there is no reason to ask it. Your goal is not to ask every question, but to ask enough questions to make sure your group understood the lesson and to help them apply the truths to their lives.

Using the Leader Guide with In & Out

When your entire group uses In & Out

Compare an In & Out lesson with the Leader Guide. Use what relates to the In & Out lesson as a guide for the discussion. Don't teach what's not in In & Out lessons. Remember your goal in the discussion is for your group to discuss what they've learned, not for you to lecture on what you learned.

For groups studying both Precept Upon Precept and In & Out

Use the Leader Guides as designed for PUP, knowing that the In & Out assignments will be covered in the discussion. Make a note in the Leader Guide of what is not in the In & Out.

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**ZECHARIAH
LEADER GUIDE
Lesson 1**

Lesson emphasis:

- Zechariah overview

To begin your discussion you might ask your group:

if the Lord spoke to them through the message of Zechariah

what they thought of the book as a whole

what they think they can learn from this study

Zechariah Overview

Direct them to look at their Observation Worksheets, their At A Glance chart and “The Rulers and Prophets of Zechariah” as visual aids for the rest of your discussion.

Zechariah 1

What is this chapter about?

It begins with the time, the 8th month of the second year of Darius, the king of Persia.

The word of the Lord came to Zechariah.

God’s message that came through Zechariah:

Return to Me that I may (ESV—and I will) return to you.

Don’t be like your fathers who didn’t listen to the prophets.

The Lord was angry with them, and His words overtook them.

Then there is another time reference, the 24th day of the 11th month of the same year. About 3 months after the Lord’s message in verses 1–6, Zechariah had visions at night.

The first vision was about those who patrolled the earth and found the nations at ease.

After the 70 years when the Lord was indignant with Jerusalem and Judah

The Lord was angry with the nations and jealous for Jerusalem and Zion.

He’ll return to Jerusalem; His house there will be finished.

Cities again overflow with prosperity.

The message was gracious and comforting words of compassion.

Then Zechariah had another vision about 4 horns (nations) which scattered Judah, Israel, and Jerusalem.

Four craftsmen were sent to terrify and throw / cast them down.

Ask your group how they summarized this chapter on their At A Glance chart?

Return to Me, I return to you; Lord angry with the nations

Zechariah 2

What is this chapter about?

A vision of a man with a measuring line to measure Jerusalem

The Lord of hosts said that He'll return to Jerusalem and be a wall of fire around them and glory in the midst.

He'll wave His hand to plunder the nations, then many nations will join to Him.

What is a possible summary for this chapter?

The Lord will be glory in Jerusalem's midst, wall of fire around it.

How does Zechariah 2 relate to chapter 1?

Both refer to the Lord of hosts and His people in Judah and Jerusalem, gracious and comforting words from Him regarding them. He will return and be in their midst, and He will deal with the nations.

Zechariah 3

Ask your group about the content of this chapter.

It contains another vision.

It's about Joshua, the high priest.

He was before the Lord, had on filthy garments, Satan beside him to accuse him.

His iniquity was taken away, as all the land's will be in one day.

How can this chapter be summarized?

Joshua's, land's iniquity removed

Zechariah 4

What and who is this chapter about?

It's another vision that Zechariah had.
This one is of a gold lampstand with seven lamps.
There are two olive trees by it.

The message connected with this vision is for Zerubbabel.
Not by might
Not by power
But by My Spirit

Zerubbabel laid the foundation of the Lord's house in Jerusalem, and he'll finish it.

What's a possible summary for this chapter?

To Zerubbabel: not by might, power, but by My Spirit—finish house

How do the first four chapters of Zechariah relate to one another? What is the flow of thought in them?

The Lord of hosts will return to Jerusalem, Judah, His people.
Jerusalem will be overflowing with prosperity, and He'll be in their midst.
Joshua the high priest will be clean and the land's iniquity removed.
Zerubbabel will finish building the Lord's house by His Spirit.

Zechariah 5

What is in this chapter?

More visions

A flying scroll going over the whole land to purge / cleanse

An ephah / basket with a woman called Wickedness carried to Shinar by 2 women with wings

How can this chapter be summarized?

The flying scroll and the woman in the ephah / basket—Wickedness to Shinar

Zechariah 6

What is the vision in this chapter?

Four chariots sent to patrol the earth, some going to appease God's wrath in the north

What is the word of the Lord in this chapter?

Make a gold crown and put on Joshua's head (the high priest) as a reminder in the temple of the Lord.

The Branch will build the temple of the Lord; those far off will build the temple.

Then you'll know that the Lord sent me. It will take place if you obey Him.

Ask your group how they summarized this chapter on their At A Glance charts.

Chariots patrolled the earth, wrath in north; Crown Joshua; Branch will build temple

How do these first six chapters relate to one another?

They all contain gracious and comforting words for Judah and Jerusalem.

The Lord will return to them and have compassion on them.

Their iniquity will be removed.

Wickedness is sent to Shinar.

God's wrath is appeased in the north.

His temple will be built by the Branch, Joshua's crown a reminder in the temple.

The visions are in Zechariah 1–6. This is the first main segment of the book.

Zechariah 7

How does chapter 7 begin?

In the 4th year of King Darius, 4th day of the 9th month

This was almost two full years after the visions of chapters 1–6, if Zechariah had the visions all in the same night.

The word of the Lord came again, but not in visions in this chapter.

This begins another segment of Zechariah.

Your group probably observed this and noted it on their At A Glance charts in one of the columns for Segment Divisions. Zechariah 1–6 might be titled "Visions." A new segment begins in chapter 7 and continues with Zechariah 8.

What is Zechariah 7 about?

It's the Lord's word in response to men from Bethel asking about fasting and mourning in the 5th and 7th months during the 70 years.

The Lord spoke about the former prophets and the people not listening to them. Relate this to how Zechariah began, 1:1–6.

The people didn't listen to (ESV—hear) the prophets, and the Lord scattered them.

What's a summary?

Fasting in 5th and 7th months; people didn't listen to former prophets, scattered

Zechariah 8

How does this chapter continue from Zechariah 7?

Again, He restates what He said in chapter 1—He's exceedingly jealous (ESV—jealous with great jealousy) for Zion. He will return (ESV—have returned) and will dwell in Jerusalem's midst.

He promised that they'll be His people and He'll be their God. He'll not treat them as He did formerly. He'll save them.

Then He answers the question about fasting from 7:1–7. Fasting will become joy, gladness, and feasts.

Many nations will seek the Lord in Jerusalem.

They'll recognize that God is with the Jews.

How can this chapter be summarized?

God will return to Jerusalem, save His people; fasting to joy and feasts

On the At A Glance chart how can the segment of Zechariah 7–8 be summarized?

Fasting to joy and feasts; God will be their God

Zechariah 9

How does this chapter begin?

The burden / oracle...against the land of Hadrach, with Damascus as its resting place...

Compare this with the way Zechariah 12 begins.

The burden / oracle... concerning Israel...

Ask your group if they observed these last chapters as two segments.

9–11 the burden against Hadrach and other nations
12–14 the burden concerning Israel in / on that day

What is chapter 9 about? How can it be summarized?

The word of the Lord against the nations
Zion, your king is coming to you, covenant
Zion against Greece; Lord will defend them, save them in that day

Lord against nations, save Zion

Zechariah 10

What is this chapter about? What is a summary for it?

Ask from the Lord, and He gives, contrasted with false visions that comfort in vain.
The Lord will strengthen Judah, save...have compassion on them.
He scattered them and will bring them back, and they'll walk in His name.

Ask from the Lord; compassion

Ask your group if there are principles here that relate to them.

Zechariah 11

Who is this chapter about? Summary?

Pasture / shepherd the flock doomed to slaughter

Encourage your group that they'll understand this better after they study it in depth.

Zechariah 12

Ask how your group summarized this chapter on their At A Glance charts.

In / on that day, the Lord will save Judah and Jerusalem from nations against them

Zechariah 13

What is this chapter about?

In / on that day
A fountain for impurity / to cleanse
Remove prophets
2/3 perish
1/3 refined and tested as gold; they'll call and God will answer

He'll be their God, and they'll be His people

What is a possible summary for this chapter?

In / on that day, 1/3 left will be the Lord's people

Zechariah 14

What main event is described in this chapter? Summary?

Nations gathered against Jerusalem for battle; the Lord fights for them.

Then the Lord will be King over all the earth.

Those left of the nations will go to Jerusalem for the Feast of Booths.

Summary: Battle, Lord fights, Feast of Booths

As a review you can ask about the main people in the book.

Judah/Jerusalem/Zion
nations who go against Jerusalem
nations who will join selves to Lord
the Lord
the Branch
Joshua
Zerubbabel

What are the repeated ideas throughout the book?

Removal of sin and impurity, purging
The Lord will return to Jerusalem
Prosperity, restoration, rebuilding
Battles—Judah against nations; judgment of nations
Nations will join selves to Lord

What would the words of this book mean to Jews? What is its purpose?

Encouragement, gracious and comforting words

Ask if there was anything specific that the Lord taught them or reminded them of.

Zechariah Leader Guide Lesson 2

Lesson emphasis:

- Zechariah 1–2
- A word and visions

Review

To begin this discussion, you can ask your group what they remember about the overview of Zechariah. Use the At A Glance chart as a visual aid for this part of your discussion.

Zechariah 1–6	visions primarily about Jerusalem and Zion The Lord will return and be in their midst.
Zechariah 7–8	fasting to feasts
Zechariah 9–11	burden against Hadrach and nations
Zechariah 12–14	burden concerning Israel The Lord will return, and they'll be His people.

Zechariah 1–8 contains gracious and comforting words for Jerusalem, Zion.
Zechariah 9–12 contains burdens / oracles.

Zechariah 1

Verses 1–6

Direct your group to look at their chart “The Rulers and Prophets of Zechariah’s Time” and their Observation Worksheets of Zechariah 1–2.

Then ask how Zechariah begins.

It was in the 8th month of Darius’s 2nd year that the Lord’s word first came to Zechariah the prophet.

Who was Darius?

He was king of the Persian Empire which ruled over God’s people Israel at the time of Zechariah.

What is Zechariah 1:1–6?

The Lord's word

Return to Me, so that I may (ESV—and I will) return to you.

Don't be like the fathers who didn't listen to the prophets sent before.

The Lord was angry with the fathers, and His words overtook them in the form of captivity.

According to the chart and the cross-references in 2 Chronicles, Ezra, and Haggai, what had happened to Israel before Zechariah's time? How did God's Word overtake their fathers?

70 years of captivity in Babylon came upon them because of not listening to the Lord.

The Babylonians burned the temple and destroyed Jerusalem.

After the 70 years, the Medes and Persians defeated the Babylonians and became the dominant kingdom of that time. Then the Persians became the dominant force of that empire.

The Lord of hosts stirred Cyrus's spirit to send His people back to their land and rebuild His temple in Jerusalem. Cyrus was the first Persian king at the end of the 70 years of captivity.

Zerubbabel and Jeshua the priest led those who returned to Judah and Jerusalem. They laid the temple foundation, but then stopped work on it because of fear.

They didn't work on the temple for 14 years—until the Lord sent His prophets Zechariah and Haggai to speak to His people in the 2nd year of Darius's reign as king of Persia.

- Haggai spoke 3 times in Darius's 2nd year in the 6th and 7th months.
- After his 2nd message, the people began working on the temple again.
- Then Zechariah spoke 1:1–6 in the 8th month.
- A month later, Haggai spoke again, two more messages on the same day.
- About two months after that, Zechariah saw visions according to Zechariah 1:7.

How did the Lord's word come beginning with Zechariah 1:7–8?

Zechariah saw visions that related to Judah and Jerusalem and the nations. The visions pertained to God's compassion for Jerusalem and rebuilding it.

The Lord of hosts said that He would dwell in its midst again, as they worked on the temple where His presence had been before the 70 years. He promised this, even though it was to be another four years before His house was finished.

Verses 7–17

Direct your group to “The Visions of Zechariah” as a visual aid for your discussion.

What is this vision about?

A man riding on a red horse standing among myrtle trees in the ravine / glen
Red, sorrel, and white horses behind him

There was an angel who spoke with Zechariah, showed him things, and answered his questions. Relate this to verse 19 and 2:3.

The man standing among the myrtle trees is also called the angel of the LORD.

He’s the one who spoke with those who had patrolled the earth on the red, sorrel, and white horses.

The conclusion was that the earth was peaceful and quiet (ESV—remains at rest).

Verse 12 states a question to the Lord of hosts about how long He would continue with no compassion / mercy for Jerusalem and the cities of Judah.

He answered with gracious and comforting words.

I am exceedingly jealous for Jerusalem and Zion. Zion might refer to the people.

I am very / exceedingly angry with the nations who are at ease. Relate this to verse 11.

I will return to Jerusalem with compassion / mercy.

My house will be built in it.

My cities will overflow with prosperity.

I will again comfort Zion and choose Jerusalem.

How did this vision relate to the situation in Judah and Jerusalem at that time?

The people had just begun working on the temple again after 14 years of not building.

The Lord had told them through Haggai to consider their ways and work on His house.

Then Zechariah called them to return to Him and not be like their fathers who didn't listen to the prophets.

From this vision, Zechariah promised compassion / mercy from the Lord.

Relate the above gracious and comforting words to the historical setting.

This was encouragement for Zion and Jerusalem.

What about the nations?

The Lord was angry with them as He had been with the fathers of Judah.

They furthered the disaster—took it too far—on Judah and Jerusalem, and then they were at ease. But the Lord was angry with them.

Verses 18–21

What is the content of these verses?

Four horns representing nations that scattered Judah, Jerusalem, and Israel

Then four craftsmen who came to terrify them and throw / cast them down

How does this relate to the historical setting and Zechariah 1:7–17?

The nations which had furthered the disaster against God's people were at ease.

He was angry with them, and the vision was about terrifying and throwing them down.

Two of the horns might represent Assyria and Babylon.

Those two had already been thrown down by the time of this vision.

NOTE: There are various interpretations about this which your group might read. Be careful here not to lose time discussing what is not clear from the text.

The Lord deals with those who come against His people.

This vision contains more gracious and comforting words for the people of Judah and Jerusalem at that time.

At this point, you might ask your group what they've learned about the Lord.

Give time for discussion and how these truths relate to them individually.

Zechariah 2

What is the content of this vision?

A man with a measuring line in his hand—relate this to 1:16.

Zechariah asked where he was going, and the answer was to measure Jerusalem’s width and length.

Verse 4 says that it will be inhabited, at some time, without walls because of the multitude of people and cattle in it. The Lord Himself will be a wall of fire around Jerusalem and the glory in the midst.

Relate this to the temple being built at that time.

Verse 6 contains a call to those who were still living in the land of captivity.

All of Judah didn’t return with Zerubbabel and Jeshua in Cyrus’s time.

The Lord called them to flee and escape from Babylon, the land of the north.

NOTE: Verse 8, “After glory” or “After the glory”¹ in the NASB is a difficult phrase to translate and interpret. Don’t let your group lose time here. The ESV says “after his glory sent me to the nations.”

What seems to be the time of fulfillment for verses 8–11?

This has not been completely fulfilled yet.

Many nations will join themselves to the Lord.

In that day when He dwells in the midst of Jerusalem

Zion, the apple of His eye, knows that the Lord sent Me; looks like a reference to Jesus.

The Lord Himself is the only one who can wave His hand over nations and plunder them. This looks like the future when Jesus returns to earth.

When the Lord possesses / inherit Judah as His portion in the holy land

¹ New American Standard Bible: 1995 update (Zech 2:8) (LaHabra, CA: The Lockman Foundation, 1995).

What is the last word associated with this vision?

Be silent, all flesh
The Lord is aroused from His holy habitation

How does this warning fit with gracious and comforting words?

The Lord promised that He will be the glory in the midst of Jerusalem, Zion.

His holy habitation will eventually be in their midst with other nations joining to Him after His hand waves over them for retribution.

The Lord of hosts is exceedingly jealous for Jerusalem and Zion.

To end this discussion, you might ask your group how the message of Zechariah 1–2 relates to modern times. To them.

Or you might ask what they learned about the Lord of hosts and His relationship to people. What does He want people to do?

What's His relationship to His people Israel? What significance does that have now?

Who are the nations, and what are they doing now regarding God's people Israel?

**ZECHARIAH
LEADER GUIDE
Lesson 3**

Lesson emphasis:

- Zechariah 3–4
- 2 visions—Joshua and Zerubbabel

Review

To begin your discussion, you might ask your group what they remember from the previous lessons about the segments of Zechariah and the content of Zechariah 1–2. Tell them to look at their At a Glance chart and “The Visions of Zechariah.”

Zechariah 1–6 visions

1 —the first word from the Lord of hosts through Zechariah

Return to Me that I may (ESV—and I will) return to you.
Don’t be like your fathers who didn’t listen to the prophets.
The Lord’s words overtook them.

—a vision about those who patrolled the earth and found the nations at ease

The Lord was angry with the nations and jealous for Jerusalem and Zion.
He’ll return to Jerusalem; His house there will be finished.
The message was gracious and comforting words of compassion / mercy.

—a vision about 4 horns, nations, which scattered Judah, Israel, and Jerusalem
4 craftsmen sent to terrify and throw / cast them down

2 —a vision of a man with a measuring line to measure Jerusalem

The Lord of hosts will be a fire wall for Jerusalem, people a multitude.
He’ll return to Jerusalem and be the glory in their midst.
He’ll wave His hand to plunder the nations; then many will join to Him.

Zechariah 7–8 fasting

Zechariah 9–11 burden / oracle against Hadrach and nations

Zechariah 12–14 burden / oracle concerning Israel

Then ask how Zechariah begins and briefly review the historical setting for this book.

It was Darius's second year as king of Persia when the Lord sent His word to Zechariah. Haggai was another prophet who spoke at the same time to the returning exiles.

After 70 years of captivity for not listening to the Lord, God's people returned to Judah to rebuild the temple in Jerusalem. They laid the foundation for it, led by Zerubbabel and Jeshua, Joshua, the priest. But they stopped two years later.

Darius's second year was fourteen years after that. The Lord called them through Haggai to finish what they had begun—His house. They had worked on it for a couple of months before Zechariah heard from the Lord.

Zechariah 3

Tell your group to continue to use "The Visions of Zechariah" as a visual for this discussion. What is the vision in this chapter about?

Joshua the high priest was standing before the angel of the Lord.
Satan was at his right to accuse him.
The Lord rebuked Satan as He stated that He chose Jerusalem, plucked from the fire.

Joshua was in filthy [soiled (as if excrementitious)¹] garments.
The Lord told those before Him to remove the filthy garments from Joshua.
He then made a statement about removing his iniquity.
Then Zechariah said to put a clean turban on his head, and it was done.

The angel of the Lord admonished Joshua:
"If you will walk in My ways and ... perform My service / keep my charge,
then you will also govern / rule My house and also have charge of My
courts,
and I will grant you free (ESV—right of) access among these ... here."

He called Joshua to listen—he and his friends were a symbol.
The Lord will bring in His servant the Branch.

There was a stone in front of Joshua with 7 eyes.
The Lord said that He engraved an inscription on it and will remove the land's iniquity in one day. In that day, everyone will invite his neighbor to sit under his vine and fig tree.

¹James Strong, *The New Strong's Dictionary of Hebrew and Greek Words* (Nashville: Thomas Nelson, 1997, c1996). H6674.

After looking at the facts of the vision, then ask your group what they learned to help interpret it.

Joshua, the high priest was in filthy garments

In the second lesson, your group looked at some references in Ezra about Joshua.

He was the priest who came from Babylon with Zerubbabel to Jerusalem to build the house of the Lord. He was the priest when the foundation was laid. But 14 years had passed since the building stopped.

The filthy garments signified iniquity. Compare with Isaiah 64:5–9.

Joshua, the high priest of Judah, was not clean before the Lord at that time.

What had he been doing for 14 years? There is no mention in Ezra that he'd tried to get the people to continue working on the temple or lead them in worship. He was one of the leaders at that time. Had he given in to fear and then complacency like the others, as Haggai indicated? If so, then Satan had basis to accuse him.

How do the passages in Job and Revelation compare with Zechariah 3:1?

Satan before the Lord accusing one of the Lord's servants, Job, without basis
He roams around on the earth looking for those to accuse, because he is the accuser.
He accuses the brethren day and night before God.

You might give a short time here for application discussion. If Satan is presently accusing any of your group, there is hope according to the rest of this vision.

Joshua's iniquity was removed; his filthy garments were removed, and he was dressed in festal robes.

Ask what your group learned about the turban from Exodus 28.

Aaron was the first high priest of Israel.

The turban was part of his holy garments which he wore before the Lord in the temple. He wore it so that Israel's gifts were accepted before the Lord as he performed services to take away Israel's iniquity—his personally, all the people, the things in the temple, etc. It was part of worship.

Also ask what they learned about Israel and the priesthood from the cross-references.

The Lord wanted Israel to be a kingdom of priests, a holy nation before Him to demonstrate His holiness to the other nations.

The priests and Levites led the people in holiness.

They stood before the Lord—to minister to Him, to be His ministers, to burn incense before Him in the holy place.

They cleaned the unholy and filthy from the temple when evil kings had closed the doors to it.

Joshua might have represented the priests or Israel in this vision.

What happened to Joshua in Zechariah’s vision?

His iniquity was removed.

Relate this to Zechariah 3:9. What did the Lord want to do for the whole nation? What was He going to do?

Remove the iniquity of the whole land, the people and the land, in one day

How does the Lord’s admonishment to Joshua relate to his iniquity being removed?

The people had begun working on the temple, the Lord’s house, for about 5 months at the time of this vision. They were listening to the prophets and doing what the Lord said. The cleansing had begun.

Joshua, the earthly representative of holiness, was to continue in doing what was right before the Lord and the people—walk in His ways, perform His service.

If he did that, when the temple was finished 4 years from then, Joshua would be the priest in it. The priest governed the temple and its courts.

But he had another promise too. He had free access to the Lord.

How does this relate to all believers, according to 1 Peter 2:4–5?
Give your group time to discuss application.

Who does it seem that the Branch is? Who is the Branch connected with in this vision?

God's servant whom Joshua and his friends symbolized
God's servant, a priest—the high priest
The Lord Jesus Christ

Isaiah prophesied about the Branch over a hundred years before Zechariah.
The Lord's Spirit rests on Him.
He'll strike the earth with the rod of His mouth and slay the wicked.
In that day, the nations will come to Him.
His resting place will be glorious.

Jeremiah also prophesied about Him.
A righteous Branch
From David's line, will be king—wise, just, and righteous
In His days, Judah will be saved and Israel dwell securely.
His name is the Lord our Righteousness.

He's connected with the kingly line of David in Isaiah and Jeremiah, but in Zechariah 3
He's connected with the high priest. He'll remove the iniquity of the land in one day.

Ask what your group learned about the stone of verse 9.

It was set before Joshua, the high priest.

7 eyes were on it.

The eyes of the Lord go throughout the earth to support the righteous.

God will engrave an inscription on it and remove the land's iniquity.

Isaiah 28

God laid in Zion a foundation stone, cornerstone.

Peter wrote that the cornerstone is the Lord Jesus Christ.

To end the discussion of this vision, ask how verse 10 relates to Micah 4:1–8.

This seems to refer to the future time when the Lord returns and establishes Jerusalem as the place from which He'll rule the nations. At that time, its people will have peace and abundance to sustain them.

Zechariah 4

What is this vision or chapter about?

A gold lampstand with its bowl on top

7 lamps on it, each with a spout / lip, or 7 lamps each with 7 spouts / lips

2 olive trees beside it, one on the right and one on the left

Zechariah didn't know what they were.

Then a word from the Lord was spoken for Zerubbabel.

Not by might or power

But by the Lord's Spirit

Figuratively speaking, there was a great mountain before Zerubbabel—rebuilding the temple. But the Lord said to him that it would become a plain. He who laid the foundation of the temple would also put the top stone on it.

Verses 8–14 give the explanation. Also discuss the passages from Ezra.

Ezra 2, 3, and 5

Zerubbabel and Jeshua the priest led those who returned to Judah and Jerusalem. They laid the temple foundation, but then stopped work on it because of fear.

They didn't work on the temple for 14 years—until the Lord sent His prophets Zechariah and Haggai to speak to His people. Then the people began working on the temple again.

When Zerubbabel finished the temple four years after this vision, then all would know for sure that the Lord spoke this through Zechariah.

There is another reference to the eyes of the Lord—He sees and knows all. What He said through His prophets will stand.

The eyes saw the plumb line for building in Zerubbabel's hand.

Give time for application where appropriate. Ask your group how this relates to them.

As they seek to follow God, are there any great mountains they face?
From this passage, what can they know?

What else does the vision describe?

There were two olive branches or clusters beside two gold pipes that emptied the oil from the trees into the lampstand. It seems that the lamps got their oil for burning directly from the two trees.

The trees were the two anointed ones, standing by the Lord of the whole earth.

According to the context in Zechariah 4, this vision has something to do with the Lord's word to Zerubbabel. The text doesn't give as much explanation as some might want, but it's clear that it's connected with, "not by might and not by power, but by My Spirit."

Review the two main characters in Zechariah 3–4.

Zerubbabel the governor of Judah, Haggai 2:2
was to lead the people to finish the house of the Lord.

Joshua the high priest
was to then lead them in holiness.

The Lord cleansed Joshua, and then His message to Zerubbabel was that the temple would be finished by His Spirit, not Zerubbabel's might or power.

Would this have been gracious and comforting words of compassion / mercy at that time?

Of course, as all of the visions have been

The Lord was moving to accomplish His purpose in the midst of His people.

What is Zerubbabel's genealogy and significance?

He was from David's line—the line of Judah's former kings.
He had a right to sit on the throne of Judah, but Judah was ruled by Persia. There was no King of Judah. He was merely the governor of Judah.

But the Lord promised David that the throne of his kingdom was established forever.

Zerubbabel was chosen by the Lord and made a signet, a sign of authority. The prophecy in Haggai 2:20–23 refers to the future when He overthrows all the other kingdoms.

Jesus was from David's and Zerubbabel's line. He's the promised One who will rule forever as king on David's throne.

The Lord was not and is not done with His people Israel.

What about the present time and His people the Church?

Discuss application of the New Testament references at the end of this lesson.

Jesus taught in John 14 that He would send the Helper, the Spirit of truth, to be with His disciples forever. He will be in them.

He promised in Acts 1 that they would receive power to be His witnesses when the Holy Spirit came upon them.

According to Ephesians 1:13–14 and 1 Corinthians 6:19–20, believers are sealed with the Holy Spirit who indwells them. Believers are now the temple (house) of God. We are to glorify Him in our bodies.

**ZECHARIAH
LEADER GUIDE
Lesson 4**

Lesson emphasis:

- Zechariah 5–6
- The last visions

Review

To begin your discussion you might ask your group how Zechariah begins and briefly review the historical setting for this book. Use the “The Rulers and Prophets of Zechariah” chart as a visual aid for this part of your discussion.

It was Darius’s second year as King of Persia when the Lord sent His word to Zechariah. Haggai was another prophet who spoke at the same time to the returning exiles.

After 70 years of captivity for not listening to the Lord, God’s people returned to Judah to rebuild the temple in Jerusalem. They laid the foundation for it, led by Zerubbabel and Jeshua the priest. But they stopped two years later.

Darius’s second year was fourteen years after the foundation was laid. The Lord called them through Haggai to finish what they had begun—His house. They worked on it for a couple of months before Zechariah heard from the Lord. Three months later, Zechariah had his visions.

Then ask about the content of Zechariah 1–4 and the segments of Zechariah. Use the At A Glance chart as a visual aid for this.

Zechariah 1–6 visions

1—Return to Me that I may (ESV—and I will) return to you.

Don’t be like your fathers who didn’t listen to the prophets.
The Lord’s words overtook them.

—a vision about those who patrolled the earth and found the nations at ease

The Lord was angry with the nations and jealous for Jerusalem and Zion.
He’ll return to Jerusalem; His house there will be finished.

The message was gracious and comforting words of compassion / mercy.

—a vision about 4 horns (nations) which scattered Judah, Israel, and Jerusalem
4 craftsmen sent to terrify and throw / cast them down

2—a vision of a man with a measuring line to measure Jerusalem

The Lord of hosts will be a fire wall for Jerusalem, people a multitude.

He'll return to Jerusalem and be glory in the midst.

He'll wave His hand to plunder the nations; then many will join to Him.

3—a vision of Joshua the high priest standing before the angel of the Lord

Satan at his right to accuse him

His iniquity was removed, and in one day, the land's iniquity will be removed also

First mention of "the Branch" in Zechariah, connected with the priesthood

4—a vision of a lampstand with two olives trees on each side

The word of the Lord to Zerubbabel was: not by might or power, but by My Spirit

Zechariah will finish the Lord's house in Jerusalem.

Zechariah 7–8 fasting

Zechariah 9–11 burden / oracle against Hadrach and nations

Zechariah 12–14 burden / oracle concerning Israel

Zechariah 5

What is chapter 5 about?

A vision of a flying scroll

A second vision of an ephah / basket with a woman inside

Verses 1–4

Direct your group to look at their "Visions..." pages.

What is the description of the flying scroll? Where did it go? What did it do?

The scroll was 20 cubits (about 30 feet) long and ten cubits (about 15 feet) wide.

It was called the curse, and it was going over the whole land, purging / cleaning:

Everyone who steals—according to the writing on one side

Everyone who swears—according to the writing on the other side

The Lord Himself makes it go forth and consume the house of the thief and the one who swears falsely by His name.

What is this vision about?

Purging / cleaning and consuming sin in the whole land.
Those who don't truly call on the Lord's name will be purged / cleaned out from the land.

Relate this to Zechariah 3.

Both visions are about removing iniquity from the land, Israel.

How does Ephesians 4:28–29 compare with this vision?

One who steals and unwholesome words are to be stopped. Both are sin, stated as such in both the Old Testament and the New Testament.

Ask if there is any application for modern times. Give time for discussion.

Verses 5–11

What happens in the next vision?

An ephah (a dry measure of about 3/5 of a bushel³; a basket to hold an ephah⁴) was going forth, and inside it was a woman representing wickedness. A lead weight put over the opening signified that wickedness was not being let out "in all the land."

It was being sent to Shinar where the woman will sit on her pedestal in her temple when it's built.

What is this about?

In both of these visions it appears that the land of Israel was being purged / cleaned of wickedness. And the wickedness was going to settle in Shinar—the land of Babylon.

Ask your group what they learned from the cross-references about Babylon.

Genesis

The beginning of Nimrod's kingdom was the city of Babel, and others, in the land of Shinar. The city was built in rebellion to God; to make a name for man. When God confused man's languages, then they stopped building the city and were scattered over the earth.

³ Warren Baker and Eugene Carpenter, *The Complete Word Study Dictionary: Old Testament* (Chattanooga, TN: AMG Publishers, 2003, c2002). p. 46, H374.

⁴ Warren Baker and Eugene Carpenter, *The Complete Word Study Dictionary: Old Testament* (Chattanooga, TN: AMG Publishers, 2003, c2002). p. 1292, H374.

Isaiah 13

This is an oracle or burden about Babylon. Isaiah prophesied about 160 to 200 years before Zechariah. It mentions a battle because of the Lord's anger. The day of the Lord is about destruction from Him, the Almighty. It's the time when He'll exterminate sinners.

Isaiah prophesied that the Lord was to stir up the Medes against Babylon before it happened. Babylon, the beauty of kingdoms, the glory of the Chaldeans' pride, will be as when God overthrew Sodom and Gomorrah. It will never be inhabited again.

The Medes did conquer Babylon.
But its complete destruction didn't happen then.
That is still future.

Revelation

The city of Babylon will rise again as Babylon the great, mother of harlots / prostitutes and of abominations. It will reign over the kings of the earth at the time of Jesus' second coming. Her judgment is sure. It's a city filled with wickedness.

God calls for His people to come out of her before the judgment comes on the city.

When the city falls, there will be rejoicing by all that is righteous.

Zechariah 6

What is this last vision about, verses 1–8?

4 chariots came from between 2 bronze mountains

1st chariot had red horses

2nd, black horses and went to the north country to appease God's wrath there

3rd, white horses which went after the black horses

4th, strong dappled horses which go to the south country

The interpretation given is that these are the four spirits of heaven, going forth after standing before the Lord of all the earth. (The ESV says these are going out to the four winds of heaven.)

They went to patrol the earth.

Relate this to the first vision Zechariah had in chapter 1.

In the first vision, those who patrolled the earth found it peaceful.

But in this last vision, God's wrath is mentioned in the land of the north.

According to the map in the lesson, what is significant about the north?

Because of the Arabian Desert to the east of Jerusalem, Israel's enemies to the east had to come into the land from the north. Both Assyria and Babylon came on Israel and Judah from the north.

How might Joel 3 relate to this vision in Zechariah 6?

The two bronze mountains of Zechariah 6 seem to relate to God's judgment.

At a time in the future, God will bring the nations to the Valley of Jehoshaphat (might refer to the Kidron Valley at Jerusalem). This will be the time when God judges the nations because of what they've done to His people Israel.

It's the day of the Lord in the valley of decision or judgment.

You can briefly review the messages of these visions.

1st and last patrol the earth—God angry with the nations because of their treatment of His people, He'll judge them

Jerusalem will be prosperous
God will be the glory in their midst
They'll be cleansed from iniquity, the priesthood, the land purged
The temple will be finished by His Spirit

Verses 9–15

What are these verses about?

This is the word when the Lord told Zechariah what to do.

Take an offering, make a crown, and set it on Joshua's head
Then say to Joshua, the high priest:
A man whose name is Branch will branch out from where He is
He'll build the temple.
He'll bear the honor and rule on His throne.
He'll be a priest on His throne, a reference to Jesus.

The counsel of peace will be between the two offices (priest and king)

The crown will be a reminder in the temple that those far off will come and build it.

Is this a reference to the returning exiles in the process of building in Zechariah's time?

Might it also be a reference to the future?

Then you'll know that the Lord of hosts sent me to you, if you completely obey the Lord. This seems to be directed to Zechariah.

Zerubbabel's hands will finish the temple in 4 years from the time of this word, and when that happens the people will know that the Lord sent Zechariah with these words from Him.

Zerubbabel who came from far off—led the exiles from Babylon to Jerusalem.

How do the cross-references in the lesson relate?

Psalm 110:1–4

This tells of the coming Lord with a scepter to rule.

He's also a priest forever—not from Aaron's line, but that of Melchizedek.

Hebrews 4, 5, 7

Jesus is the great high priest who helps us draw near to the throne of grace.

He's the source of eternal salvation—offered to all, but accepted by those who obey.

His priesthood is forever. The former priests pictured this, but none attained it.

Those who draw near to God through Jesus the priest are saved forever.

Revelation 19:9–16

When He returns as King of kings and Lord of lords, He'll strike those who are against Him at that time. And He'll rule the nations as King.

Jesus is both King and Priest forever. Both times the Branch is prophesied in Zechariah 3 and 6 He's associated with the priest Joshua. But in Zechariah 6, He's also the priest who sits on His throne. When Jesus rules, He'll also bring cleansing to the people.

Give time for your group to discuss application of these truths as you close your discussion.

**ZECHARIAH
LEADER GUIDE
Lesson 5**

Lesson emphasis:

- Zechariah 7–8
- Fasting

Review

To begin your discussion you might ask your group to briefly review Zechariah 1–6. Direct them to their At A Glance chart as a visual aid for this part of your discussion. They might also look at “The Kings and Prophets of Zechariah” for help.

Zechariah 1

When did the Lord’s word come to Zechariah, 1:1–6?

In the 8th month of Darius’s 2nd year as King of Persia

The Lord’s word: Return to Me that I may (ESV—and I will) return to you.
Don’t be like your fathers who didn’t listen to the prophets.
The Lord’s words overtook them.

When did the Lord give the visions to Zechariah?

It was the 11th month of Darius’s 2nd year, about 3 months later

A vision about those who patrolled the earth and found the nations at ease
The Lord was angry with the nations.
He’ll return to Jerusalem; His house there will be finished.
The message was gracious and comforting words of compassion / mercy.

Another vision, 4 horns, nations, that scattered Judah, Israel, and Jerusalem
4 craftsmen sent to terrify and throw them down

Zechariah 2

A vision of a man with a measuring line to measure Jerusalem

One was sent to tell him that Jerusalem would be inhabited without walls.
The Lord of hosts said that He’ll return to Jerusalem and be glory in the midst.
He’ll wave His hand to plunder the nations, then many will join to Him.

Zechariah 3

A vision of Joshua the high priest standing before the angel of the Lord
Satan at his right to accuse him
His iniquity was removed
In one day, the land's iniquity will be removed

First mention of "the Branch" in Zechariah

Zechariah 4

A vision of a lampstand with two olives trees on each side
The Lord's word to Zerubbabel: not by might or power, but by My Spirit
He'll finish the Lord's house in Jerusalem.

Zechariah 5

A vision of a flying scroll
A curse going over the whole land
The land purged / cleaned

Another vision of an ephah / basket with a woman inside
Wickedness sent to Shinar, Babylon

Zechariah 6

A vision of chariots that patrolled the earth
They appeased God's wrath in the north.

Compare this with the first vision in Zechariah 1.

When the earth was patrolled, the nations were at ease. The Lord was angry with them.
In the last vision, His wrath was appeased in the north, the direction from which
Babylon came. Babylon had been overtaken by this time in history.

What is the last part of Zechariah 6 about?

The Lord's word came to Zechariah to take an offering and make a crown.
Put the crown on Joshua, the high priest.
The crown was a reminder in the temple—which was not yet completed.

He also spoke again of the Branch who will build His temple.
He'll be a priest on His throne, another picture of the Lord Jesus Christ, the coming King.

What is the time stated in Zechariah 7:1?

Darius's 4th year, 4th day of the 9th month—about 2 years after the visions
That was still during the time of the temple construction.

As you discuss the lesson, you can list some of the points about fasting. See the end of this lesson's guide for a sample visual aid.

Zechariah 7

How does this chapter begin?

Verses 1–3

Men of Bethel wanted to ask a question of the Lord, so they sent a couple of men to Jerusalem to ask the priests and the prophets.

Joshua was high priest at that time.
Haggai and Zechariah were prophets.

The question was about weeping and fasting in the 5th month. They had done it for “many years,” during the seventy years of captivity and up to this time, verse 5.

Why did they weep and fast in the 5th month?

2 Kings 25:8–10

The 7th day of the 5th month is when Nebuchadnezzar burned the Lord's house and destroyed Jerusalem in his 19th year as king of Babylon. That was in 586 B.C.

Zechariah 7 doesn't say why they fasted, but this is a reasonable cross-reference to explain why.

Considering the historical events of Zechariah's time, why might Bethel have asked that question?

The Lord's house was being rebuilt.

They were again living in Judah and Jerusalem.
The exile was over, the 70 years past.

What was the answer to the question? Who was it directed to?

Verses 4–7

The Lord told Zechariah to address all the people of the land and the priests.

He answered with questions for them:

Did you fast for Me in the 5th and 7th months during the 70 years?
When you eat and drink, is it not for yourselves?
Aren't these the words the former prophets proclaimed?

Relate this to Zechariah 1:1–6.

The Lord spoke through the former prophets, but the people didn't listen / hear.

The Lord's words of captivity overtook them.

He reminded them of those words through their present prophet Zechariah.

Verse 5 mentions a fast in the 7th month, as well as the 5th month.

Why might they have fasted in the 7th month for the 70 years?

2 Kings 25:22–26

After the destruction of Jerusalem, Nebuchadnezzar left in charge of Jerusalem a man named Gedaliah. Some rebellious Jews killed him and then had to flee to Egypt because of fearing retribution by the Chaldeans, Babylonians—exile.

According to Leviticus 16, what was the day in the 7th month that the Lord set aside as a permanent statute when He gave Israel the Law?

The 10th day of the month—the Day of Atonement

It was for humbling their souls (ESV—afflict yourselves) before the Lord as He atoned for their sins.

Psalm 35 speaks of humbling one's soul (ESV—afflicting oneself) with fasting.

What did the Lord say in Zechariah 7:8–14?

He repeated what He had said through the former prophets about fasting.

Isaiah 58 says almost the same thing. Give a short time to discuss similarities.

But the people refused to hear.

Daniel 9 is a prayer from a man who listened / heard.

He humbled his soul before the Lord because of his sin and his people's.

Daniel did as Joel 2 called all the people to do.

When the Lord's people return to Him with their hearts, fasting and weeping and mourning because of their sin, then He has pity on them.

Therefore His wrath came on them; He scattered them.

This is what Jeremiah warned Judah about in Jeremiah 11:1–11.

They didn't listen / hear, and He brought judgment on them.

Ask your group what they learned for application about fasting. Give time for discussion.

Matthew 6:1, 16–18

When believers fast, it's not to show others.

Fasting is directed to the Lord; it's a matter of the heart.

Zechariah 8

How does the flow of thought continue from Zechariah 7?

This is still the Lord's answer to what the men from Bethel asked the priests and prophets.

Verses 1–8

What are these verses about?

The Lord is jealous for Zion.

This continues the comparison from Zechariah 1.

He'll return and live in the midst of Jerusalem when it's called the City of Truth (ESV—the faithful city).

These verses contain prophecies that are yet future.

He repeats His promise to save His people Israel, bring them back to live in Jerusalem.

They'll be His people, and He'll be their God.

Verses 9–17

Who is this directed to? What is the message?

The people who listened / heard in Zechariah's days, in the days when he began to speak to them after the temple foundation was laid.

They still faced enemies.

Gracious and comforting words are that in the future there will be peace.

His word to them at that time was:

Let your hands be strong
Don't fear

Give time here for application discussion.

How does Haggai 2 compare with this message in Zechariah 8?

The Lord said through Haggai that from the 24th day, 9th month, 2nd year of Darius that He would bless them.

He spoke of the temple, former and latter.

He told them to take courage because He's with them.

His Spirit was abiding in their midst, even then.

Compare Zechariah 8:16–17 with 7:9–10.

Verses 18–23

How does the Lord end His answer to the people and priests at that time?

The fasts will become joy, gladness and cheerful feasts for Judah.

10th month fast—2 Kings 25:1

Nebuchadnezzar set up the siege against Jerusalem.

4th month fast—2 Kings 25:3–7

The siege did its work, and Nebuchadnezzar the king of Babylon broke into Jerusalem and captured the king of Judah, Zedekiah.

Many will come to seek the Lord's favor in Jerusalem, as the town of Bethel did.

At that time, which is still future, men from all nations will ask Jews to let them go to Jerusalem with them.

The Lord will be dwelling in their midst—God will be their God.

Ask your group about application for believers today.

Do you live in such a way that people around you desire to know God as you do?

To end your discussion you might ask your group what they learned about the Lord, the future, and how to live in the present.

Fasting

for the Lord

humble soul / afflict self

free oppressed

return to God

seek the Lord

**ZECHARIAH
LEADER GUIDE
Lesson 6**

Lesson emphasis:

- Zechariah 9–11
- Burden / oracle against Hadrach, nations

Review

To begin your discussion you might ask your group to briefly review Zechariah 1–8. Direct them to their At A Glance chart as a visual aid for this part of your discussion.

Zechariah 1–6

Return to Me that I may return to you

Visions of gracious and comforting words to Zion, Jerusalem

The Lord was angry with the nations.

He'll return to Jerusalem and be glory in the midst.

His house there will be finished.

In one day the land's iniquity will be removed.

The Branch will build His temple.

A priest on His throne

A picture of the Lord Jesus Christ, the coming King

In Darius's 2nd year as king of Persia

Zechariah 7–8

The fasts of the 70 years will be turned to joy

He'll save His people and be their God

Darius's 4th year—about 2 years after the visions

That was still during the time of the temple construction.

What is Zechariah 9–11 called in Zechariah 9:1?

A burden / oracle—a heavy message compared to the previous visions and messages.

NOTE: Zechariah 9–11 are difficult chapters to understand. This guide will present a way to discuss the main points of each chapter without going into interpretation of all the details.

You'll need to be careful that you don't lose your time at the beginning of this discussion.

Tell your group to look at the chart in the lesson, “Prophetic Overview of Daniel.” According to this chart, what was the first kingdom? What was its relationship to Judah, Jerusalem?

Babylon took Judah, Jerusalem captive and destroyed God’s temple there.

What is the second kingdom on the chart? How does this relate to Zechariah?

Medo–Persia

This was the time of Zechariah; Darius was a Persian king.

The Persians became the dominant kingdom and ruled until 331 B.C.

According to the timeline “The Rulers and Prophets of Zechariah,” when did the Darius of Zechariah’s time rule Persia?

521 to 486 B.C.

What were the years that Zechariah prophesied?

520 to 489 B.C.

How long was this before the end of the Persian empire?

About 160 years

Who is the third kingdom on the Daniel chart? Who was the first king?

Alexander the Great ruled Greece beginning in 331 B.C.

The Lord told of the Greek Empire through Daniel during the 70 years of captivity under Babylon and through Zechariah during the Persian rule. Daniel was about 250 years before Greece became a dominant world force, and Zechariah was about 160 years before.

Zechariah 9

Verses 1–8

What are these verses about?

Use the map as a visual aid to see the places mentioned.

Several nations, whom the Lord’s word is against, are listed.

It’s about battles against those nations.

Damascus
Hamath
Tyre and Sidon
Ashkelon, Gaza, Ekron, Ashdod—land of the Philistines

What happened?

Tyre was the strongest, but the Lord dispossessed it, too.
Because of that, others were fearful.

It seems that none will be left except for a remnant of the Philistines who will be for God.

Verse 8 indicates that the army doing the destruction passes by Jerusalem, but does no harm. This verse looks like the end times when it says “anymore.”

Ask your group what they learned about Alexander’s invasions relative to the places named in Zechariah 9:1–7. How did he treat Jerusalem?

Alexander conquered the nations / cities listed, but spared those belonging to Israel.

He went south and then returned through the land again.

Verse 8 mentions one who passes by and returns (ESV—none shall march to and fro).

Was it unusual for the Lord to use a pagan nation to judge others?

No, He used Babylon to do the same and even to judge His own nation, Israel.

Some in your group might have read that it took Alexander a long time to conquer Tyre, but after he did, then fear was on Ashkelon.

You can ask your group if they think Zechariah 9:1–8 is about Alexander’s conquests.

How does the time reference in verse 8 fit with Alexander’s time?

This might skip from his time to the future, as other places in Zechariah do.

A picture of what is still to come.

Verses 9–10

What are these verses about? Who? When?

The flow of thought from the battles is that God's house was spared. Jerusalem's king is coming to save Zion. This jumps in time to Jesus' first and second comings.

Verse 9 is what happened in Luke 19 when Jesus rode into Jerusalem on a colt—the King coming into the city in humility.

Zion, Jerusalem did not recognize the time of her visitation—Jesus' first coming.

He then predicted the destruction of Jerusalem in A.D. 70.

That was by the Romans. Relate this to the Daniel chart, fourth kingdom.

Verse 10 is about Jesus' second coming.

The time of His dominion—the last kingdom on the Daniel chart
Everlasting peace for Israel and those nations who join themselves to the Lord

Verses 11–17

What are these verses about?

Because of the blood of God's covenant with Israel, He set them free.
This might refer to the Babylonian captivity or to Alexander's campaign.

Verse 12 calls them again to return as He'll restore double to them.

What happens in verse 13?

The Lord said through Zechariah that He would stir up Zion's sons to go against Greece.
He would fight for them, deliver them, and save them.

These verses go back in time to before Jesus' first coming in verse 9.

Ask your group when they think this happened based on what they read in other sources about Greece, Antiochus Epiphanes, and the Maccabees. Relate it to this part of Zechariah 9.

Antiochus was a ruler of Syria, from the Seleucid dynasty that came from Alexander's Greek empire. He tried to subdue Israel, but a group of Jews called the Maccabees defeated him in 167–165 B.C.

The Lord saved His people.

How do verses 16–17 fit with this interpretation?

These verses might be still a future fulfillment.
The battle with Greece probably pictures a future event, maybe when the Maccabees rebelled against Antiochus Epiphanes.

Ask your group how this chapter relates to them, their lives. Give a brief time to discuss application.

For instance: what God says will happen, happens.
There is grace and comfort in the future for those who believe in our compassionate Lord.

Zechariah 10

What is this chapter about?

The word to Zion. Judah was to ask the Lord because He gives, He answers (verse 6).

The false comfort in vain, but the Lord is truly compassionate.

He is the Lord of hosts and will make His flock Judah majestic in battle, mighty men.

He'll strengthen and save His people with compassion.
It will be as though He'd not rejected them.

Joseph and Ephraim are named, referring to tribes of the Northern Kingdom of Israel.

Both Judah and Israel, He'll gather and redeem.
"Gather" and "bring them back" are repeated several times in verses 6–10.

Verse 9 speaks of scattering them, which Rome did in A.D. 70.

Deuteronomy 30 and Isaiah 11 tell of the Lord "again" gathering His people from other countries. Jesus said in Matthew 24 that there will be a gathering of His elect at His second coming.

When He brings them back, they'll be strengthened by Him and walk in His name.

This seems like the time after Jesus' second coming.

You might ask your group how this applies to them.

Can the Lord make them strong in the battles they face until they're with Him?

Zechariah 11

NOTE: This chapter is difficult to interpret and your group might not come to the same conclusions. If they read a few commentaries, then they saw that scholars don't agree either.

How does this chapter continue the burden / oracle begun in Zechariah 9:1?

Verses 1–3

These verses speak of destruction in Lebanon, Bashan, and the Jordan area. These places are in the north of Israel.

Destruction is coming.

Verses 4–6

Who was this directed to?

Zechariah was to pasture the flock—Israel. They were headed to slaughter. Their own shepherds, leaders, had no pity on them.

What does the Lord say here about His pity, compassion for His land?

No longer will He have pity on them.
He'll cause them to fall into the power of a king, strike the land and not deliver.

Some think this pictures the time Jesus spoke of in Luke 19—when Israel didn't recognize the time of their visitation, His first coming. Therefore, the Romans took Israel in A.D. 70, which was prophesied in Daniel 9:26.

Verses 7–14

What are these verses about?

Zechariah shepherded the flock with 2 staffs: one called Favor and one called Union.

He annihilated 3 shepherds in 1 month because his soul was weary / impatient of them and they were of him. The shepherds' souls were weary / impatient of the Lord's prophet.

Then he said he would not pasture them.
What's to die, let it die.
What's to be annihilated, let it be annihilated.
Let those left eat one another's flesh.

This also might picture the time of Jesus' first coming and the Romans destroying Jerusalem. The Romans also besieged Jerusalem like the Babylonians did.

The three shepherds might be a reference to Israel's leaders at Jesus' time—the priests, the elders, and the scribes. John 19:15 states that their allegiance was to Caesar, the emperor of Rome.

Relate this to Zechariah 1:1–6; 7:11–14 and to Luke 19:11–14, 27.

The fathers didn't listen to / hear the former prophets.
Jesus told a parable indicating that the leaders of His day didn't want Him to rule over them.

The Lord's favor was gone; His covenant was broken.
Some of them, the afflicted of the flock, realized that it was the Lord's word.
This might be a reference to those in Israel who believed in Jesus as Messiah.

Verses 12–13 picture Jesus' betrayal by Judas and the leaders of Israel at His time.
Compare this with Matthew 27 and Exodus 21:32—that was the price of a slave.

The Union between Judah and Israel was broken.

Verses 15–17

What other picture did the Lord tell Zechariah about?

A foolish shepherd over His people, one who doesn't care for them
Woe to him for leaving the flock of the Lord.

Remind your group that they don't have to understand all of the details of difficult prophecies like these chapters. But if they get the main points, then they can be encouraged or warned based on those main points.

1 Peter 1:10–12

Even the prophets themselves didn't understand all they spoke. But they spoke from the Lord for us to understand and apply His Word, prophecy included.

**ZECHARIAH
LEADER GUIDE
Lesson 7**

Lesson emphasis:

- Zechariah 12–14
- Burden concerning Israel “in that day”

Review

To begin your discussion you might ask your group to briefly review Zechariah 1–11. Direct them to their At A Glance chart as a visual aid for this part of your discussion.

Zechariah 1–6

Return to Me that I may (ESV—and I will) return to you

Visions of gracious and comforting words to Zion, Jerusalem

The Lord was angry with the nations.

He'll return to Jerusalem and be glory in the midst.

His house there will be finished.

The Branch will build His temple.

A priest on His throne

A picture of the Lord Jesus Christ, the coming King

In Darius's 2nd year as king of Persia

Zechariah 7–8

The fasts of the 70 years will be turned to joy.

He'll save His people and be their God.

Darius's 4th year—about 2 years after the visions

That was still during the time of the temple construction.

Zechariah 9–11

A burden / oracle against Hadrach and the nations

A heavy message about Israel, battle, and Greece

Promises of the coming King to bring peace forever

At this point, you might ask your group what Zechariah 12–14 is about as a whole.

Another burden / oracle, this one is concerning Israel “in that day,” the time of the end.

As a visual aid for this discussion, you might list the main points of these chapters or use a simple timeline for the main events.

Zechariah 12

How does this burden / oracle begin?

The Lord who
Stretches out the heavens
Lays the foundation of the earth
Forms the spirit of man within him

Give time for your group to discuss application of these truths.
Has studying Zechariah helped them to understand more of who the Lord is?

Relate this to Jeremiah 32:17–44.

Nothing is too difficult / hard for the Lord of hosts, great and mighty God.

He brought His people out of Egypt with signs and wonders.

He gave Jerusalem to Babylon and promised to bring them back to live there in safety when He makes His everlasting covenant with them.

They'll be His people and He'll be their God as Zechariah 8:8 also states.

Verses 2–9

What are the main events that take place “in / on that day”?

The nations will gather against Jerusalem and besiege it and Judah.
The picture of a cup of reeling / staggering and lifting a heavy stone is like a man who drank enough to make him stagger or reel, and then tried to lift a stone too heavy for him.

The Lord will strike those nations with bewilderment, madness, and blindness.
Zechariah 14:12–15 gives more detail of this.

He'll defend, save, Judah and Jerusalem and destroy the nations against them.

The people of Judah and Jerusalem will fight—the feeble like David, a mighty warrior. Judah will consume all the surrounding peoples. The Lord will save them and empower them to be strong fighters.

This is the time when the Lord begins to destroy all the nations who come against Jerusalem.

How does Joel 3 relate here?

The Lord will gather the nations to the valley of Jehoshaphat and judge them there on behalf of His people Israel. It's the time when He restores the fortunes of Judah and Jerusalem—the final time.

They'll gather for battle, and He'll judge them according to Zechariah 12:4 and 9. It's the time when the harvest is ripe; their wickedness has reached its limit.

Verses 10–14

What else will happen “in / on that day”?

The Lord will pour out the Spirit / a spirit of grace and supplication / pleas for mercy on the house of David (who was from the tribe of Judah) and Jerusalem's inhabitants.

Because of that they'll look on Me whom they have pierced
mourn for Him as for an only son / child
weep bitterly over Him as a firstborn

They'll recognize Jesus for who He is—their God and Savior, Messiah.
This is their time of repentance.

Relate this to John 19:31–37; Matthew 24:29–31; and Revelation 1:7.

Jesus was pierced on the cross.
When He returns, all will see Him and mourn.

Who will mourn?

The land
There will be a great mourning in Jerusalem; all will mourn.
Every family that's left

David's family and the Levitical family are specifically named.
They're the families of King and Priest.
Relate to Zerubbabel and Joshua in the early chapters of Zechariah.

Jesus, the Branch, brings both offices together.

They'll mourn by themselves, and the wives by themselves—individual mourning.

Zechariah 13

How does the flow of thought continue?

“In / on that day”—when Judah and Jerusalem recognize Him and mourn over Him
A fountain will open in Jerusalem to cleanse their sin and impurity / uncleanness.

Verses 2–6

What will happen “in / on that day”?

The Lord will cut off idols. He’ll remove prophets and the unclean spirit from the land.
Relate this to Zechariah 3:9; the land’s iniquity will be removed in one day.
Contrast the unclean spirit removed and the Spirit / spirit of grace and supplication
poured out.

Ask your group what they learned about the prophets at that time.

Shame will be connected with prophets.
None will be needed then, because it will be the time when prophecy is being fulfilled.

Compare this with Jeremiah 23:31–32.

God was against false prophets who led His people astray.

Verses 7–9

What are these verses about?

Verse 7 is quoted in reference to the cross.

Jesus was struck and the disciples scattered, Matthew 26:31.
The cross was the beginning of the New Covenant being fulfilled.

The end of verse 7, the Lord will turn His hand against the little ones, might refer
to the time from the cross or A.D. 70 when Israel was scattered by the Romans.

Verses 8–9 jump to the end times when 2/3 of Israel will perish before their time of
repentance and recognition of Jesus. But the third left who pass through the fire and are
refined will call on His name, as in Zechariah 12:10–13:1.

This is when the New Covenant is fulfilled with Israel—they will be His people and He
will be their God.

Jeremiah 31:31–33 uses the same statement for the time when the New
Covenant is fulfilled.

Romans 11:25–27 also mentions the covenant when
The Lord saves Israel
The Deliverer comes
He takes away Zion’s sin

Relate Ezekiel 36 and 39 to these events.

The Lord scattered His people among the nations—at the Babylonian and Roman invasions and destructions of Jerusalem.

He’ll bring them back to their own land.

When the gathering is complete, He’ll cleanse them and give them a new heart and spirit. He’ll put His Spirit within them.

They’ll live in the land. They’ll be His people and He’ll be their God.

Ezekiel 36:30–36 are like some of the promises in previous chapters of Zechariah.

Zechariah 14

How does this chapter relate to Zechariah 12?

It gives more detail of some main events in Zechariah 12.

Verses 1–5

How does this begin?

A day is coming for the Lord.

Spoil taken from His people will be divided among them.

What the nations took will be restored to Israel. Or it might mean that what was taken from them was divided “in your midst,” as the people of Judah and Jerusalem watch it being divided.

Verse 2 seems to tell how it will happen.

The Lord will gather the nations against Jerusalem for battle.

The city will be captured and half of it exiled; the rest will not be exiled.

The Lord will fight against those nations.

This tells a little more of what chapter 12 said about the battle against Jerusalem.

At some point “in / on that day,” Jesus will stand on the Mount of Olives, and it will split from east to west. People will flee the city by the valley made in the split.

Relate this to Acts 1. Jesus will return in the same way He went to heaven, which is probably a reference to the clouds and sky.

Matthew 24 says that He’ll come on the clouds and all will see Him.

The last statement of verse 5 about the Lord coming with all the holy ones is not a statement of when Jesus comes, but how. The holy ones will come with Him.

Verses 6–7

How is “that day” described?

A unique day

No light, maybe referring to specific light

Luminaries dwindle; sun, moon, and stars

Neither day nor night

Evening will be light; there is always light, but not from the sun

Verses 8–11

What else will take place “in / on that day”?

Living waters flow out of Jerusalem in summer and winter.

Relate this to Ezekiel 47:1, 8–12. The living waters give life.

The Lord will be the only King over all the earth.

All the land will be a plain; Jerusalem will rise and people live in it safely / security.

No longer will there be a curse / decree of utter destruction.

Verses 12–15

What do these verses describe?

The plague—flesh, eyes, and tongue will rot

Plague on the animals, too.

Panic and armies attack each other

This adds detail to Zechariah 12:4.

Give time for your group to discuss how they think Revelation 15, 16, 17, and 19 fit with this.

The kings of the earth gather for battle at Har–Magedon.
The battle takes place at Jerusalem.

When Jesus comes with His holy ones, He'll strike them with the sword from His mouth.
The plague might be the result.

Verses 16–21

Those who are left of all the nations refers to the people who didn't fight against Judah and Jerusalem. The ones the Lord destroyed were the ones at the battle.

The ones left will go to Jerusalem and celebrate the Feast of Booths.
Those who don't will have no rain.

These events take place on the earth.

To end your discussion, ask your group what they learned about the Feast of Booths.

Leviticus 23:33–43

Live in booths for seven days to remember that the Lord brought Israel out of Egypt.

John 7 is the next and last place in the Bible where this feast is mentioned.

On the last day of the Feast of Booths, Jesus called people to believe in Him.

Rivers of living water flow from their innermost being.
This is a description of the Spirit.
All who believe in Jesus receive the Spirit, as promised in the New Covenant.

Jews and Gentiles will participate in the Feast of Booths when the King of Kings rules on the earth.

But from the time Jesus spoke about in John 7 until the time Zechariah wrote about, Jews and Gentiles can have the Spirit dwelling within them by believing in Jesus—the Branch and King of Zechariah.

Ask how chapters 12–14 relate to the beginning of Zechariah.

“Return to Me, ...that / and I may / will return to you.”
This is what chapters 12–14 are about.

The Lord through Zechariah spoke gracious and comforting words for Israel (Jews) and the nations (Gentiles). Your group knows these words to share with others, to offer hope.