

# CLASS NOTES On ZECHARIAH

OUTLINE -- J. Sidlow Baxter<sup>1</sup>

- 1A. Early prophecies -- the temple being rebuilt. Chaps. 1 - 8
  - 1B. The sevenfold vision (1 - 6)
  - 2B. The fourfold message (7, 8)
- 2A. Later prophecies -- after the temple has been rebuilt (chaps. 9 - 14)
  - 1B. The coming Shepherd / King and Zion's consequent blessing (9, 10)
  - 2B. The offending of the Shepherd / King and its tragic results (11)
  - 3B. The final travail and triumph of Zion -- the Shepherd's victory (12 - 14)

## NOTES:

1:1. The name "Zechariah" means "Remembered by Jehovah."

1:3. Compare Haggai 1:12, 13.

1:5, 6. The prophets may come and go -- but the word of God is settled in heaven.  
Compare Psa. 119:89.

1:7. This was exactly two months after the work on the temple was begun (Hab. 2:18).

1:12. Actually, the time of indignation (70 years of desolations) has already expired two months before. See this cry ("How long?") in the Psalms (Psa. 99:5 for instance) and Rev. 6:10. See God's answer in Psa. 4:2 where God asks, "O sons of men, how long will my honor become a reproach? How long will you love what is worthless and aim at deception?"

1:15. They overdid the chastening of Israel which was entrusted to them. They are here scolded because they not only "Helped forward" Israel's affliction, but were "at rest" (v. 11 -- "At ease" here), not concerned on Israel's behalf. They may be saying, "Israel is being chastened by her God, why should we try to help her?"

1:17. See 2:12; 3:2.

1:18 - 21. This is one vision, not two (according to J. Sidlow Baxter in his book "Explore the Book"). Compare Dan. 2:44; 7:11, 12.

1:19. The four horns look back on the four empires of Daniel three and seven -- empires that, when Daniel's vision has been fulfilled, will have been guilty of scattering Israel.

1:21. This judgment is because they "helped forward the affliction" of Israel (v. 15). /

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<sup>1</sup> It is strongly urged that the student obtain the book "Explore the Book" by J. Sidlow Baxter. It was originally published in six volumes, but is now available in a single volume published by Zondervan Publishing House in Grand Rapids, Michigan. I am deeply indebted to brother Baxter for insights on the Old Testament books.

"But these ... have come to terrify them, to throw down the horns of the nations --" (NASB).

**Chapter two** -- While the days of Ezra and Nehemiah are no doubt in view here, the passage awaits the last days for its most literal fulfillment.

**2:2.** He is measuring the walls of Jerusalem.

**2:4.** "This young man" is Zechariah.

**2:5.** "I will be ... a wall -" -- **protection** against enemies. "Glory in the midst of her -" -- **provision** for Israel (forgiveness, worship, fellowship, etc.).

Both the walls and the temple built by the remnant were small and despised -- the walls by Israel's enemies (Neh. 4:3); the temple by those who had seen Solomon's temple (Ezra 3:12; Hag. 2:3). But God will be their wall and the glory of their temple -- so "cheer up"!

**2:6, 7.** Safety lies not with those who remained behind in Babylon -- with its high walls -- but in lowly Jerusalem, with its walls of **fire**.

Compare Rev. 18:4 where the Babylon of the future is in view.

**2:8.** The "apple of the eye" is the cornea or pupil. It is the most sensitive point on the whole body.

**2:10, 11.** "I will dwell in the midst of thee, saith **Jehovah** ... I will dwell in the midst of thee and thou shalt know that **Jehovah** of Hosts hath sent me unto thee." Here **Jehovah** is both the One sent (Christ) and the sender (the Father)! Also in 3:2, "The **LORD** [Christ] said unto Satan, "The **LORD** [Father] rebuke thee." My note at Psa. 110:1 reads: *The saying, "The Jehovah of the Old Testament is the Jesus of the New Testament" is not always true. Here, in Psa. 110:1, 4, Jehovah is specifically God the Father. In many places in Isaiah Jehovah is God the Son. See Zech. 2:10, 11 where the name Jehovah is applied to both Father and Son in one passage! This name of God is not the name, exclusively, of either Father or Son, but one of the names of the triune God. It can refer to either the Father or Son depending on the context.*

**2:11.** Compare "all nations" in Matt. 28:19. See Zeph. 3:9 (NASB); Isa. 19:24, 25; etc.

**2:12.** See 1:17; 3:2.

**3:2.** See 1:17; 2:12.

**3:2.** Even though the words, "The Lord rebuke thee" are the same as in Jude 9, this verse is not quoted there. Here it is Christ who is speaking, there it is Michael. Here it has to do with Jerusalem, there with the body of Moses.

The "brand plucked out of the fire" is no doubt Jerusalem, for it was Jerusalem that was chosen by God in this verse.

**3:5.** The "mitre" was a diadem or crown (from this time until 70 ad the **priests** ruled

over Israel). This looks forward to Christ -- "a Priest upon His throne" (6:13).

**3:8.** Compare 6:12; Isa. 4:2; 11:1.

**3:9.** "Seven eyes" -- see 2 Chron. 16:9; Zech. 4:10; Rev. 5:6.

"I will remove the iniquity of that land in one day." This refers to the future conversion of all Israel. See Isa. 66:8; Rom. 11:26

**3:10.** See Micah 4:4; 1 Kings 4:25.

**4:2.** See v. 12. The oil goes from **two** olive branches through **two** pipes (tubes) to the bowl -- then from the bowl through seven pipes to the seven lamps.

**4:6.** This is particularly prophesying the ministry of the two witnesses of Rev. 11:3 - 11 during the Tribulation. The local application in Zechariah's day -- it would not be by military might or by political power, but by spiritual energy that he would complete the temple (see v. 9).

**4:7.** See 14:4!

**4:10.** See NASB, "For who has despised the day of small things? But these seven will be glad when they see the plumb line in the hand of Zerubbabel -- these are the eyes of the Lord which range to and fro throughout the earth." See the note at 3:9.

The plumb line is suspended from a starting point and only returned to the hand of the builder when the building is completed.

**4:12.** See note at v. 2.

**4:14.** Will these two witnesses be Moses and Elijah? See Matt. 16:28; 17:3; 20:23; Luke 9:30, 31; 2 Pet. 1:16 - 18; Rev. 11:5, 6.

**5:1 - 4.** Here judgment is pronounced on thieves and liars.

**5:5 - 11.** Wicked commercial practices belong back in Babylon, their "home town." "Shinar" is Babylonia.

**5:10, 11.** The thought is, "Take these sinful ways back home to Babylon." The remnant was following the evil ways of Babylon, ways that did not belong in Jerusalem.

**6:2, 3.** "In" is "with" in NASB.

**6:7.** The far spread Roman Empire may be in view here.

**6:8.** That is, the first of the four world empires has already been judged at this time -- so God is at rest regarding them. The others are under observation and will share Babylon's fate in their turn.

**6:12.** See Zech. 3:8; Isa. 4:2; 11:1.

**6:13.** See 2 Sam. 7:12, 13; 1 Chron. 17:12 - 14. See the note above at Zech. 3:5 and compare Heb. 7:1, 2.

**7:3.** God's answer to this question is found in 8:19.

**7:5 - 7.** It isn't either eating (v. 6) or not eating (v. 5) that is important -- but **hearing the word of the Lord** (v. 7). The **hearing** involves **obeying** (vs. 9 - 13). It seems that the fasting (v. 5) was just for show, and the feasting (v. 6) merely to satisfy their own appetites. See Rom. 14:6.

**7:7.** They should have listened to Isaiah, Jeremiah and those associated with them. Cp. v. 12.

**7:7.** One passage in the "former prophets" that Zechariah may have had in mind is Isaiah. See Isa. 58:3 - 11. Compare Zech. 8:16, 17.

**7:12.** See note at v. 7.

**7:13.** If we pay no attention to His word why should He pay attention to our words?

**8:4.** Evidently these are not people with glorified bodies that are not subject to death -- for they grow old. If this is in the kingdom, and these are believers, what happens to them? If they have eternal life when do they receive their new bodies? That they are saved is indicated in v. 8. Birth of children is also indicated -- so they do not have glorified bodies yet. Is he only speaking about Jerusalem after the building of Zerubbabel's temple? Compare "**These** days" (vs. 6, 9, 10, 15) with "**Those** days" in v. 23.

However the believing Jews (of 12:10), alive at the time, will go into the Millennial Kingdom without glorified bodies. There is no promise they will be "changed" as we will at the Rapture. They will live all the way through the 1,000 years and **then** receive glorified bodies.

**8:10.** "No hire" is translated "no wages" in the Berkeley Bible -- that is, there was unemployment.

**8:13.** I.e. she shall be a blessing **among the Gentiles**. Surely the fulfillment of this verse is still future.

**8:14, 15.** As He did not repent of His purposes in chastening, so He will not repent of His purposes to bless.

**8:19.** Here is God's answer to the question in 7:3. The fasts will become feasts -- if they follow the instructions of the former prophets.

**8:20.** Looking to the **future** -- "**Those** days" (v. 23).

**8:20 - 23.** See Micah 4:2; Zech. 14:16 - 20.

**8:23.** Contrast Deut. 28:68. "In that day" occurs at least 17 times in chapters 9, 12 - 14.

**9:9.** The leaders in Israel in Christ's day did not consider this verse. See Isa. 32:1; John 19:14. Compare Isa. 52:13 and Zech. 3:8. See Isa. 40:9; Zech. 6:12 and John 19:5.

**9:9, 10.** V. 9 is His **first** coming, v. 10 His **Second Coming**. Passages such as this prompted the expectation that Christ would set up the kingdom at His first coming. See John 6:15 and notes there. See Luke 24:26.

**9:10, 14 - 16.** The "He" of v. 10; "the Lord"; "the Lord" and "the Lord God" of v. 14; "the Lord of hosts" of v. 15; "the Lord their God" of v. 16 -- all refer back to "thy King" in v. 9.

**9:13 - 16.** Compare 12:8 and context; Mal. 4:3.

**10:2.** Compare 11:15 - 17; 13:7.

**10:2, 3.** \* No shepherd (v. 2); \* False shepherds (v. 3); \* Foolish shepherd (11:15); \* Idol shepherd (11:17); \* Good Shepherd (13:7 with Ezek. 37:24; Matt. 26:31; John 10:11; etc.); \* "My Shepherd" (13:7 -- compare Psa. 23:1).

**10:3.** These are false shepherds.

**10:4.** "Corner" is "corner stone" in Berkeley translation. Also "nail" is "tent peg."

**10:11.** Zechariah was written long after the Assyrian Empire had fallen. What is in view in this verse concerning Assyria? It must refer to the land then known as Assyria -- even though the empire had been destroyed. Its present day name is not Assyria, but it is still the same land. It would not be called by its present name in the days of Zechariah, for no one then would know what he was referring to if he did.

**11:5.** See notes at 10:2, 3. It seems that the three shepherds of v. 8 are among these of 10:3 and 11:5. These false shepherds have no compassion. Compare Matt. 9:36.

**11:14.** Compare Ezek. 37:16 - 24 where they will be reunited, and be one staff in His hand.

**11:15 - 17.** The Antichrist is in view here. He is a foolish shepherd because he does not care for the sheep. He is an idol shepherd because he demands worship (see the note at 10:2, 3).

**11:17.** Will this man be crippled in his arm and blind in his right eye physically? As to the arm, compare what happened to Jereboam (1 Kings 13:4, 6).

**12:1.** Not that each man's spirit is a direct creation of God, but that Adam's spirit was a

creation of God. "Man" is the same Hebrew word as "Adam." Since there are no tenses in Hebrew verbs, could it be translated, "formed the spirit of Adam within him"? This verse is looking back to beginnings. However see Isa. 57:16 and Heb. 12:9. See Gen. 5:3 and compare it with Gen. 1:26.

**12:1 - 10.** Notice it is the Lord Himself who is acting through verse 10. See "the Lord," "I," "Me," in these verses. See 14:3 and my note there. See 14:12 - 15.

**12:3 - 9.** My note at John 18:36 reads: *As Charles Baker points out (A Dispensational Theology – page 316), this does not mean that His kingdom will not be on earth, for He said of the Disciples, “they are not of the world” – but surely then they were on earth! (John 7:16). Also, later, when it is the political kingdom that is to be established, His people will fight to establish it (the Jews – Zech 12:3 – 9: His angels – 2 Thess. 1: 7 – 9).*

**12:6 - 10.** Compare Joel 3:16, 17.

**12:8, 9.** It seems the Lord will use Israel as His tool when He destroys the nations that come against them. See Micah 4:13; 5:5, 6.

My note at Micah 5:5, 6 reads: *Never in history has Israel been victorious over the Assyrians in the land of Assyria. This must look forward to the battle described in Zech. 12:1 - 9 with the victorious Israelites pressing the battle into the old land of Assyria. See Isa. 14:25. See 10:3.*

**12:10.** See Gen. 45:3 - 15; Isa. 30:19, 20; 60:2, 3; Hosea 2:20 & context; Rom. 11:26. See notes at Matt. 5:4.

"Pierced" -- see 13:6. "Only son" -- see Amos 8:10. My note at Luke 7:12 reads: *Here Christ raised up an only son. He also raised up an only daughter and an only brother (John 11:5 indicates clearly that Lazarus was an only brother). Christ Himself was an only Son. See Gen. 22:2; Zech. 12:10; Luke 8:42; 9:38.*

**12:10 - 14.** "Mourn" -- see Lev. 23:27, 29, 32 where the term is "afflict your souls." See Matt. 5:4, where these passages are, no doubt, in view. See Ezek. 20:43; 36:31.

My note at Isa. 53:1 - 12 reads: *Verses 4 - 6 in this passage could well be the substance of the mourning mentioned in Zech. 12:10 - 14. At that time Israel shall shut their mouths at Him; for that which had not been told them shall they see; and that which they had not heard shall they consider (Isa. 52:15). The Spirit of grace and supplications will be poured out on them, they shall mourn (Zech 12:10; Matt. 5:4) and they shall be comforted -- saved (Rom. 11:26).*

My note at Lev. 16:29 reads: *This (the Day of Atonement) is the only fast required under the Law. See Isa. 58:5 and context; Zech 12:10 - 14; Matt. 5:4.*

My note at Ezek. 16:63 reads: *They opened their mouth wide in Ex. 19:8. The Law was given to close it (Rom. 3:19) but they still had not learned the truth stated in Rom. 10:3. They will, as a nation, finally close their mouths at Zech. 12:10; Rom. 11:26.*

The two believers in Luke 24 were taught by Him. Then, when they saw the nail prints in His hands as He broke the bread, they knew who He was and rejoiced. In this future day unbelieving Israel will be led to victory by Him, see the nail prints in His hands, know who He is

and will mourn -- a mourning leading them to salvation and blessing (Matt. 5:4).

**12:12 - 14.** It is not **only** the house of David and Jerusalem which experience this national rebirth (see Isa. 66:8, 9), but it seems to **begin** with them.

**12:14.** "All the families that remain --" -- that is, after the purging of the "two parts" (evidently the "rebels" in Ezek. 20:38, 40 - 44) mentioned in 13:8, 9.

**13:2, 3.** Not just false prophets, but any prophet. When the gift of prophecy has ceased, then any one who claims to be a prophet is a false prophet. See 1 Cor. 13:8 for a similar situation today, regarding prophecy (in the supernatural sense) and tongues.

**13:5.** It will be "back to the farm" for the "prophets" of that day. See the NASB translation of the last part of this verse, "-- a man sold me as a slave in my youth."

**13:6.** Here the topic shifts to Christ. Compare 12:10.

**13:7.** Compare Zech. 10:2, 3; 11:15 - 17; Matt. 26:31, 67; Mark 14:27, 65; 15:19.

**13:8.** The word "land" here is the same one used in Ezek. 20:40. The word "land" in Ezek. 20:38, 42 is another word. (Strong's # 127 used in Ezek. 20:38, 42; # 776 used in Ezek. 20:20:40 and Zech. 13:8).

"-- the third [part] shall be left therein." Compare "-- the families that remain" in 12:14.

**13:8, 9.** My note at Heb. 10:29 - 31 reads: *This seems to refer to the judgment spoken of in Ezek. 20:35 - 38 and Zech. 1:8, 9. See Rom. 11:26 and note there in Class Notes on Romans.*

**13:9.** The "third part ... left" are the "all Israel" of Rom. 11:26. See Isa. 4:2, 3; Ezek. 20:34 - 44. My note at Matt. 5:3 - 11 reads: *Do we have here a preview of the third of Israel, in the Tribulation, who are not rebels and who will live through the purging of Ezek. 20:38 and Zech. 13:8 -- and will see Christ in His glorious return? Those who will be "born in a day" (Isa. 66:8) and constitute the "all Israel" of Rom. 11:26? See Rom. 11:26 and Ezek. 20:40. All of the promises made to them here in Matthew five will be fulfilled in the day Israel will be converted and go into the millennial kingdom.*

**14:1.** "That day" in the following verses (except vs. 20, 21) refers to the **Day of the Lord**.

**14:2.** How does this verse fit into the "Day of the Lord"? Who will go into captivity in that day? Is the city at this time peopled by Gentiles and Jews who have accepted the mark of the Beast? They are defeated. It is the Lord, with the godly Jews, who wins the battle ultimately.

**14:3.** Is this the battle described in 12:4 - 9? It seems so.

**14:4.** See 4:7; Rev. 16:18 - 20. See the note below at 14:8.

My note at Matt. 28:20 reads: *"Matthew omits the ascension because the closing words of it belong dispensationally to the time when Zech. 14:4 shall be fulfilled (compare Acts 1:11), and Christ will send out His earthly people as His missionaries to evangelize the world." -- Sir Robert Anderson in "The Lord from Heaven" -- footnote on page 56. (Concerning the evangelization of the world by Israel see Isa. 66:19.)*

This verse is a good illustration (though not a "type") of this church age. It is not a valley, between two comings of Christ, not seen by the prophets (as is suggested in the dispensational chart by Clarence Larkin<sup>2</sup>). Instead is a new valley which was not even there when the prophets wrote. The first and second comings, the Cross and the Crown, belonged close together but were pushed apart when this age of grace was inserted, just as the two parts of the one mountain will be pushed apart when the new valley is formed.

**14:5.** "Jehovah my Elohim shall come, and all the saints [angels?] with Him." See Matt. 25:31; Mark 8:38; 2 Thess. 1:7, 8. The title "Jehovah my Elohim" refers to Christ.

**14:8.** My note at Ezek. 47:8 reads: *J. Sidlow Baxter (in "Explore the Book") says this cannot be literal because the mount of Olives is east of Jerusalem -- between the temple site and the Jordan -- and would block water from flowing in that direction. However see Zech. 14:4 where the mount of Olives moves north and south leaving a very great valley east and west -- and Zech. 14:8 where it specifically says that waters ("living" or "running") will go out from Jerusalem both west and east. The latter will heal (make fresh) the Dead Sea! (Ezek. 47:8).*

My note at Joel 3:18 reads: *See Zech. 14:8 and note at Ezek. 47:8. The valley of Shittim [in Joel 3:18] is evidently where Abel-Shittim is located. It was about 5 or 10 miles east of the Jordan, just north of the Dead Sea. "The source of this abundant supply is a fountain; the fountain head is the House of the Lord; thence proceeds a broad deep stream, which makes its way to the Jordan valley and across the river to the dry Trans-Jordan Valley of Acacias --" (from the Pulpit Commentary, vol. 13, the book of Joel, page 52). "Valley of Shittim" is translated "Valley of Acacias" in the NASB margin.*

**14:9.** Here "Jehovah shall be King ... one Jehovah, and His name one." Compare Isa. 43:15; Rev. 11:15. See the note below at verse 16.

**14:10.** Maps show two "Rimmon"s -- both north of Jerusalem. There must have been (or will be in the last days) another by this name south of Jerusalem.

**14:12.** What a horrible judgment! Compare Matt. 25:41 - 46; Rev. 19:17, 18, 21.

**14:12 - 15.** Here are more details of the battle described in 12:4 - 9; 14:3.

**14:13.** Compare 2 Chron. 20:23.

**14:16.** Here the King is "Jehovah of Hosts," while in Revelation the King is Christ. See Isa. 43:15; 44:16; Zech. 14:5, 9.

<sup>2</sup> "The Greatest Book on Dispensational Truth in the World" -- by Clarence Larkin, the chart between pages 5 and 6.

**14:16, 17.** The nations that are "left" are the sheep nations of the Judgment of the Nations in Matt. 25:34 - 40.

**14:16 - 19.** Compare Micah 4:2. It seems that the emphasis on the feast of Tabernacles is because that feast prefigures the Millennium and is fulfilled in it. My note at Neh. 8:17 reads: *It seems incredible that Israel had neglected this part of the Law for all these years! See Zech. 14:16 - 19.*

**14:20, 21.** The expression "in that day" in these verses refers to the Millennium, not the "Day of the Lord" (or the Tribulation).

**14:21.** The word "Canaanite" can be translated "merchant" as in the NASB margin. **No more moneychangers in the temple!** See also Rev. 21:27 (though it is the city that is in view there). See Matt. 21:12, 13.

--- William P Heath

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