

8. What verse in chapter one sums up Zechariah's message?
9. Zechariah re-opens a series of prophecy which in effect had been closed by _____.
10. Does Zechariah refer to the Messiah by allusion or directly?
11. How does the second section of Zechariah differ from the first?
12. Outline Zechariah.

CHAPTER XXVI

INTRODUCTION TO SECTION I

ZECHARIAH 1:1-6

RV . . . In the eighth month, in the second year of Darius, came the word of Jehovah unto Zechariah the son of Berechiah, the son of Iddo, the prophet, saying, Jehovah was sore displeased with your fathers. Therefore say thou unto them, Thus saith Jehovah of hosts: Return unto me, saith Jehovah of hosts, and I will return unto you, saith Jehovah of hosts. Be ye not as your fathers unto whom the former prophets cried, saying, Thus saith Jehovah of hosts, Return ye now from your evil ways, and from your evil doings; but they did not hear, nor hearken unto me, saith Jehovah. Your fathers, where are they? and the prophets, do they live for ever? But my words and my statutes, which I commanded my servants the prophets, did they not overtake your fathers? and they turned and said, Like as Jehovah of hosts thought to do unto us, according to our ways, and according to our doings, so hath he dealt with us.

LXX . . . In the eighth month, in the second year of the reign of Darius, the word of the Lord came to Zacharias, the son of Barachias, the son of Addo, the prophet, saying, The Lord has been very angry with your fathers. And thou shalt say to them, Thus saith the Lord Almighty; Turn to me, saith the Lord of hosts, and I will turn to you, saith the Lord of hosts. And be ye not as your fathers, whom the prophets before charged, saying, Thus saith the Lord Almighty; Turn ye from your evil ways, and from your evil practices: but they hearkened not, and attended not to hearken to me, saith the Lord. Where are your fathers, and the prophets? Will they live for ever? But do ye receive my words and mine ordinances, all that I command by my spirit to my servants the prophets, who lived in the days of your fathers; and they answered and said, As the Lord Almighty determined to do to us,

according to our ways, and according to our practices, so has he done to us.

COMMENTS

(Verse 1) As was indicated in the previous chapter, Zechariah's date is easily determined. The first decree permitting the Jews to return to Judah from Babylon was issued by Cyrus in 538 B.C. Cyrus died in 529 B.C. whereupon Cambyses became ruler in Persia. Following his death in 522 B.C. a period of anarchy was finally brought to an end by the ascension to the throne of Darius in 521 B.C.

Zechariah 1:1 states that the word of Jehovah came to the prophet in the second year of Darius, which of course is 520 B.C. The eighth month would be our month of November.

Zechariah identifies himself as the son of Barachiah, the son Iddo, the prophet. We know of one prophet of a former day named Iddo. (cf. *II Chronicles 12:15*) It is possible Zechariah is identifying himself as a progeny of that Iddo. The terminology certainly allows this conclusion, though it by no means demands it.

Some have thought that Zechariah, the son Barachiah, is the same individual to whom Jesus refers as having been slain between the sanctuary and the altar. (cf. *Matthew 23:35*) Possibly, since Jesus is reckoning up the innocent blood shed by the Jews, beginning with Abel, He ends with this last of the prophets to so die. This seems a rather unlikely argument, however, since no Jewish history or tradition, including Josephus, makes any mention of Zechariah as having been martyred. It seems more probable that the Zechariah mentioned by Jesus is another person altogether.

(Verse 2) Here the prophet reminds his readers of the pre-exilic sin of their ancestors and alludes to the punishment from which they have themselves only recently returned. Obviously, his intent is to warn them that such punishment is again possible unless those who have physically returned to the land shall also spiritually return to the Lord. (Modern Israel please take note!)

(Verse 3) This verse is the key-note of the entire book. Its tone is that of all the minor prophets, both before and after the captivity. "Return unto me . . . and I will return to you." was the plea of Jehovah through all His Old Testament prophets. (eg. *Malachi 3:7*)

(Verse 4-6) Observe that Zechariah has now three times referred to God as "Jehovah of hosts." The readers are thus reminded of His sovereign power and universal dominion. It is a subtle appeal to the

elementary fear of punishment; certainly not the loftiest, but nevertheless a very real motive for turning to God. It is very desirable to have the Lord of hosts as friend. It is a fearful thing to place ourselves in the position of an enemy to Him. (cp. *Hebrews 10:31*)

Their fathers had been similarly warned and had not heeded. Consequently, the punishment of Jehovah had fallen. Zechariah's plea is "*Be ye not as your fathers.*"

"*Where are your fathers?*" asks the prophet. It is a rhetorical question. A whole generation had been swept away. The prophets who warned them were also gone. These, their children, knew very well that the warnings of God were not hollow threats. The sentences of Jehovah are executed. Whoever runs is overtaken by them and there are none who escape.

The justice of God is so well defined that even those against whom it comes must agree that He deals with them according to their ways.

Chapter XXVI—Questions

Introduction to Section I

1. Identify Zechariah the prophet.
2. Why does Zechariah remind the returnees of the pre-exilic sin of their fathers?
3. Which verse is the key note of the entire book of Zechariah?
4. Discuss the term "Jehovah of hosts."
5. What does Zechariah mean by "Be not as your fathers?"

CHAPTER XXVII

A VISION OF HORSES

ZECHARIAH 1:7-17

RV . . . Upon the four and twentieth day of the eleventh month, which is the month Shebat, in the second year of Darius, came the word of Jehovah unto Zechariah the son of Berechiah, the son of Iddo, the prophet, saying, I saw in the night, and behold, a man riding upon a red horse, and he stood among the myrtle-trees that were in the bottom; and behind him there were horses, red, sorrel, and white. Then said I, O my lord, what are these? And the angel that talked with me said unto me, I will show thee what these are. And the man that stood among the myrtle-trees answered and said, These are they whom