

Hidden Hills Sovereign Grace Baptist Church Sunday Sermon

Date: May 19, 2019

Text: Zechariah 1:1-21

Scripture Reading: Zechariah 1

Subject: Zechariah Series, Chapter 1 and Introduction

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We did a brief study of Zechariah some 18 years ago in 2001. We will endeavor in this study, as we are wont to do – to stay within the Scriptures. We want to rejoice and profit from what is revealed while we learn not to think above that which is written.

Zechariah, like Haggai and Malachi, was a prophet to the remnant which returned after the 70 years captivity in Babylon. There are ten visions recorded in Zechariah which are admittedly difficult – but they can be (and should be) interpreted according to the whole body of revealed truth in scripture. His prophecy was written about 520 BC, which would be a short time after the remnant returned to Israel from the 70-years captivity in Babylon and Persia.

CF: Ezra 5:1 (KJV) *Then the prophets, Haggai the prophet, and Zechariah the son of Iddo, prophesied unto the Jews that were in Judah and Jerusalem in the name of the God of Israel, even unto them.*

(REF) Ezra 6:14 (KJV) *And the elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they builded, and finished it, according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia.*

Biblical Background: Cyrus, king of Persia, in his first year, (536 BC) made a proclamation throughout all his kingdom and put it in writing concerning God's charge to him to build God's house at Jerusalem. A remnant of the Jews who were carried away into Babylonian captivity returned under the leadership of Zerubbabel and Jeshua. The remnant was sent out with great wealth from the king's treasury including the vessels of the house of the LORD which Nebuchadnezzar had brought out of Jerusalem. The whole number of the remnant was:

Ezra 2:64,65 (KJV) *The whole congregation together was forty and two thousand three hundred and threescore, 65 Beside their servants and their maids, of whom there were seven thousand three hundred thirty and seven: and there were among them two hundred singing men and singing women. [Altogether, including the servants, maids, and singers, the number was: Forty-nine thousand, eight hundred ninety-seven (49,897)].*

In the seventh month of their return, the remnant built an altar of the God of Israel and resumed the former worship and observed the feast of tabernacles. (Ezra 3:1-7). In the second year of their coming back to Jerusalem, they gave money and provisions to the masons and carpenters who laid the foundation of the house of the Lord. There was singing and praise at this occasion mixed with weeping of those who had seen the first house. (Ezra 3:8-13). Opposition grew up from the people of the land (Samaritans) who wrote a letter to King Artaxerxes (successor of Cyrus, king of Persia). Artaxerxes ordered the work stopped until another commandment should come from him. The work was stopped. (Ezra 4:1-24).

Zec 1:1 (KJV) *In the eighth month, in the second year of Darius, came the word of the LORD unto Zechariah, the son of Berechiah, the son of Iddo the prophet, saying,*

Verse 1. In the eighth month, -- roughly approximating our October/November, which is the eighth month of the Jewish year which begins in the month Abib/Nisan, which is our March & April. Jewish months all had 28 days to follow the pattern of the moon changes for a lunar year. They had 12 months each year, with an extra month whenever the discrepancy of the seasons made it necessary.

(REF) Jewish Calendar:

Nisan (Abib)	March-April	(Exo. 12:2; Deut 16)
Iyyar (Ziv)	April-May	(1Ki 6:1,37)
Siwan	May-June	
Tammuz	June-July	
Abh	July-August	
Elul	August-September	
Tishri (Ethanim)	September-October	(1Ki 8:2)
Marheshwan (Bul)	October-November	(1Ki 6:38)
Kislew	November-December	
Tebheth	December-January	
Shebhat	January-February	
Adhar	February-March	

in the second year of Darius, -- that is, the second year of the reign of the king of Persia; not Darius the Mede who captured the city of Babylon during the reign of Belshazzar – when God sent the handwriting on the wall which was MENE, MENE, M TEKEL, UPSHARIN. Daniel interpreted the writing saying, “God hath numbered thy kingdom, and finished it. Thou art weighed in the balances, and art found wanting. Thy kingdom is divided, and given to the Medes and Persians. (Dan. 5;25-28). This Darius is another Persian King who ruled Persia later.

CF: Daniel 5:30,31 (KJV) *In that night was Belshazzar the king of the Chaldeans slain. 31 And Darius the Median took the kingdom, being about threescore and two years old. (Ezra 6:14, shows us that Darius was a Persian King and was apparently a successor of King Cyrus.)*

Zechariah's prophecy coming about two months after that of Haggai.

CF: Haggai 1:1 (KJV) *In the second year of Darius the king, in the sixth month, in the first day of the month, came the word of the LORD by Haggai the prophet unto Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, saying, came the word of the LORD unto Zechariah,*

This was Zechariah's inspiration to write and preach a thus saith the LORD came unto him, in some manner which is not revealed. His name: Zechariah = "Jehovah remembers."

the son of Berechiah, -- Berachiah or Berechiah = "Jehovah blesses." While this name is mentioned in the book of Matthew, that Berechiah it is clearly not the father of Zechariah. So we know nothing in particular of Zechariah's father, save that he was the son of Iddo.

the son of Iddo the prophet, -- Iddo was a prophet, so this puts Zechariah in the prophetic family. Iddo is said to have returned from Babylon.

CF: Ezra 5:1 (KJV) *Then the prophets, Haggai the prophet, and Zechariah the son of Iddo, prophesied unto the Jews that were in Judah and Jerusalem in the name of the God of Israel, even unto them. (Also in Ezra 6:14).*

saying, as follows >

Zec 1:2 (KJV) *The LORD hath been sore displeased with your fathers.*

Verse 2. The LORD hath been sore displeased with your fathers. -- The LORD (Jehovah) has been sore displeased with your forefathers and because of this displeasure - akin to abhorrence, therefore, they were taken to Babylon for seventy years.

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Zec 1:3 (KJV) *Therefore say thou unto them, Thus saith the LORD of hosts; Turn ye unto me, saith the LORD of hosts, and I will turn unto you, saith the LORD of hosts.*

Verse 3. Therefore say thou unto them, -- the command to preach, to speak to the fathers who are now back in the land among whom the prophet Zechariah dwells. And what is he to say?

Thus saith the LORD of hosts; -- Not your words, but the words of the LORD of hosts. The LORD of hosts is an interesting name. 1st Samuel 1:3 is the first time that mention is made of this title of Jehovah, Lord of hosts, of all the hosts and armies in heaven and in earth, the Lord of Sabaoth, as in Jas 5:4 from צבא, an "host", or army. This expression is found 235 times in the OT.

Turn ye unto me, saith the LORD of hosts, -- turn, meaning be converted, turn from your ways unto me, your God.

and I will turn unto you, saith the LORD of hosts. -- you turn and I will turn to you saith the LORD of hosts. A principle for all saints alike.

CF: James 4:8 (KJV) *Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded. 4 Be ye not as your fathers, unto whom the former prophets have cried, saying, Thus saith the LORD of hosts; Turn ye now from your evil ways, and from*

your evil doings: but they did not hear, nor hearken unto me, saith the LORD.

(REF) Isaiah 55:6,7 (KJV) *Seek ye the LORD while he may be found, call ye upon him while he is near: 7 Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon.*

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(REF) Hebrews 3:12,13 (KJV) *Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. 13 But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin.*

Zec 1:4 (KJV) ***Be ye not as your fathers, unto whom the former prophets have cried, saying, Thus saith the LORD of hosts; Turn ye now from your evil ways, and from your evil doings: but they did not hear, nor hearken unto me, saith the LORD.***

Verse 4. Be ye not as your fathers, -- Who lived before the captivity, and misused the prophets and messengers of the Lord, They despised God's word, and fell into gross idolatry. This is a warning that the evil examples of parents and ancestors are not to be followed in any case.

unto whom the former prophets have cried: -- Prophets such as Hosea, Isaiah, Jeremiah, and others.

saying, thus saith the Lord of hosts, -- Turn now from your evil ways, and [from] your evil doings; -- by their "evil ways" certainly includes their idolatrous worship; and by their "evil doings" their immoralities; or, by both, their wicked lives and conversations, both before God and men. The prophets exhorted them to turn from their evil ways and doings, and to reform.

but they did not hear, nor hearken unto me, saith the Lord;

-- They did not hear or hearken to the LORD speaking by his prophets, who were sent by him, and came and spoke in his name. Principle: A man sent from God speaks God's words and men ought to hear and obey, but in not hearing them was the very same as not hearing him who sent them. The prophets were His representatives.

Zec 1:5 (KJV) Your fathers, where are they? and the prophets, do they live for ever?

Verse 5. Your fathers, where are they? -- As he speaks to the people, the question forces them to look and remember. Where are your fathers? Consider it! They're in their graves. They are not in the land of the living; they perished by the sword of the Chaldeans, or died in captivity.

and the prophets, do they live for ever? - That is, those prophets who spoke the word of the Lord to the fathers. They too are not present, but the same God is present. They have finished their work of preaching the word to the people. They are not immortals, but mortal men that the LORD has chosen to speak his words and men ought to give due consideration to the word of the unchangeable, living, God.

Zec 1:6 (KJV) But my words and my statutes, which I commanded my servants the prophets, did they not take hold of your fathers? and they returned and said, Like as the LORD of hosts thought to do unto us, according to our ways, and according to our doings, so hath he dealt with us.

Verse 6. But my words and my statutes, which I commanded my servants the prophets, -- That is, the predictions which he ordered his prophets to declare in his name, that their fathers should die by the sword, or famine, or pestilence,

or be carried captive, which he purposed in himself, and threatened them with.

did they not take hold of your fathers? -- overtake them, seize upon them, and have their fulfillment in them? not one thing has failed, or come short of being fulfilled, of all that was determined, or said should be done.

and they returned and said, Like as the LORD of hosts thought to do unto us, according to our ways, and according to our doings, so hath he dealt with us. - that is, as many of them as perished not, but were carried captive; at least many of them, who either were thoroughly converted, and turned from their evil. They were forced to admit, as the LORD purposed, so he performed, and did so with great justice and equity, being what their evil ways and doings righteously deserved.

Isaiah 14:24 (KJV) *The LORD of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand:*

Zec 1:7 (KJV) *Upon the four and twentieth day of the eleventh month, which is the month Sebat, in the second year of Darius, came the word of the LORD unto Zechariah, the son of Berechiah, the son of Iddo the prophet, saying,*

Verse 7. Upon the four and twentieth day of the eleventh month, which is the month Sebat,-- Shebat being roughly the month of February according to our calendar.

in the second year of Darius, -- in the same year of the reign of Darius, king of Persia, as in verse 1, above.

came the word of the LORD unto Zechariah, the son of Berechiah, the son of Iddo the prophet, saying, - The second time that the word of the Lord of hosts is said to have come to

Zechariah. Again the LORD of hosts speaks to His prophet in order that his words might be carried to His covenant people.

[Beginning in the eighth verse of this first chapter, we see the first of ten visions the LORD of hosts chooses to reveal to Zechariah throughout the book.]

Zec 1:8 (KJV) *I saw by 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 were there red horses, speckled, and white.*

Verse 8. *I saw by night, and behold a man riding upon a red horse,* -- This occurs by night. Behold (attention) a man riding upon a red horse. We are told no more in this verse about the man than that he is riding upon a red horse. So Zechariah, at night sees a man riding upon a red horse. In the Revelation, the red horse rider speaks of one who has the ability to take peace from the earth.

(REF) Revelation 6:3,4 And when he had opened the second seal, I heard the second beast say, Come and see. 4 And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.

and he stood among the myrtle trees -- Myrtle is translated as follows: had as', myrtle tree, myrtle. The myrtle is a very common native shrub all over Palestine. On the bare hillsides it is a low bush, but under favorable conditions of moisture it attains a considerable height. It has dark green scented leaves, delicate starry white flowers and dark-colored berries which are eaten. They are known for their goodliness and beauty to look at, for their

sweet and fragrant smell, for their greenness, and their flourishing in valleys and watery places.

that were in the bottom; -- AV bottom; ravine, basin, hollow.

and behind him were there red horses, speckled, and white.

-- Behind the man on the red horse were red horses, speckled, and white.

NOTE: Let us note that only horses are seen, no riders of the horses except the rider on the red horse.

Thus, we are left to wonder what these things are – thank the LORD, the very next verse begins to reveal the answer.

Zec 1:9 (KJV) *Then said I, O my lord, what are these? And the angel that talked with me said unto me, I will shew thee what these be.*

Verse 9. Then said I, O my lord, what are these? – Zechariah apparently doesn't understand what these are or what the purpose of them is. So he asks the question.

And the angel that talked with me said unto me, - now we see how Zechariah came to have the word of the LORD of host come to him. It was by the angel.

I will shew thee what these be. -- the angel promised to reveal what the vision was.

CF: Amos 3:7 (KJV) Surely the Lord GOD will do nothing, but he revealeth his secret unto his servants the prophets.

Zec 1:10 (KJV) *And the man that stood among the myrtle trees answered and said, These are they whom the LORD hath sent to walk to and fro through the earth.*

Verse 10. And the man that stood among the myrtle trees answered and said, -- The angel is speaking to Zechariah, but this is the red horse rider who answers.

These are they whom the LORD hath sent to walk to and fro through the earth. - These horses are sent of the LORD to walk to and fro through the earth. Doubtless these are angels sent of the LORD to manage affairs on earth. Horsemen seems to indicate certain conditions on earth – as the four horsemen of the Revelation indicate. These four horses show us (1) a time of peace with the white horse, (2) a time of war with the red horse, (3) a time of famine with the black horse, and (4) a time of death and hell with the pale horse. (Rev. 6:1-6).

This expression "to and fro in the earth" is also found in Job 1:7; Zech 1:11, 4:10, 6:7.

Zec 1:11 (KJV) And they answered the angel of the LORD that stood among the myrtle trees, and said, We have walked to and fro through the earth, and, behold, all the earth sitteth still, and is at rest.

Verse 11. And they answered the angel of the LORD that stood among the myrtle trees, -- And they (the red, speckled, and white horses) answered the angel of the LORD (the red horse rider the angel of the LORD and the red horse rider are one and the same.

and said, We have walked to and fro through the earth, and, behold, all the earth sitteth still, and is at rest. -- These "horses" sent by the LORD bring a report that the whole earth is still at peace with rest. They gave no reports of war and other great happenings. It could be noted that the heathen powers which had moved against Israel and Judah are now in their time of peace.

Zec 1:12 (KJV) *Then the angel of the LORD answered and said, O LORD of hosts, how long wilt thou not have mercy on Jerusalem and on the cities of Judah, against which thou hast had indignation these threescore and ten years?*

Verse 12. *Then the angel of the LORD answered and said,* - The same that was among the myrtle trees in the bottom, Zec 1:8,10,11.

O LORD of hosts, how long wilt thou not have mercy on Jerusalem and on the cities of Judah, which were fallen to ruin, and had lain waste for many years. – Here, the angel beseeches the LORD for Jerusalem and the cities of Judah – and their ruined condition.

against which thou hast had indignation these threescore and ten years? -- That indignation came as a consequence of the LORD'S pronouncement - the time of the Babylonish captivity, which lasted 70 years according to His word. It was a token of the divine displeasure with them; which began from the taking of Jerusalem, and the destruction of the temple under Zedekiah, to the rebuilding of the temple under Darius in whose second year Zechariah now prophesied all of which was a space of seventy years.

(REF) Jeremiah 25:11-12 (KJV) *And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years. 12 And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the LORD, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations.*

Zec 1:13 (KJV) *And the LORD answered the angel that talked with me with good words and comfortable words.*

Verse 13. And the LORD answered the angel that talked with me -- So the LORD replied to the angel who had besought him for Judah and the cities of Judah.

with good words and comfortable words. - The Lord spoke with good words and comfortable words. The very opposite of bad tidings and discouraging news; now he speaks with good things and encouraging news to the prophet. These words would be for the good and comfort of God's people.

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(REF) Isaiah 40:1 2 (KJV) *Comfort ye, comfort ye my people, saith your God. 2 Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the LORD'S hand double for all her sins.*

Zec 1:14 (KJV) *So the angel that communed with me said unto me, Cry thou, saying, Thus saith the LORD of hosts; I am jealous for Jerusalem and for Zion with a great jealousy.*

Verse 14. So the angel that communed with me said unto me, Cry thou, saying, Thus saith the LORD of hosts; Cry proclaim, saying, Thus saith the LORD of hosts – Cry - which was the work of the prophet. What follows is not merely for the prophet, but a message for God's people.

I am jealous for Jerusalem and for Zion with a great jealousy. -

CF: Zechariah 8:2 (KJV) *Thus saith the LORD of hosts; I was jealous for Zion with great jealousy, and I was jealous for her with great fury.*

Zec 1:15 (KJV) *And I am very sore displeased with the heathen that are at ease: for I was but a little displeased, and they helped forward the affliction.*

Verse 15. And I am very sore displeased with the heathen that are at ease: - The red, speckled, and white horses have reported that all the earth sits still and is at rest that is, they are at ease; taking their rest. The heathen are continuing to enjoy the spoil. Note this: God's displeasure with His people is temporary and for their chastening; but with the heathen oppressors, it is final and fatal.

CF: Jeremiah 30:11 (KJV) *For I am with thee, saith the LORD, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished.*

God's instruments for chastising His people are often the heathen, and when He has done with them, He casts into the fire. They are "at ease, "but as I am "sore displeased" with them, their ease is accursed. Judah is in "affliction, "but as I love her and am jealous for her, she has every reason to be encouraged.

for I was but a little displeased, -- as opposed to being sore displeased with the heathen.

and they helped forward the affliction. -- These nations which God has used to afflict his people had afflicted His people more than He desired. The heathen sought the utter extinction of Judah to gratify their own ambition and revenge as we well know from our studies of the demise of those nations in the prophecy of Ezekiel. The Moabites, Ammonites, The Philistines, The Edomites, Tyre, Zidon, and Egypt were all Judah's adversaries.

CF: Isaiah 47:5,6 (KJV) *Sit thou silent, and get thee into darkness, O daughter of the Chaldeans: for thou shalt no more be called, The lady of kingdoms. 6 I was wroth with my people, I have polluted mine inheritance, and given them into*

thine hand: thou didst shew them no mercy; upon the ancient hast thou very heavily laid thy yoke.

(REF) Ezekiel 25:3,6 (KJV) *And say unto the Ammonites, Hear the word of the Lord GOD; Thus saith the Lord GOD; Because thou saidst, Aha, against my sanctuary, when it was profaned; and against the land of Israel, when it was desolate; and against the house of Judah, when they went into captivity;...6 For thus saith the Lord GOD; Because thou hast clapped thine hands, and stamped with the feet, and rejoiced in heart with all thy despite against the land of Israel;*

(REF) Obadiah 1:10-17 (KJV) *For thy (Edom) violence against thy brother Jacob shame shall cover thee, and thou shalt be cut off for ever. 11 In the day that thou stoodest on the other side, in the day that the strangers carried away captive his forces, and foreigners entered into his gates, and cast lots upon Jerusalem, even thou wast as one of them. 12 But thou shouldest not have looked on the day of thy brother in the day that he became a stranger; neither shouldest thou have rejoiced over the children of Judah in the day of their destruction; neither shouldest thou have spoken proudly in the day of distress. 13 Thou shouldest not have entered into the gate of my people in the day of their calamity; yea, thou shouldest not have looked on their affliction in the day of their calamity, nor have laid hands on their substance in the day of their calamity; 14 Neither shouldest thou have stood in the crossway, to cut off those of his that did escape; neither shouldest thou have delivered up those of his that did remain in the day of distress. 15 For the day of the LORD is near upon all the heathen: as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head. 16 For*

as ye have drunk upon my holy mountain, so shall all the heathen drink continually, yea, they shall drink, and they shall swallow down, and they shall be as though they had not been. 17 But upon mount Zion shall be deliverance, and there shall be holiness; and the house of Jacob shall possess their possessions.

Zec 1:16 (KJV) *Therefore thus saith the LORD; I am returned to Jerusalem with mercies: my house shall be built in it, saith the LORD of hosts, and a line shall be stretched forth upon Jerusalem.*

Verse 16. *Therefore thus saith the LORD;* - Therefore – because of. Because the heathen showed no mercy and aided and abetted the affliction of God's people >

I am returned to Jerusalem with mercies: - What great news that "I am returned to Jerusalem with mercies." He had handed them over to their captors when his anger was kindled but a little, but now mercy is extended back to his covenant nation.

my house shall be built in it, saith the LORD of hosts, - No doubt about it my house shall be built the temple shall be restored, which at this time (the second year of Darius, #Zec 1:1) had only its foundations laid -

CF: Haggai 2:18 (KJV) *Consider now from this day and upward, from the four and twentieth day of the ninth month, even from the day that the foundation of the LORD'S temple was laid, consider it.*

It was not completed till the sixth year of Darius -

Ezra 6:14,15 (KJV) *And the elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they builded, and finished it, according to the commandment of the God of*

*Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia. 15 And this house was finished on **the third day of the month Adar, which was in the sixth year of the reign of Darius the king.***

and a line shall be stretched forth upon Jerusalem. -- The measuring line for building, not hastily, but with measured regularity. Not only the temple, but Jerusalem also was to be rebuilt.

CF: (Jerusalem had been laid waste) Nehemiah 2:3 (KJV) *And said unto the king (Artaxerxes), Let the king live for ever: why should not my countenance be sad, when the city, the place of my fathers' sepulchres, lieth waste, and the gates thereof are consumed with fire?*

Zec 1:17 (KJV) Cry yet, saying, Thus saith the LORD of hosts; My cities through prosperity shall yet be spread abroad; and the LORD shall yet comfort Zion, and shall yet choose Jerusalem.

Verse 17. Cry yet, saying, Thus saith the LORD of hosts; - You are not quite finished with my words. More than the rebuilding of the house of the Lord and the city, the LORD says, yet:

My cities through prosperity shall yet be spread abroad; - God's blessing will be poured out on the cities and cause them to prosper and be spread abroad. Men and women shall increase in the cities. God causes men to prosper or causes the lack of it. This suggests the millennium and the prosperity of it.

and the LORD shall yet comfort Zion, - Zion shall not weep forever, but comfort shall yet come from the LORD. This speaks of the times of the end when the LORD shall truly comfort Zion. This preacher believes this to be the general theme of this entire book of Zechariah.

CF: Isaiah 40:2 (KJV) *Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the LORD'S hand double for all her sins.*

and shall yet choose Jerusalem.

Zechariah 2:12 (KJV) *And the LORD shall inherit Judah his portion in the holy land, and shall choose Jerusalem again.*

CF: Isaiah 14:1 (KJV) *For the LORD will have mercy on Jacob, and **will yet choose Israel, and set them in their own land:** and the strangers shall be joined with them, and they shall cleave to the house of Jacob.*

Yet choose - for his habitation – his dwelling place. We need to remember there is no record of the glory of the LORD coming on this second temple after it was finished – as it did in the Tabernacle and Solomon's temple. In Ezekiel's prophecy, we saw the departure of the glory of the LORD and its return when the Millennial temple was completed.

(CF) Eze 43:5-7 (KJV) *So the spirit took me up, and brought me into the inner court; and, behold, the glory of the LORD filled the house. **6** And I heard him speaking unto me out of the house; and the man stood by me. **7** And he said unto me, Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever, and my holy name, shall the house of Israel no more defile, neither they, nor their kings, by their whoredom, nor by the carcasses of their kings in their high places.*

So the term, "Yet choose" – looks to the end of time to the second coming of the LORD.

Zec 1:18 (KJV) *Then lifted I up mine eyes, and saw, and behold four horns.*

Verse 18. *Then lifted I up mine eyes, and saw, and behold four horns.* -- A vision recorded as having been seen by Zechariah looking up, he saw four horns. We are not left to guess what these might be as the next verse shows.

Horns, as in Daniel 7:24 & Revelation 17:12 speak of kings which would be heads of kingdoms, but not the complete kingdom.

CF: Daniel 7:24 (KJV) *And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings.*

Revelation 17:12 (KJV) *And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.*

Zec 1:19 (KJV) *And I said unto the angel that talked with me, What be these? And he answered me, These are the horns which have scattered Judah, Israel, and Jerusalem.*

Verse 19. *And I said unto the angel that talked with me, What be these?* - Showing that the prophet did not yet understand the vision.

And he answered me, These are the horns which have scattered Judah, Israel, and Jerusalem. - These are the horns (kings, if used symbolically, which the context seems to demand.)

Some think these to be the kingdoms of Babylon, Medo-Persia, Greece, and Rome. Babylon has existed and replaced by the Medes and Persians at this time. Greece and Rome are yet to come at this point in time. We draw attention to the words "have scattered Judah, Israel, and Jerusalem." We believe this refers to those men

who have already scattered Judah, Israel, and Jerusalem or their individual successors.

have scattered -- Past tense – perfect in Hebrew, which means it is a completed action. These are undoubtedly Shalmaneser, king of Assyria (2Ki. 18:9), Sennacherib, King of Assyria (2Ki. 18:13), Nebuchadnezzar (sometimes spelled Nebuchadrezzar), king of Babylon (2Ki. 25:1), and Necho, King of Egypt (2Ch. 36:1-4). These men are undoubtedly all dead – but their successors still live.

Zec 1:20 (KJV) And the LORD shewed me four carpenters.

Verse 20. And the LORD shewed me four carpenters. --

Carpenters carpenter, workman, craftsman, engraver, artificers, smith, makers, skilful, smith+01270, workers, wrought; 33.

Zec 1:21 (KJV) Then said I, What come these to do? And he spake, saying, These are the horns which have scattered Judah, so that no man did lift up his head: but these are come to fray them, to cast out the horns of the Gentiles, which lifted up their horn over the land of Judah to scatter it.

Verse 21. Then said I, What come these to do? --

And he spake, saying, These are the horns which have scattered Judah, -- not that the carpenters were the horns, for these two, the horns and the carpenters are distinct from, and opposite to, one another.

so that no man did lift up his head: - "did not suffer" (a man) "to go with an erect stature"; but, through oppression, sorrow, and misery, was obliged to stoop, and bow, and hang down his head.

but these are come to fray them, - The carpenters (or artificers) are come to fray the horns. OED: To affect with fear, to

make afraid, frighten; to scare away.; Fray = AV afraid, tremble, fray away, careful, discomfited, fray, quaked.

CF: Proverbs 28:4 (KJV) *They that forsake the law praise the wicked: but such as keep the law contend with them.*

May I suggest that some of these were men like Haggai, Ezra, Nehemiah, Zerubbabel, Joshua, Zechariah, Malachi who all lived uprightly and sought the LORD. These carpenters (artificers) are come to frighten the horns, to put terror into those kings and kingdoms.

JFB - Commentator > For every one of the four horns there was a cleaving "artificer" to beat it down. For every enemy of God's people, God has provided a counteracting power adequate to destroy it. For every Pharaoh, there is a Moses; for every nation of Amalakites, there is a Joshua; for every Midian, there is a Gideon; for every Philistia, there is a Samson; for every Ahab, there is an Elijah; for every Sennacherib, there is a Hezekiah; for every Herod, there is a John the Baptist; for every Devil, there is a Michael.

CF: Hosea 6:5 (KJV) *Therefore have I hewed them by the prophets; I have slain them by the words of my mouth: and thy judgments are as the light that goeth forth.*

to cast out the horns of the Gentiles, -- Watch this – very important concept! **Cast out** = translated as praise, give thanks, confess, thank, make confession, thanksgiving, cast, cast out, shoot, thankful. To destroy their kingdoms and take away their power from them – not by the sword, but by godly living and the giving of thanks for these leaders in the earth. These will put them in fear so that they quake by their godly lives and constant prayers for those in power.

CF - PRINCIPLE: 1 Timothy 2:1-3 (KJV) *I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; 2 For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. 3 For this is good and acceptable in the sight of God our Saviour;*

1 Peter 2:11-17 (KJV) *Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; 12 Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation. 13 Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; 14 Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well. 15 For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men: 16 As free, and not using your liberty for a cloke of maliciousness, but as the servants of God. 17 Honour all men. Love the brotherhood. Fear God. Honour the king.*

which lifted up their horn over the land of Judah to scatter it.

- Their horn is their power or authority which is given them of God. They used their power in such a way that they were tyrants over Judah:

So, this chapter sets the scene for the rest of the whole book of Zechariah. We shall study the ten visions and try to understand from scripture the meanings.