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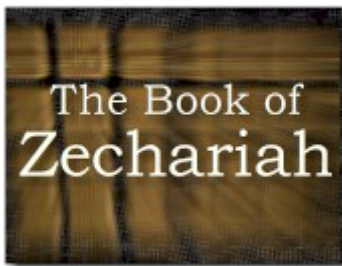
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The Book of Zechariah

by Ernest L. Martin, Ph.D., February 1997

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Read the accompanying [Newsletter for May 2014](#)



The prophecy of Zechariah is the same type of prophecy as the Book of Daniel and the Book of Revelation. They are what scholars call apocalyptic prophecies. Those are prophecies heavily imbued with symbolic teachings. That is exactly what we find in this Book of Zechariah, the 11th of the Twelve Minor Prophets. The final three: Haggai, Zechariah, and Malachi, all were prophets who lived just after the Babylonian captivity.

Zerubbabel

Zerubbabel, the prince of Judah (of David), and Joshua the high priest, led over 50,000 Jews back to Palestine to reestablish the city of Jerusalem and more specifically to rebuild the Temple on Mount Zion. Zechariah was contemporary with Haggai. The two prophets lived at the same time as Zerubbabel and Joshua. In fact, in this prophecy of Zechariah there is one chapter exclusively about Zerubbabel. This person, who was born in Babylon, will play a significant role in end time affairs. Zerubbabel himself will not be resurrected from the dead. No, but a person in his type will come along with this name and carrying his signet. This means his authority. He will accomplish the things that Haggai was talking about and what we find here in the Book of Zechariah.¹

Joshua

Chapter 3 of the Book of Zechariah is devoted entirely to the activities of Joshua the High Priest, and how he and his high office will be in a state of degradation and then finally in great glory. That will come at the time when the Kingdom of God emerges on earth.

Overview of Zechariah

This Book of Zechariah is 14 chapters long in the King James Version. Zechariah, if you analyze it very

¹ The "[April 2014 Newsletter](#)" shows the well-known relationship of dates between the Books of Haggai and Zechariah. Then read the article for April 2014, "[The Book of Haggai, Time Prophecies.](#)" DWS

carefully, it is in two divisions. These two divisions are acknowledged by the New Testament if a person pays close attention. The first part was written by Zechariah who, with Haggai, lived in the last part of the 6th century BC. This part goes from chapter 1 through chapter 8, written by this Zechariah. The prophecy of Zechariah was uttered around 520 BC, the exact time Haggai gave his prophecy. The two were contemporaneous and supported each other in the prophetic roles that they played.²

Remember what Paul said in First Corinthians chapter 10 when he was summarizing all of the prophecies of the Old Testament given from the very beginning in the Book of Genesis all the way through to the last chapter of the books of Chronicles as it was in the original order of the Old Testament. He said those events were compiled and given to us who live at the end of the age. They are for our admonition today, for our teaching, though they were given within a historical environment and context of the centuries in which the prophets lived.

Duality

We find the apostle Paul using what we call the duality principle, which you find in the books of Ecclesiastics and Isaiah. I have given lectures on this before. A considerable amount of information shows that the prophecies were expected to transpire back then, but they really have relevance for our future. The major difficulty that people have in interpreting prophecies is not only a geographical problem but also a chronological one.

We are told in Daniel 12:4 and 9 that as the end of the age approaches, knowledge of Daniel's prophecies shall be increased. We are also assured by the apostle Peter, written under divine inspiration in chapter 3 of the Book of Acts, that there will be a restoration of all things. All the teachings of the apostles and the Prophets, which we find in the Old and the New Testaments, will come to relevance near the end of the age. In fact, they will be the threshold prophecies to introduce the end of the age and finally the Second Advent of our Lord, and the establishment of the Kingdom of God on earth.

With these prophecies in the Old and the New Testaments, once the proper order and proper number are understood, you will begin to see a prophetic context for each of these prophecies. They will begin to make sense. And, we will understand them more and more as we get closer to the time, according to the Book of Daniel.

This means we do not understand them completely yet, but it will seem as if day by day, prophecy after prophecy will begin to open up to us. The understanding that we have gained in the last 40 years, even of my own study into the scriptures, has been amazing to me. Knowledge will be increased, and full knowledge will finally come to us. We will read these prophecies in the manner God fully intends them to be understood. This prophecy of Zechariah, uttered at the same time as the Haggai prophecy, will have a relevance that will be clear and plain.

Two Divisions of the Book of Zechariah

As I said, the prophecies in the Book of Zechariah are in two divisions. The first division, chapters 1 to 8 in our King James Version, was written by this individual known as Zechariah. The name Zechariah means, **“remembered of YHWH.”** It means that all of the prophecies he utters here, though some of them are quite

Table 1: Structure of the Twelve Prophets

1	<i>Assyrian Period</i>	}	Hosea
2			Joel
3			Amos
4			Obadiah
5			Jonah
6			Micah
7			Nahum
8	<i>Babylonian Period</i>	}	Habakkuk
9			Zephaniah
10	<i>Post-Babylonian Period</i>	}	Haggai
11			ZECHARIAH
12			Malachi

² That date has to be adjusted a little bit but for our present understanding, they are close. The date will serve for our discussion here in trying to understand that these prophecies are about our end-time period. They are written for us today. *ELM*

technical, complicated and highly symbolic, nevertheless will be remembered perfectly by YHWH. They will be fulfilled to the dotting of an “i” and the crossing of a “t.” The scene is being established on the stage of history and prophecy in the Middle East, in the city of Jerusalem in particular. Right now, what is happening in that area is most important for the fulfillment of these prophecies that we are looking at in the Book of Zechariah.

The second division of Zechariah is the concluding part, chapters 9 to 14 in our King James Version. Though they are considered prophecies of Zechariah, and we should refer to them as such, these prophecies from chapter 9 on through to chapter 14 were not written by Zechariah who lived in the last part of the 6th century BC. We are told in the New Testament who wrote the prophecies which have been tacked on to the Zecharian prophecies. Chapters 9 to 14, which are some of the most important apocalyptic prophecies in the entire Bible, were written by Jeremiah about 70 to 80 years before the time of Zechariah. Zechariah [or Ezra the Priest] took those prophecies and tacked them on to his own.

*Outline of the Book of Zechariah*³

The outline of Zechariah is straightforward, although it is not symmetrical. There are two divisions:

Chapters 1–8 (Written by Zechariah.)

- 1:1–6 Prophetic confrontation dated to 8th month of 2nd year of Darius (about 520 BC)⁴
- 1:7–6:15 Series of 8 visions
- Chapters 7–8 Collection of short sayings & dialogue

Chapters 9–14 (Written by Jeremiah. Attached by Zechariah or by Ezra?)

- Chapters 9–11 First **“Burden of the Word of YHWH,”** focus on Ephraim
- Chapters 12–14 Second **“Burden of the Word of YHWH,”** focus on Jerusalem and Judah

When you look at commentaries of the Book of Zechariah, they will say that the latter prophecies have a tone about them, especially a geographical nuance that does not fit the time of the early part of Zechariah, but has an earlier period more in focus.⁵ That is true. We will find the person who wrote these prophecies by looking carefully at what is stated in the New Testament in the Gospel of Matthew. Jeremiah wrote these major prophecies.

Go to Matthew chapter 27, to which Zechariah chapters 9 to 14 have relevance from the point of view from Jeremiah’s environment.

“When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put Him to death: And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor. Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders,”

• **Matthew 27:1–3**

³ This outline was compiled from obvious divisions in Zechariah and from the analysis of David Dorsey, *The Literary Structure of the Old Testament: A Commentary on Genesis–Malachi* (Grant Rapids: MI, Baker Books, 1999), pp. 317–320, and James Nogalski, *The Book of the Twelve: Micah–Malachi* (Macon, GA: Smyth & Helwys, 2011), p. 810. *DWS*

⁴ Dating of Darius’ 2nd year is according to Nogalski, pp. 810–811. While Zechariah’s dating is precise, scholars do not quite agree on when the 2nd year of Darius occurred. See note 2 above. *DWS*

⁵ As Dr. Martin writes, many scholars believe the Book of Zechariah was written by two authors, divided between chapters 1–8 and 9–14. The subject matter and style differ significantly. No dates occur in the second part of Zechariah and no structural scheme ties the two parts together. Dorsey, *Literary Structure of the Old Testament*, p. 317. *DWS*

There is a prophecy in the Book of Zechariah about 30 pieces of silver, in the latter part, chapter 9 to 14.

“Saying [Judas said], ‘I have sinned in that I have betrayed the innocent blood.’ And they said, ‘What is that to us? See you to that.’ And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.”

• *Matthew 27:4–5*

The actual Greek says Judas threw the silver into the “*naos*,” into the Holy Place. That means that for him to be able to do that, Judas had to have been a Levitical priest. But going on,

“And the chief priest, took the silver pieces, and said, ‘It is not lawful for to put them into the treasury [of the Temple, they considered the silver to be unclean], because it is the price of blood.’ And they took counsel, and bought with them the potter’s field, to bury strangers in. Wherefore that field was called, The field of blood, unto this day.”

• *Matthew 27:6–8*

Now notice verse 9, a verse that has been ridiculed by scholars, even by preachers, because they say that Matthew did not know what he was talking about.

“Then was fulfilled that which was spoken by Jeremiah the prophet, saying, ‘And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value; and gave them for the potter’s field, as the Lord appointed me.’”

• *Matthew 27:9–10*

You will not find that prophecy in the Book of Jeremiah, or in the Book of Lamentations (written by Jeremiah), but you find it in Zechariah 11:12.

People have said Matthew was forgetful or he did not realize he was quoting the wrong book or the wrong prophecy. No, he was not guilty. Though it says it was fulfilled, Matthew was giving his commentary on the entire matter under the inspiration of the Holy Spirit. Although that prophecy is found in the Book of Zechariah, Matthew says the prophecy was given, written, and inspired for Jeremiah the prophet.

We have there the key that you and I need to know who wrote those last chapters of the Book of Zechariah. So chapters 9 to 14 were written by Jeremiah. When you put that together, you have a major key to understanding those prophecies. Chapters 9, 10, and 11 fit in with 12, 13, and 14 and you can almost put them in harmony. On one side you can put the prophecies of chapters 9, 10, and 11, and then compare them with the prophecies in chapters 12, 13, and 14. You will see a prophetic scheme that is given to us in those last 6 chapters written by Jeremiah, which speak about the very things transpiring in the land of Israel at this very moment.

The last 3 chapters of Zechariah are a chronological scheme showing a time when Israel will be mighty and powerful in the Middle East. All her neighbors around recognize that. Then suddenly, it says in Zechariah 12:10 (this portion of Jeremiah), a spirit of grace and supplication will be sent to those people in Jerusalem. It shall primarily be given to the House of David, the House of Shimei (Zechariah 12:12–13). It will be sent to the priests. But it will also have an effect throughout the whole of Jerusalem and Judea, and not necessarily just for the Jews. There are other people living in the Jerusalem area now, both Moslems and Christians. Some are Arabs, some are Europeans. It will affect everyone in the Jerusalem area.

When that spirit of grace and supplication is given, it will allow the people to look around them and say, “Who are we?” “Why are we here?” It says that the result will be as given in the 12th chapter of the Book of Zechariah written by Jeremiah: The people will repent of their ways, they will expect the one that they have pierced, whom the New Testament shows clearly is Jesus Christ. That does not mean every single Jewish person in the land of Israel, but those primarily in Jerusalem.

They will be given a spirit of grace and supplication. When they receive that, it says in the next chapter they will put idolatry out of the land, the false prophet will be taken out of the land, and even the unclean

spirit will be removed out of the land. This is preparing for the coming of the Messiah, which is described in the 14th chapter of the Book of Zechariah when He places His feet on the Mount of Olives.

That is all in this Book of Zechariah. Remember, in the prophecy of Haggai it says that on the 9th month of the 24th day of the month there will be the laying of a Temple foundation stone. That will be done by a Zerubbabel-like figure in the future who has the signet. This man will have the signet of Zerubbabel. He will establish it there in Jerusalem. Haggai also said that Zerubbabel could not give the signet to the people at that time because they were still unclean. But, as described in Zechariah chapter 12, once God's spirit of grace and supplication comes to them, God the Father will recognize the people of Jerusalem as clean.

They will be able to accept the "Yeshua," Jesus Christ, as their Messiah. The Jewish people are destined (not every one of them, but most) to accept their Lord and their Savior as being Jesus Christ. They will finally realize their Messiah is Jesus Christ.

I know for a fact, and have talked to many people who know intimately a number of high powered Rabbis, both in Israel and the United States and Great Britain, and they privately admit they know that Jesus is the Messiah. That is right. They will be willing to state it outwardly. It goes on to say that the people denying that in the past, or preaching false doctrine, when the general public comes up to them and says I think you were a person preaching wrongly, he will say, "Oh I have never been a preacher. I am a farmer. I never have done anything like that." That is what it says in Zechariah chapter 13.

Therefore, these prophecies in the post-Babylonian period have to do with the reestablishment of a threshold environment, getting ready for the coming Kingdom of God, which will appear on earth with the Second Advent of Christ. And the prophecies of Zechariah (and Jeremiah) are a major part of getting ready.

Analyzing Zechariah

Look at the beginning of the first section of Zechariah written as a contemporary of Haggai.

"In the eighth month of the second year of Darius came the word of YHWH unto Zechariah the son of Berechiah, the prophet saying ..."

• **Zechariah 1:1**

The first chronological clue that we have from Zechariah is that God's word came to him on the 8th month of the 2nd year of Darius. Go back to Haggai. Just turn back a few pages in the King James Bible. Read the very first verse of Haggai; it says, "**In the second year of Darius, ...**" the same year, but the sixth month. Two months earlier. That is all. Now do you know why Haggai appears before Zechariah? It is because Haggai's prophecies begin two months earlier than Zechariah's prophecies. It also gives you a clue why all twelve of the Minor Prophets are disposed chronologically. The last one, the Book of Malachi, was written about 50 to 75 years after Zechariah.

Zechariah starts out at essentially the same time as Haggai. The two go hand in glove, so to speak. They are dealing with the same environmental, historical, and prophetic circumstances. Here is the beginning of the prophecy of Zechariah:

"YHWH has been sore displeased with your fathers. Therefore say unto them [the Jews living in the time of Zechariah], Thus says YHWH of hosts, 'Turn you unto me, says YHWH of hosts, and I will turn unto you, says YHWH of hosts.'"

• **Zechariah 1:2-3**

Read Haggai's two short chapters that the Jews were sent back to Jerusalem with a command by the Persian king Cyrus, to rebuild the Temple. They built their own houses but they were not building the Temple, so God was displeased with them. Zechariah's prophecies are a commentary involving the same period of time as Haggai. That is why you must put the two together to understand what was going on.

"Be not as your fathers [he says], unto whom the former prophets have cried, saying, 'Thus says YHWH of hosts; Turn you now from your evil ways, and from your evil doings: and they

did not hear, nor hearken unto me, says YHWH.”

• *Zechariah 1:4*

That is a perfectly good history of Israel’s past. Only for very few periods in the history of Israel, was God pleased with all their efforts.

“Your fathers [he said] where are they? And the prophets, do they live for ever? [They are gone, Zechariah is saying under inspiration of God] But my words [Now listen to God] 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 YHWH of hosts thought to do unto us, according to our ways and according to our doings, so has he dealt with us.’”

• *Zechariah 1:5–6*

In other words, God led them into the Babylonian captivity. The people Zechariah spoke to at that time had been redeemed from that Babylonian captivity. Cyrus the king, some 18 years before, allowed them to return to Palestine. They were sent back specifically to rebuild the Temple of God but they had not started to rebuild it yet. So Zechariah, much like Haggai, said listen, it is time to get about our Father’s business. You all know how many times I told that to you.

Today, we do not need commissions to do what we are doing. None of us need to have them, but we ought to be like Jesus. When at 12 years of age He was asked what He was doing, He said, **“I am about my Father’s business.”** That is what we should be doing. We do not need commissions to do such things.

“Upon the fourth and twentieth day of the eleventh month, which is the month of Sebat, in the second year of Darius, came the word of YHWH unto Zechariah ...”

• *Zechariah 1:7*

This is in the 11th month, the 24th day, two months after the laying of the foundation stone that Haggai talked about previously (Haggai 2:10). We have a chronological prophecy here. We will begin to see the importance of what Zechariah was getting to in his prophecy, which comprises the first 8 chapters; then he (or someone else) tacked on the Jeremian prophecies of chapters 9 to 14. Put all together we have an end-time scenario with the basis of it being the 6th century BC, when the Babylonian captivity ended.

The prophecies we find in the Minor Prophets have to do with events just prior to the Second Coming of Christ back to this earth. Their historical environments vary over a period of about 400 years. But as the apostle Paul said, once these prophecies were put into the Holy Scriptures, they then become admonitions for all of us at the end of the age. There are chronological and geographical matters to be considered however, and as Daniel said, as the time of the end approaches we would understand what the prophecies in Daniel are all about. Daniel’s prophecies relate to the prophecies of the Minor Prophets. Many of them are enigmatic, especially the geography and the chronology of the old period, trying to understand the exact historical context in which these prophecies were uttered. They give some trouble to us today. We need the Holy Spirit of God to help us understand exactly what was going on.⁶

More on Zechariah and Haggai

We have in this prophecy of Zechariah indications of what will happen just on the horizon to us. We are at the threshold when these prophecies will be fulfilled. Granted, we have in some cases the exact dates when the prophecies were initially given, back to the last part of the 6th century BC. That context is very

⁶ In Acts chapter 3 the apostle Peter under the divine inspiration of God stated categorically that just before Christ Jesus comes back there will be a refreshment of knowledge and understanding, a restoration of all things which the prophets spoke of from the very beginning until the end — that means throughout the entirety of the Old Testament. It is interesting that when the final version of the Book of Revelation was written at the end of the 1st century AD, we find the apostle John garnering from all areas of the Old Testament (and a few of the prophecies of the New Testament, such as the Olivet prophecies) and putting it into a context that all has to do with the period before, during, and after the Day of the Lord. *ELM*

well established. The Bible makes it clear that individuals who were important in Old Testament times are types for the antitypes of the end time. Elijah the prophet died and is in his grave to this day. John the Baptist was a type of Elijah. But we find in Matthew chapter 17, Jesus said there is yet an Elijah to come.

We read in the Book of Haggai about Zerubbabel who will pass his signet down. As he established the foundation stone for the Temple on the 9th month, the month of Chislev in winter, on the 24th day of the month, it says his hand also shall finish it. We find the same point made in the Book of Zechariah. The prophecy to Haggai was given 2 months before Zechariah commenced his prophecies, and they overlap one another. To comprehend what was going on, you must consider both prophecies. Zechariah in chapter 1, two months after Haggai, commenced his prophecies by speaking about the evil ways of the Israelites in the ancient times. Zechariah says they were doing the same.

Remember how the Israelites complained to Haggai of why God had not blessed them as they thought they should be blessed. God said, **“Consider your ways.”** Your evil ways caused Me not to respond. The same thing is here in Zechariah. Though they began to establish the city of Jerusalem, and they had by Zechariah 1:7 already started on the Temple for 2 months, it says in Haggai that from that very day, I [God] will really begin to bless you as you have never been blessed before (Haggai 2:19).

But remember, chronology is the major problem here. It all depends on certain circumstances. That is why Jesus told the apostles, **“It is not for you to know the times of the seasons that the Father has placed in His own power.”** Near the end of the age, we will begin to understand such things. They did not (and could not) understand the chronological aspects. When you read the prophecies, you might even side with them to an extent. It seemed like God meant the blessings would start at that time.

Do you know what Zechariah does? Zechariah comes after Haggai because Zechariah explains that Haggai’s prophecy did not mean the blessing would be established back then. Zechariah says it will be for a future time. The two are linked with one another. If you had Haggai alone, you would not know how to properly interpret his prophecies. Zechariah clearly puts them into the future. That is where the blessings belong, in our age today. You have two contemporaneous prophets, one explaining one thing and the other prophet explaining what God actually meant, so the people could understand.

In fact, two months after the establishment of the foundation stone in the Temple, in the 24th day of the 9th month in the second year of Darius, we find the people still complaining because they had not been blessed when they thought they should be. Haggai made it clear they should be blessed, but there was one other thing Haggai told them. You were still unclean, remember? If you touch a dead body, will you be unclean or clean? Again, Zechariah explained what Haggai meant.

There will come a time in the future on the 24th day of the 9th month when God will bless Israel tremendously and He will do so starting with that particular day. The blessing will be a noticeable event. In one day’s time they will start seeing blessings. They were still complaining when Zechariah had a vision:

“Upon the four and twentieth day of the eleventh month [two months later], in the month of Sebat, in the second year of Darius [the same year], came the word of YHWH from Zechariah. I saw by night [it is a vision], behold, a man riding on a red horse, he stood among the myrtle trees that were in the bottom [bottom lands]; and I beheld him there were red horses, speckled and white [similar to the horses seen in the book of Revelation]. And I said, O my lord, what are these? And the angel ...”

• *Zechariah 1:7–9*

Next, we have **“the angel of YHWH”** who will interpret several things throughout the first division of Zechariah through chapter 8, which represents the full prophecies of Zechariah.

“And the angel that talked with me said to me, I will show you what these be. And the man that stood among the myrtle trees answered and said, ‘These are they whom YHWH has sent to walk to and fro through the earth [through the entire earth].’ And they answered the angel of YHWH that stood among the myrtle trees and said, ‘We have walked to and fro through the earth [they are going to give a report back], and behold, all the earth sit still and is at rest.’ [No

wars were going on at that time. All sitting at rest.] **Then the angel of YHWH, ...”**

• **Zechariah 1:9–12**

This very powerful angelic personage was the angel who gave the Ten Commandments to Moses. He bore the name of YHWH with authority to do so as God’s agent.⁷

“And the angel of YHWH answered and said ‘O YHWH of hosts, how long will you not have mercy on Jerusalem and on the cities of Judah ...”

• **Zechariah 1:12**

The angel of YHWH is saying, no mercy will be given to them, although two months before he said from that day God was to start giving them mercies. He was not giving them and **“the angel of YHWH”** asked **“How long?”** He goes on to say that you [God] have been giving your people Israel no mercies **“these three score and ten years,”** the period of the 70 years captivity in Babylon after Nebuchadnezzar destroyed Jerusalem and the Temple. They were in degradation. They returned under Cyrus command. They were in Jerusalem and after 18 years they finally started to rebuild the Temple by laying the foundation stone. Haggai told them the moment they did so they would be blessed. Two months later they were still not blessed. But they were not clean yet. A cleansing of the land has to take place first, as Zechariah says:

“And YHWH answered the angel [who stood among the myrtle trees] **that talked with me with good words and comfortable words. So the angel that communed with me said unto me, ‘Cry you, saying, Thus says YHWH of hosts; I am jealous for Jerusalem and for Zion with a great jealousy. [In other words He will look after Zion and Jerusalem.] And I am very sore displeased with the heathen** [the nations who caused problems to Israel and Jerusalem], **they are at ease: ...”**

• **Zechariah 1:13–15**

The Gentile nations were at ease at the time. They were having good times; yet here was Israel not having good times even though they started to establish the Temple.

“... for I was but a little displeased and they helped forward the affliction. Therefore thus says YHWH; ‘I am returned to Jerusalem with mercies: my house shall be built in it.”

• **Zechariah 1:15–16**

The house has been started yet YHWH says, **“shall be built”** in Jerusalem. This is future. From now on Zechariah will always use the phrase **“shall be”** (in the future). What was happening back then was a type. The last part of the 6th century BC was not the time for these things to be established. Those were not the events God meant. YHWH says, I will show mercy to Jerusalem and to my house. Going on, **“YHWH of hosts will stretch a line upon Jerusalem”** (Zechariah 1:16), a measuring line to build with precision. They were there 18 years and were already building Jerusalem, yet He says, “I will do it” — in the future:

“Cry yet, saying, ‘Thus says YHWH of hosts, My cities through prosperity shall yet be spread abroad; and YHWH shall yet comfort Zion, and shall yet choose Jerusalem.”

• **Zechariah 1:17**

But you know something? They were not experiencing it then. Here Zechariah says God is saying: it will come in My time; in the future it will come.

The last of the Minor Prophets is Malachi, who came after Zechariah. Malachi’s first chapter shows they were still in difficulty and not experiencing the prosperity they thought would start with the 24th day of the 9th month. Seventy-five years later, Malachi says they are still in trouble. They wonder when God will come and save them. Zechariah is telling them God says, I will do it in the future. Certain people had to yet come.

⁷ See *Essentials of New Testament Doctrine*, “[Chapter 2, The Law Was Given by Angels.](#)” DWS

Certain plans God had in mind in history must develop first and see fruition before He would bless Jerusalem and His house.

“Then lifted I up mine eyes, and saw, and behold four horns. And I said unto the angel that talked with me [the “angel of YHWH”] ‘What be these?’ And he answered me, ‘These are the horns which have scattered Judah, Israel, and Jerusalem.’

And YHWH showed me four carpenters. And said I, ‘What are 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.’”

• *Zechariah 1:18–21*

In other words, the Gentiles are still in charge and Jerusalem will not yet be the mighty metropolis God promised. There is the matter of chronology involved in all of this, and that is what Zechariah is explaining to the Jews back at that time.⁸

Zechariah Chapter 2

Look at chapter 2. The time is still the same, the 24th day of the 11th month.

“I lifted up mine eyes again, and looked, and behold a man with a measuring line in his hand [to build the city]. Then said I ‘Where do you go?’ And he said unto me, ‘To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof.’ And, behold, the angel [the angel of YHWH, returned] that talked with me went forth, and another [angel] went out to meet him, And said unto him, ‘Run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein.’”

• *Zechariah 2:1–4*

This also will come in the future, but not then. The whole scenario is, you will be blessed, but certain things must happen first. You Israelites must be cleaned first, and other things have to happen, then you shall be blessed beyond compare. I promise it will be right on time, but it will be, says God, in My timing.

“Sing and rejoice, O daughter of Zion: for, lo, I come [He will come], and I will dwell in the midst of you, says YHWH. And many nations shall be joined to YHWH in that day and shall be my people: and I will dwell in the midst of you and you shall know that YHWH of hosts has sent me [the angelic messenger], unto you. And YHWH shall inherit Judah his portion in the holy land, and shall choose Jerusalem again.”

• *Zechariah 2:10–12*

Again, He had not chosen Jerusalem then, even though they were rebuilding the city and the Temple.

Zechariah Chapter 3

This chapter concerns one person, Joshua the High Priest. Joshua is in his robes but they are rags and he does not look good (Zechariah 3:1, 3). God will put finery on Joshua, the finest robes you could imagine (3:5–8). God says Joshua as High Priest will be My representative on earth. When will this happen? When He brings forth His servant, the Branch. Who is the Branch? The New Testament says it is Jesus Christ.

“Here now O Joshua the high priest, you, and your fellows [fellow priests] that sit before you; for

⁸ Daniel speaks about four kingdoms: the Babylonian, Persian, Greek, and the non-descript beast kingdom all of which will have something to do with the land of Judea and afflictions upon the people of Jerusalem. Perhaps this is what Zechariah is referring to in chapter 1. We do not exactly know. The “**four horns**” here scattered Israel and Judea in the past. These passages will be better understood in the future. The “**Four carpenters**,” angelic hosts of some kind, will come to the aid of Jerusalem and these “**four horns**” will be dispersed. Out of the condition of this dispersal will come a new Jerusalem, inhabited again. *ELM*

they are men wondered at [like signs, they will be signs of something in the future]; **for, behold, I will bring forth my servant the Branch.**”

• **Zechariah 3:8**

This is future. The branch is the seedling that comes from Abraham, from Adam and Eve, the Messiah.

“For behold the stone that I have laid before Joshua; upon one stone shall be seven eyes; behold, I will engrave the graving thereof [of the seven eyes].”

• **Zechariah 3:9**

In the Book of Revelation chapter 4, Jesus is called the Lamb with seven eyes in symbol. He is the Branch to be sent. When He comes, then will come the glories Israel and Jerusalem have expected.

Zechariah Chapter 4

Having dealt first with Joshua, he then deals with the son of David, Zerubbabel, who will be blessed also.

“This is the word of YHWH unto Zerubbabel, saying ‘Not by might, nor by power, but by my spirit,’ says YHWH. ‘Who are you [Zerubbabel], O great mountain? before Zerubbabel [in front of him] you shall become a plain; and he shall bring forth the headstone thereof with shoutings, crying, ‘Grace, grace unto it.’”

• **Zechariah 4:6–7**

In other words, a great mountain of obstacles appears in front of Zerubbabel for these events to be brought to pass. But he will take that mountain and cut it down to a plain, and all these things will happen exactly as God says. He says, you were despised in the past but you will be blessed. Verse 10 says:

“For who has despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel with those seven [the seven eyes Joshua saw in the stones]; they are the eyes of YHWH, which run to and fro through the entire earth.”

• **Zechariah 4:10**

It goes on to describe the two olive trees, one on either side of a bowl (from Zechariah 4:3). The trees supply oil to the bowl which supplies oil for the lamps to give light in the Temple. This is the Menorah, the 7 candlesticks, which represent the eyes of YHWH. These two are indicated in Zechariah 4:11, 14 as the two anointed ones who stand before YHWH. They have oil associated with them. In the 11th chapter of the Book of Revelation they are known as the two witnesses (referring to Zechariah chapter 4), who have to do with measuring and building a Temple. It will have fulfillment in our future.

Zechariah Chapter 5

Chapter 5 speaks about a flying roll with curses on its front and back. Israel and the world will experience these curses, but something will happen near the end of this period. The curses will be removed from Jerusalem. Zechariah sees a woman with an ephah, a great jar. You know what God will do? He will take all the sins of Israel, the land of Judea, and Jerusalem, and put them in that jar, place a big lead top on it, and the jar will be taken to Babylon. The whole land of Israel will be cleansed in the future.

Zechariah Chapter 6

Chapter 6 speaks about four chariots, coming out between mountains of brass. The mountains of brass are probably the two columns called Jachin and Boaz, mentioned in 1 Kings 7:13–21 at the entrance of the Holy Temple. They were of brass (probably stone pillars covered with brass). These four chariots, one with horses of red, another with horses of black, the next horses were white, and the next one speckled. All will come out of the Temple between the two mountains of brass. They will go to prepare the whole world for the soon coming messianic Kingdom, each chariot pulled by four horses. Then it says, when Joshua and

Zerubbabel will rule in the future, this Joshua will have a crown placed on his head. Who will do that? In verses 11–12 it says the Branch will do it. Again, it will happen when the Messiah is on earth.

Also in chapter 6 the angel of YHWH is again speaking. It says the Branch mentioned in Zechariah 6:12 (Jesus Christ in prophecy), **“He shall grow up out of his place, and he shall build the temple of YHWH.”** The personage who builds the Temple is Jesus Christ. But it says, your hand has started the Temple, Zerubbabel (Zechariah 4:10), and your hand will finish it. It will be a signet. This means a personage with your name will do this at the end of the age, when you put the scenario all together. This future Branch:

“Even he shall build the temple of YHWH; and he shall bear the glory [the Shekinah glory], and shall sit and rule upon the throne.”

• **Zechariah 6:13**

The future Joshua shall be a priest and he will sit on a throne. He will be in glory indeed — in the future.

Zechariah Chapter 7

Chapter 7 speaks about the fast days, the times of affliction the Jews regularly observed in the past. They will all be turned to days of joy and happiness. It will happen when Jerusalem is finally cleansed. Children will be dancing in the city streets (Zechariah 8:5: **“the streets of the city shall be full of boys and girls playing in the streets again.”**) That will be in the future.

Zechariah is interpreting the prophecies of Haggai, whose prophecies seemed like they would happen immediately, but the people were not cleansed. Zechariah explains the Branch, Jesus Christ, will cleanse them.

Zechariah Chapter 8

Chapter 8 is about Jerusalem being rebuilt. This also will occur in the future, not in Zechariah’s time. Then he says that all of the days in which they fasted will be turned into days of joy, gladness, and celebration. This includes the Day of Atonement, Yom Kippur, the fast of the 7th month when Jews always fasted. Soon they will have no sins to fast about. They will have great celebrations, and on the Day of Atonement, they will feast. The days of fasting will no longer be there because sin will have been removed out of the land. These then are the first 8 chapters by Zechariah.⁹

Chapters 9–14 of the Book of Zechariah

- **Chapter 9** is also about the rebuilding of the Temple and that all the Gentiles will bring in produce for the Temple which will exist at the end of the age.
- **Chapter 10** says the House of Judah and the House of Joseph, will work together, but later they will have a falling out which will break the brotherhood between the two houses. This will occur just prior to the Second Coming of Christ.
- **Chapter 11** tells about the breakup of the brotherhood. To sum up all that Zechariah has been talking about up to now is found in the last three chapters 12, 13, and 14.

Chapters 9, 10, and 11 give step-by-step teaching of what will occur from the time the Jews return to rebuild Jerusalem. The two witnesses are there, what will happen then is summed up in the last three chapters.

⁹ For an extended discussion of Zechariah chapters 7 and 8, see Dr. Martin’s presentation [“Gentile Nations and Israel.”](#) Dr. Martin explains why he concludes Zechariah chapters 9–14 are the writings of Jeremiah. See also the article on the writings of Jeremiah in [“Introduction to Jeremiah.”](#) DWS

- **Chapters 12 and 13** tell about the very end when Jerusalem will be exalted under the Jews, the Temple rebuilt, and there will be a time when many (indeed most?) Jews will come to an understanding of who their true Messiah is. He is a person they pierced and they shall mourn for Him. He is one who has wounds in His hands (Zechariah 13:6). Clearly, this is an indication of Christ. The Book of Revelation speaks of 144,000 of Israel who will come to a knowledge of Christ in some way, just prior to His Second Coming.
- In **chapter 14** we find a war taking place with the Israelites having to defend Jerusalem. At that very time the Messiah, the Branch that Zechariah talks about, the one they have been looking forward to, will finally come to stand on the Mount of Olives. He will destroy the enemies of Israel, give them rest, and establish the Kingdom of God on this earth which will last for 1,000 years.

Zechariah is summing up, clearly, by telling the Jews in his day, stay encouraged. This is not the time for the Branch, the Messiah, to come with the Kingdom, but it will come in the future. When that Messiah does come, it will be far more glorious than any one could imagine. Zechariah is the book of the Bible which sums it all up as the go-between of the Old and New Testaments. Pay attention to Zechariah. With a little understanding you will see things in these chapters you have never seen before.

Jeremiah's Authorship of Zechariah Chapters 9–14, a Separate Unit

As mentioned before, chapters 9–14 are the Jeremian section and they explain what will happen, leading to the end of the age. It is very clear in Zechariah 12:10 (after sin will be removed from Jerusalem, Zechariah chapter 5):

“I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications [this is mercy and goodness]: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourns for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn [who died].”

• **Zechariah 12:10**

The Book of Zechariah, in the Jeremian section, shows the time when these events in the prologue will begin to happen. Who is the Branch? Who is the one with the seven eyes? Who sees everything in the earth? Who will bring the redemption of Israel finally in the future, starting with some future 9th month and 24th day of the month? It will be this personage who was pierced.

Who was pierced, according to the New Testament? That is interpreted specifically as being Jesus Christ:

“But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. And he that saw it [John, the apostle] bare record, and his record is true: and he knows that he says true, that you might believe.

For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken. And again another scripture says, They shall look on him whom they pierced [quoting Zechariah 12:10].”

• **John 19:34–37**

Israel will come to see Jesus Christ as their Redeemer. He is the Branch. He will bring salvation to Israel. He will bring all these things to pass. He will inspire a future Joshua the high priest, a future Zerubbabel, a future Elijah. He will cleanse Israel of their sins. The New Testament answers the questions of the Old.

Zechariah is giving teachings about what will happen at the end of the age. That is why Zechariah has two prophecies. Do not look for them, he says, to happen now. You think they should happen now, is what Zechariah is telling them, but now is not the time. The Jerusalem I am talking about, the Temple I am talking about — says God — is the Temple that the Branch will raise up and the Branch is the person who was pierced that you, Israel, will finally accept. He will cleanse you of all sin. It says in the Joshua prophecy in

Zechariah 3:9, **“I will remove the iniquity of that land in one day.”** I will tell you which day it was: the day Jesus Christ was crucified with all the sins of the world upon Him. That is the time when sin was got rid of, not only for Israel, but also for the whole world. Zechariah gives us that information.

More on Zechariah Chapters 9–14

EDITOR’S NOTE: What follows is a portion of an unknown article from Dr. Martin’s computer, likely written in 1997. The filename was “Zechariah 9–14.” For more complete presentation of these chapters in the Book of Zechariah (presented here briefly), see the more detailed article [“The Damascus Phase of End-Time Prophecy”](#) (November 1999, expanded by Dr. Martin in November 2000). In particular, see the section following the subhead, **“What Does the Damascus Prophecy in Zechariah Chapters 9 to 14 State?”** beginning on page 10. As this article is published (May 2014) a horrific civil war is being fought in Syria. When that war will end, only God knows. **DWS**

[Dr. Martin:] The whole world will soon take notice of the God of the Old and New Testaments (our Holy Scriptures) and they will begin to petition Him in a right and proper manner according to the limited knowledge that God will give them. God is soon to dwell in Damascus.

God will “rest” or have His abode in Damascus. Damascus is NOT Jerusalem, but a Gentile city located on the edge of what ancient Israel considered the Holy Land. God called it the **“City of Praise”** and the **“the City of my [God’s] joy”** (Jeremiah 49:24–25). It will be a pleasure for God to “rest” (or abide) in Damascus **“when the eyes of man [all mankind], as [will the eyes] of all the tribes of Israel, shall be toward YHWH”** (Zechariah 9:1).

Not only Israel, but all people of the world in the future will favorably turn their eyes of admiration and attention to God and respect His divine ways. They will do so because they will witness a divine judgment of destruction of cities on the eastern Mediterranean seacoast (probably by a giant wave of water, a tsunami). See Zechariah 9:3–8. Because of this [recognizable prophetic event], people will repent of their ways. In response, God will send excellent weather conditions for the earth and a consequent prosperity.

Zechariah 9:1 is the beginning of a prophecy that is six chapters long. It ends up with God in the person of Christ Jesus returning to Jerusalem (Zechariah 14:1–21). In the midst of this long prophecy, we are told that the site of the true Temple of God will at first be a place where potters will use the precincts of the Temple in a secular sense to make pottery (Zechariah 11:13). But the prophecy goes on to relate that both houses of Israel (Ephraim, the Asknenazi branch of Judaism, and Judah the Sephardic branch) will grow in prestige and military power (Zechariah 12:6) and they will realize the mistake they made by seeking to place the Temple within the Haram esh-Sharif near the Dome of the Rock. They will probably make a deal with the Arabs to return to the original Temple site and where the City of David once stood.

The Scriptures prophesy that, **“Jerusalem shall be inhabited again IN HER [proper] PLACE, even in Jerusalem”** (Zechariah 12:6).¹⁰ This means even in the real Jerusalem of old where Mount Zion and the Temples once were located on the southeastern spur of Jerusalem. That is right. It is prophesied that the Jewish authorities will once again return to the proper site of the true Temples in Jerusalem.

“In that day will I make the governors of Judah like an hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left: and Jerusalem shall be inhabited AGAIN in her own place, even in Jerusalem.”

YHWH also shall save the tents of Judah first, that the glory [splendor] of the house of David¹¹

¹⁰ See Zechariah 1:16, 2:4, 2:12, 8:3–5. God says, **“I am jealous for Jerusalem and for Zion with a great jealousy”** (Zechariah 1:14), **“... YHWH shall yet comfort Zion, ...”** (Zechariah 1:17). God comforted Zion by bringing Jesus Christ to her. **DWS**

¹¹ Does **“the glory of the house of David”** refer to the descendants of David (the royal lineage of David), or does **“the glory of**

and the glory of the inhabitants of Jerusalem do not magnify themselves against Judah.”

• *Zechariah 12:6–7*

This is one reason I have taken so much time to do historical and biblical research to show the people of Jerusalem (Jews, Muslims and Christians) that all the original Temples were located over the Gihon Spring, and NOT near the Dome of the Rock.¹² Jewish authorities will soon accept this provable fact and return to the proper place for the Jerusalem of old (Zechariah 12:6). That is the plain teaching of the Scriptures.

Then something else happens. At that time, God will send the inhabitants of Jerusalem a “**spirit of grace and supplication**” (Zechariah 12:10). The whole nation will repent and turn to a form of worshipping Jesus Christ, the One who was pierced (Zechariah 12:10 through 13:6). Christ will accept their gesture of worship.

A relative peace and security will briefly return to Jerusalem. The people of Jerusalem will make peace with one another for this time of repentance that Zechariah describes in chapter 12:10 through 13:6. God will even cause a new spring of water to come forth in Jerusalem (perhaps the Gihon will become fresh again) and this will prompt the Jews to rebuild the Third Temple on the site of the former Temples (Zechariah 13:1).¹³

Conclusion

What needs to be done on earth right now is to try with all our gumption to bring peace and security to all areas in the world that are hot spots of trouble. Jesus said: “**Blessed are the peacemakers: for they shall be called the children of God**” (Matthew 5:9). We all need to be called “**the Children of God.**” We need to pursue with all our might the achievement of peace in all areas of the world. There needs to be peace (and it will soon come) in the Balkans. There needs to be peace (and it will soon come) in Northern Ireland.¹⁴ There needs to be peace (and improvements will be made) in most areas of turmoil that now disturb the tranquility of any normal society. And, from a prophetic point of view, there needs to be peace in Israel, Palestine, and Jerusalem (and it will soon come).

The Holy Scriptures are plain. God is about to leave His abode on the border of the Land of Promise and He will return to His house in Jerusalem. The Jewish authorities will soon realize just where their former Temples were located, and this will aid them tremendously in their quest for petitioning their God (the God of the Old and New Testaments) to come to the aid of all people in the Middle East. The result will be a peace and security that will last until the prophesied civil war occurs between the people of Ephraim and Judah as described in Zechariah 13:7–9.

Even the outcome of that civil war will be a great blessing to the people of Israel and to the rest of the world. Right after that time of chaos will arrive the Messiah (Christ Jesus) from heaven to bring peace and security on earth that will last for a thousand years. That time is just around the corner.

Until then, I say to you my brothers and sisters in Christ, we should enjoy the earth and its blessings, pursue peace among all peoples, and trust, and have faith in the God of the universe (the Father and Christ Jesus, His firstborn Son). The outcome will be great blessings and joy and they will last forevermore. The time of redemption draws nigh.

Ernest L. Martin, 1997
David Sielaff, May 2014

the house of David” mean the Tombs of David and his descendants. See my article “[The Location and Future Discovery of King David’s Tomb](#),” then decide for yourself. DWS

¹² See Dr. Martin’s book *The Temples that Jerusalem Forgot*. DWS

¹³ *I shaded and italicized this statement*. Dr. Martin’s further scriptural research before he died did not allow him to conclude where the next Temple would be built, whether at the Gihon Spring or somewhere else (perhaps on the Mount of Olives). I believe it will be built somewhere other than over the Gihon, but definitely not on the Haram esh-Sharif, a pagan and Gentile location. DWS

¹⁴ A peace deal in Northern Ireland was negotiated in 1998–1999 and has been successful to the present. DWS