

### Handout Zechariah Lesson 3

Zechariah's visions and oracles in this lesson:

The Eighth Vision (6:1-8)

Oracles:

- The Fourth oracle (6:9-15)
- The Fifth oracle (7:1-14)
- The Seven oracles in 8:1-17 concerning the restoration of Zion (verses numbered according to the NJB but may be numbered differently in other translations)  
#1 = 8:2; #2 = 8:3; #3 = 8:4-5; #4 = 8:6; #5 = 8:7-8; #6 = 8:9-13; #7 = 8:14-17
- The three oracles on fasting and salvation (8:18-23)

The chariots Zechariah sees in 6:1-8 are not the first time such vehicles are associated with a divine vision:

1. The prophet Elisha saw the prophet Elijah carried to heaven in a chariot of fire drawn by fiery horses (2 Kng 2:11).
2. The prophet Ezekiel witnessed the movable throne of God that had the appearance of a chariot of fire transported by four "living creatures" (Ez 1:4-28).

The first vision associates the angel horsemen with God's omniscience in His divine presence in the world and His knowledge of all that transpires on the one hand and His control over everything that happens on the other.

The two mountains in 6:1 are probably Mount Moriah and the Mount of Olives.

Mount Moriah:

1. It is the highest elevation in Jerusalem and was originally the site of a threshing floor (1 Chron 21:18).
2. It was where Abraham took his son Isaac at God command and prepared to offer him in sacrifice until he had a vision of the Angel of Yahweh who stopped him (Gen 22:1-2, 11-14).
3. It was where David begged for God's mercy for Jerusalem and had a vision of the Angel of Yahweh commanding him to build God's altar of sacrifice there (2 Sam 24:17-25; 1 Chron 21:16-30).
4. David determined it was where God wanted His house build (1 Chr 21:18-22:1), and God told David to have Solomon build His holy Temple on that site that was destroyed centuries later by the Babylonians (2 Chron 3:1).
5. It was where the Second Temple would stand to replace Solomon's Temple.

The Mount of Olives forms a ridge running north to south for about two miles (three km) just across the Kidron Valley east of Mount Moriah and Jerusalem (2 Sam 15:30; Zec 14:40). It is the site where Zechariah will predict the return of the Messiah at the end of time (Zec 14:4). The Mount of Olives figures prominently in Jesus' ministry:

1. It was where Jesus' disciples Martha, Mary, Lazarus, and Simon lived in the village of Bethany (Mk 14:3; Jn 11:1; 12:1).
2. Jesus came into Jerusalem on Palm Sunday from the Mount of Olives (Mt 21:1-9; Mk 11:1-11; Lk 19:28-38; Jn 12:1, 12-15).
3. It was where Jesus spent every night during His last week in Jerusalem (Mt 21:17; Mk 11:11; 14:3).

4. Jesus had two dinners in Bethany on the Mount of Olives during the last week of His life where He received anointings for His feet and later His head (Jn 12:1-8; Mt 26:6-13; Mk 14:3-9).
5. The Garden of Gethsemane was on the Mount of Olives where the Temple guards arrested Jesus before His trial and crucifixion (Mt 26:30, 47-50; Mk 14:26, 32, 43-45; Lk 22:39, 47-54).
6. Forty days after His resurrection, Jesus met with His disciples on the Mount of Olives before He ascended to Heaven (Acts 1:3, 9-12).
7. It was where angels confirmed Zechariah's prophecy in 14:4 that Jesus the Messiah will return in glory to the Mount of Olives in His Second Advent (Acts 1:9-12).

When the phrase *Then you will know that Yahweh Sabaoth has sent me to you* appears in Zechariah 2:13, 15, and 6:15, God makes promises that precede each of the statements:

1. God will protect His covenant people in 2:13
2. the conversion of many nations in 2:15
3. people from far away will come to build up Yahweh's Sanctuary in 6:15

A warning follows the mysterious statement concerning the coming of Yahweh's envoy in 6:15: all this will happen "*if you diligently obey the voice of Yahweh your God*" (verse 15c). The unveiling of the mystery of the "me" sent by Yahweh will take place in Part II of the Book of Zechariah.

The oracles in 7:1-8:23 were two years later in November of 518 BC. The oracle in 7:1-14 is in three parts with each section beginning with "*the word of Yahweh Sabaoth was addressed*":

1. a prelude setting the year and the event that initiated the oracle (verses 1-3)
2. a condemnation of the insincere fasts and feasts of a people unwilling to listen to the voice of God through His prophets (verses 4-8)
3. an exhortation to practice mercy and justice and a reminder of the exile that was the result of their failure to obey God's commandments.

While the Jewish exiles lived in Babylon, they held four annual fasts in memorial of the Southern Kingdom of Judah's national disasters. Only mentioned in the Bible in Zechariah 7:3 and 8:19, the Jews living in exile observed these fasts during the fourth, fifth, seventh, and tenth months in the liturgical year:

1. The feast of the fourth month lamented the breaching of Jerusalem's walls by the Babylonian army (2 Kng 25:3-4; Jer 39:2).
2. The feast of the fifth month commemorated the destruction of the Solomon's Temple by the Babylonians (2 Kng 25:8-10).
3. The feast of the seventh month remembered the assassination of Gedaliah; the Jewish appointed Persian governor who was a friend and protector of the prophet Jeremiah (2 Kng 25:22-25; Jer 39:14; 40:5-16; 41:1-18; 43:6).
4. The fast of the tenth month mourned the beginning of the Babylonian siege of Jerusalem six months before its destruction (2 Kng 25:1; Jer 39:1; Ex 24:1-2).

The *Mishnah: Taarith*, iv.6 and Jerome (*Zachariam*, viii) offer information on the historical events connected to these fasts. By the time of Jesus' ministry, these feasts were no longer observed; however, they were revived by the Jews after the destruction of Jerusalem and the Second Temple by the Romans in AD 70.

Michal E. Hunt Copyright © 2019 [www.AgapeBibleStudy.com](http://www.AgapeBibleStudy.com)