

Bibliography:

Feinberg, Charles L., [1965] God Remembers, Multnomah Press Oregon

Contemporary Setting of Haggai and Zechariah

For the setting and the order of reading consult the History of Persia paper.

Introduction to Zechariah

The prophet Zechariah was a contemporary of Haggai. Both of them were involved in speaking to the Lord's people. Of his personal history only a little is known. His name means "he whom Jehovah remembers" or simply "Jehovah remembers".

Like his predecessors Jeremiah and Ezekiel, he is of priestly descent, the son of Berechiah and the grandson of Iddo [1.1,7]. He was born in Babylon and with his grandfather was in the group of returning exiles with Joshua and Zerubbabel [Ne12.4]. That his father probably died young, may be inferred from Ne 12.12-16 where he is named as the immediate successor of Iddo. He is called the son of Iddo in Ne 5.1,6.14.

He began his ministry two months after Haggai [Hag1.1;Ze1.1] in the 2nd year of Darius Hystaspes [521 BC]. Just how long his ministry lasted we are unsure, but the final prophecies of the book are related to a later period.

The plan of the Prophecy

- 1 - Introduction 1.1-6
- 2 - Eight night-visions 1.7-6.8
 - [a] 1.7-17 The 4 Horsemen who are patrolling the earth
 - [b] 1.18-21 The 4 Horns and the 4 Craftsmen
 - [c] 2.1-13 The Measuring of Jerusalem
 - [d] 3.1-10 Vision of Joshua and Satan
 - [e] 4.1-14 The Golden Lampstand and the 2 Olive Trees
 - [f] 5.1-11 The Flying Scroll and the Temple to Wickedness
 - [g] 6.1-8 The 4 Chariots
 - 6.9-15 Joshua crowned: Priest and King conflated in the Branch
- 3 - Two Answers to the Question about Fasts [516 BC] Chapter 7-8
- 4 - Two Burdens Chapters 9-14

Flow of the Text:

1 - Introduction

[1] The time is the 8th month of the 2nd year of Darius [521 BC]

[2] The setting is after the exile and the discipline of 70 years.

Ze recapitulates the circumstances that lead to the Exile in the first place. He reminds the people before him that their fathers had experienced the anger of the Lord over their behaviour. He had offered them a possibility of repentance and returning to Him, but they would not. They have passed away and are no more.

[3] What has remained is the word of the Lord - it has "overtaken" their fathers. So they went into exile. In the time of the exile they got the message that God had wanted them to understand so much earlier. They knew that the exile had been a strong discipline from the Lord and that He had dealt with them.

2 - Eight night visions 1.7-6.8

Vision 1: The Four horsemen patrolling the earth 1.7-17

[1] 24/11/521 BC: men, mounted on red, sorrel and white horses are standing in a ravine.

[2] An angel who speaks with Ze identifies them as those whom the Lord has sent to patrol the earth. Their report is that the earth is quiet and peaceful.

[3] The angel asks the Lord How long will He have no compassion on Jerusalem and the cities of Judah, with which God has been angry for these 70 years?

[4] An exchange takes place between the Lord and the angel and the angel

Bibliography

Haggai and Zechariah are contemporaries

What do we know of Zechariah

Plan outline of the prophecy

Textual argument and its flow

Intro and 8 visions

reports the gracious words of the Lord to Ze what was said. The substance of this is:

[a] The Lord is jealous for Jerusalem [the city] and Zion [the citadel on which it is set] See 8.3 for this distinction.

[b] But the Lord is now angry with the nations who are at ease and quiet now. For the Lord was angry at Jerusalem only a little, the nations furthered the disaster which was their punishment and took it far beyond what God had intended.

[c] In a 'long-future' passage, the prophet speaks of how the Lord will indeed:

[i] return to Jerusalem with compassion

[ii] the Lord's house will be built in it

[iii] a measuring line shall be stretched over it

[iv] Again the cities of the Lord will overflow with prosperity

[v] Jerusalem and Zion will be comforted and know themselves as the Lord's chosen ones.

Vision 2: The four Horns and the four Craftsmen 1.18-21

Vision 2; The four horns and the craftsmen

[1] A horn, reminiscent of the horns[antlers] of an animal, symbols of power and aggression. They indicate the powers which have imposed their will upon the scattered people of Judah [1.21b]. They stand for the nations under whom Judah had gone into exile.

An exile that would last as long as the coming of the Romans, according to Daniel's vision. We should think of the sequence in history of Babylonia, Medo-Persia for the time spent in Mesopotamia; and of Greece and Rome as powers under whom the people of Judah and Jerusalem were ruled for the subsequent period spent in Palestine.

[2] If we are to think of the horns as metal horns [1 Kings 22.11] then the craftsmen are metal workers who will place these horns upon their anvils and deal with them. Either way, thinking of the horns as these nations, God has appointed 'long term' assailants who will terrify and throw down the 4 horns who scattered Judah and Jerusalem.

Vision 3: The measuring of Jerusalem 2.1-13

Vision 3 - The measuring of Jerusalem

[1] Referring back to the intimation of 1.16b, the measuring line that is to be stretched over Jerusalem appears to be a preparation for the rebuilding of Jerusalem

[2] While Ze's speaking angel was going out, another angel said to him to go and speak to the young man who had the measuring line. What he is to say takes the form of a future dimensions of Jerusalem.

[3] This declares the intention of the Lord that Jerusalem will be inhabited, but without walls. At first this might be taken to mean; without the need for any defences against attackers. But the next line makes clear it is because it is so large. There is such a multitude of people and cattle within Jerusalem, no walls would be able to contain it.

[4] And anyway, the wall around Jerusalem will not be necessary for its defensive purposes, because the Lord will be a ring of fire around her and the Lord will be the glory within her, among her people. [Is.4.5, 60.18].

[5] The land of the north - from where, in the Mesopotamian region, all the threats of the Jewish people come, they are to flee from there so that the Lord will then disperse them to the four winds of the heavens.

[6] This makes clear that the intention of the Lord, even within the context of the rebuilding and re-settling in their land that is taking place under Cyrus' decree, will also be accompanied by a dispersion all over the world.

[7] 2.8-13 opens up the 'long-future' perspective again. The prophetic speech uses the discussion that takes place between a *Person who is sent by God* against the nations. [This is reminiscent of Psalm 2]. This personage plunders the nations, and speaks of Jerusalem as the "apple [pupil] of God's eye"; whoever

touches her will have to pay dearly for it, is the implication.

[8] On that day, the Jewish people will have this sent One in their midst, who will dwell with them as God. many nations will join themselves to the Jewish people at that time; a time when He again chooses Jerusalem and Judah.

[9] Internationally speaking, the whole earth is involved and should be aware that God, as a holy One has been aroused from where He dwells.

Vision 4: Joshua and Satan 3.1-10

[1] Joshua, the high priest is atanding before the angel of the Lord. Stand-
ing to accuse Joshua is Satan.

[2] The Lord addresses Satan. He rebukes him. The Lord declares that the He has chosen Jerualem again. The Lord typifies Jerualem as a burning piece of wood plucked from the fire and requires Satan to agree with it.

[3] Joshua is in filthy garments - these stand for his iniquity [3.4b] and they are to be taken away from Joshua, who is then clothed in festal robes and has a turban placed upon his head.

What is being stated here is that the priesthood is burdened with guilt, but by the grace of God it has been cleansed away. Joshua and his friends are therefore brands plucked from the judgment of God, which they merited, by the sheer act of grace of God.

[4] It is then declared to Joshua that he must obey the Lord and walk in his ways. He shall then govern the Lord's house, have charge of His courts and have access to the heavenly courts of the Lord. He shall stand before the Lord.

[5] In a 'long-future' setting: Joshua and those with him in Jerusalem, are a symbol of the Person whom God calls His Servant the Branch. [Servant recalls for us Is. 42.1; 49.3,5; 52.13; 53.11; Ezek 34.23-24; Branch recalls for us Is.4.2;Jer23/5;33.15 and Ze 6.12].

[6] They had been using stones to build the temple foundations. Now a [head?] stone is set before Joshua; it has seven eyes = it sees how the Lord sees and what the lord will do [4.10]. As an engraved stone, such as is laid declaring the occasion and meaning of the building it it set within, it is an assurance to him of the promise of God to remove the iniquity of the land in one day.

[7] In that same day, everyone will be secure and domestically happy in Jerusalem and at rest.

Vision 5 - The Golden Lampstand and the Two Olive Trees [4.1-14]

[1] Carries us forward from the concluding point of the fourth vision. After Israel, as a priestly nation has been cleansed form defilement, and has taken up again her priestly calling then she is prepared to fulfill the light bearing to the surrounding nations which was in her original charter [Deut 32.8; Ezek 5.5-6].

[2] A golden [precious] lampstand with seven lamps and spouts. On the top of it is a bowl [a reservoir for the oil] and the two olive trees beside the bowl.

[3] The word is to Zerubbabel, the civil head, who is an offshoot of the Davidic dynasty. As chapter 3 focussed on Joshua the high priest, so this vision refers to Zerubbabel.

Verse 6-7 make clear that he will accomplish his work not by the might of man but by the Spirit of the Lord. What appears to be, in the building of the temple, a great mountain, will be overcome and the capstone, - the finishing stone - will be raised. The work will be finished with the shout of "Grace, grace to it!" [Ezra 3.11]. The people will call on God's grace and favour to rest upon the finished work.

Formerly, the tabernacle and the light of the lampstand were dependent upon the freewill offerings of the people. In th evision there is no such need.

[4] Oil is a clear symbol in the Bible as a type of the Holy Spirit; as its use in the consecration of prophet, prier and king shows. Here it is the enlightening power of the Spirit that is decisive. Oil lights up things as it burns. The wick does not contribute to the light, it is simply the medium between the oil and the fire.

[5] The seven eyes of the Lord will be glad wehn they see the plumb line

Joshua and Satan

The golden Lampstand and the two olive trees

in the hand of Zerubbabel. It is encouragement given to not despise the day of small things. In the eyes of some who saw the work it seemed inconsequential and puny. It is often not seen without faith what the eyes of God are delighted with. [The Cross of Jesus is a case in point].

[6] The two olive trees are the kingly and priestly office, and the two olive branches are the current incumbents, Zerubbabel and Joshua. Ultimately, these two servants point to the Lord Jesus Christ - in Whom the offices of preist and king are subsumed in his Person.

Vison 6 - The flying Scroll

Vision 6 - The flying Scroll 5.1-4

[1] Up to this point the visions have been directed to the consolation of the people of God as they are engaged upon their work. Now we have a different tone which moves to the judgment of the nations and the righteous decisions of God.

[2] The scroll, which is massive in its proportions, is a curse going forward over the face of the land laying down the purging away of those who swear and steal.

[3] That it is a flying scroll indicates its speed of the judgment, the rapid approach of the things written in it.

[4] It speaks of the broader sense of the Law of the Lord as given at Sinai with its curses against thieves and perjurers. Written on both sides [Ex 32.15; 17.12; 26.13; Nu 222.24] brings to our mind the Torah and its provisions for us-tice. It lodges as a curse in teh house of the perpetrators.

Vison 7 - The woman in the basket

Vision 7 - Of the Woman in the Ephah [basket] 5.5-11

[1] An ephah was the largest measuring basket of volume used in Israel. The lead cover is so strange it makes for a strong message. Wickedness, portrayed as a woman, is thrown [pushed] down into the basket and the cover indicates she cannot push it away and escape. Her doom, and that she shall arrive at her destination, is assured.

[2] Wickedness is seen as captured and carried away captive by two agents of the Lord who convey her, confined, to the land of Babylonia. That it will be set there in a pedestal implies that Babylonia [Shinar -Ge 10.10, 11.2, 14.1,9] s 11.11, Dan 1.2] will honour the wickedness of the woman in the basket in an idolatrous way.

[3] The confinement of wickedness is also a removal of that which the Lord does not tolerate in his Holiness from the place where He will cause his name to dwell.

Both visions 6 and 7 show two ways GOd deals with sins among his people; he punishes sins as a present way of dealing out his wrath as with a curse, and he removes the sin from his own people and places it where it is accepted and idolised, demonstrating the choices and responsibilities of those who go that way.

Vison 8 The Four chariots

Vision 8 - Of the Four Chariots 6.1-8

[1] Four chariots, drawn by red, black, dappled and white horses, are coming from between two bronze [brass] mountains [Mt of Olives and Mount Zion with the Valley of Jehosophat [Joel 4.2,12,16 Ze 14,14] in between them?].

[2] These are four spirits that stand before the Lord of the earth. With each spirit goes a chariot; the black to the north, followed by the white ones. The dappled to the south.

Readers of the Revelation to John [chapter 4] associate these colours with the red designating war and bloodshed, black with death and famine, white with triumph and victory and dappled with the petilence and plagues.

[3] As the first vision introduced us to the patrolling horsemen, here we see the closing vision returns to this theme. The horses are reconnoitering and drawing war chariots which express the divine judgments over the north.

6.9-15 Joshua crowned: Priest and King conflated in the Branch

[1] As they are often called upon to do significant actions, the prophet is to take a crown and set it in the head of Joshua the high priest. This implies a royal coronation; it asks us to think of Joshua as a king.

Joshua crowned

In this way, the King and the Priest are conflated as two offices brought together in one person/

[2] Joshua stands for a man whose name is Branch, who will branch out from where he is and build the temple of the Lord. This person will be a priest upon a throne and the wisdom of peace will be brought together in these two offices.

[3] The crown, which Zechariah is to use for this occasion, is to remain in the temple for the Lord to be a reminder of this truth for those who come from Babylon.

[4] Those who, more generally, come from afar off will also build the temple of the Lord.

3 - Two Answers to the Question about Fasts [517 BC] Chapter 7-8

[a] The old answer of God to his people, recapitulated [chapter 7]

[1] 4/9/517 The question of Bethel was whether they should weep and fast on the fifth month as they had been accustomed to do?

[2] Was it actually for the Lord that they fasted? They eat and drink for themselves, do they fast for themselves? Was not this an issue before the exile?

Two answers

[3] The answer at that time was:

[a] to dispense true justice

[b] to practice kindness and compassion

[c] not to oppress the weak and disadvantaged

[d] not devise evil against each other

[4] The response of the people at that time was not to listen. They made their hearts hard and so came under the wrath of the Lord in the exile.

[b] The new circumstances of Jerusalem and Zion [Chapter 8]

[5] Chapter 8 - The Lord is jealous for Zion and Jerusalem; He has not forgotten them. He will return and dwell in them. Jerusalem shall be called a City of Truth and the mountain the Holy Mountain [Dan 11].

[6] If this seems too hard for the people themselves, it is not for the Lord. He is going to save his people from the east and west, bring them back and live in the midst of them as their God in truth and righteousness.

New situation

[7] 8.9-12 - Their hands should now be strong in these days when the foundation is being laid. Prior to this time there was no wage for anyone, after this the Lord will bring prosperity for the remnant of this people.

[8] 8.14-17 They should prepare for this event - and speak the truth to one another and live in anticipation for these new and wonderful circumstances.

[9] 8.18-23 The fasts during the exile of the 4th, 5th, 7th and 10th months will be turned into gladness and joy. At that time people will go up to seek the favour of the Lord and they shall find it willingly and joyfully.

Also at that time, people will take hold of the garment of a Jew and ask can they come with Him for they have heard that "God is with you".

4 - Two Burdens Chapters 9-14

The first burden against the land of Hadrach [chapters 9,10,11]

2 Burdens of the Word of the Lord

[a] 9.1-17 The burden of the word of the Lord against land of Hadrach

[i] 9.1-8 God's protection of Jerusalem at the time of Alexander

This section is seen as a predictive statement of the course of the movements of Alexander the Great after the Battle of Issus.

At the time of writing, Jerusalem was not opposed in reaction to the building of the temple, but is being harassed by the neighbours round about. The prophet depicts the invasion that wipes away these hostile neighbours.

Following the battle of Issus, Alexander circled around the holy land and

Zechariah

Matthew 24-25

Order of events

*Alexander the Great destroys some of Palestine
Long future matters of the Day of the Lord.
The King's mission in relation to Israel
The Lord judges the shepherds*



set about putting to an end the Persian Empire.

Damascus surrendered first, then Sidon yielded and accepted its ruler from Alexander. Tyre, Alexander utterly destroyed, Gaza perished. Leaving Jerusalem alone Alexander passed on to Egypt and then returned the same way and chastised Samaria.

Alexander's destruction in Palestine

- [1] The cities described within the region are
 - [a] Hamath which borders on Hadrach
 - [b] Tyre - who will be dispossessed by the Lord
 - [c] Sidon
 - [d] Ashkelon will be afraid, as will be Gaza and Ekron.
- The king of Gaza will perish, Ashkelon uninhabited.
- [e] The philistine people will be humbled
- [f] Philistines will nevertheless be a remnant for the Lord.

[2] The Lord is pictured as camped around His house; this is due to the presence of an army; this army passes by and then returns. But the Lord's house will be safe.

Long future matters of the Day of the Lord.

[ii] 9.9-10 Long-future material of the Day of the Lord

[1] Verse 9a speaks of the Coming of Jerusalem's King to them in Jerusalem. He is just and brings their salvation. The context is the Day of the Lord and looks to the long-future perspective.

However 9.9b introduces an element of the **first coming of Jesus** to the Entry into Jerusalem in a way that is not set in a triumphant setting of the a great judgement day of the world where Israel is facing armies.

Rather it speaks of a humble entry into Jerusalem. Israel's King of Peace comes between the two martial scenes depicted.

[2] Verse 10 returns to the battle scene. The Lord is cutting off the war chariot from Ephraim, the horse from Jerusalem and the bow of war.

[3] Then the **second coming of Jesus** - with respect to the Jews in Jerusalem who have been facing an army - is depicted, when after the military battle has finished, He will speak peace to the nations, rule the whole of the known world and from the River [Jordan, Euphrates?] to the ends of the earth.

[iii] 9.11-17 The King's mission in relation to Israel.

Here the prophet has not only the Maccabean age in his mind, but also the times of the end as well. The description moves into ultimate times at verse 14.

[1] v.11-13 Speaks of how Ephraim and Judah will resist the "sons of Greece" at the time of Antiochus Epiphanes. He is seen as a Greek mouth boasting great things in the prophet Daniel.

[2] Then, in a long future perspective, the descriptive portion of the Lord's battle operations morph into the "day" [verse 16] and the situation of God's protective care is extolled as the people of God have their own beauty consistent with their God.

[iv] 10.1-2 The Lord is the real source of all that is good for Israel

[1] The Lord is the source of the spring rain and of every rain that benefits his people. All they have to do is ask. Every man can receive from the Lord.

[2] The teraphim - the little household gods just soak falsities, lying vision and wickedness.

[v] 10.3-12 The Lord will judge the shepherds when He visits on that day

[1] The long-future perspective comes to the fore as the Lord sees Himself visiting his flock on the great day when they are all drawn together by his leadership and shepherding.

[2] [verse 2b-4]: Each person in Israel has a contribution to make on that day as they fight with the Lord at their head. And He will strengthen them and have compassion upon them, bringing them together. They will be rejoicing in this scenario.

[3] [verse 5-8]: The Lord will whistle for them and bring them together gathered as a redeemed people from wherever He had scattered them among the

The King's mission in relation to Israel

The Lord judges the shepherds

peoples. He will bring them back.

As they walk in His name, they will see him deal with their former foes, Assyria, Egypt and the like.

[4] [11.1-3]: It will be a difficult day for Lebanon as the cedars are destroyed, the oaks of Bashan also.

[vi] The ministry of the Messiah 11.4-

[1] The Lord's commission for the prophet is that he should, at this time feed the flock of slaughter, whose buyers kill them and count themselves not guilty for doing so. We understand here that Zechariah is acting representatively as the Messiah would:

- [a] shepherding the whole nation as a flock
- [b] the covenant with the peoples
- [c] the cutting off of the three shepherds
- [d] the breaking of the bond between Judah and Israel

All these things is what the Lord did through his Messiah. Passages to study include the Psalm 23.1; Is 40.10-11; Ezek 34.11-19. These all refer to the Messiah and this is confirmed by the NT passages of John 10.1-18, Hebrews 13.20-21; 1 Peter 2.25, 5.14]

Acting for the Messiah the prophet was to feed the flock of slaughter. The buyers and sellers are the heathen oppressors of Judah.

[2] The prophet is asked also to take up the equipment of a foolish shepherd, who is denoted as one who:

- [a] not care for the perishing
- [b] not seeking the scattered
- [c] not heal the broken,
- [d] not sustain the one still standing
- [e] but devours the flesh of the sheep,

Woe to this worthless shepherd who leaves the flock; his active sword arm will wither and his right eye become blind.

The second burden concerning Israel [chapters 12-14]

This last section of Zechariah's prophecy deals with the matters of the long-future perspective. The only exception is 13.7.

[i] Israel's Conflict and deliverance 12.1-14

[a] The picture of Jerusalem surrounded 12.1-4; 14.2

[1] The Lord is shown forth as the Creator of the earth and the heavens and of man; He has put his spirit within him

[2] The future time portrays Jerusalem as surrounded by peoples, and the Lord is going to make the lifting of Jerusalem such a heavy burden that those who try will get a hernia.

[3] It refers to a time when all the nations of the earth are gathered against Jerusalem.

[b] "In that day..." 12.4-9; 14.12-15

[4] The Lord strikes the horses of Jerusalem's enemies with blindness

[5] The clans of Judah consume their enemies all around on every side while Jerusalem's inhabitants are dwelling there on their own sites.

[6] The Lord saves Judah first, so that the glory of the house of David may not be seen to be less than that of Jerusalem.

[7] God will set about to destroy all the nations who come up against Jerusalem.

[c] Israel looks upon Christ [12.10-14]

[8] God pours out on the inhabitants of Judah and Jerusalem the Spirit of grace and supplication, so that they will look upon "Me whom they have pierced" = Messiah. They begin to mourn for Him as an only Son, weeping bitterly.

[9] The mourning spreads individually among each family and each person of the families. This is the case for all the families that remain. This mourning represents the mourning of repentance [Ezek 36.25-31].

The ministry of the Messiah

Second burden concerning Israel

Israel's conflict and deliverance

Israel cleansed of her sin

[ii] Israel' is cleansed of her sin [13.1-6]

[1] The godly sorrow of Israel will not be in vain. What is offered to the house of David is for the whole people.

[2] God will cleanse the land from the idols, they will not be remembered and their prophets will be purged from the land. The people will reject any false prophet.

[3] People who had presented themselves as prophets; and so were false prophets, will admit that they are not. They shall attempt to evade detection. When confronted with the marks between their arms[hands] they shall say that their friends did it.

The Shepherd struck - and the sheep scattered

[iii] The Shepherd smitten and the sheep scattered [13.7-9]

[1] Moving from the dealing of the false prophet, Zechariah deals with the true Prophet, the Messiah of Israel. The death of the Messiah which is regarded as an act of Israel in 12.10-14 is now presented as an act of God. [See Is 53.10, Psalm 22.16 and Acts 2.23].

[2] The Shepherd is the same one described in 11.4-14. Zechariah has the Lord awakening the sword which has been active in judgment. It is a sword that will fall upon the Shepherd also; who is stated to be the Associate of God - the one who works with Him.

[3] The smiting of the Shepherd was a judgement upon the flock which was worthy of punishment [chap 11]. God has overruled the smiting for it to be a blessing.

[4] The striking of the Shepherd means that the Sheep are scattered and the Lord has turned His hand against the little ones. 2/3 of the people will be cut off, the 1/3 will remain and are sifted through fire. They will call on His name and come through the fire.

The Great Consummation and the Lord's earthly reign

[iv] The Great Consummation: Israel's Deliverance and the Lord's earthly Reign [14.1-21]

[a] The Deliverance [14.1-8]

[1] The great reversal of the Day of the Lord is that the spoil taken from the Jews will be divided amongst them as booty which is theirs. [14.1]

[2] God will gather the nations against the city of Jerusalem

[3] The city will be captured the women ravished and half the city lost, the other half will remain.

[4] The Lord will go forth to fight. The Messiah's feet will stand on Mount of Olives.

[5] The Mount of Olives will split east to west, and half of the mountain will move north and the opposite half will move south; opening up a valley.

[6] The people of God will flee through this valley.

[7] The Lord will come with all his holy ones with Him.

[8] There will be no light on that day; but at evening there will be light.

[9] Moving waters will flow out of Jerusalem [summer and winter long] half towards the eastern sea [Dead Sea] and half toward the western sea [Mediterranean].

[b] The Earthly reign of the Lord; part 1 [14.9--11, 16-21]

[1] The Lord will be King over all the earth - and the only king.

[2] The land is levelled, although Jerusalem remains uplifted.

[3] The people dwell in safety.

[c] The Plague of the Lord upon the oppressors [14.12-15]

[1] All those who have gone to war against Jerusalem will have their rotting plague in their flesh.

[2] Panic will ensue and they will destroy each other.

[3] Judah will fight with Jerusalem and the spoil will be great.

[d] The earthly reign of the Lord:part 2 [14.16-21]

- [1] The nations who are left go up yearly to celebrate the Feast of Booths and to worship the Lord the King.
- [2] Any family that does not receives no rain.
- [3] Everything will be Holy to the Lord.
- [4] There will be no merchants in the house of the Lord in that day.

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