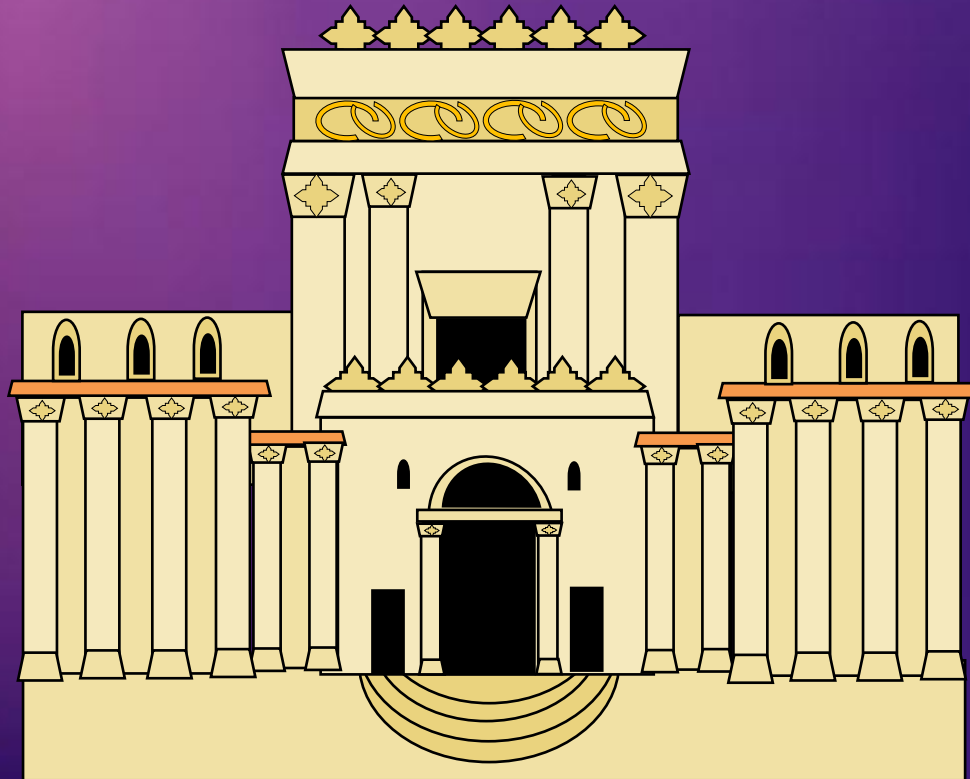


Rebuilding Jerusalem

Zechariah 1-8



Zechariah

He was the son of Berechiah, the son of Iddo, the prophet

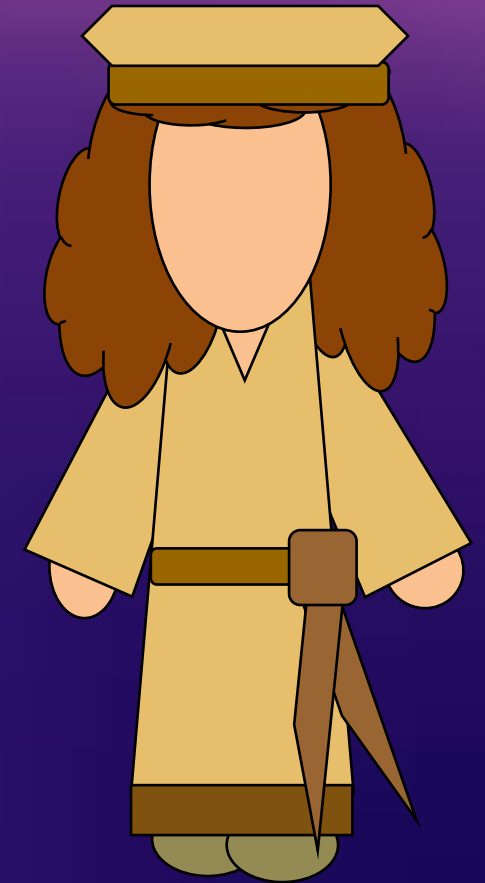
The book of Zechariah was written shortly after the return of Judah from exile in Babylon under the authority of Cyrus

He and Haggai labored together

He prophesied in the 2nd and 4th years of King Darius

He received the 8 visions of the Lord's plan of salvation for his people using contemporary events to capture the restoration and sublimation of Israel's faithful at the Second coming

His visions deal with the future of the chosen people and prophesied of the Lord's plan in defeating the wicked and sustaining and redeeming the righteous in the final days



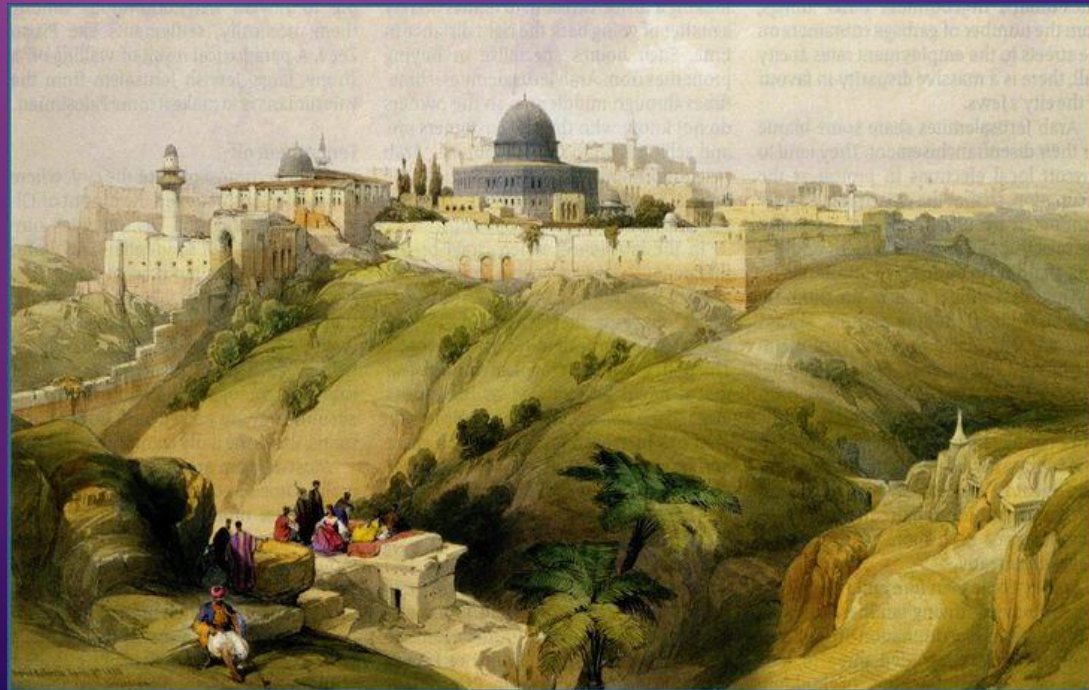
Zechariah's Visions

First Vision:

He was to assure the Saints of Judah that the Lord was mindful of them and fully intended to restore the land and the people to a stronger position
(Zechariah 1:8-17)

Second Vision:

He was to assure them that their enemies would be punished.
(Zechariah 1:18-21)



Third Vision:

Concerned the day of the Lord's power when He would come and dwell in Jerusalem
(Zechariah 2:1-12)

Fourth Vision:

This compared the High Priest, Joshua, of Zechariah's day, with Prince David who would build and sanctify the temple of Jerusalem in the latter-days.
(Zechariah 3:1-10)



Zechariah's Visions

Fifth Vision:

He assures Zerubbabel (governor of Jerusalem) that he will yet finish the temples and make reference to the two prophets whom god will raise up to Judah in the last days, just before the Battle of Armageddon (Zechariah 4:2-14; Revelation 11:4)



Sixth Vision:

He saw a huge scroll whereon the names were written of those who had committed crimes and should be punished (Zechariah 5:1-4)



Seventh Vision:

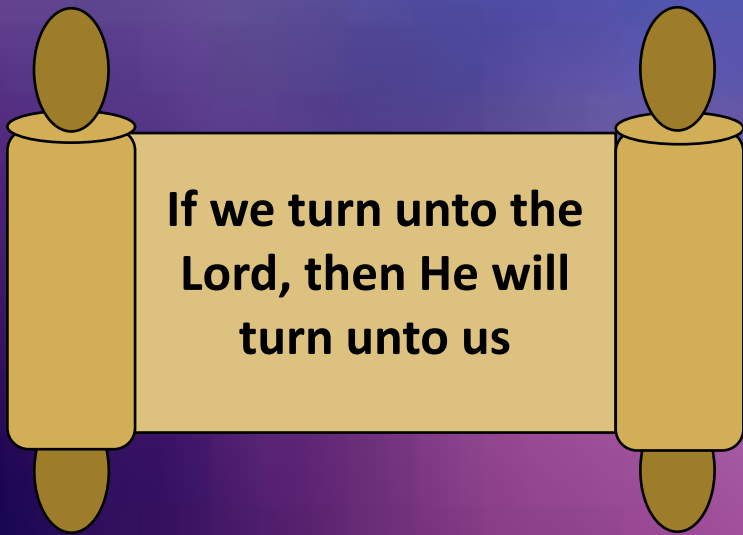
This vision is symbolic of the abundance of sin which would be attributed to Shinar or Babylon. (Zechariah 5:5-11)



Eighth Vision:

Compared with vision 4 with the High Priest of that day and the Priest and king of the last days who would be called the Branch (believed to be Prince David) and who would build the latter-day temple, rule over Israel, and establish peace among the people (Zechariah 6:1-15)





**If we turn unto the
Lord, then He will
turn unto us**

“In the anguishing process of repentance, we may sometimes feel God has deserted us. The reality is that our behavior has isolated us from Him.

Thus, while we are turning away from evil but have not yet turned fully to God, we are especially vulnerable.

Yet we must not give up, but, instead, reach out to God’s awaiting arm of mercy, which is outstretched ‘all the day long.’”



Zechariah's 1st Vision

A man riding a horse, probably an angel of the Lord and protector of God's people

A Red horse = battle and bloodshed



White represents victory and peace (Rev. 6:2) = sorrel (speckled in King James Version)

Reddish brown = the aftermath of confusion in the unsettled period after the end of hostilities (Rev. 6:5-8)

Zechariah's 2nd Vision

The Horns are a symbol of power. A power of the nation.

The four powers by which the Israelites had been oppressed
By the Assyrians, Persians, Chaldean, and Egyptian...these were their enemies

They came from the North = The Assyrians and Babylonians
They came from the East = The Moabites and Ammonites
They came from the South = The Egyptians
They came from the West = Philistines (4)



For the future, as Daniel had seen the four empires would be:
Assyria, Babylonia, Greece, and Rome

Zechariah's 3rd Vision

A man with a measuring line in his hand



Jerusalem in the future will resemble an open country, covered with unwalled cities and villages. Jehovah will be the protector with a wall of fire round about, a defense of fire which will consume everyone who ventures to attack it (Isaiah 4:5)

Zechariah's 4th Vision

*Joshua, a High Priest and Satan
Standing at his right hand*

Typical prophetic fashion:
Joshua = Hebrew -- *Yeshua*,
Greek--*Hee-ay-sous*,
English-- *Jesus*



“From the promises of a glorious future for the city and people of God, Zechariah turns to the means by which they are to be achieved. God will raise up a perfect priestly Mediator, of whom Joshua and his fellow-priests are a foreshadowing.”

Zechariah's 5th Vision

These are the two olive trees, and the two candlesticks standing before the God of the earth. Revelation 11:4

The candlestick represents Judah, who had returned from exile in Babylon

The two olive trees represent Joshua and Zerubbabel --They represent Priest and King...both are necessary to rule spiritually and politically.



Three things must happen before the Messiah comes:

1. Restoration
2. Jews must gather to the land of their inheritance
3. Jews must rebuild Jerusalem

They not only uphold the light (Christ) but the substance of the light, the Holy Ghost, flows through them

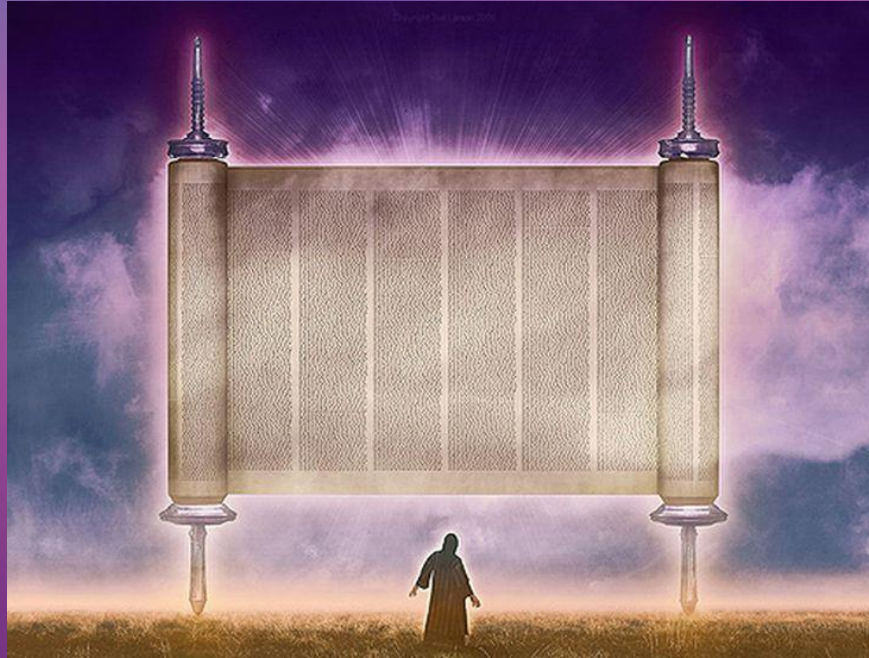
They are two prophets that are to be raised up to the Jewish nation in the last days, at the time of the restoration, and to prophesy to the Jews after they are gathered and have built the city of Jerusalem in the land of their fathers.

Zechariah's 6th Vision

A divine standard of holiness.

*The roll was a scroll
or book flying
through the air*

This represents the main
provision of the law, both
moral and religious



Its flight in the heavens shows
from which quarter judgment
comes and also the speed of
its execution.

Two particular sins are
condemned, one on each side
of the scroll, according to the
force of the Hebrew. (11)

Stealing and swearing are supposed to be two general heads of
crimes; the former, comprising sins against men; the latter, sins
against God. It is supposed that the roll contained the sins and
punishments of the Chaldeans. (4)

Zechariah's 7th Vision

Ephah. A round vessel that was one of the largest measures of capacity among the Jews.

Talent of lead. The talent was the largest measure of weight. A talent of lead suggests a very weighty matter.

Woman. A symbol of Israel and her sins.

Shinar. A symbol of Babylon or the world



Zechariah saw in the vision the woman being put in an ephah, covered with a lid made of lead, and carried away into Babylon. Babylon was “regarded as the counterpart of Zion and the proper home of all that is evil, especially of sins such as fraud and false swearing. The vision is remarkable. God not only forgives the sins of His people, but carries them altogether away from their land, that they may deceive them no more.”

(8)

Zechariah's 8th Vision

And after these things I saw four angels standing on the four corners of the earth, Revelation 7:1

The servants came from between two mountains (two places where the Lord will judge the nations) which were made of brass, a symbol of firmness.

The four servants went throughout the earth in chariots drawn by horses of different colors.

Read D&C 86:4-7



The black horses, the only ones not previously mentioned, seem to represent death or mourning.

The Feasts

One feast was celebrated in the tenth month, the month in which the Babylonians laid siege to Jerusalem (see Jeremiah 39:1).

A second feast, celebrated in the fourth month, commemorated the destruction of Jerusalem (see Jeremiah 39:2; 52:67).



A third feast, held in the fifth month, marked the destruction of the temple (see Jeremiah 52:12–14).

A fourth feast was celebrated in the seventh month to commemorate the assassination of Gedaliah, the puppet king placed over Judah by the Babylonians after they destroyed Jerusalem (see 2 Kings 25:25).

Zechariah reminded the people that they had set up the feast days to remind them of tragedies, but not once did they remember the Lord through feasts while in captivity.

The Promise

The Lord promised to gather Judah and restore the people to the land of Jerusalem.

The heavens would no longer be sealed, and the thirsty land would become productive.

As the promises of punishments were fulfilled to their forefathers, just as surely will the promises of blessings be fulfilled.



The Lord will require then, as always, that His people keep His commandments and walk in continual righteousness.

Sources:

Suggested Hymn: # 59 *Come, O Thou King of Kings*

Videos: **Why Mormons Build Temples**(3:14)

Repentance (:37)

The Great Commandment—Love The Lord (:38)



1. *Who's Who in the Old Testament* by Ed J. Pinegar and Richard J. Allen pp. 66, 187
2. Old Testament Student Institute Manual *Haggai: Prophet of the Second Temple* Chapter 30
Preparations for the Lord's Return in Glory (Zechariah) Chapter 33
3. W. Cleon Skousen *The Fourth Thousand Years* pp. 774-776
4. Adam Clarke Commentary on the Bible
5. Elder David B. Haight ("Temples and the Work Therein," *Ensign*, Nov. 1990, 61).
6. Elder Neal A. Maxwell "Repentance," *Ensign*, Nov. 1991, 31.
7. Dummelow, *Commentary*, p. 603-604
8. D. Guthrie and J. A. Motyer, eds., *The New Bible Commentary: Revised*, p. 789-792.)
9. Keil and Delitzsch, *Commentary*, 10:2:235, 286-287
10. Poway Institute California Becky Davies and Lesley Meacham

Zechariah 1-6	Zechariah 7-8	Zechariah 9-11	Zechariah 12-14
<p>In a series of visions, Zechariah sees the restoration of Jerusalem and the temple; the gathering of Israel; and Joshua, the high priest, crowned in similitude of Christ.</p>	<p>Because of the Israelites' hypocrisy and oppression of the poor, the Lord scattered them among the nations. In the latter days, He will restore Jerusalem and gather Judah; many Gentiles will gather with them to worship the Lord.</p>	<p>Zechariah prophesies of Christ's ministry: He will enter Jerusalem riding upon an ass; the spirits in prison will be redeemed by the blood of the covenant. Scattered Israel will be gathered, redeemed, and strengthened. Christ will be betrayed for 30 pieces of silver.</p>	<p>In the final battle before the Second Coming of Jesus Christ, many people will gather to fight against Jerusalem, and the Lord will destroy them. The Jews will recognize their Messiah, whom they crucified, and see the wounds in His hands. Christ will reign as King of the whole earth.</p>

Historical Time Period During Haggai and Zechariah:

“This was a time when the outlying provinces of the Persian Empire, each under their appointed governor (Haggai 1:1), were deprived of direct help from the central government. The enlightened policy of encouraging local autonomy in secular and religious affairs initiated by Cyrus, by whose decree the first return of Jews had begun in 536 B.C., had ceased with his death some 6 years later. His son Cambyses (530–522) showed less sympathy to vassal states and this doubtless contributed to the failure of the Jewish people to press forward with the reconstruction of the Temple at Jerusalem where work had come to a standstill soon after the arrival of the first returnees under Sheshbazzar, the Judean governor nominated by the Persians. This interruption was prolonged by the opposition of the Samaritans and local landowners which led to a prohibition of further work. ... Morale was low and men concentrated on the betterment of their own circumstances. To them it was an inappropriate time to spend effort and wealth on God’s house (1:2).” (D. Guthrie and J. A. Motyer, eds., *The New Bible Commentary: Revised*, p. 781.) found in OT Institute Manual

Reasons for The Fall of Rome:

“A noted historian several years ago summarized the reasons for the fall of Rome as follows:

“1. The breakdown of the family and the rapid increase of divorce.

“2. The spiraling rise of taxes and extravagant spending.

“3. The mounting craze for pleasure and the brutalization of sports.

“4. The decay of religion into myriads of confused forms, leaving the people without a uniform guide. [See Will Durant, *The Foundation of Civilization* (New York: Simon and Schuster, 1936), pp. 9–10; Will and Ariel Durant, *The Lessons of History* (New York: Simon and Schuster, 1968), pp. 87–94.]

“Our unconquered appetites and consuming drive for material possessions appear to be leading us on a course so often repeated in history. Greed, lust, and desire historically have only led mankind to waste, destruction, and suffering. Elder Tom L. Perry (In Conference Report, Apr. 1973, p. 14; or *Ensign*, July 1973, p. 20.)

There's a hole in the bucket, dear Liza, dear Liza,
There's a hole in the bucket, dear Liza,
There's a hole.

Then fix it dear Henry, dear Henry, dear Henry,
Then fix it dear Henry, dear Henry, fix it.

With what should I fix it, dear Liza, dear Liza,
With what should I fix it, dear Liza, with what?

With a straw, dear Henry, dear Henry, dear Henry,
With a straw, dear Henry, dear Henry, with a straw.

But the straw is too long, dear Liza, dear Liza,
The straw is too long, dear Liza, too long.

Then cut it dear Henry, dear Henry, dear Henry,
Then cut it dear Henry, dear Henry, cut it!

With what shall I cut it, dear Liza, dear Liza,
With what shall I cut it, dear Liza, with what?

With an ax, dear Henry, dear Henry, dear Henry,
With an ax, dear Henry, an ax.

But the ax is too dull, dear Liza, dear Liza,
The ax is too dull, dear Liza, too dull.

Then, sharpen it, dear Henry, dear Henry, dear Henry,
Then sharpen it dear Henry, dear Henry, sharpen it!

With what should I sharpen it, dear Liza, dear Liza,
With what should I sharpen, dear Liza, with what?

With a stone, dear Henry, dear Henry, dear Henry,
With a stone, dear Henry, dear Henry, a stone.

But the stone is too dry, dear Liza, dear Liza,
The stone is too dry, dear Liza, too dry.

Then wet it, dear Henry, dear Henry, dear Henry,
Then wet it dear Henry, dear Henry, wet it.

With what should I wet it, dear Liza, dear Liza,
With what should I wet it, dear Liza, with what?

With water, dear Henry, dear Henry, dear Henry,
With water, dear Henry, dear Henry, with water.

But how shall I get it?, dear Liza, dear Liza,
But how shall I get it?, dear Liza, with what?

In the bucket, dear Henry, dear Henry, dear Henry,
In the bucket, dear Henry, dear Henry, in the bucket!

But there's a hole in the bucket, dear Liza, dear Liza,
There's a hole in the bucket, dear Liza, a hole.

There's a hole.

Just For Fun

A traditional Children’s
Song...

Aren’t we all like
Henry at times?

How many excuses can
we give the Lord for
not mending our
ways?

Different-Colored Horses Zechariah 1:8
“A man riding upon a red horse is probably the angel of the Lord (*cf.* v. 11; see also Introduction to Exodus, p. 116). In this scene, enacted in the valley bottom, he is the protector of God’s people. Aspects of the divine providence are represented in the colours of the heavenly scouts. **Red depicts battle and bloodshed** (*cf.* Rev. 6:4 ; *white* represents victory and peace (*cf.* Rev. 6:2); *sorrel* [speckled in the King James Version], *i.e.* reddish brown, is the aftermath of confusion in the unsettled period after the end of hostilities (*cf.* Rev. 6:5–8).” (D. Guthrie and J. A. Motyer, eds., *The New Bible Commentary: Revised*, p. 789.)

Mission of the Riders: Zechariah 1:9-11
The riders sent out by God now return and report that the earth is by no means shaken and in motion, but the whole world sits quiet and at rest. We must not, indeed, infer from this account that the riders were all sent for the simple and exclusive purpose of obtaining information concerning the state of the earth, and communicating it to the Lord. For it would have been quite superfluous and unmeaning to send out an entire troop, on horses of different colours, for this purpose alone. Their mission was rather to take an active part in the agitation of the nations, if any such existed, and guide it to the divinely appointed end, and that in the manner indicated by the colour of their horses; viz. according to [Revelation 6], those upon the red horses by war and bloodshed; those upon the starling-grey, or speckled horses, by famine, pestilence, and other plagues; and lastly, those upon the white horses, by victory and the conquest of the world.” (Keil and Delitzsch, *Commentary*, 10:2:234.)

Restoration of Jerusalem Zechariah 1:12-17:
For seventy years Jerusalem lay in ruins after the terrible destruction by the Babylonians at the time of King Zedekiah, king of Judah. Zechariah now prophesied of a time when the land of Judah would again prosper. Cities would cover the land, and Jerusalem would be rebuilt and be adorned with a temple. The Lord will yet accept His people and own Jerusalem. Here again was a dualistic prophecy. Jerusalem was rebuilt under Zerubbabel, Ezra, and Nehemiah and again became the capital of the Jewish nation. But in A.D. 70 Rome destroyed Jerusalem and the Jews as a nation. Not until 1948, when Israel once again became an independent nation, did Jerusalem again become the seat of government for a Jewish nation. On 13 December 1949, the Israeli government announced that “Jerusalem was and would remain Israel’s eternal capital” (*Encyclopaedia Judaica*, 9:1486).

Horns Zechariah 1: 18-19:
“The horn is a symbol of power [compare Amos 6:13]. The horns therefore symbolize the powers of the world, which rise up in hostility against Judah and hurt it. ... The four horns which are seen simultaneously [may] represent nations which succeeded one another. This is shown still more clearly by the visions in [Daniel 2 and 7], in which not only the colossal image seen in a dream by Nebuchadnezzar [Daniel 2], but also the four beasts which are seen by Daniel to ascend simultaneously from the sea, symbolize the four empires, which rose up in succession one after the other. It is to these four empires that the four horns of our vision refer. ... Zechariah sees these in all the full development of their power, in which they have oppressed and crushed the people of God, ... and for which they are to be destroyed themselves.” (Keil and Delitzsch, *Commentary*, 10:2:238–39.)
It is not clear which four empires are meant in this prophecy. If the prophecy referred to the empires of the past that engaged in the scattering, they would be Assyria, Babylonia, Persia, and Media. But if Zechariah was also looking to the future, as Daniel did, the four empires would be Assyria, Babylonia, Greece, and Rome. Persia and Media would be omitted, since they were responsible for the return of the exiles.

Carpenters Zechariah 1:20-21:
The Lord told Zechariah that the builders would “fray” and “cast out” the four horns. As Keil and Delitzsch noted: “The vision does not show what powers God will use for this purpose. It is simply designed to show to the people of God, that every hostile power of the world which has risen up against it, or shall rise up, is to be judged and destroyed by the Lord.” (*Commentary*, 10:2:241.)

Apple of His Eye Zechariah 2:8
“The apple of the eye (*lit.* the gate, the opening in which the eye is placed, or more probably the pupil of the eye, *pupilla*, as being the object most carefully preserved), is a figure used to denote the dearest possession or good, and in this sense is applied to the nation of Israel as early as [Deuteronomy 32:10].” (Keil and Delitzsch, *Commentary*, 10:2:248.)

The Olive Trees Zechariah 4:3, 11-14
The two olive trees represent Joshua and Zerubbabel (see Bruce R. McConkie, *Doctrinal New Testament Commentary*, 3:510).
Joshua and Zerubbabel can be seen as messianic types, “who as Spirit-filled men convey blessing from God to church and state, and are a type of the Messiah as Priest and King” (Guthrie and Motyer, *New Bible Commentary*, p. 791). The same imagery was used by John in Revelation 11:4.

Vision 8 Zechariah 6:1-8

On 6 December 1832, the Savior told the Prophet Joseph Smith that these angels were crying unto Him day and night for permission to reap down the earth and burn the tares (see D&C 86:4–7). Zechariah 6:7 states that the angels could not go forth upon the earth until given permission by the Lord.

Sixty-one years after the revelation in section 86 of the Doctrine and Covenants was given,

President Wilford Woodruff declared that the Lord had released those destroying angels and they were then upon the earth separating the tares from the wheat in preparation for the burning that would soon take place: “God has held the angels of destruction for many years, lest they should reap down the wheat with the tares. But I want to tell you now, that those angels have left the portals of heaven, and they stand over this people and this nation now, and are hovering over the earth waiting to pour out the judgments. *And from this very day they shall be poured out.* Calamities and troubles are increasing in the earth, and there is a meaning to these things. Remember this, and reflect upon these matters. If you do your duty, and I do my duty, we’ll have protection, and shall pass through the afflictions in peace and in safety.” (“The Temple Workers’ Excursion,” *Young Woman’s Journal*, Aug. 1894, pp. 512–13; emphasis added.)

D&C 86:

President Joseph Fielding Smith said:

“Now I want to make some comments in regard to the statement by President Woodruff and this parable [the parable of the wheat and tares in D&C 86].

“The Lord said that the sending forth of these angels was to be at the end of the harvest, and the harvest is the end of the world. Now, that ought to cause us some very serious reflections. And the angels have been pleading, as I have read it to you, before the Lord to be sent on their mission. Until 1893 the Lord said to them no, and then He set them loose. According to the revelation of President Woodruff, the Lord sent them out on that mission.

“What do we gather out of that? That we are at the time of the end. This is the time of the harvest. This is the time spoken of which is called the end of the world.” (*The Signs of the Times*, pp. 11–21.)