

# Commentary Notes - Zechariah

by Walter Beuttler

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*Walter Beuttler's sermon on Zechariah emphasizes God's promises of restoration and hope amidst discouragement for His people.*

**Scripture:** Zechariah 4:6, Zechariah 8:3, Zechariah 9:9, Zechariah 11:12, Zechariah 12:10

**Topics:** "Prophetic Ministry", "Gods Redemption"

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## Description

Walter Beuttler preaches on the Book of Zechariah, highlighting the prophet's role in encouraging the Jews to rebuild the temple amidst opposition, with a promise of a bright future. Zechariah's prophecies extend to the rejection of Christ, apocalyptic judgments, and the final conversion of Jews and Gentiles, emphasizing God's power and restoration. The key themes of 'jealous' and 'jealousy' run through the book, pointing to God's zeal for His people and His plan for their redemption.

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## Transcript

### A. THE BOOK OF ZECHARIAH

1. The prophecy of Zechariah continues and supplements that of his contemporary Haggai
2. Like Haggai, Zechariah was raised up and inspired to stir up the flagging energies of the Jews who, on their return from Babylon, B. C. 536, had begun to rebuild the temple, but were soon discouraged
3. Owing to the opposition of their enemies and other adverse circumstances, they finally ceased the work altogether
4. Almost simultaneously with Haggai, Zechariah came on the scene to urge them to restore the house of the Lord with the promise of bright hopes and a glorious future
5. The key words of the book are "jealous" and "jealousy"

### B. THE PROPHET ZECHARIAH

1. Zechariah was probably born in Babylon. His name means "Jehovah remembers"
2. He was a great poet, and so a fitting companion to plain, practical Haggai
3. His prophecies reach to the far distant future and embrace:

- (1) The rejection of Christ
- (2) The apocalyptic judgments
- (3) The final conversion of Jews and Gentiles
4. He was the prophet of God's power

#### C. THE MESSAGE OF THE BOOK

1. The accomplishment of God's purpose - "Not by might, nor by power, but by my spirit," saith the Lord
2. The divine method of encouragement - taking our eyes off the sad present and putting them on the glorious future

(With due acknowledgment to Pulpit Commentary)

#### VISIONS OF ISRAEL'S HOPE, 1:1-6:15

##### A. INTRODUCTION, 1:1-6

1. Under whom did Zechariah prophesy? Under Darius, king of Persia
2. How long after the beginning of Haggai's ministry did Zechariah begin, 1:1; Hag. 1:1? Two months
3. Why was God "sore displeased" with the fathers of this generation, 1:2-4? Because of their refusal to pay heed to the prophets
4. To what is the remnant admonished in 1:4-6? Not to follow their fathers' evil example, but to turn to the Lord with all their hearts

##### B. THE HORSEMEN IN THE MYRTLE GROVE, 1:7-17

1. Identify the man riding upon a red horse, 1:8: He is the angel of the Lord, also found in verses 10 and 11, and the leader of the accompanying horsemen
2. Give the angel's reply in 1:10 to Zechariah's question in 1:9: The riders upon the other horses were angelic ministers sent to traverse the earth and to carry out God's purpose
3. What do these angelic messengers do in 1:11? They report the nations as being completely unconcerned with the sad fate of God's people
4. The angel of the Lord does what in 1:12? He wonders how long God will take in restoring his people since the 70 years captivity is ended
5. How does God reply to the angel in:
  - (1) 1:13? With a message calculated to bring comfort to the people's desponding hearts
  - (2) 1:14-15? God was very angry with the nations because they lived in ease and exceeded God's purpose through cruelty and oppression

(3) 1:16-17? God assures the angel of his mercies evidenced by the restoration of his people and the unimpaired validity of their election

6. Give the meaning of this vision as a whole: God uses the nations to chastise Israel that he might fulfill its Messianic hopes

#### C. THE FOUR HORNS AND THEIR DESTROYERS, 1:18-21

1. Who are:

(1) The horns, 1:19? The hostile nations which have scattered Israel to the four winds

(2) The carpenters (lit. "carvers," "smiths," "craftsmen," 1:20-21? The agencies which God uses to diminish and overthrow these Gentile powers

2. Give the meaning of this vision as a whole: The chastisement of Israel by hostile nations and their own eventual overthrow

#### D. THE MAN WITH THE MEASURING LINE, 2:1-13

1. Give the meaning of the measuring line in 2:1-4: It symbolizes building preparations for the city of Jerusalem during the kingdom age

2. Why will Jerusalem be without walls, 2:4-5?

(1) Because of the multitude of her inhabitants

(2) Because the Lord himself will be her protection

3. What are God's still dispersed people asked to do?

(1) 2:6-9? To return in order to escape God's judgment upon the hostile nations

4. For what reasons is Zion asked to rejoice in:

(1) 2:10? Because of the Messiah's personal presence

(2) 2:11? Because of the conversion of the Gentiles

(3) 2:12? Because Israel will be his choice nation

5. Comment on 2:13: In view of the expectation of such mighty events men are called upon to await them in awe and reverence

6. Give the meaning of this vision as a whole: The restoration of Zion to the favour of God with a rebuilt Jerusalem enjoying the personal presence of the Messiah in the kingdom-age

#### E. JOSHUA BEFORE THE ANGEL, 3:1-10

1. Who was Joshua in 3:1? The high priest and so the representative of the entire nation

2. How is Satan revealed in 3:1? As the adversary of God's people and "the accuser of our brethren" Rev. 12:10

3. Judging from 3:2-4, what may be supposed to have been Satan's purpose here?

(1) To challenge Joshua's qualification on the grounds of his personal sin

(2) To challenge Joshua's right to represent God's people on the ground of their transgressions

4. God renders Satan's accusation invalid on what two grounds, 3:2-4?

(1) God's election of Israel and her renewed acceptance in grace for she already had been punished for her sins, "a brand plucked out of the fire"

(2) Joshua's personal sins, symbolized by the filthy garments, were remitted by God through sacrifice and whereupon he received imputed righteousness symbolized by the "change of raiment"

5. What does the mitre in 3:5 symbolize? God's verification of Joshua's qualification to represent and intercede for God's people

6. Point out the implications in 3:6-7:

(1) Having been cleansed by sacrifice and made righteous by imputation, Joshua must now walk in accordance with his new position

(2) In doing so God will maintain Joshua in his God-appointed position and so give him a place of ministry among the attendant angels who wait upon God to do his will

7. Who are "thy fellows," described as "men wondered at," 3:8? Joshua's fellow-priests, "men which are a sign," (R.V.), i. e., men who foreshadow future events, namely the priesthood of believers

8. Give the symbolical meaning of:

(1) The BRANCH, 3:8: From the depressed house of Judah should a "shoot" spring, namely Christ

(2) The stone, 3:9-10: Christ as the chief cornerstone of God's new building, the church, I Pet. 2:6-8, and of his kingdom as the Messiah upon whom the eyes of God ("seven eyes") are resting in watchful care

9. Give the meaning of this vision as a whole: The ultimate cleansing, acceptance, and restoration of Israel by God in the kingdom-age

VISIONS OF ISRAEL'S HOPE, 1:1-6:15 (Cont'd)

A. THE GOLDEN CANDLESTICK, 4:1-14

1. Give the symbolical meaning of the candlestick in:

(1) 4:1-6- That Zerubbabel, dispirited by the great task and insufficient means, can accomplish the reconstruction only by the power of God's Spirit

(2) 4:7 - Zerubbabel's mountain of difficulties shall be levelled and the work completed in joyful acclamation of God's favour

2. Point out the thought of 4:8-10: Zerubbabel is assured that the long interrupted work on the temple with its weak and poor beginning on the relatively modest temple will be completed under the watchful eyes of

Jehovah's care

3. Explain the symbolism of the two olive trees, 4:11-14:

(1) Locally, they symbolize Zerubbabel and Joshua as the representatives of the civil and priestly authorities, respectively

(2) Prophetically, they stand for the ministry of the two witnesses (Rev. 11:3-4) in the last days of which the whole scene here forms the precursive fulfillment

4. Give the meaning of this vision as a whole: God's work will not be accomplished by man's efforts and means, but by divine grace and power

B. THE FLYING ROLL, 5:1-4

1. Ascertain the symbolism of:

(1) The roll, 5:2: The word of God

(2) The flying of the roll, 5:2: Speedy fulfillment of God's word

2. Note the general content of the roll, 5:3-4: The judgment of God upon the thieves and perjurers, i. e., the unrighteous gain accumulated through unrighteous commercial activities

3. Give the meaning of this vision as a whole: God's speedy judgment upon the wicked for their dishonest gain

C. THE WOMAN IN THE EPHAH. 5:5-11

1. Explain the symbolism of:

(1) 5:6 - The ephah, or "measure," represents the greedy commercialism and dishonest gain learned in Babylon and which has characterized the Jews ever since

(2) 5:7-8 - As the leaden cover of the ephah was raised, a woman was seen sitting there representing Israel as the personification of wickedness

(3) 5:9-11 - The removal of sinful Israel from the Holy Land to the Babylon of the world where she can settle and serve her god mammon in an environment congenial to her sinful condition

2. Give the meaning of this vision as a whole: God's purging of the Holy Land from its wickedness

D. THE FOUR CHARIOTS, 6:1-8

1. Whom do the four chariots represent, 6:1-7? Angelic beings carrying out the judgments of God throughout the earth

2. To what do the following refer in 6:6?

(1) The north country? Babylonia

(2) The south country? Egypt

3. What is seen in 6:8? That God's wrath has been placated through judgment
4. Give the meaning of this vision as a whole: God's judgments will be executed to the remotest part of the earth

#### E. CROWNING OF JOSHUA, 6:9-15

1. Who were those from the captivity, 6:10? Certain envoys sent by the Jews who still dwelled in Babylon bringing gifts for the temple

2. Of whom is the crowning of Joshua in 6:11-13 symbolic? Of

Christ the "shoot" of David in his twofold capacity of priest and King, Heb. 5:6, 10; Rev. 19:12-16

3. To which temple is reference made in 6:12-13? To God's building which is not made with hands, namely the Church of the living God, Eph. 2:20; I Pet. 2:5

4. To what does the conditional promise in 6:15b relate? Not to the restoration of the temple, nor to the advent of Christ, neither of which events were in doubt, but to the personal participation of the Jews in these events by those who "hearken closely to the voice of the Lord," (Goodspeed)

#### QUESTIONS CONCERNING OBSERVANCES, 7:1-8:23

##### A. THE MISSION FROM BABYLON, 7:1-14

1. Who are "they" in 7:2? "Now the people of Bethel had sent" etc. (R. S. V.) "They" are Bethelites who had returned there from the Babylonian captivity and now sent a delegation to Jerusalem

2. To what purpose had this delegation been sent, 7:2-3? To pray before the Lord and to make inquiry concerning the fast which had been instituted by the people in memory of the destruction of Jerusalem by Nebuchadnezzar

3. Note God's reply to the inquirers from:

(1) 7:5 - Their fasting was a mere formality, neither ordained by God, nor observed in honor of God

(2) 7:6 - There was no more true religion in their eating and drinking than in their fasting

(3) 7:7 - They should obey his word and not trust in mere observance of outward ceremonies

4. Instead of engaging in ceremonial fasts, what should they bring to God, 7:8-10? Practical righteousness and brotherly love. "Let none of you remember in your hearts the malice of your brother," (Septuagint)

5. Point out the people's attitude from:

(1) 7:11 - They wilfully and obstinately rejected God's words

(2) 7:12 - They made their hearts impervious to the persuasion of God's words, (adamant, lit. "unconquerable")

6. This attitude of the people was responsible for what in:

(1) 7:13? God's refusal to hear their prayers

(2) 7:14? The dispersion of the Jews and the desolation of their land

## B. GOD'S LOVE FOR ZION, 8:1-23

1. In general, with what does 8:1-23 deal? With the certainty of Zion's restoration which was partially fulfilled under Zerubbabel and will be fully fulfilled under Christ in the millennial kingdom

2. What will characterize Jerusalem according to:

(1) 8:3? Righteousness and truth instead of wickedness and injustice

(2) 8:4? Security and prosperity in place of war and desolation

(3) 8:5? Large increase of population instead of decrease through war and famine

3. Comment on 8:6: The people thought the fulfillment of all this impossible to which God replies that it was not impossible with him

4. God does what in 8:7-8? He reaffirms his promise

5. Comment on 8:11, 14-15 in the light of 8:9-10: God's attitude toward the people had changed in consequence of their diligence in the work

6. Comment on 8:12-13 in the light of 8:16-17: The fulfillment of the promised blessings is contingent upon their obedience in turning from things which are offensive to God

7. What will be the conditions during the millennium in the light of:

(1) 8:20-22? Jerusalem will be the religious center of the earth

(2) 8:23? The Jews will enjoy great honor among those who for so long despised them

## THE SHEPHERD KING, 9:1-14:21

### A. COMING OF THE SHEPHERD-KING, 9:1-10:12

1. With what does 9:1-8 deal? With the destruction of Judah's neighbors

2. Comment on the judgment of Tyre in 9:3-4: Tyre was situated on an island one half mile from the sea and surrounded with walls a hundred and fifty feet high. Alexander the Great had a causeway built from the mainland which enabled him to take the city after a siege of seven months. Because of Tyre's stubborn defence, Alexander burned the city to the ground

3. While the judgments of 9:1-7 are taking place, what does God do in 9:8a? He encamps about his people in protection. ("I will erect a fortification for my house," Septuagint)

4. How was this protection fulfilled, 9:8b? Alexander subdued these cities, by-passed Judah on his way to Egypt, and returned without doing any injury to Jerusalem

5. To what does 9:9 refer? To Christ's first advent

6. How is Christ pictured in 9:9-10?

- (1) Righteous in character and ruling in equity
- (2) With the purpose to save, not to destroy men
- (3) In godly humility instead of arrogant pride
- (4) He will establish peace and abolish war
- (5) He will be universal King

7. What, in general, is described in 9:11-17? Israel's ultimate victory over her enemies

#### B. COMING OF THE SHEPHERD-KING, 9:1-10:12 (cont'd)

1. How does 10:1 relate to 9:17 and 10:2? In that the blessings promised in 9:17 are obtained by petitioning God and not by trust in worthless idols and vain superstitions

2. Who are the shepherds in 10:3? The heathen rulers who afflicted Israel

3. To whom does "him" refer in 10:4? To Judah

4. In regards to 10:4, ascertain the meaning of:

- (1) "The corner" - Christ the cornerstone, Eph. 2:20
- (2) "The nail" - Christ the nail, Isa. 22:23, 25, holding together God's building
- (3) "The battle bow" - Christ the defender of his people against all assailants
- (4) "Oppressor," lit. "ruler" - Christ the ruler subjecting all nations to his government

5. Give the thought of 10:5-7: With such a One on their side, Israel and Judah will triumph over their enemies

6. What is described in 10:8-12? The regathering of the Jews from the lands of the dispersed

#### C. REJECTION OF THE SHEPHERD-KING, 11:1-17

1. To what does 11:1-3 refer? To the catastrophe of the destruction of Jerusalem by the Romans in 70 A. D., which was the consequence of Israel's rejection of the Messiah exemplified in their cry, "his blood be on us and on our children," Matt. 27:25

2. Comment on 11:4-5: Israel's unfaithful leaders were solely ruling for their self-interest and had so little compunction that they even thanked God for their ill-gotten gains

3. What, in general, is the content of 11:7-14? The cause of God's wrath described in 11:1-3

4. Who are the "poor of the flock" in 11:7? The godly remnant of Jews who retained their faith in God

5. What do the following names of the two shepherds' staves represent?

- (1) "Beauty," 11:7 ("Graciousness," R.V., margin) - God's attitude of grace toward Israel
- (2) "Bands," 11:7 - The purpose of God to unite Israel and Judah under the headship of Christ
- 6. Give the meaning of the breaking of the staff called "Beauty," in 11:10: God's abandonment of Israel to the consequences of their rejection of his Son
- 7. Comment on 11:11: The godly remnant believed and understood what God was doing in sending his Son
- 8. To what does 11:12-13 relate? To Judah's betrayal of Christ
- 9. Give the meaning of 11:14: The utter dissolution of all bonds that held the nation together which issued in the final disruption that sent the Jews wandering through the world
- 10. Who is the shepherd in 11:15-17? The false shepherd of Israel, the antichrist, whom the Jews will receive in place of the Christ, the good shepherd

#### D. END TIME PROPHECIES, 12:1-14:21

1. In general, what is announced in:

- (1) 12:1-3? The invasion of Palestine
- (2) 12:4-9? Christ's intervention and deliverance
- (3) 12:10? The outpouring of "the spirit of grace"
- (4) 12:10? The revelation of the crucified Messiah
- (5) 12:11-14? The repentance of Israel
- (6) 13:1? The cleansing of Israel
- (7) 13:2-6? Riddance from the land of "the unclean spirit," idolatry, and false prophets

2. Comment on 13:6: The false prophets, no longer proud of the evidence of their idolatry, seek to hide the cause of their self-inflicted wounds by attributing them to another cause

3. To what does 13:7 refer? To the rejection of Christ, Matt. 26:31-27:50

4. Comment on 13:8-9: While the major part of the nation will be destroyed in the battle of Armageddon, a minority will be spared, purified, and restored

5. Note the events recorded in:

- (1) 14:1-2 - The taking of the city of Jerusalem
- (2) 14:3 - The intervention of Christ
- (3) 14:4-5 - The return of Christ with his saints
- (4) 14:6-7 - Celestial phenomena accompanying the return of Christ

- (5) 14:8 - The opening of the river to fertilize the land
- (6) 14:9-11 - The universal reign of Christ
- (7) 14:12-15 - The destruction of Christ's enemies
- (8) 14:16-19 - The conversion of the residue of the nations
- (9) 14:20-21 - The final triumph of the holiness and might of God

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