

LESSON 50

Haggai; Zechariah

OVERVIEW:

Zechariah prophesied between 520 and 518 BC. He was both a priest and prophet. He assisted Haggai in motivating the Jews to rebuild the temple. His name means “Jehovah remembers.” History would suggest that he used objects and people from his own time as types to represent millennial counterparts.

HAGGAI

CHAPTER 1

Haggai exhorts the people to build the temple.

(“Haggai, the earliest prophet of the post-exilic restoration of Judah, is known, apart from this book, only from references made to him in Ezra. These show him as a contemporary of Zechariah, serving in Judah and Jerusalem. As a result of their joint ministry the work of rebuilding the Temple was resumed and completed (Ezr. 5:1; 6:14). Nothing is stated about the private life of Haggai and it is generally assumed that he was one of the main group of exiles who returned from Babylonia following the decree of Cyrus in 538/7 B.C., which allowed the rebuilding of the Jerusalem Temple. If so he would have witnessed the initial work then undertaken and the subsequent lapse of effort in the face of opposition. . . . “This was a time when the outlying provinces of the Persian Empire, each under their appointed governor (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.) Into this setting the prophet Haggai stepped, calling on the people to recognize the source of their problems and repent. Like so many other prophets, he taught that temporal problems were the direct result of spiritual weaknesses. He told the people that their economic distress was directly caused by their failure to rebuild the temple. He reminded the people that only when God’s will takes priority would they prosper. Thus his call to repentance is a specific one: they were to show their change of heart by rebuilding the temple. To show the significance of their work, Haggai prophesied of the future day when the temple will take on international significance. Though a short work, the book of Haggai is nevertheless significant for study because it shows the importance of temple worship and obedience to God. Institute Manual, 325)

1 IN ^athe second year (Probably 520BC Darius Hystaspes reigned 521-486BC) of Darius the king, in the sixth ^bmonth, in the first day of the month, came the word of the LORD by Haggai the prophet unto ^cZerubbabel the son (Grandson of Jehoiachin, former king of Judah) of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, saying,

2 Thus speaketh the LORD of hosts, saying, This people say, The time is not come, the time that the LORD’s house should be built.

3 Then came the word of the LORD by Haggai the prophet, saying,

4 *Is it* time for you, O ye, to dwell in your ^acieled (Heb paneled) houses, and this house *lie* waste?

5 Now therefore thus saith the LORD of hosts; ^a**Consider your ways.**

6 Ye have ^asown much, and bring in little; ye ^beat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that ^cearneth wages earneth ^dwages *to put it* into a bag with ^eholes. (If the temple is not built, your labors will not prosper.)

7 ¶ Thus saith the LORD of hosts; ^a**Consider your ^bways.**

8 Go up to the mountain, and bring wood, and build the ^ahouse; and I will take pleasure in it, and I will be glorified, saith the LORD. (The Jews in Jerusalem were charged by Haggai: “Consider your ways”.

They had refused to fulfill the assignment given them by the Lord to rebuild the temple. True, there had been difficult circumstances because of the interference of the Samaritans, but the Lord would not bless them with prosperity if they did not heed His commands (compare D&C 82:10). There are parallels between Haggai’s time and Latter-day Saint history since the Latter-day Saints also built two temples, one in Kirtland and one in Nauvoo, in times of great poverty and persecution. Compare Haggai’s call to Israel with the revelations given to Joseph Smith about the Saints’ task of building the Nauvoo temple (see D&C 124:31–55). The Lord directly tied the poverty of the people of Haggai’s time and the sterility of the land to their failure to heed the commandment to rebuild the Lord’s house (see Haggai 1:9–11.) Institute Manual, 325)

9 Ye looked for much, and, lo, *it came* to little; and when ye brought *it* home, I did blow upon it. Why? saith the LORD of hosts. Because of mine house that *is* waste, and ye run every man unto his own house.

10 Therefore the heaven over you is stayed from dew, and the earth is stayed *from* her ^afruit.

11 And I called for a ^adrought upon the land, and upon the mountains, and upon the ^bcorn (or grain), and upon the new wine, and upon the oil, and upon *that* which the ground bringeth forth, and upon men, and upon cattle, and upon all the labour of the hands.

12 ¶ Then Zerubbabel the son of Shealtiel, and Joshua the son of Josedech, the high priest, with all the remnant of the people, obeyed the voice of the LORD their God, and the words of Haggai the prophet, as the LORD their God had ^asent him, and the people did fear before the LORD.

13 Then spake Haggai the LORD’s messenger in the LORD’s message unto the people, saying, I *am* with you, saith the LORD.

14 And the LORD stirred up the spirit of Zerubbabel the son of Shealtiel, governor of Judah, and the spirit of Joshua the son of Josedech, the high priest, and the spirit of all the remnant of the people; and *they came and did work in the house of the LORD of hosts, their God,*

15 In the four and twentieth day of the sixth month, in the second year of Darius the king.

CHAPTER 2

Haggai speaks Messianically: The desire of all nations shall come—The Lord will give peace in his temple.

1 IN the seventh ^amonth, in the one and twentieth *day* of the month, came the word of the LORD by the prophet Haggai, saying,

2 Speak now to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, and to the residue of the people, saying,

3 *Who is left among you that saw this ^ahouse in her first glory? and how do ye see it now? is it not in your eyes in comparison of it as nothing?* (When the foundation of the second temple was laid, some who had known the former temple wept with joy at the thought that they could have again the blessings that had been available in Solomon’s temple (see Ezra 3:12–13). It was evident during the construction that this temple, built in poverty, would not have the splendor of the former temple. The Lord assured the people, however, that it was not the relative splendor of the two buildings that concerned Him, but their obedience to His command to build a house to Him. Haggai prophesied of a future temple that

would surpass Solomon's in glory and splendor and would be the place where the Lord would give His people peace (see Haggai 2:9). This prophecy will be fulfilled in the latter-day temple that will be built on the same site. Haggai's prophecy that the "desire of all nations shall come" (v. 7) is a prophecy of Christ, who will bring a lasting peace to the world. Lasting peace, however, will be brought only after the Lord shakes "the heavens, and the earth, and the sea, and the dry land . . . and . . . all nations" (vv. 6–7) when He comes in His glory to usher in the Millennium. Then His house will indeed be filled with glory, peace will be established, and the desire of all nations will be completely fulfilled. Institute Manual, 325-26)

4 Yet now be strong, O Zerubbabel, saith the LORD; and be strong, O Joshua, son of Josedech, the high priest; and be ^astrong, all ye people of the land, saith the LORD, and work: for I *am* with you, saith the LORD of hosts:

5 *According to* the word that I covenanted with you when ye came out of Egypt, so my ^aspirit remaineth among you: fear ye not.

6 For thus saith the LORD of hosts; Yet once, it *is* a little while, and I will ^ashake the heavens, and the earth, and the sea, and the dry *land*;

7 And I will shake all nations, and the desire of all nations shall ^acome: and I will fill this house with ^bglory, saith the LORD of hosts.

8 The ^asilver *is* mine, and the gold *is* mine, saith the LORD of hosts.

9 The glory of this latter house shall be greater than of the former, saith the LORD of hosts: and in this place will I give ^apeace, saith the LORD of hosts.

10 ¶ In the four and twentieth *day* of the ninth ^a*month*, in the second year of Darius, came the word of the LORD by Haggai the prophet, saying,

11 Thus saith the LORD of hosts; Ask now the priests *concerning* the law, saying,

12 If one bear holy flesh in the skirt of his garment, and with his skirt do touch bread, or pottage, or wine, or oil, or any meat, shall it be holy? And the priests answered and said, No.

13 Then said Haggai, If *one that is* unclean by a dead body touch any of these, shall it be unclean? And the priests answered and said, It shall be unclean.

14 Then answered Haggai, and said, So *is* this people, and so *is* this nation before me, saith the LORD; and so *is* every work of their hands; and that which they offer there *is* unclean.

15 And now, I pray you, consider from this day and upward, from before a stone was laid upon a stone in the temple of the LORD:

16 Since those *days* were, when *one* came to an heap of twenty *measures*, there were *but* ten: when *one* came to the ^apressfat (or winevat) for to draw out fifty *vessels* out of the press, there were *but* twenty.

17 I ^asmote you with ^bblasting (ie rust, smut, or blight) and with mildew and with hail in all the labours of your hands; yet ye ^cturned not to me, saith the LORD.

18 ^aConsider now from this day and upward, from the four and twentieth day of the ninth *month*, *even* from the day that the foundation of the LORD's temple was laid, consider *it*.

19 Is the seed yet in the barn? yea, as yet the vine, and the fig tree, and the pomegranate, and the olive tree, hath not brought forth: from this day will I bless *you*. (C. F. Keil and F. Delitzsch explained the meaning of Haggai 2:10–19: "The nation, in its attitude towards the Lord, resembles, on the one hand, a man who carries holy flesh in the lappet of his garment, and on the other hand, a man who has become unclean through touching a corpse. 'Israel also possesses a sanctuary in the midst of its land,—namely, the place which Jehovah has chosen for His own abode, and favoured with many glorious promises. But just as no kind of food, neither bread nor vegetables, neither wine nor oil, is sanctified by the fact that a man touches it with his sanctified garment, so will all this not be rendered holy by the fact that it is planted in the soil of the land which surrounds and encloses the sanctuary of Jehovah. . . . For Israel is utterly unclean on account of its neglect of the house of Jehovah, like a man who has become unclean through touching a corpse. Everything that Israel takes hold of, or upon which it lays its hand, everything that it plants and cultivates, is from the very first affected with the curse of uncleanness; and

consequently even the sacrifices which it offers there upon the altar of Jehovah are unclean.”
(*Commentary on the Old Testament*, 10:2:204–5.) The uncleanness was the reason the land was so unproductive (see Haggai 2:15–17), but when the Jews had repented and begun the work on the temple (see v. 18), the curse was to be lifted and the Lord promised His blessing (see v. 19).

20 ¶ And again the word of the LORD came unto Haggai in the four and twentieth *day* of the month, saying,

21 Speak to Zerubbabel, governor of Judah, saying, I will shake the heavens and the ^aearth;

22 And I will ^aoverthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them; and the ^bhorses and their riders shall come down, every one by the sword of his ^cbrother.

23 In that day, saith the LORD of hosts, will I take thee, O Zerubbabel, my servant, the son of Shealtiel, saith the LORD, and will make thee as ^aa signet (ie one having authority): for I have ^bchosen thee, saith the LORD of hosts. (“The meaning of the figurative expression, to make Zerubbabel as a signet-ring, is evident from the importance of the signet-ring in the eyes of an oriental, who is accustomed to carry his signet-ring constantly about with him, and to take care of it as a very valuable *A signet* possession. . . . Hence we obtain this thought for our present passage, namely, that on the day on which Jehovah would overthrow the kingdoms of the nations, He would make Zerubbabel like a signet-ring, which is inseparable from its possessor; that is to say, He would give him a position in which he would be and remain inseparably connected with Him (Jehovah), would therefore not cast him off, but take care of him as His valuable possession.” (Keil and Delitzsch, *Commentary*, 10:2:213–14.) The prophecy is messianic, and Zerubbabel, in these scriptures, served as a type of Christ. Keil and Delitzsch explained: “In order clearly to understand the meaning of this promise, we must look at the position which Zerubbabel occupied in the community of Israel on its return from exile. For we may at the outset assume that the promise did not apply to his own particular person, but rather to the official post he held, from the fact that what is here predicted was not to take place till after the overthrow of the throne and might of all the kingdoms of the heathen, and therefore could not take place in Zerubbabel’s lifetime, inasmuch as, although the fall of this or the other kingdom might be looked for in the course of one generation, the overthrow of all kingdoms and the coming of all the heathen to fill the temple of the Lord with their possessions (ver. 7) certainly could not. Zerubbabel was (Persian) governor in Judah, and had no doubt been selected for this office because he was prince of Judah [Ezra 1:8], and as son of Shealtiel was a descendant of the family of David [see Haggai 1:1]. Consequently the sovereignty of David in its existing condition of humiliation, under the sovereignty of the imperial power, was represented and preserved in his appointment as prince and governor of Judah, so that the fulfilment of the divine promise of the eternal perpetuation of the seed of David and his kingdom was then associated with Zerubbabel, and rested upon the preservation of his family. Hence the promise points to the fact, that at the time when Jehovah would overthrow the heathen kingdoms, He would maintain and take good care of the sovereignty of David in the person of Zerubbabel. For Jehovah had chosen Zerubbabel as His servant. With these words the Messianic promise made to David was transferred to Zerubbabel and his family among David’s descendants, and would be fulfilled in his person in just the same way as the promise given to David, that God would make him the highest among the kings of the earth [Psalm 89:27]. The fulfilment culminates in Jesus Christ, the son of David and descendant of Zerubbabel [Matthew 1:12; Luke 3:27], in whom Zerubbabel was made the signet-ring of Jehovah. Jesus Christ has raised up the kingdom of His father David again, and of His kingdom there will be no end [Luke 1:32–33]. Even though it may appear oppressed and deeply humiliated for the time by the power of the kingdoms of the heathen, it will never be crushed and destroyed, but will break in pieces all these kingdoms, and destroy them, and will itself endure for ever [Daniel 2:44; Hebrews 12:28; 1 Corinthians 15:24].” (*Commentary*, 10:214–15.)

(Elder L. Tom Perry reminded us of the timelessness of Haggai’s injunction to “consider your ways” (Haggai 1:5). “Now therefore thus saith the Lord of hosts; Consider your ways. “Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to put it into a bag with holes. “Thus said the Lord of hosts; Consider your ways.’ (Hag. 1:5–7.) “I have read this great scripture and continue to be impressed with how clearly the Old Testament prophet describes the conditions of today. Almost daily we read of those who invest for little return. We eat food so refined that the nourishment is lacking. We witness the drink that can never satisfy the thirst for those who drink; the dressing for style, rather than warmth, comfort, and modesty; the high wages of the wage earner today which still do not satisfy or supply his needs. “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. “James E. Talmage has written: “Material belongings, relative wealth or poverty, physical environment—the things on which we are prone to set our hearts and anchor our aspirations, the things for which we sweat and strive, oftentimes at the sacrifice of happiness and to the forfeiture of real success—these after all are but externals, the worth of which in the reckoning to come shall be counted in terms of the use we have made of them.’ (James E. Talmage, *The Vitality of Mormonism*, 1919, p. 352.) “Isn’t this the time and isn’t this the hour to follow the admonition of the Lord to ‘consider your ways?’” (In Conference Report, Apr. 1973, p. 14; or *Ensign*, July 1973, p. 20.)

ZECHARIAH CHAPTER 1

Zechariah calls upon Judah to repent—He is shown by visions that the cities of Judah and the temple will be rebuilt.

1 IN the eighth month, in the second year of Darius, came the word of the LORD unto ^aZechariah, the son of Berechiah, the son of Iddo the prophet, saying, (Zechariah was the son of Berechiah, who was “the son of Iddo the Prophet” (v. 1). Iddo was one of “the priests and the Levites” who accompanied Zerubbabel, the son of Shealtiel, home from exile in Babylon (see Nehemiah 12:1, 4, 7). Some confuse Zechariah with the Zacharias mentioned in the New Testament (see Matthew 23:55; Luke 11:51). The Prophet Joseph Smith taught, however, that they are two different individuals (see *Teachings of the Prophet Joseph Smith*, p. 261). Institute Manual, 341)

2 The LORD hath been sore displeased with your fathers.

3 Therefore say thou unto them, Thus saith the LORD of hosts; ^aTurn ye unto me, saith the LORD of hosts, and I will turn unto you, saith the LORD of hosts.

4 Be ye not as your ^afathers, unto whom the former prophets have cried, saying, Thus saith the LORD of hosts; Turn ye now from your evil ways, and *from* your evil doings: but they did ^bnot hear, nor ^chearken unto me, saith the LORD.

5 Your fathers, where *are* they? and the prophets, do they live for ever?

6 But my words 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 the LORD of hosts ^athought to do unto us, according to our ways, and according to our doings, so hath he dealt with us.

7 ¶ Upon the four and twentieth day of the eleventh month, which is the month Sebat, in the second year of Darius, came the word of the LORD unto Zechariah, the son of Berechiah, the son of Iddo the prophet, saying, (Zechariah's first vision.)

8 I saw by night, and behold a man riding upon a red horse, (“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.) and he stood among the myrtle trees that were in the ^abottom (ie of the valley); and behind him were there red horses, speckled, and white. (This is the first of seven visions given to Zechariah. “The occasion of the visions is the growing impatience of the returned exiles. They could perceive no sign of God’s presence, or of His interest in their labours and difficulties. Haggai had assured them that in ‘a little while’ God would ‘shake the kingdoms’ and fill His house with glory (Haggai 2:6, 7). But time passed and there was no sign of this. The people began to lose faith in God. These visions of Zechariah thus came at a most important crisis. To his countrymen they were a bright panorama of hope, revealing the marvellous providence of God, and His love for His people. “The first vision assures them that God knows every detail of their circumstances. His messengers are ever on the alert, bringing tidings to their King from all parts of the earth.” (J. R. Dummelow, ed., *A Commentary on the Holy Bible*, p. 601.) Revelation 6:1 ^aAND I saw when the Lamb opened one of the ^bseals, (one of the four beasts,) and I heard, as it were the noise of thunder, one of the four ^cbeasts saying, Come and see. 2 And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer. (Elder Bruce R. McConkie identifies the rider on the “white horse” as Enoch, who was a general over the armies of the saints. Enoch’s city was translated about 3017 BC. Moses 7:13-16 supports this idea, explaining that Enoch “led the people of God, and their enemies came to battle against them:… and all nations feared greatly, so powerful was the word of Enoch, and so great was the power of the language which God had given him. There also came up a land out of the depth of the sea, and so great was the fear of the enemies of the people of God, that they fled and stood afar off and went upon the land which came up out of the depth of the sea. And the giants of the land, also, stood afar off; and there went forth a curse upon all people that fought against God; and from that time forth there were wars and bloodshed among them; but the Lord came and dwelt with his people, and they dwelt in righteousness.” *Understanding the Book of Revelation*, p. 79. 3 And when he had opened the ^asecond seal, I heard the second beast say, Come and see. 4 And there went out another horse that was red: and power was given to him that sat thereon to take ^apeace from the earth, and that they should kill one another: and there was given unto him a great sword. (This was a period of great bloodshed. The rider was given power to take human lives. The main events of this thousand years are the great flood.) 5 And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand. 6 And I heard a voice in the midst of the four beasts say, A measure (about one quart, the daily food ration for an adult.) of wheat for a penny, (one day’s pay) and three measures of barley (the food of the destitute) for a penny; and see (hurt not) thou hurt not the oil and the wine (There was a limit to the destruction about to happen by the rider. Since the roots of the olive and vine go deeper than the roots of barley and wheat, they would not be affected by a limited drought that would all but destroy the grain. This was during the famine during Abraham’s time when many died of starvation and when Jacob and his family went into Egypt for relief. Also the judgment of Moses.) 7 And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see. 8 And I looked, and behold a pale (green) horse: and his name that sat on him was Death, and Hell followed with him. And power

was given unto them over the fourth part of the earth, to kill with ^asword, and with hunger, and with death, and with the beasts (Degenerate people) of the earth. (This was the 1,000 years prior to the birth of Christ. There were many wars during this time period. This is the millennium of those great kingdoms and nations whose wars and treacheries tormented and overran Israel, again and again.)

9 Then said I, O my lord, what *are* these? And the ^aangel that talked with me said unto me, I will shew thee what these *be*.

10 And the man that stood among the myrtle trees answered and said, These *are they* whom the LORD hath sent to walk to and fro through the earth.

11 And they answered the angel of the LORD that stood among the myrtle trees, and said, We have walked to and fro through the earth, and, behold, all the earth sitteth still, and is at rest. (“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.))

12 ¶ Then the angel of the LORD answered and said, O LORD of hosts, how long wilt thou not have mercy on Jerusalem and on the cities of Judah, against which thou hast had indignation these threescore and ten years?

13 And the LORD answered the angel that talked with me *with* good words *and* comfortable words.

14 So the angel that communed with me said unto me, Cry thou, saying, Thus saith the LORD of hosts; I am ^ajealous (Heb *zealous*) for Jerusalem and for Zion with a great jealousy.

15 And I am very sore displeased with the heathen *that are* at ease: for I was but a little displeased, and they helped forward the affliction.

16 Therefore thus saith the LORD; I am returned to Jerusalem with mercies: my ^ahouse shall be built in it, saith the LORD of hosts, and a ^bline shall be stretched forth upon Jerusalem.

17 Cry yet, saying, Thus saith the LORD of hosts; My cities through prosperity shall yet be spread abroad; and the LORD shall yet ^acomfort Zion, and shall yet ^bchoose Jerusalem. (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).)

18 ¶ Then lifted I up mine eyes, and saw, and behold four horns.

19 And I said unto the angel that talked with me, What *be* these? And he answered me, These *are* the horns which have scattered Judah, Israel, and Jerusalem. (“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. Institute Manual, 342)

20 And the LORD shewed me four ^acarpenters. (Heb craftsmen, or artisans)

21 Then said I, What come 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 ^afray (Heb terrify) them, to cast out the horns of the Gentiles, which lifted up *their* horn over the land of Judah to scatter it. (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.))

CHAPTER 2

In the last days Judah shall gather to Jerusalem—They shall come from the land of the north—The Lord shall dwell among them.

1 I LIFTED up mine eyes again, and looked, and behold a man with a measuring ^aline in his hand.

2 Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, to see what *is* the breadth thereof, and what *is* the length thereof.

3 And, behold, the angel that talked with me went forth, and another angel went out to meet him,

4 And said unto him, Run, speak to this young man, saying, Jerusalem shall be ^ainhabited *as* towns without walls for the multitude of men and cattle therein:

5 For I, saith the LORD, will be unto her a wall of ^afire round about, and will be the ^bglory in the midst of her. (“Jerusalem is in future to resemble an open country covered with unwalled cities and villages; it will no longer be a city closely encircled with walls; hence it will be extraordinarily enlarged, on account of the multitude of men and cattle with which it will be blessed [compare Isaiah 49:19–20; Ezekiel 38:11]. Moreover, . . . Jerusalem will then have no protecting wall surrounding it, because it will enjoy a superior protection. Jehovah will be to it a wall of fire round about, that is to say, a defence of fire which will consume every one who ventures to attack it [compare Isaiah 4:5; Deuteronomy 4:24]. Jehovah will also be the glory in the midst of Jerusalem, that is to say, will fill the city with His glory [compare Isaiah 60:19].” (Keil and Delitzsch, *Commentary*, 10:2:245.) Not until modern times has the city of Jerusalem grown beyond its walls.)

6 ¶ Ho, ho, *come forth*, and flee from the land of the ^anorth, saith the LORD: for I have ^bspread you abroad as the ^cfour winds of the heaven, saith the LORD.

7 ^aDeliver thyself, O Zion, that dwellest *with* the daughter of Babylon.

8 For thus saith the LORD of hosts; After the glory hath he sent me unto the nations which spoiled you: for he that toucheth you toucheth the apple of his eye. (God’s favorite place.)

9 For, behold, I will shake mine hand upon them, and they shall be a spoil to their servants: and ye shall know that the LORD of hosts hath sent me.

10 ¶ Sing and rejoice, O daughter of Zion: for, lo, I come, and I will ^adwell in the midst of thee, saith the LORD.

11 And many ^anations shall be joined to the LORD in that day, and shall be my people: and I will dwell in the ^bmidst of thee, and thou shalt know that the LORD of hosts hath sent me unto thee.
12 And the LORD shall inherit ^aJudah his portion in the holy land, and shall choose Jerusalem again.
13 Be silent, O all flesh, before the LORD: for he is raised up out of his holy ^ahabitation.

CHAPTER 3

Zechariah speaks Messianically: The Branch shall come—At the Second Coming, iniquity shall be removed in one day.

1 AND he shewed me Joshua the high priest standing before the ^aangel of the LORD, and ^bSatan (Heb the Adversary, or Accuser) standing at his right hand to ^cresist (Heb accuse) him. (Most scholars agree that the Joshua referred to here was the high priest of the time. But in typical prophetic fashion, there is dualism in this chapter. Joshua (Hebrew *Yeshua*, Greek *Hee-ay-sous*, English *Jesus*) was a type of Jesus Christ, the great High Priest (see Hebrews 4:14). The chapter is messianic. “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.” (Guthrie and Motyer, *New Bible Commentary*, p. 790.))

2 And the LORD said unto Satan, The LORD rebuke thee, O Satan; even the LORD that hath chosen Jerusalem rebuke thee: *is not this a ^abrand plucked out of the fire? (Israel will provide light to the world.)*

3 Now Joshua was clothed with ^afilthy garments, and stood before the angel.

4 And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. (Repenting.)

5 And I said, Let them set ^aa fair mitre (Heb a clean (pure) cap) upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the LORD stood by.

6 And the angel of the LORD protested unto Joshua, saying,

7 Thus saith the LORD of hosts; If thou wilt ^awalk in my ways, and if thou wilt keep my ^bcharge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among ^cthese that stand by. (ie the heavenly messengers)

8 Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they *are* men wondered at: for, behold, I will bring forth my servant the ^aBRANCH.

9 For behold the stone that I have laid before Joshua; upon one stone *shall be* seven eyes: behold, I will engrave the graving thereof, saith the LORD of hosts, and I will remove the iniquity of that land in one day.

10 In that day, saith the LORD of hosts, shall ye call every man his neighbour under the vine and under the fig tree.

CHAPTER 4

Zerubbabel shall lay the foundation and finish the house of the Lord: The temple of Zerubbabel.

1 AND the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep,

2 And said unto me, What seest thou? And I said, I have looked, and behold a ^acandlestick (Judah) all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which *are* upon the top thereof:

3 And two olive trees by it, one upon the right *side* of the bowl, and the other upon the left *side* thereof. (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. **4 These are the two olive trees (They shall provide oil for the lamps of the faithful – testimonies of Jesus Christ), and the two candlesticks standing before the God of the earth (This may mean that they are in the temple). (D&C 77:15 Q. What is to be understood by the two ^awitnesses, in the eleventh chapter of Revelation? A. They are two prophets that are to be raised up to the ^bJewish nation in the last days, at the time of the ^crestoration, and to prophesy to the Jews after they are gathered and have built the city of Jerusalem in the ^dland of their fathers.))**

4 So I answered and spake to the angel that talked with me, saying, What *are* these, my lord?

5 Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my lord.

6 Then he answered and spake unto me, saying, This *is* the word of the LORD unto Zerubbabel, saying, Not by might, nor by power, but by my ^aspirit, saith the LORD of hosts.

7 Who *art* thou, O great mountain? (**his task**) before Zerubbabel *thou shalt become* a plain (**he overcame the obstacles and rebuilt the temple**): and he shall bring forth the headstone *thereof with* shoutings, *crying*, Grace, grace unto it.

8 Moreover the word of the LORD came unto me, saying,

9 The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the LORD of hosts hath sent me unto you.

10 For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel *with* those seven; they *are* the **eyes** (**servants**) of the LORD, which run to and fro through the whole earth.

11 ¶ Then answered I, and said unto him, What *are* these two olive trees upon the right *side* of the candlestick and upon the left *side* thereof?

12 And I answered again, and said unto him, What *be* these two olive branches which through the two golden pipes empty the golden *oil* out of themselves?

13 And he answered me and said, Knowest thou not what these *be*? And I said, No, my lord.

14 Then said he, **These are the two ^aanointed ones, that stand by the Lord of the whole earth.**

CHAPTER 5

An angel reveals truths to Zechariah by the use of symbolical representations.

1 THEN I turned, and lifted up mine eyes, and looked, and behold a flying roll.

2 And he said unto me, What seest thou? And I answered, I see a flying roll; the length thereof *is* twenty cubits, and the breadth thereof ten cubits.

3 Then said he unto me, This *is* the curse that goeth forth over the face of the whole earth: for every one that ^astealeth shall be ^bcut off *as* on this side according to it; and every one that sweareth shall be cut off *as* on that side according to it.

4 I will bring it forth, saith the LORD of hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsely by my name: and it shall remain in the midst of his house, and shall consume it with the timber thereof and the stones thereof. (The roll was a scroll or book, which Zechariah saw flying through the air. “The flying scroll appears to represent the main provisions of the law, both moral and religious, and symbolizes the divine standard of holiness. 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. The curse lights upon

every thief and perjurer, theft and lying being typical sins of a poor community (cf. 7:9, 10; 8:17). So penetrating and permanent is the penalty that it enters and consumes the very structure of the house of the wrongdoer as though the building were defiled by leprosy (cf. Lv. 14:45).” (Guthrie and Motyer, *New Bible Commentary*, p. 792.))

5 ¶ Then the angel that talked with me went forth, and said unto me, Lift up now thine eyes, and see what *is* this that goeth forth.

6 And I said, What *is* it? And he said, This *is* an ephah that goeth forth. He said moreover, This *is* their resemblance through all the earth.

7 And, behold, there was lifted up a talent of lead: and this *is* a woman that sitteth in the midst of the ephah.

8 And he said, This *is* wickedness. And he cast it into the midst of the ephah; and he cast the weight of lead upon the mouth thereof.

9 Then lifted I up mine eyes, and looked, and, behold, there came out two women, and the wind *was* in their wings; for they had wings like the wings of a stork: and they lifted up the ephah between the earth and the heaven.

10 Then said I to the angel that talked with me, Whither do these bear the ephah?

11 And he said unto me, To build it ~~an~~ house in the land of Shinar: and it shall be established, and set there upon her own base. (To understand this vision it is necessary to understand several symbols: *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 (see Genesis 10:10). 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.” (Dummelow, *Commentary*, p. 604.))

CHAPTER 6

Zechariah crowns Joshua, the high priest, in similitude of Christ, the Branch, who shall come—Christ shall be a priest upon his throne forever.

1 AND I turned, and lifted up mine eyes, and looked, and, behold, there came four chariots out from between two mountains; and the mountains *were* mountains of brass.

2 In the first chariot *were* red horses; and in the second chariot black horses;

3 And in the third chariot white horses; and in the fourth chariot grisled and bay horses.

4 Then I answered and said unto the angel that talked with me, What *are* these, my lord?

5 And the angel answered and said unto me, These *are* the four ^a~~spirits~~ (servants) of the heavens, which go forth from standing before the Lord of all the earth.

6 The black horses which *are* therein go forth into the north country; and the white go forth after them; and the grisled go forth toward the south country.

7 And the bay went forth, and sought to go that they might walk to and fro through the earth: and he said, Get you hence, walk to and fro through the earth. So they walked to and fro through the earth.

8 Then cried he upon me, and spake unto me, saying, Behold, these that go toward the north country have quieted my spirit in the north country. (The Prophet Joseph Smith changed the phrase “four spirits” (v. 5) to read “four servants” (JST, Zechariah 6:5). This major change is vital to an understanding of these verses. Servants of the Lord are priesthood holders who labor to bring about the purposes of God. 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; see Keil and Delitzsch, *Commentary*, 10:2:286–87).

The four servants went throughout the earth in chariots drawn by horses of different colors. The black horses, the only ones not previously mentioned, seem to represent death or mourning. John the Revelator also spoke of the four servants, or angels, who stood at the four corners of the earth (see Revelation 7:1–3). Revelation 7: 1 **AND after these things I saw four ^aangels** (D&C 77: 8 Q. What are we to understand by the four ^aangels, spoken of in the 7th chapter and 1st verse of Revelation? A. We are to understand that they are four angels sent forth from God, to whom is given power over the four parts of the earth, to save life and to destroy; these are they who have the ^beverlasting gospel to commit to every nation, kindred, tongue, and people; having power to ^cshut up the heavens, to seal up unto life, or to cast down to the ^dregions of darkness.) **standing on the four corners of the earth, holding the four ^bwinds (destructions) of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. (These angels are those who in 1831 were “waiting the great command to reap down the earth, to gather the tares that they may be burned.” D&C 38:12. Joseph Fielding Smith wrote that these four angels “seem to fit the description of the angels spoken of in the parable of the wheat and the tares Matt. 13:24-43; and D&C 86:1-7, who plead with the Lord that they might go forth to reap down the field. They were told to let the wheat and the tares grow together to the time of the end of the harvest, which is the end of the world. These are now at work in the earth on their sacred mission. Church History and Modern Revelation, 2:70. Wilford Woodruff said: 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. Temple Worker’s Excursion, p. 512) 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.) 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.)**

9 ¶ And the word of the LORD came unto me, saying,

10 Take of *them* of the captivity, *even* of Heldai, of Tobijah, and of Jedaiah, which are come from Babylon, and come thou the same day, and go into the house of Josiah the son of Zephaniah;

11 Then take silver and gold, and make crowns, and set *them* upon the head of Joshua the son of Josedech, the high priest;

12 And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold the man ^awhose name is The ^bBRANCH; (Heb Branch is his name and from beneath him one shall branch forth and he shall

build the temple of Jehovah) and he shall grow up out of his place, and he shall build the temple of the LORD:

13 Even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both.

14 And the crowns shall be to Helem, and to Tobijah, and to Jedaiah, and to Hen the son of Zephaniah, for a memorial in the temple of the LORD.

15 And they *that are* far off shall come and ^abuild in the temple of the LORD, and ye shall know that the LORD of hosts hath sent me unto you. And *this* shall come to pass, if ye will diligently ^bobey the voice of the LORD your God. (“A party of Jews had just come from Babylon. Zechariah is instructed to take part of the silver and gold which they have brought for the Temple, and to make a set of circlets for Joshua, the high priest. Thus he will more fully be a type of One to come, who is both Priest and King to His people.” (Dummelow, *Commentary*, p. 605.) **“They that are far off are the Jews who have been scattered afar. By what power and under whose authorization shall the work be done? There is only one place under the whole heavens where the keys of temple building are found. There is only one people who know how to build temples and what to do in them when they are completed. That people is the Latter-day Saints. The Temple in Jerusalem will not be built by the Jews who have assembled there for political purposes as at present. It will not be built by a people who know nothing whatever about the sealing ordinances and their application to the living and the dead. It will not be built by those who know nothing about Christ and his laws and the mysteries reserved for the saints. But it will be built by Jews who have come unto Christ, who once again are in the true fold of the ancient Shepherd, and who have learned anew about temples because they know that Elijah did come, not to sit in a vacant chair at some Jewish feast of the Passover, but to the Kirtland Temple on April 3, 1836 to Joseph Smith and Oliver Cowdery. The temple in Jerusalem will be built by the Church of Jesus Christ of Latter-day Saints. “They that are far off” they that come from an American Zion, they who have a temple in Salt Lake City will come to Jerusalem to build there another holy house in the Jerusalem portion of “the mountains of the Lord’s house.”** D&C 133:13 – Bruce R. McConkie, *Millennial Messiah*, p. 279-280)

CHAPTER 7

The Lord reproves hypocrisy in fasts—He calls upon the people to show mercy and compassion and live godly lives.

1 AND it came to pass in the fourth year of king Darius, *that* the word of the LORD came unto Zechariah in the fourth *day* of the ninth month, *even* in Chisleu;

2 When they had sent unto the house of God Sherezzer and Regem-melech, and their men, to pray before the LORD, (This chapter contains the explanation of why the Lord refused to hear the prayers of Judah and permitted Nebuchadnezzar to scatter the Jews from their homeland for a time. It begins with the question of whether the Jews who had returned from Babylon should continue to observe the feasts and fasts that they had observed while in exile as memorials of the burning of Jerusalem and the temple at the hands of Nebuchadnezzar. “Zechariah’s answer, which is intended to reach the ears of *all the people* (v. 5), is of special significance when we remember his profound interest in the Temple; it shows that he, like *the former*, i.e., the pre-exiles, *prophets . . .*, cared infinitely more for righteousness than for ritual. Their fasting, he reminds them, like their eating and drinking, did not in any way affect God, but only themselves. His demand, voiced by those prophets, was for something very different—for true *justice* (cf. Amos 5:24), *kindness* (cf. Hos. 6:6) and *pity* in their social relationships, and for the temper which would scorn to exploit the defenseless members of society or to harbor malicious designs against them (vv. 9b–11). This prophetic *law* (v. 12), i.e., instruction, though it had been mediated by the divine *Spirit*, they had willfully rejected, *turning a stubborn shoulder* (v. 11) like an animal that refuses to bear

the yoke, with the result that Jehovah was indignant (v. 12), scattered them among strange nations (v. 14a), and abandoned their lovely land to desolation (v. 14b).” (Frederick Carl Eiselen, ed., *The Abingdon Bible Commentary*, p. 824.)

3 And to speak unto the priests which *were* in the house of the LORD of hosts, and to the prophets, saying, Should I weep in the fifth month, separating myself, as I have done these so many years?

4 ¶ Then came the word of the LORD of hosts unto me, saying,

5 Speak unto all the people of the land, and to the priests, saying, When ye fasted and mourned in the fifth and seventh *month*, even those seventy years, did ye at all ^afast unto me, *even* to me?

6 And when ye did eat, and when ye did drink, did not ye eat *for yourselves*, and drink *for yourselves*?

7 *Should ye* not *hear* the words which the LORD hath cried by the ^aformer prophets, when Jerusalem was inhabited and in prosperity, and the cities thereof round about her, when *men* inhabited the south and the plain?

8 ¶ And the word of the LORD came unto Zechariah, saying,

9 Thus speaketh the LORD of hosts, saying, Execute true ^ajudgment, and shew ^bmercy and ^ccompassions every man to his brother:

10 And ^aoppress not the widow, nor the fatherless, the stranger, nor the ^bpoor; and let none of you imagine evil against his brother in your heart.

11 But they refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear.

12 Yea, they made their hearts *as* an adamant ^astone, lest they should hear the law, and the words which the LORD of hosts hath sent in his spirit by the former ^bprophets: therefore came a great wrath from the LORD of hosts.

13 Therefore it is come to pass, *that* as he cried, and they would not hear; so ^athey ^bcried, and I would not hear, saith the LORD of hosts:

14 But I ^ascattered them with a whirlwind among all the nations whom they knew not. Thus the land was desolate after them, that no man passed through nor returned: for they laid the pleasant land desolate.

CHAPTER 8

In the last days, Jerusalem shall be restored, Judah shall be gathered, and the Lord will bless his people beyond anything of the past.

1 AGAIN the word of the LORD of hosts came *to me*, saying,

2 Thus saith the LORD of hosts; I was jealous for Zion with great jealousy, and I was ^ajealous for her with great fury.

3 Thus saith the LORD; I am returned unto Zion, and will dwell in the midst of Jerusalem: and ^aJerusalem shall be called a city of truth; and the ^bmountain of the LORD of hosts the holy mountain.

4 Thus saith the LORD of hosts; There shall yet ^aold men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age.

5 And the streets of the city shall be full of boys and girls playing in the streets thereof.

6 Thus saith the LORD of hosts; If it be marvellous in the eyes of the remnant of this people in these days, should it also be marvellous in mine eyes? saith the LORD of hosts.

7 Thus saith the LORD of hosts; Behold, I will ^asave (gather) my people from the east country, and from the west country;

8 And I will bring them, and they shall dwell in the midst of Jerusalem: and they shall be my ^apeople, and I will be their God, in truth and in righteousness. (The vision given to him by the Lord permitted him to see a future day in which Jerusalem shall be “a city of truth and the mountain of the Lord” (the temple) and shall stand once again. “Old men and old women” shall “dwell in the streets of Jerusalem” and “the streets of the city shall be full of boys and girls playing in the streets thereof” (vv. 4–5). “Like

Joel, and the other prophets, Zechariah vigorously condemned Israel's sins, yet he foresaw a restoration of God's favors as a reward for repentance and adherence to His laws. . . . He was an optimist who loved to linger on the bright and beautiful things of life, though not afraid to recognize and make known the ills that needed to be corrected. He liked to think of Jerusalem restored to her one-time glory, filled with many families of happy children and with prosperity and peace abounding all around; with hate and selfishness banished and God's tender care and love guiding His children. . . . "Too often are people prone to consider the gloomy side of the messages of the prophets. A little care will lead to the realization that the bright side overshadows the darker one and reveals a hope for the future in which God and right will triumph and the world emerge in righteousness as He wills. Zechariah was one whose visions of light excelled many others." (Roy A. Welker, *Spiritual Values of the Old Testament*, pp. 308–9.)

9 ¶ Thus saith the LORD of hosts; Let your hands be strong, ye that hear in these days these words by the mouth of the ^aprophets, which *were* in the day *that* the foundation of the house of the LORD of hosts was laid, that the temple might be built.

10 For before these days there was no hire for man, nor any hire for beast; neither *was there any* peace to him that went out or came in because of the affliction: for I set all men every one against his neighbour.

11 But now I *will not be* unto the residue of this people as in the former days, saith the LORD of hosts.

12 For the seed *shall be* prosperous; the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew; and I will cause the remnant of this people to possess all these *things*.

13 And it shall come to pass, *that* as ye were a ^acurse among the heathen, O house of Judah, and house of Israel; so will I ^bsave (gather) you, and ye shall be a ^cblessing: fear not, *but* let your hands be strong.

14 For thus saith the LORD of hosts; As I thought to punish you, when your fathers provoked me to wrath, saith the LORD of hosts, and I ^arepented (Heb *relented*) not:

15 So again have I thought in these days to do well unto Jerusalem and to the house of Judah: fear ye not.

16 ¶ These *are* the things that ye shall do; Speak ye every man the ^atruth to his neighbour; execute the ^bjudgment of truth and ^cpeace in your gates:

17 And let none of you imagine evil in your hearts against his neighbour; and love no ^afalse oath: for all these *are things* that I hate, saith the LORD.

18 ¶ And the word of the LORD of hosts came unto me, saying,

19 Thus saith the LORD of hosts; The fast of the fourth *month*, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the house of Judah joy and gladness, and cheerful feasts; therefore love the truth and peace. (While the Jews were in captivity in Babylon, they celebrated four different feasts in remembrance of events that took place when Babylon attacked and destroyed Jerusalem. 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. Institute Manual, 344-45)

20 Thus saith the LORD of hosts; *It shall yet come to pass*, that there shall come people, and the inhabitants of many cities:

21 And the inhabitants of one *city* shall go to another, saying, Let us go speedily to pray before the LORD, and to seek the LORD of hosts: I will go also.

22 Yea, many ^apeople and strong nations shall come to seek the LORD of hosts in Jerusalem, and to pray before the LORD.

23 Thus saith the LORD of hosts; In those days *it shall come to pass*, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard *that God is with ^ayou*. (Heb you (plural)) (A time will come in the history of the earth when the work will spread from city to city. Many people will then come to the tribe of Judah to obtain from them the knowledge of these blessings. This prophecy will be fulfilled when the tribe of Judah turn their hearts to the God of Israel, accept the responsibility of the priesthood, and keep the commandments. Then peace will come to a troubled land and to the people. It is possible that the word *Jew* is used here to refer to Israelites in general and not just a descendant of the tribe of Judah (see Romans 2:28–29; 9:6; 2 Nephi 30:2). Institute Manual, 345)

CHAPTER 9

Zechariah speaks Messianically: Messiah shall come, having salvation, lowly, and riding upon an ass—He shall free the prisoners from the pit—Judah and Ephraim are instruments of the Lord.

1 THE burden of the word of the LORD in the land of Hadrach, and Damascus *shall be* the rest thereof: when the eyes of man, as of all the tribes of Israel, *shall be* toward the LORD.

2 And Hamath also shall border thereby; Tyrus, and Zidon, though it be very wise.

3 And ^aTyrus did build herself a strong hold, and heaped up silver as the dust, and fine gold as the mire of the streets.

4 Behold, the Lord will cast her out, and he will smite her power in the sea; and she shall be devoured with fire.

5 ^aAshkelon shall see *it*, and fear; Gaza also *shall see it*, and be very sorrowful, and Ekron; for her expectation shall be ashamed; and the king shall perish from Gaza, and Ashkelon shall not be inhabited.

6 And a bastard shall dwell in Ashdod, and I will cut off the pride of the Philistines.

7 And I will take away his blood out of his mouth, and his abominations from between his teeth: but he that remaineth, even he, *shall be* for our God, and he shall be as a governor in Judah, and Ekron as a ^aJebusite.

8 And I will encamp about mine house because of the army, because of him that passeth by, and because of him that returneth: and no oppressor shall pass through them any more: for now have I seen with mine eyes. (Many Bible scholars interpreted these verses as having been fulfilled at the time of Alexander the Great. It is true that Alexander the Great in approximately 332 B.C. destroyed these cities with his army. But the meaning of these verses is broader than that. “Of these the prophet simply refers to Damascus and Hamath in general terms; and it is only in the case of the Phoenician and Philistian cities that he proceeds to a special description of their fall from their lofty eminence, because they stood nearest to the kingdom of Israel, and represented the might of the kingdom of the world, and its hostility to the kingdom of God, partly in the worldly development of their own might, and partly in their hostility to the covenant nation. The description is an individualizing one throughout, exemplifying general facts by particular cities. This is also evident from the announcement of salvation for Zion in vers. 8–10, from which we may see that the overthrow of the nations hostile to Israel stands in intimate connection with the establishment of the Messianic kingdom; and it is also confirmed by the second half of our chapter, where the conquest of the imperial power by the people of God is set forth in the victories of Judah and Ephraim over the sons of Javan. That the several peoples and cities mentioned by name are simply introduced as representatives of the imperial power, is evident from the distinction made in this verse between (the rest of) mankind and all the tribes of Israel.” (Keil and Delitzsch, *Commentary*, 10:2:325–26.))

9 ¶ Rejoice greatly, O ^adaughter of Zion; shout, O daughter of Jerusalem: behold, thy ^bKing cometh unto thee: he *is* ^cjust, and having salvation; lowly, and ^driding upon an ^eass, and upon a ^fcolt the foal of an ass.
10 And I will cut off the chariot from Ephraim, and the ^ahorse from Jerusalem, and the battle bow shall be cut off: and he shall speak peace unto the ^bheathen: and his ^cdominion *shall be* from sea *even* to sea, and from the river *even* to the ends of the earth.

11 As for thee also, by the ^ablood of thy ^bcovenant I have sent forth thy ^cprisoners out of the ^dpit wherein *is* no water. (Elder Bruce R. McConkie explained: “It was of these that Zechariah prophesied when as part of a longer Messianic utterance, he spoke of ‘prisoners of hope’; it was of these that he gave assurance that ‘the Lord their God shall save them.’ He gives the Messianic message in these words: ‘By the blood of the covenant’—that is, because of the gospel covenant, which is efficacious because of the shedding of the blood of Christ—‘I have sent forth thy prisoners out of the pit wherein is no water.’ (Zech. 9:11–16.) ‘Wherein is no water’—how aptly and succinctly this crystallizes the thought that the saving water, which is baptism, is an earthly ordinance and cannot be performed by spirit beings while they dwell in the spirit world. Did not Paul say in this same connection, ‘What shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?’ (1 Cor. 15:29.)” (*The Promised Messiah*, p. 241.))

12 ¶ Turn you to the strong hold, ye prisoners of ^ahope: even to day do I declare *that* I will ^brender (Heb restore) ^cdouble unto thee;

13 When I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man. (There will come a day when Judah and Ephraim will be one—all Israel will be united. The Lord will defend His people Israel against Greece (the world). In that day, Israel will become as a crown of precious stones and an ensign to all people. (See Notes and Commentary on Isaiah 11:13–14.))

14 And the LORD shall be seen over them, and his arrow shall go forth as the lightning: and the Lord GOD shall blow the trumpet, and shall go with ^awhirlwinds of the south.

15 The LORD of hosts shall defend them; and they shall devour, and subdue with sling stones; and they shall drink, *and* make a noise as through wine; and they shall be filled like bowls, *and* as the corners of the altar.

16 And the LORD their God shall ^asave them in that ^bday as the flock of his people: for *they shall be as* the ^cstones of a ^dcrown, lifted up as an ^eensign upon his land.

17 For how great *is* his goodness, and how great *is* his beauty! corn shall make the young men cheerful, and new wine the maids.

CHAPTER 10

Judah and Joseph shall be sown among the people in far countries—The Lord will hiss for them and gather them and redeem them.

Verses 1-12 represent the summons of Israel to be gathered.

1 ASK ye of the LORD rain in the time of the ^alatter rain; *so* the LORD shall make bright clouds, and give them showers of rain, to every one grass in the field.

2 For the idols have spoken vanity, and the ^adiviners have seen a lie, and have told false ^bdreams; they comfort in vain: therefore they went their way as a flock, they were troubled, because *there was no* ^cshepherd.

3 Mine anger was kindled against the **shepherds**, and I punished the goats: for the LORD of hosts hath visited his flock the house of Judah, and hath made them as his goodly horse in the battle.

4 Out of him came forth ^athe corner (ie the cornerstone) (Judah will provide the corner stone for security. Christ is the chief cornerstone), **out of him the ^bnail**, (Isaiah 28:16 – the figure for the Davidic King. The nail, or tent peg was the hooked peg built into a wall to hold the implements of war as well as

the household utensils. This is an attribute of reliability.) out of him the battle bow (refers to effective power in leadership), out of him every oppressor together. (Their prince-leader will not oppress with unjust taxation or impose crushing burdens too great for the poor to bear, but will exact tribute from their vanquished enemies. A Bible scholar Oesterly ascribed the above titles to Simon, Judas, and Jonathan Maccabeus. The ultimate reference is to the Lion of the tribe of Judah, by whose aid His people will conquer every foe.)

5 ¶ And they shall be as mighty *men*, which tread down *their enemies* in the mire of the streets in the battle: and they shall fight, because the LORD *is* with them, and the riders on horses shall be confounded.

6 And I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them; for I have mercy upon them: and they shall be as though I had not cast them off: for I *am* the LORD their God, and will ^ahear (or answer) them.

7 **And they of ^aEphraim shall be like a mighty man**, and their heart shall rejoice as through wine: yea, their children shall see *it*, and be glad; their heart shall rejoice in the LORD.

8 I will hiss (whistle) for them, and ^agather them; for I have redeemed them: and they shall increase as they have increased.

9 And I will ^asow them among the people: and they shall ^bremember me in far countries; and they shall live with their children, and turn again.

10 I will bring them again also out of the land of Egypt, and gather them out of ^aAssyria; (Both Egypt and Assyria mean the world into which they had been dispersed.) and I will bring them into the land of Gilead and Lebanon; and *place* shall not be found for them.

11 And he shall pass through the sea with affliction, and shall smite the waves in the sea, and all the deeps of the river shall dry up: and the pride of ^aAssyria shall be brought down, and the ^bsceptre of ^cEgypt shall depart away.

12 And I will ^astrengthen them in the LORD; and they shall walk up and down in his ^bname, saith the LORD.

CHAPTER 11

Chapters 11, 12, and 13 refer to the battle of Armageddon. Chapter 11 is the preface to 12 & 13.

Zechariah speaks Messianically: Messiah shall be betrayed for thirty pieces of silver—It shall be cast to the potter in the house of the Lord.

This chapter is an allegory of the good shepherd who tries to save the sheep but because of opposition cannot do it. Finally, he quits in anger, breaks his two staves and demands his wages. He is paid the sum of thirty pieces of silver. These he throws down before the potter inside the Lord's house, in testimony before Jehovah of his wrongs and rejection. This allegory reflects the rejection of the true shepherd who was sold for 30 pieces of silver and delivered over to false brethren. This betrayer's ransom later bought a potter's field.

1 OPEN thy doors, O Lebanon, that the fire may devour thy cedars.

2 Howl, ^afir tree; for the cedar is fallen; because the mighty are spoiled: howl, O ye ^boaks of Bashan; for the forest of the vintage is come down. (Destruction of the Israel kingdom by Rome.)

3 ¶ *There is* a voice of the howling of the shepherds; for their glory is spoiled: a voice of the roaring of young lions; for the pride of Jordan is spoiled.

4 Thus saith the LORD my God; Feed the flock of the slaughter; (Fed to bring profit to its owner. The howling represents the sorrow of Israel when they know that they were the cause of their own dispersion and punishment.)

5 Whose possessors slay them, and hold themselves not ^aguilty: and they that sell them say, Blessed *be* the LORD; for I am ^brich: and their own shepherds pity them not.

6 For I will no more pity the inhabitants of the land, saith the LORD: but, lo, I will deliver the men every one into his neighbour's hand, and into the hand of his king: and they shall smite the land, and out of their hand I will not deliver *them*.

7 And I will feed the flock of slaughter, *even* you, O poor of the flock. And I took unto me two staves; the one I called Beauty, and the other I called ^aBands; and I fed the flock.

8 Three shepherds also I cut off in one month; and my soul lothed them, and their soul also abhorred me.

9 Then said I, I will not feed you: that that dieth, let it die; and that that is to be cut off, let it be cut off; and let the rest eat every one the flesh of another.

10 ¶ And I took my staff, *even* Beauty, and cut it assunder, that I might break my covenant which I had made with all the people.

11 And it was broken in that day: and so the poor of the flock ^athat waited upon me (or who watched for me) knew that it *was* the word of the LORD.

12 And I said unto them, If ye think good, give *me* my price; and if not, forbear. So they weighed for my price ^athirty *pieces* of ^bsilver.

13 And the LORD said unto me, Cast it unto the ^apotter: a goodly price that I was ^bprised at of them.

And I took the thirty *pieces* of silver, and cast them to the potter in the house of the LORD. (The only shepherd that could save was sold for 30 pieces of silver.)

14 Then I cut asunder mine other staff, *even* ^aBands, that I might break the brotherhood between Judah and Israel. (Breaking the staff was laying down his pastoral office as shepherd and letting the enemy destroy his sheep. Israel was allowed to be taken captive by its enemies.)

15 ¶ And the LORD said unto me, Take unto thee yet the instruments of a foolish shepherd.

16 For, lo, I will raise up a shepherd in the land, *which* shall not visit those that be cut off, neither shall seek the young one, nor heal that that is broken, nor feed that that standeth still: but he shall eat the flesh of the fat, and tear their claws in pieces.

17 Woe to the idol ^ashepherd that leaveth the flock! the sword *shall be* upon his arm, and upon his right eye: his arm shall be clean dried up, and his right eye shall be utterly darkened.

CHAPTER 12

In the final great war, all nations shall be engaged at Jerusalem but the Lord shall defend his people— Then the Jews shall look upon Jesus whom they crucified, and there shall be great mourning.

1-14 – The purification of Jerusalem.

1 THE burden of the word of the LORD for Israel, saith the LORD, which stretcheth forth the heavens, and layeth the foundation of the ^aearth, and formeth the ^bspirit of man within him.

2 Behold, I will make Jerusalem a ^acup of trembling unto all the ^bpeople (or nations) round about, when they shall be in the siege both against Judah *and* against Jerusalem.

3 ¶ And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be ^agathered together against it. (Those that take in hand to conquer Israel, will find it difficult.)

4 In that day, saith the LORD, I will smite every horse with astonishment, and his rider with madness: and I will open mine eyes upon the house of Judah, and will smite every horse of the people with blindness.

5 And the governors of Judah shall say in their heart, The inhabitants of Jerusalem *shall be* my strength in the LORD of hosts their God.

6 ¶ In that day will I make the governors of Judah like a ^ahearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the ^bpeople (or nations) round about, on the right hand

and on the left (:) and ^cJerusalem shall be ^dinhabited again in her own place, *even* in Jerusalem.

7 The LORD also shall save the tents of Judah first, that the glory of the house of ^aDavid and the glory of the inhabitants of Jerusalem do not magnify *themselves* against Judah.

8 In that day shall the LORD defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David *shall be* as God, as the angel of the LORD before them.

9 ¶ And it shall come to pass in that day, *that* I will seek to ^adestroy all the nations that come against ^bJerusalem.

10 And I will ^apour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of ^bgrace and of supplications: and they shall ^clook upon me whom they have ^dpierced, and they shall ^emourn for him, as one mourneth for *his* ^fonly son, and shall be in bitterness for him, as one that is in bitterness for *his* firstborn.

11 In that day shall there be a great ^amourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon. (The mourning of King Josiah. There will be a national mourning when they realize that they have killed their Messiah. President Joseph Fielding Smith said: "Then they will accept Him as their redeemer, which they have never been willing to do. Then is the time as spoken of in this passage from Zechariah when every family will go and mourn apart, the house of David, the house of Nathan, the Jews. They will fall down. They will rend their garments, and they will mourn and they will weep because they were not willing to accept the Son of God but accepted the teachings of the fathers and rejected their Redeemer and Messiah. Then they will fall down at His feet and worship Him. After these days will come their redemption and the building of Jerusalem. They will be given their own land again and every man will live under his own vine and his own fig tree and they will learn to love the Lord and keep his commandments and walk in the light, and He will be their God and they will be His people and that is right at our doors." Signs of the Times, p. 171-72)

12 And the land shall ^amourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart;

13 The family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart;

14 All the families that remain, every family apart, and their wives apart.

CHAPTER 13

The Jews shall gain forgiveness at the Second Coming—They shall ask Jesus: What are these wounds in thine hands?—The remnant, tried and refined, shall be his people.

1-6 – Cleansing of her lands of false prophecy.

1 IN that day there shall be a ^afountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness.

2 ¶ And it shall come to pass in that day, saith the LORD of hosts, *that* I will cut off the names of the ^aidols out of the land, and they shall no more be remembered: and also I will cause the prophets and the unclean spirit to pass out of the land.

3 And it shall come to pass, *that* when any shall yet prophesy, then his father and his mother that begat him shall say unto him, Thou shalt not live; for thou speakest lies in the name of the LORD: and his father and his mother that begat him shall thrust him through when he prophesieth.

4 And it shall come to pass in that day, *that* the prophets shall be ^aashamed every one of his vision, when he hath prophesied; neither shall they wear a ^brough garment to deceive:

5 But he shall say, I *am* no prophet, I *am* a husbandman; for man taught me to keep cattle from my youth.

6 And *one* shall say unto him, What *are* these ^awounds in thine hands? Then he shall answer, *Those* with which I was ^bwounded *in* the house of my friends.

7-9 – Separation of the wicked from the righteous.

7 ¶ Awake, O sword, against my shepherd, and against the man ^athat is my fellow (or who stands next to me), saith the LORD of hosts: smite the ^bshepherd, (Christ) and the ^csheep shall be ^dscattered: and I will turn mine hand upon the little ones. (The disciples after Christ's death. Also Israel in the last days.)

8 And it shall come to pass, *that* in all the land, saith the LORD, two parts therein shall be cut off *and* die; but the third shall be ^aleft therein.

9 And I will bring the third part through the fire, and will ^arefine them as silver is refined, and will ^btry them as gold is ^ctried: they shall call on my name, and I will hear them: I will say, It is my ^dpeople: and they shall say, The LORD is my God.

CHAPTER 14

At his Second Coming the Lord shall fight for Israel—His feet shall stand upon the Mount of Olives—He shall be King over all the earth—Plagues shall destroy the wicked.

1 BEHOLD, the ^aday of the LORD cometh, and thy spoil shall be divided in the midst of thee.

2 For I will gather all nations against Jerusalem to ^abattle; and the city shall be taken, and the ^bhouses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. (Some erroneously conclude that the final battle of the war will be fought at Megiddo or Armageddon, but as Elder McConkie pointed out, the final struggles will center around Jerusalem, though they may extend to Meggido. “At the very moment of the Second Coming of our Lord, all nations shall be gathered against Jerusalem to battle, and the battle of Armageddon (obviously covering the entire area from Jerusalem to Megiddo, and perhaps more) will be in progress.” Mormon Doctrine, p. 74)

3 Then shall the LORD go forth, and ^afight against those nations, as when he fought in the day of battle.

4 ¶ And his ^afeet shall ^bstand in that day upon the ^cmount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, *and there shall be* a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.

5 And ye shall flee *to* the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the ^aearthquake in the days of Uzziah king of Judah: and the LORD my God shall come, *and* all the ^bsaints with thee.

6 And it shall come to pass in that day, *that* the ^alight shall not be clear, *nor* dark:

7 But it shall be one day which shall be known to the LORD, not day, nor night: but it shall come to pass, *that* at evening time it shall be light.

8 And it shall be in that day, *that* ^aliving ^bwaters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be.

9 And the LORD shall be ^aking over all the earth: in that day shall there be one LORD, and his name one.

10 All the land shall be turned as a ^aplain from Geba to Rimmon south of Jerusalem: and ^bit (Heb she; Jerusalem) shall be lifted up, and inhabited in her ^cplace, from Benjamin's gate unto the place of the first gate, unto the corner gate, and *from* the tower of Hananeel unto the king's winepresses.

11 And *men* shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited.

12 ¶ And this shall be the ^aplague wherewith the LORD will ^bsmite all the people that have fought against Jerusalem; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth.

13 And it shall come to pass in that day, *that* a great tumult from the LORD shall be among them; and they shall lay hold every one on the hand of his neighbour, and his hand shall rise up against the hand of his ^aneighbour.

14 And Judah also shall fight at Jerusalem; and the wealth of all the ^aheathen (Heb nations or gentiles) round about shall be gathered together, gold, and silver, and apparel, in great abundance.

15 And so shall be the ^aplague of the horse, of the mule, of the camel, and of the ass, and of all the beasts (ie the beasts also shall be smitten) that shall be in these ^btents, (Heb camps) as this plague.

16 ¶ And it shall come to pass, *that* every one that is left of all the nations which came against Jerusalem shall even go up from year to year to ^aworship the ^bKing, the LORD of hosts, and to keep the ^cfeast of ^dtabernacles.

17 And it shall be, *that* whoso will not come up of *all* the families of the earth unto Jerusalem to worship the King, the LORD of hosts, even upon them shall be no rain.

18 And if the family of Egypt go not up, and come not, that *have* no *rain*; there shall be the plague, wherewith the LORD will smite the ^aheathen that come not up to keep the feast of tabernacles.

19 This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles. (The Prophet Joseph Smith said: “While in conversation at Judge Adams’ during the evening, I said, Christ and the resurrected Saints will reign over the earth during the thousand years. They will not probably dwell upon the earth, but will visit it when they please, or when it is necessary to govern it. There will be wicked men on the earth during the thousand years. The heathen nations who will not come up to worship will be visited with the judgments of God, and must eventually be destroyed from the earth.” Teachings, p. 268-69. The wicked will not all be destroyed at the coming of Christ, and also there will be wicked during the Millennium... That Jesus will be a resident on the earth a thousand years with the Saints is not the case, but he will reign over the Saints and come down and instruct, as he did the five hundred brethren (1 Cor. 15:6) Those of the first resurrection will also reign with him over the Saints. (WJS, p. 65) Bruce R. McConkie said: “During the millennium, however, the Lord will use the forces of nature to turn people’s attention to the truth. Whoso will not come up, said Zechariah, of all the families of the earth unto Jerusalem to worship the King, the Lord of hosts, even upon them shall be no rain.” Mormon Doctrine, p. 499)

20 ¶ In that day shall there be upon the bells of the horses, ^aHOLINESS UNTO THE LORD; and the pots in the LORD’s house shall be like the bowls before the altar.

21 Yea, every pot in Jerusalem and in Judah shall be ^aholiness (or sacred) unto the LORD of hosts: and all they that sacrifice shall come and take of them, and ^bseethe (or cook in them) therein: and in that day there shall be no more the ^cCanaanite in the house of the LORD of hosts.