

# **STUDIES IN ZECHARIAH**

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Studies in Zechariah by A. C. Gaebelein

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**A. C. GAEBELEIN**

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*EIGHTH EDITION.*

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## FOREWORD TO THE EIGHTH EDITION.

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This little exposition of the Prophecies of Zechariah was written almost 15 years ago. We are thankful to God that it has been a help to so many. The sixth edition has been sold and a seventh has become necessary.

We were somewhat reluctant to print another edition. When this book was written the writer did not at all have a clear vision in the prophetic Word concerning the great predicted end events of the times of the Gentiles. Like so many others he did not distinguish between the personal Antichrist and the King of the North. He then held the view, which is still taught by many, that the first beast in Revelation xiii is the personal Antichrist. This belief led into incorrect views about that part of Revelation.

Since writing the book it has pleased the Lord to give the writer better light on these great prophetic unfoldings and for this reason some of the interpretations given, especially on pages 135, 136 and 137, are no longer looked upon by the author as being scripturally correct. In our later books "The Harmony of the Prophetic Word"—"Joel," and especially "Exposition of Daniel," the truth as revealed in Prophecy concerning the two beasts and the King of the North, is given. We therefore request the reader to consider this when studying this volume.

We are sure the Lord will continue to bless the simple unfolding of the greatest Postexile Prophet. So little is written on this great book that we feel that we should not withhold this imperfect exposition from the students of the Word of Prophecy. May the Lord continue to bless it.

A. C. GAEBELEIN.

Sept. 30, 1911.





## INTRODUCTION.

Zechariah, the name of the prophet whose visions and prophecies we desire to study, is not an uncommon name in divine history. Its meaning is *Jehovah remembers*. He is called the son of Berachiah, *Jehovah blesses*, the son of Iddo, *the appointed time*. There is here, as in many other instances in the Bible, a great significance in the Hebrew names. The name of the grandfather of Zechariah (who probably brought him up, as his father must have died early), his father's name and his own read in English translation, *the appointed time, Jehovah blesses, Jehovah remembers*. The Holy Spirit has inspired these very names; they are in themselves a commentary to the prophecies and visions God gave to Zechariah, for they speak of an appointed time of God's blessings for Jerusalem and of His loving remembrance.

Zechariah was born in Babylon in the captivity, for when he returned to the land of his fathers he was but a child. Like some other prophets he was a priest as well as a prophet. His work as a prophet was commenced by him when he was a young man, for thus he is called in one of the visions. The time of his opening address to the people is two months after Haggai had opened his lips in Jehovah's name. Haggai received the word of the Lord in the sixth month in the second year of Darius, and Zechariah

in the eighth month of the same year of the reign of that King, about 520 before Christ.

Both prophets had the same thought given, namely, to encourage the Jewish remnant in the blessed work of rebuilding the house of the Lord. This work had suffered an interruption; the Samaritans were the cause of it. They had applied to join in the work, but as the remnant considered them idolators and as not belonging to God's people, the application was rejected. These Samaritans tried after that in various ways to hinder the rebuilding, which had so blessedly begun. At last they succeeded in obtaining a decree which forbade the building of the Temple. All work had to be stopped and ceased for about fourteen years. But when the King who had forbidden the prosecution of the work had died and Darius became King, the building of the Temple was once more made possible. The leaders of the people in the enterprise were Scrubbabel and the High Priest Joshua. But again they were hindered from the outside, while on the other hand the people themselves had lost much interest and possessed no longer that love and zeal for God's house, which was so prominent after their return. Thus Haggai said: *This people say, It is not the time for us to come, the time for the Lord's house to be built . . . It is a time for you to dwell in your ceiled houses, while this house lieth waste.* Haggai, chapter I.

In that critical moment these two prophets made their appearance, and God gave them visions of comfort and glad tidings to encourage the disheartened, selfish and unbelieving people.

The visions and prophecies of Zechariah, however, do not only give an assurance that there could be no failure in the work the

remnant had taken up anew, but more than that in them the glorious future of Jerusalem and Zion is unfolded. They lead up to the grand finale of the history of God's ancient people, the time when Israel, redeemed and restored forever, will sing the grand and glorious Hallelujah.

It is, of course, true that Zechariah did a blessed work for the people who lived in his day; he had a special mission to perform and succeeded in it, but the Spirit of God in the message of comfort for that time gives the history of events then in a distant future. The Babylonian captivity of Israel foreshadows their greater dispersion in which they are to-day wanderers all over the earth, and the restoration which took place in the time of Zechariah is highly typical of that coming restoration for which we hope and pray.

Zechariah may therefore be fitly called the Prophet of the Restoration. Surely it is a deplorable blindness in some teachers of the Word, who see in the book of Zechariah nothing but past history, and who claim that all has been fulfilled in the return of the small Jewish remnant from the captivity, and whatever promises of mercy given to Jerusalem and the land of Judah find now their spiritual fulfilment in the church.

It will be our aim in a series of studies in Zechariah to consider mostly the relation of these visions to the end of this age, and the beginning of the next, the millennial glory. We shall find that instead of the book of Zechariah being all fulfilled prophecy, as some would have it, it is indeed mostly unfulfilled, and even some of the prophetic promises which on the surface seem to have been