

QT Questions—for Zechariah

(Here's a short introduction to the book of Zechariah from my Study Bibles.)

- Zechariah's prophecies were delivered when God's people had returned to the promised land after their exile in Babylon. Zechariah's message is one of encouragement: He tells the returned exiles that, in spite of humble appearances, God truly cares about Jerusalem and its temple. When Zechariah looked at the stalled rebuilding project, he saw God's vision for what it could be and sought to communicate that vision to the people. More important, he encouraged the people so that, just as God had returned to them, they would return to God and follow His ways.
- It can be challenging to fully complete a task—especially when we struggle to see beyond our immediate circumstances or are opposed by outside forces. At these times, it can help to refocus and to try to see things from God's point of view. Zechariah reminds us that when we are discouraged, we must look to God for direction. God is the ultimate cosmic force—and He is victorious through Jesus.

Zech 1 (6/6/25)

(*Please answer the questions as best as you can.)

1. Why was God angry with His people, so what did He do; what were the two visions about; what do you learn about God; what is the lesson for you?
- We can see how amazingly sovereign our God is. In v. 12 we read, "Then the angel of the Lord said, 'Lord Almighty, how long will you withhold mercy from Jerusalem and from the towns of Judah, which you have been angry with these seventy years?'" When the seventy years of exile were due, when God promised to bring back His people back after seventy years, it didn't just happen, as if it was programmed. There was a plea for God to be merciful. This reminds me, that when it was time for God's people to be delivered out of Egypt, it didn't simply just happen. God's people began to cry out, they pleaded for God's mercy, and thus, God brought them out (Ex 2:23-25). Let's never think of our God as if He was like a machine, doing things like clockwork. Precisely when God predestined and planned things to happen, God moves the hearts of His people to desire what He delights, so that we, His people, will begin to seek the things and ways that our God delights for us to do. That is why, when we study church history, we will always see that before there was a wonderful revival in His church, God always moved His people to be in deep prayer that moved their lives to humbly put away their evil ways and re-commit to seek God and His ways. Let's learn that our God doesn't like to simply change our lives without our participation. He wants us to participate; He wants us to choose to stop our sinning ways; He wants us to commit to pray to seek His ways; He wants us to deeply re-commit our lives to live for His glory and not for ours. Let's pray for a true revival in our church and in our lives. Let's pray that our God will bless us to truly choose to stop our sinning ways and humbly choose to seek His ways over ours.

Zech 2 (6/7/25)

(*Please answer the questions as best as you can.)

1. Where were God's people living at the moment and what were they talking about; what does God call His people in v. 8 and did that description fit their present reality, why or why not; what do you learn?

- For good reason, this chapter opens by telling us that Jerusalem will be measured, so the walls can be built up again. This was the case because many years earlier, the walls of Jerusalem were broken and burnt, as the Babylonians destroyed the city. But, God says that the walls are unnecessary, because “I will Myself will be a wall of fire around it,” declares the Lord, ‘and I will be its glory within” (v. 5). As we know, the city walls are built to protect what’s inside, and the most sacred place to protect inside Jerusalem was the temple. But, since the city walls were broken, of course, the temple also was destroyed. So, visibly, the order seems that in order for the temple to be safe, the city walls need to be built. But, with our God, the order reverses. It’s God who protects the city; it’s the temple that will protect the city. But, when God is not worshiped properly, then the city has no foundation, and is ripe to be destroyed. In our own lives, many times, we also reverse the order and place our emphasis on the outside walls when it’s the inside temple that keeps us safe and well. Many people think, in order to be well, we need a good career or good health. Many people are intent on living the six days well. Their emphasis in life is about the six days. Too often, people, even Christians, have not learned that in order to live the six days well, it always begin with the first day of the week, the Lord’s Day. But often, in order to live and work well on the six days, they rest from worshiping God and gathering in His presence with His people in the temple, His church. They mistakenly think, that it’s ok to not fully devote to the worship of our living God as we commit to our work or other endeavors (and for some, that may even be for their games, their hobbies, their recreation, their responsibilities, among other things). May I say, the Lord’s Day and His worship cannot be an afterthought; it cannot be a time to relax at the end of the week, to catch up or to rest up. The Lord’s Day is not the last day but the first day of the week. It is on this day, we must sit, refresh, and re-prioritize to live our lives in their proper priorities, God first, His temple first, His worship first, His kingdom first. It’s not the walls that keeps us safe; it’s God who keeps us safe, because He is the impenetrable walls that no enemies can ever break down.

Zech 3 (6/9/25)

(*Please answer the questions as best as you can.)

1. What happened to Joshua’s clothes and why was that important; when did God “remove the sin of this land in a single day” and how was that accomplished (v. 9); how is this applicable to you; what do you learn?
- From my study notes.
 - Joshua son of Jehozadak. As the first high priest of the returned remnant, Joshua reestablished proper worship of God by building an altar and resuming sacrificial worship (537 BC; Ezr 3:1-6). His first name is sometimes spelled as “Jeshua” (Ezr 3:2). His father was among the priests taken into exile after the fall of Jerusalem in 586 BC (1Chr 6:15). His grandfather, Seraiah, who had been high priest when Jerusalem fell, was put to death by Nebuchadnezzar (2Kgs 25:18-21; 1Chr 6:14). Joshua plays an important role when the prophets Haggai and Zechariah remind the exiles of their need to finish rebuilding the temple (Ez 5:1-2; Hag 1:1-15).

Zech 4 (6/10/25)

(*Please answer the questions as best as you can.)

1. For what specific reason did God give Zerubbabel the famous words in v. 6 (vv. 9-10); how is it applicable to you; what do you learn?

- In vv. 11-14, we are told of two olive trees, of the two anointed to serve the Lord. The “anointed ones” here are probably Zerubbabel and Joshua, the representatives of David and Aaron in this renewed covenant community. In the OT, three types of people were anointed, Kings, Priests and Prophets, and Zerubbabel was a descendant of David, Joshua was the high priest, and the two prophets serving at this time was Haggai and Zechariah. So, to see them serve together as anointed by God is how they were meant to be. Each with different functions but complimenting one another for God’s glory is how they were meant to be. It’s the same principle between a husband and his wife, doing different functions but complimenting each other to grow more like Christ for God’s glory. Similarly, between parents and children, parents were meant to teach, instruct and lead their children to grow more like Christ and the children learning, obeying and growing through instructions and examples of Christ in their parents. (I am really concerned that the children in our culture are given too much freedom to decide for themselves, when they should be led and taught more of God’s way, and when the children do not follow well, to bless them with disciplines, so they can be brought back). In some sense, the three branches of our government or the two parties, Democrats and Republicans, should also learn to do different functions as gifted but learn to complement each other to help the country and citizens grow healthy and strong, and not fight each other, to try to bring down the other. What is happening in our world is NOT the right picture of God’s design. Let’s learn to compliment in our differences, and not fight, to try to win over them. Oh Father, we pray that we will taste more of Your grace, so that we will learn to be more gracious to others, who may differ with us.

Zech 5 (6/11/25)

(*Please answer the questions as best as you can.)

1. What are the two curses about and why these two and how are they applicable in your life (vv. 1-4); why would a woman be wickedness and how would that be in Babylon and in our world and in our lives (vv. 5-11); what do you learn?

- From my study notes.
- According to what it says on the other side (v. 3). A scroll with writing on both sides was uncommon. The two sides of the scroll reflect the two main types of sin: sin against a neighbor (or another person) and sin against God. The Ten Commandments (Ex 20:1-17) break down along two major categories: laws governing the people’s relationship with God and laws governing their relationships with each other. One side of the scroll in Zechariah’s vision contained a curse against misusing the name of God. The other side contained a curse against all who steal. Since each is the middle command (the third and eighth) of these two parts of the Ten Commandments, they are probably meant to represent the entire Law.

Zech 6 (6/12/25)

(*Please answer the questions as best as you can.)

1. Where were the spirits of heaven going and why do you think they are; for whom was the crown made for and why would that significant; what do you learn?

- In our world we usually understand working and building as hard work. Laboring is usually a means for a greater reward at the conclusion. So, in fact, if we can accomplish great things without needing to work really hard is considered a good thing. We even tell each other, “Don’t work so hard,” meaning, work hard enough to get your work done, but don’t do it too much. So, usually, the concept of working is viewed in a negative light, an evil means for a greater end. But, today, I believe God gives us a different view in v. 15, “Those who are far away will come and help to build the temple of the Lord, and you will know that the Lord Almighty has sent me to you. This will happen if you diligently obey the Lord your God.” In other words, to come and help in the hard work of building the temple is a privilege they will receive “if you diligently obey the Lord your God.” Thus, obedience is not a hard work to avoid, but it’s a means that will give us the privilege to work hard to build God’s temple. Living in our world, our views, our understanding, and our attitudes get impacted, and we discover the world’s view is already deeply ingrained in us as well. As we humbly live the life of sanctification because of God’s justification for us, let’s truly pray that the ways of the world in us will be unlearned, and let’s pray more that our God will bless us to adopt His ways to be our way. Our God delights for us to diligently obey our God and work hard to build His temple, and this is not to get us to a reward after the work is done, but may we learn to taste the sweetness of diligent obedience and working hard to build His temple.

Zech 7 (6/13/25)

(*Please answer the questions as best as you can.)

1. What did God think of the fasting and feasting of the people and why; what did God want them to do and why; what do you learn?
- If we take v. 13 on its own, then it sounds like an eye for an eye, tit for tat, “When I called, they did not listen; so when they called, I would not listen,” says the Lord Almighty.” If we understood God only from this verse, then it says, that our God will listen to us when we listen to Him, that is, He will treat us as we treat Him. In fact, there are few other places in the Scriptures, where if we read God’s word isolated from the whole Bible, as we do our verse today, that it gives a similar view of our God, that He loves us when we obey Him, or that He forgives us when we forgive others. From some of these Bible verses, our God seems very conditional and dependent on the way we live. God responds and treats us as we have done. If that is how we view our God, we would be very wrong. God’s love is not dependent on our behavior. God’s word teaches us that our behaviors are impacted from the way God deals with us. So, we love because He first loved us (1Jn 4:19). We comfort others with the comfort we have first received from our God (2Cor 1:3-4). In fact, all the good things we can do truly happens because our God first blessed us with such goodness, like forgiveness, overlooking a wrong, being patient, gentle, kind, for all good things we have truly received from our God (Jam 1:17). But, the most incredible character of our God is that He will love us when we are not deserving (Rom 5:8). In fact, God says that He will remain faithful even when we act faithless before Him, because our God will not change His God-ness even when we act sinful (2Tim 2:13). So, may we learn to read God’s word well, in light of His whole counsel and not simply isolate one verse. May we understand our God in light of His whole revelation.

Zech 8 (6/14/25)

(*Please answer the questions as best as you can.)

1. How is God planning to act in His jealousy and why; what does God hate and how applicable are they in your life (vv. 16-17); what do you learn?

- For me, fasting is really hard, so when trying to do so, it is a little bit painful and even miserable. But, because I know it's good for my soul, I will do them during the Easter season. But again, I will try to avoid them as much as possible because it's really difficult. But, here in v. 19, God calls His people to fast and tells them they "will become joyful and glad occasions and happy festivals." Wow, what a different outlook. When it's joyful and glad and happy, then, they are not to be avoided, to be done at a minimum, but if possible, to do them at the maximum. And if it is joyful, glad and happy, then it wouldn't be really hard and miserable, but truly delightful, which will produce a desire within me to want to do more, if possible. I have been thinking and understanding and approaching about fasting all wrong. Father, bless me to understand fasting in Your way, to approach it in Your way. Father, bless me to unlearn what I have known and experienced for so long. I want to learn Your ways, and enjoy it as You delight for me to experience it. May Your word rule over my experiences. Thank You for the new work You will do according to Your truth. In Jesus' name, I pray.

Zech 9 (6/16/25)

(*Please answer the questions as best as you can.)

1. Who is God against and what will happen to them and why (vv. 1-8); who is God for and what will He do and why; what do you learn?

- A victorious King marches in His horse and chariot, but in v. 9, we are told, "See, your king comes to you, righteous and victorious, lowly and riding on a donkey, on a colt, the foal of a donkey." The triumphant entry of this king is not with pomp or arrogance, but humble and gentle. In fact, He comes to "proclaim peace to the nations" (v. 10). He is so unlike the kings the world has seen. In fact, about 500 years after these words, there entered into the city of Jerusalem, a King riding a colt, the foal of a donkey, with people spreading their clothes on the road for Him to march. Indeed, He came lowly, partaking in the form of a subject when He was the exalted King of all kings. He was humble, because though He should be served, He came instead to serve. He was gentle with His enemies, despite their arrogance and foolishness. Ah, the picture of triumph and victory this King has shown us is so unlike the world. May we have eyes to see Him, ears to hear Him, and hearts to believe His way over what the world keeps instructing us. May He be true and all others be liars, for they do not speak like He.

Zech 10 (6/17/25)

(*Please answer the questions as best as you can.)

1. Who is the Lord's anger burning against and why; what is the meaning that the Lord scattered His people and why would He do that and what will He do afterwards; what do you learn?

- In one sense, life is meant to be simple. God says in v. 1, "Ask the Lord for rain in the springtime; it is the Lord who sends the thunderstorms. He gives showers of rain to all people, and plants of the field to everyone." We ask for rain, and He sends the thunderstorm. We ask, and He gives, so we receive. Actually, isn't this how it is in our lives? What we need, He gives us. In fact, all the good things we have are because we received them from Him. Our God is a

joyful Giver; He is gracious and generous in His giving. We don't have to pry them out of His hands to get what we want, as if He was reluctant to give us His good things. Sometimes, we seem to pray to try to force God to give us His good things, even though that might not have been His intention. At times, we act as if we want the good things, while God is withholding the good things from us. How terribly sinfully wrong this thought and attitude is from us. We are not the good guy and the God the bad guy. Neither is God the reluctant giver of good things, that need to be sweet talked out of giving it to us with our earnest prayers. How absolutely egotistical, self deluded, warped is our minds to think like that. Let's think right about God. It is God who is the giver of all our good things, while we were not seeking them. It is God who gives us generously, when we are barely asking for the minimum because we know we don't deserve any, including the minimum. God loved us while we were sinning against Him. He showered us with His grace when we were deserving His wrath. He received our curse and instead gave us His riches. Let's understand, we love because He first loved us (1Jn 4:19). In fact, even the great ideas we have, are not our own, but it is He who gave us the ability to think and produce the goodness (Deut 8:18). Let's not attribute God's goodness as if they are ours. And worse, let's not make God the bad guy that we are trying to persuade into being the good guy, to give us His goodness. Let's never think that we love the lost sinners more than our God, trying to influence God to save them, as much as we want them, displayed through our prayers. Let's think rightly!

Zech 11 (6/18/25)

(*Please answer the questions as best as you can.)

1. What did the shepherd called the two staffs and why were they significant; how much was the shepherd paid and what was he to do with it and why; how does this relate to Jesus; what do you learn?
- After the shepherd gets paid thirty pieces of silver, God told Zechariah, "throw it to the potter" (v. 13). The potter's field is a place of debris where a potter would discard broken pottery. So, God is instructing the prophet to throw his wages into the trash. As we know, thirty pieces of silver is the price for a slave (Ex 21:32). How little the people thought of the wages of a shepherd should be. Despite all the sacrificial labor and service the shepherd would pour, yet, the people thought, the wages of their shepherd was no more than the price of a slave. This saddens me greatly, because the wages of today's shepherds are often seen very similar. Surely, there are many reasons for the decision, but it's the thought of the heart that saddens me most. But, this passage leads us directly to Jesus, our Good Shepherd. He too was considered the price of a slave (Matt 26:14-15; 27:3-10).

Zech 12 (6/19/25)

(*Please answer the questions as best as you can.)

1. How can God's people be strong when all the nations have surrounded her (v. 5); why would God's people mourn for the One they pierced and how is it applicable to you; what do you learn?
- Seeing and being blind are all in God's hands. We read in v. 4, "On that day I will strike every horse with panic and its rider with madness," declares the Lord. 'I will keep a watchful eye over Judah, but I will blind all the horses of the nations.'" The horses that gave the nations superior

power cannot see because God has blinded them. And when they do march, they panic because God struck them. What was their advantage became their liability. In our world, we see many powerful and rich people with many advantages that seem to make them unapproachable for us. We seem too weak and too small in comparison, especially because of what they possess, which we do not. When the world is unfair, when they are too great, when we seem too small, let's sit and savor this verse. Let's understand, though they may have their horses, but we have the almighty God watching over us. It's not the horses that bring the victories, but it is the Lord who fights our battles, for the battle is not ours, but His. Let's watch Him, who watches over us.

Zech 13 (6/20/25)

(*Please answer the questions as best as you can.)

1. What is "on that day" about and why is it important for God to do this; what happens when the shepherd is struck and how will this also be true later in the NT; what do you learn?
- God says in the whole land only one-third will be saved. And those saved will not be simply rescued, but He will lead them through a refinement, "This third I will put into the fire; I will refine them like silver and test them like gold. They will call on My name and I will answer them; I will say, 'They are My people,' and they will say, 'The Lord is our God'" (v. 9). The process of God's salvation for His people are not to simply deliver us out of sin, but to also lead us through the fire, so that we will be refined, that is, we will be holy as He is holy. And the proof of our refinement is that we will be able to declare and live under any and all circumstances, that "the Lord is our God," because we will unshakably know, that our God says, "they are My people." These are not just a few correct words spoken, but truly be the make up of the deepest and truest convictions of God's people. God's refinement leads us to this truest conviction in our lives, no matter what we will go through, for we will hold fast to our God, as He has always been and will always be faithful to us.

Zech 14 (6/21/25)

(*Please answer the questions as best as you can.)

1. What is "A day of the Lord" and why would it come; what are the several references to "On that day" and how is it applicable to you; what do you learn?
- The prophecies of Zechariah ends with, "On that day HOLY TO THE LORD will be inscribed on the bells of the horses.... And on that day there will no longer be a Canaanite in the house of the Lord Almighty" (vv. 20-21). The horse was originally designated as an unclean animal, but here, God inscribes them as holy (Lev 11:1-8). Likewise, sinners will be called righteous because of Jesus' substitutionary work on our behalves. Moreover, not only have the unclean become holy, we see that our God will remove all the Canaanites from His house, though none of His tribes were able to completely drive out all of the Canaanites when God's people conquered the land. What the people could not do, God does. What the people left behind, God completely removed all the unclean, unholy, defiled sinfulness. Every sinner left behind, became holy in Jesus' righteousness, and every sinner that did not belong, were completely removed. There will be no more sinners left to mingle, mix, affect, muddy, contaminate, infect God's holiness into sinfulness. All sinfulness are removed. Only HOLY TO THE LORD will remain in God's house, for people purchased through Jesus' sacrifice, are RIGHTEOUS.