

IV. Four Horns and Four Craftsmen

23-Dec-07 Zechariah 1:13-21

Theme: God will cut off the “horns” of the wicked and exalt the “horns” of the righteous.

Key Verses: Zechariah 1:21 And I said, “What are these coming to do?” So he said, “These are the horns that scattered Judah, so that no one could lift up his head; but the craftsmen are coming to terrify them, to cast out the horns of the nations that lifted up their horn against the land of Judah to scatter it.”

Review

Last week, we began our study of the first Night Vision of Zechariah. In this first vision, Zechariah saw the Angel of the Lord – the pre-incarnate Jesus Christ – in the midst of His people, the myrtle trees of Israel. Israel was in a poor and humble state, signified both by the choice of the lowly myrtle tree as well as their position in the hollow or abyss of the sea, representing the Gentile nations.

While the Angel of the LORD was standing in the midst of the myrtle trees of Israel, his angelic scouts, riding red, sorrel, and white horses, came back from their mission of walking to and fro throughout the earth. The colors of the horses speak of judgment and victory, and yet the message that the riders brought back to Jesus was not consistent with what we expect. The angelic messengers reported that the Gentile nations were at rest – that is, they were satisfied with their position of opposition to God and His people. While this accurately portrayed the current state of affairs in Jerusalem, it described a situation which was inherently unsatisfactory. Why should the nations be at ease while God’s people continued to struggle?

In response to this report, the Angel of the LORD – the second Person of the Trinity – interceded with God the Father on behalf of the covenant community. “How long, O LORD, will you be angry with your own people? How long will You allow the pagan nations to be at peace while Your own people are downtrodden? How long will You allow this situation to continue?” Even as we hear the cry of our Savior on our behalf, we can sense part of the answer from His very position in the midst of His people. Jesus Christ dwells in the midst of His church, and He is sufficient for us in all things.

Introduction

Today we need to complete our study of the first vision. We’ve finished looking at the visual elements; what remains is the oracle that is associated with it, the “good and comforting words” that God speaks to His people. Then, we will take a look at the second vision of the “Four Horns and Four Craftsmen,” which builds upon the first vision.

Exposition

A. Vision 1: Good and Comforting Words (1:13-17)

¹³And the LORD answered the angel who talked to me, with good and comforting words (Zechariah 1:13).

In response to the Angel of the LORD’s prayer of intercession, “good and comforting words” are spoken in response. The substance of these “good and comforting words” is given in verses 14-17.

Minor Prophets: Zechariah I

The response comes to Zechariah through the interpreting angel, “the angel who talked to me.” However, who gave the interpreting angel the words to speak? It is “the LORD.” In context, this likely means “the Angel of the LORD.” In other words, Jesus Christ our High Priest prays the prayer of intercession to God the Father, and then Jesus Christ the Word of God answers the prayer through the interpreting angel.

“Where is God’s blessing on Israel?” This is the question in the intercessory prayer. The answer to this question comes in two parts. The first part (vv. 14-15) deals with God’s anger with the nations who are at rest. The second part (vv. 16-17) deals with God’s mercy to His people.

1. Anger at the Nations (1:14-15)

¹⁴So the angel who spoke with me said to me, “Proclaim, saying, ‘Thus says the LORD of hosts: “I am zealous for Jerusalem and for Zion with great zeal. ¹⁵I am exceedingly angry with the nations at ease; for I was a little angry, and they helped—but with evil intent”’” (Zechariah 1:14-15).

The anger that God has for the nations is expressed in terms of His jealousy or zeal for His people. While the NKJV uses the word “zealous” here, most other translations use the word “jealous.” We often view jealousy as a sinful or negative emotion, because this is often the case with humans (*cp.* Pr. 6:34; 27:4; 2 Cor. 12:20; Gal. 5:20). However, when the Bible says that God is jealous, we should understand this to be a right and proper expression of God’s love toward His people. Whenever we read of God’s jealousy, we should immediately think of the marriage relationship (Jordan). The church is the bride of Christ, and the bridegroom rightly wants to protect the bride and keep her pure and spotless for Himself (Eph. 5:25-27).

Jealousy properly understood is the “reaction of love when it sees the bond of love threatened either by external factors or by the weakening affection of the other partner” (Mackay). This is why God often speaks of His jealousy toward His people when they are tempted by the sin of idolatry, which is spiritual infidelity or adultery:

¹⁴For you shall worship no other god, for the LORD, whose name is Jealous, is a jealous God (Exodus 34:14).

In this case, God’s jealousy for His people is aroused against the nations because of their attitude toward Israel. God’s anger was formerly directed at the fathers of Israel (1:2), and so He raised up the nations to punish His wayward people. But they enjoyed the task so thoroughly and completely that God’s anger in turn was directed toward them. Thus, God “was a little angry” with Israel, so the nations “helped,” but they did so with “evil intent.”

Even after the Babylonian captivity, even after the seventy years of exile, the nations were still in opposition to the Jews. The Samaritans and the surrounding people had prevented the rebuilding of the house of God for sixteen years. The Persian Empire seemed content to allow this intolerable situation to continue. The nations were “at ease,” satisfied with the status quo, which was unacceptable to the people of God.

So, the first part of the “good and comforting words” is an assurance by God that He still loves His people, that He is jealous for them like a husband for his wife, and that His anger is against the nations that have prevented His people from their kingdom-task of building the house of God and reestablishing true worship in Jerusalem. Despite the outward appearances, God has not forgotten His people. This part of the message will be taken up further in Zechariah’s second Night Vision.

Minor Prophets: Zechariah I

2. Mercy to God's People (1:16-17)

¹⁶“Therefore thus says the LORD: “I am returning to Jerusalem with mercy; My house shall be built in it,” says the LORD of hosts, “And a surveyor’s line shall be stretched out over Jerusalem.”” ¹⁷“Again proclaim, saying, “Thus says the LORD of hosts: “My cities shall again spread out through prosperity; the LORD will again comfort Zion, and will again choose Jerusalem”” (Zechariah 1:16-17).

In the second half of these “good and comforting words,” God speaks further about His mercy and blessing upon the people of Jerusalem. Four promises are made.

The first promise is the *return of God*: “I am returning to Jerusalem with mercy.” The presence of the Angel in the midst of the myrtle trees is already evidence of this. God had withdrawn His presence from His people in His anger. This was symbolized in the book of Ezekiel by the departure of the glory-cloud of God from the first temple before its destruction (Ez. 10:18-19). But now He is returning “with mercy” to bless them. God’s unconditional love is being promised.

The second promise is the *rebuilt house*: “My house shall be built in it.” Remember, the immediate context of the book of Zechariah is the rebuilding of the temple of God after a work stoppage of sixteen years. God raised Haggai and Zechariah up to encourage the people of God in their work to rebuild the temple for God’s glory, to reestablish the true worship of God. And here in this very first Night Vision, God assures them that they will be successful – the house of God will be built. This story is told in the book of Ezra.

But this promise goes beyond the literal fulfillment that occurred four years later when the temple was dedicated in 516 BC. God continues to build His temple, the church (1 Cor. 3:16). “God doesn’t dwell in stone structures; He dwells in human beings made in His image. God is in the midst of His people” (Robertson). Ezekiel also prophesied this when he saw the glory-cloud of God re-inhabit a glorious temple that was symbolic of the church of Jesus Christ (Ez. 43:4-5). As we consider how God builds His church we always need to remember our purpose: to worship Him – “to glorify God and enjoy Him forever.” So as we read about building the temple, we always need to think about that in terms of establishing true worship in the church.

The third promise focuses on the *rebuilt city*: “And a surveyor’s line shall be stretched out over Jerusalem.” The surveyor’s line was used to measure distances (*cp.* 1 Kgs. 7:23). It is similar to the measuring rod used by the angel in Ezekiel’s vision to measure the dimensions of the glorified temple (Ez. 40:3). In his third vision, Zechariah sees a “man with a measuring line in his hand” (2:1). Although the concept is similar, this is a somewhat different tool, used to measure tracts of land rather than dimensions of buildings. Another related tool is the plumb line (3:10), which is used to measure vertical drops (*cp.* Is. 28:17).

God’s promise of blessing is not limited to success in rebuilding the temple; God’s city will also be established. This was important for the people of Zechariah’s day, because the city of Jerusalem was still mostly in ruins. They were exposed to their enemies. The city needed to be rebuilt so that they could dwell in security and prosperity. This is the subject of the book of Nehemiah.

Likewise, we need God to build up the church. We cannot do it in our own strength. God establishes the church, and He causes her to grow and remain secure against the attacks of the world. “If God is for us, who can be against us?” (Rom. 8:31).

Minor Prophets: Zechariah I

The final promise is a vision of the *restored nation*: “My cities shall again spread out through prosperity, the LORD will again comfort Zion, and will again choose Jerusalem.” The prosperity of God’s people is not limited to the city of Jerusalem – God’s people will expand and grow. While this promise to a certain extent was fulfilled in the book of Esther, it continues to be true for the church today. The church is growing and expanding and filling every corner of the earth as the Great Commission is fulfilled. Spiritual blessings of prosperity only come from God’s gracious gifts to His church. The third vision of Zechariah expands upon both of these latter two promises.

Ultimately, the advent of our Lord Jesus Christ is the fulfillment of all these promises. Jesus Christ “tabernacled” among men (Jn. 1:14) as the fullest and most complete expression of God dwelling in the midst of His people. Jesus Christ has built up the temple of the church; in fact, He is the chief cornerstone (Eph. 2:19-22). Jesus Christ is our security and safety – He is our strong tower and our “stronghold in the day of trouble” (Nahum 1:7). And Jesus is the comfort of His people and the source of our prosperity as we are blessed with every spiritual blessing in Christ (Eph. 1:3).

So, that is the end of the first of Zechariah’s Night Visions: “The Man in the Myrtles.” Jesus Christ is dwelling in the midst of the church even while we are among the nations of the world; He is watching over us to protect us and to intercede on our behalf. The good and comforting words of the LORD remind us that God is jealous for us to protect us from being stained by the sin of the world, and that He will dwell in our midst, establish our worship, defend us from our enemies, and cause us to prosper spiritually.

B. Vision 2: Four Horns (1:18-19)

Now we come to the second of the Night Visions – the vision of “Four Horns and Four Craftsmen.” This vision is related to the previous one, and expands upon the anger of God against the nations at ease.

¹⁸Then I raised my eyes and looked, and there were four horns. ¹⁹And I said to the angel who talked with me, “What are these?” So he answered me, “These are the horns that have scattered Judah, Israel, and Jerusalem” (Zechariah 1:18-19).

1. Four “Horns”

In the second Night Vision, Zechariah lifts up his eyes and sees “four horns.” It is unclear how these horns appear. Are they attached to four animals? Are they the four horns of the altar of burnt offering (Ex. 27:2) or the altar of incense (Ex. 30:2-3)? Or are they “disembodied” horns, standing alone or lying on the ground, to be used like the horn of anointing oil (1 Sam. 16:1, 13)?

In order for us to begin understanding this vision, we first need to review the symbolism of horns in Scripture. Fortunately for us, the symbol of the horn is one of the easiest to comprehend. Because the horn is associated with the strongest animals in the herd, the horn is used to represent strength, power, authority, and dominion.

¹And Hannah prayed and said: “My heart rejoices in the LORD; my *horn* is exalted in the LORD. I smile at my enemies, because I rejoice in Your salvation” (1 Samuel 2:1).

⁴“I said to the boastful, ‘Do not deal boastfully,’ and to the wicked, ‘Do not lift up the *horn*. ⁵Do not lift up your *horn* on high; do not speak with a stiff neck” (Psalm 75:4-5).

Minor Prophets: Zechariah I

¹⁷For You are the glory of their strength, and in Your favor our *horn* is exalted.... ²⁴“But My faithfulness and My mercy shall be with him, and in My name his *horn* shall be exalted (Psalm 89: 17, 24).

¹⁰But my *horn* You have exalted like a wild ox; I have been anointed with fresh oil (Psalm 92:10).

²⁵The *horn* of Moab is cut off, and his arm is broken,” says the LORD (Jeremiah 48:25).

³He has cut off in fierce anger every *horn* of Israel; He has drawn back His right hand from before the enemy. He has blazed against Jacob like a flaming fire devouring all around (Lamentations 2:3).

¹³“Arise and thresh, O daughter of Zion; for I will make your *horn* iron, and I will make your hooves bronze; you shall beat in pieces many peoples; I will consecrate their gain to the LORD, and their substance to the Lord of the whole earth” (Micah 4:13).

From the above references, we can see that the horn of strength and power can be associated with an individual like Hannah or David, with God’s people Israel, or with the enemies of God’s people in general (such as the boastful or wicked), or even specific nations like Moab. Furthermore, God can either lift up and exalt one’s horn in mercy and salvation, or He can cut off and destroy one’s horn in judgment. Thus, in the Babylonian captivity, the horns of the nations were lifted up by God and prevailed over Israel, whose horn was cut off in judgment for their sins. Of course, sinful men can also attempt to lift up their own horns in sinful rebellion against God, but the end result is always that their horns are cut off and their power is broken.

As Zechariah saw the vision of the four horns, he undoubtedly understood the reference to power and strength which the horns represented. However, the exact context and meaning of these horns eluded him, and so he asked the interpreting angel beside him for an explanation: “What are these?”

The interpreting angel tells Zechariah that these horns “have scattered Judah, Israel, and Jerusalem.” In verse 21, he further characterizes them as the “horns of the nations that lifted up their horn against the land of Judah to scatter it.” So, we can see from this explanation that the primary meaning of the horns is to represent the powers of the nations arrayed against the people of God. In context, it follows that these horns are the nations at ease with which God is exceedingly angry (1:15).

2. “Four” Horns

Before we move on to the craftsmen, we need to ask ourselves, why are their *four* horns? Do these horns represent four actual nations or powers? Or is there a more general explanation for this specific number?

Some commentators see in the description of “four” horns a connection with the four empires or worldly powers of Daniel chapters 2 and 7. In Daniel 2, Daniel saw a vision of a great statue composed of different materials, each section being a successive world empire: Babylon, Persia, Greece, and Rome. Ultimately, a stone cut without hands destroyed the stature and grew to fill the earth – of course referring to the Messianic kingdom of Jesus Christ. The same essential message was given again in Daniel chapter 7, but this time the four earthly kingdoms were depicted as ferocious beasts. The fourth beast – Rome – was depicted as having ten horns and

Minor Prophets: Zechariah I

then another little horn. This beast was slain and replaced by the everlasting dominion of the Son of Man (Dan. 7:13-14), once again a picture of the rule of Jesus Christ.

While this view of the four horns is sincere in its attempt to interpret Scripture with Scripture, there are a couple of problems with this interpretation. First, the horns are presented to us here in a single, simultaneous group, not in succession like in Daniel 2 and 7. Furthermore, each of the earthly empires in Daniel is portrayed with different characteristics, while in Zechariah we simply have undifferentiated horns. However, the biggest problem with this interpretation has to do with the four craftsmen who are raised up in verses 20-21 to destroy the four horns. Proponents of this view (such as Baron), see each craftsman which destroys a horn to be the subsequent empire in the historical succession. Thus, the horn of Babylon is destroyed by the craftsman of Persia, which then apparently becomes the horn of Persia to be destroyed by the craftsman of Greece, and so on. Thus, this interpretation forces each craftsman in turn to become a horn, which is nowhere implied in the vision.

I prefer to understand the number “four” in a more general sense as referring to all the possible enemies of God’s people. The number “four” is often associated in Scripture with the “four corners of the earth” or “the four winds of heaven.” Thus, “four” is the number of the world. In other words, all of creation is encompassed by the imagery of the four corners and the four winds. So, the four horns would then represent every conceivable enemy of God’s people in the world, or as Bentley puts it, “the universality of powers arrayed against the people of God.”

¹²He will set up a banner for the nations, and will assemble the outcasts of Israel, and gather together the dispersed of Judah from *the four corners of the earth* (Isaiah 11:12).

³⁶Against Elam I will bring the *four winds from the four quarters of heaven*, and scatter them toward all those winds; there shall be no nations where the outcasts of Elam will not go (Jeremiah 49:36).

²“And you, son of man, thus says the Lord GOD to the land of Israel: ‘An end! The end has come upon *the four corners of the land*’” (Ezekiel 7:2).

⁹Also He said to me, “Prophesy to the breath, prophesy, son of man, and say to the breath, ‘Thus says the Lord GOD: “Come from *the four winds*, O breath, and breathe on these slain, that they may live’”” (Ezekiel 37:9).

²Daniel spoke, saying, “I saw in my vision by night, and behold, *the four winds of heaven* were stirring up the Great Sea” (Daniel 7:2).

⁶“Up, up! Flee from the land of the north,” says the LORD; “for I have spread you abroad like *the four winds of heaven*,” says the LORD (Zechariah 2:6).

⁵And the angel answered and said to me, “These are *four spirits of heaven*, who go out from their station before the Lord of all the earth (Zechariah 6:5).

³¹And He will send His angels with a great sound of a trumpet, and they will gather together His elect from *the four winds*, from one end of heaven to the other (Matthew 24:31).

¹After these things I saw four angels standing at *the four corners of the earth*, holding *the four winds of the earth*, that the wind should not blow on the earth, on the sea, or on any tree (Revelation 7:1).

Minor Prophets: Zechariah I

⁷Now when the thousand years have expired, Satan will be released from his prison ⁸and will go out to deceive the nations which are in *the four corners of the earth*, Gog and Magog, to gather them together to battle, whose number is as the sand of the sea (Revelation 20:7-8).

When God sends out His angels, there are usually four of them going to the four corners of the earth. This imagery is applied in Zechariah's last Night Vision, when the four chariot teams are sent out by God throughout the earth (6:5). That's why I noted the peculiarity of only three angelic messengers in the first vision. We should expect four messengers going to and fro to the four corners of the earth. The fact that one messenger was missing indicated that the situation in the first vision was incomplete. God begins to deal with that tension here in the second vision when He describes the totality of the nations that are against Israel; by the end of the Night Visions, God will send out His four angelic servants to begin dealing with all the nations.

3. "Four Horns"

There is one other association we need to make with the "four horns" – that of the altar. Both the altar of burnt offering outside the temple and the golden altar of incense inside the Holy Place had four horns on their four corners:

¹You shall make an altar of acacia wood, five cubits long and five cubits wide—the altar shall be square—and its height shall be three cubits. ²You shall make its *horns on its four corners*; its horns shall be of one piece with it. And you shall overlay it with bronze (Exodus 27:1-2; cp. 1 Ki. 1:50).

¹You shall make an altar to burn incense on; you shall make it of acacia wood. ²A cubit shall be its length and a cubit its width—it shall be square—and two cubits shall be its height. *Its horns shall be of one piece with it.* ³And you shall overlay its top, its sides all around, and its horns with pure gold; and you shall make for it a molding of gold all around (Exodus 30:1-3).

As we think about the symbolism of four horns, it should make sense that the four horns protruding from the four corners of these altars represent the universality of the power of God. God's ability to forgive sins through blood sacrifice extends throughout the whole earth. God's power to hear and answer the prayers of His saints (represented by incense) is unlimited.

Furthermore, as we consider how the horns of the nations scattered the people of "Judah, Israel, and Jerusalem," we must recognize that the wrath of God descended on His people primarily because of their religious apostasy. They chased after the idols of the other nations rather than clinging to the worship of the living and true God. They abandoned the horns of God's altars for the horns of the nations. And so God raised up the horns of the nations to bring judgment upon His people.

James Jordan suggests that the configuration of horns seen by Zechariah was in the form of a false altar. That's why Zechariah asked what it meant. Jordan explains:

The horns of the nations are their power, but their power flows from false altars. It was not military might that had scattered Judah; it was idolatry that had scattered Judah. Horns represent the outflow of power from worship. And because Israel had worshiped false gods at false altars, the power of those false altars scattered them.... The only way to escape the horns of the nations is to reject the false god and return to the worship of the true God. Then

Minor Prophets: Zechariah I

the horns of the true God will crush the horns of the nations. It all flows from whom you worship.

C. Vision 2: Four Craftsmen (1:20-21)

²⁰Then the LORD showed me four craftsmen. ²¹And I said, “What are these coming to do?” So he said, “These are the horns that scattered Judah, so that no one could lift up his head; but the craftsmen are coming to terrify them, to cast out the horns of the nations that lifted up their horn against the land of Judah to scatter it” (Zechariah 1:20-21).

In the first part of this vision, Zechariah sees four horns, which represent the power of the Gentiles against the people of God. But God has already announced His anger against these peoples (1:15), and so now in verses 20-21, Zechariah sees how God is dealing with the nations at ease. God raises up “four craftsmen” to terrify the horns and to cast them out.

What exactly are these “craftsmen?” The Hebrew word *charash* is a general word which can be applied to skilled artisans in a variety of materials – workers of wood (1 Chr. 22:15), stone (Ex. 28:11), and metal (1 Ki. 7:14), including silver and gold (1 Chr. 29:5; Jer. 10:9). It can even refer to plowing of soil. The basic concept is cutting into a material, whether engraving or plowing. The word is used 26 times in the Old Testament and can be translated as “carpenter,” “mason,” or “smith” depending on the context, or simply as the more generic “craftsman” to indicate general skill in multiple crafts.

The specific application of the skills of these “craftsmen” in the Old Testament is to build up the tabernacle and temple of the LORD. Thus, Bezalel and Aholiab were gifted artisans or craftsmen, filled by the Holy Spirit of God to construct the tabernacle (Ex. 31:1-6; 38:22-23). Skilled craftsmen also participated in the construction of Solomon’s temple (1 Ki. 7:14) and much later in its repair (2 Ki. 12:11-12; 22:6). In Zechariah’s day, it was once again skilled craftsmen who participated in the reconstruction of the second temple (Ezra 3:6-7).

However, as you might expect, false craftsmen can apply their skills in building false altars and false temples to false gods. Thus Moses proclaims a curse against any craftsman who sets up a man-made idol (Dt. 27:15). And Hosea condemns the golden calves made by craftsmen that were set up in the northern kingdom of Israel before its destruction (Hos. 8:6).

Again, the idea of “four” craftsmen is parallel to the concept of “four” horns. Just as the four horns represent all the foes of God’s people, the four craftsmen represent the totality of God’s provision in defeating His enemies. Rushdoony puts it this way: “For every oppressor, a destroyer.” Robertson says: “God’s judgments will always keep pace with His enemies. God will always provide a means of escape for His people.”

But even more specifically, the idea of horns and craftsmen points to a religious struggle. So, the picture we have here in this second vision is that of true craftsmen cutting off and destroying the horns of the false altars of the nations and in their place constructing the true worship of God’s people. James Jordan calls this “the altar war.” This interpretation is consistent with the context of the Night Visions in general, which is an encouragement to the people of Jerusalem rebuilding the temple of God and reestablishing true worship.

Conclusion

In conclusion, I want to apply the meaning of the second vision three ways. First, consider the historical context. Zerubbabel and the remnant of Jerusalem were still surrounded by powerful

Minor Prophets: Zechariah I

enemies. Construction on the temple had been halted for sixteen years. The power of the horns of the nations seemed undefeatable. And yet, God promised to cut off the horns of their enemies if they were faithful in their work of rebuilding the temple. And that's exactly what happened. King Darius issued a decree to the nations around Jerusalem to stop hindering the construction, and furthermore to assist the Jews in their work (Ez.6:1-12). And so the nations obeyed (Ez. 6:13), and the temple construction was completed four years later, in 516 BC (Ez. 6:14-15). What had seemed impossible with man was possible with God. The horns of the nations had been cut off and the craftsmen of Israel had reestablished true worship in Israel.

Secondly, consider how this vision of the four horns and four craftsmen points to our Lord Jesus Christ. Jesus Christ is ultimately the craftsman who cuts off the horns of the nations. He defeats every enemy, including sin and death (1 Cor. 15:55-57). He reigns in heaven now with all things under His feet (Eph. 1:20-22). It is through His work on the cross that the true way to heaven is opened up. Jesus Christ demonstrates that all other religions are false and that their horns are powerless, for He is the true "horn of salvation" that is raised up for His people:

⁶⁸Blessed is the Lord God of Israel, for He has visited and redeemed His people, ⁶⁹And has raised up a horn of salvation for us in the house of His servant David (Luke 1:68-69).

Finally, consider how this vision applies to us today. We have a promise of protection from God that He will deliver us from our enemies. Phillips says, "God has always provided what is needed to protect and preserve His church." Leupold says that "God has adequate resources for curbing all powers wheresoever on this world they may appear in an effort to harm His people." Paul says, "If God is for us, who can be against us?" (Rom. 8:31). We serve a great God!

Furthermore, we have a mandate in this "altar war" to establish true worship of God. We are not to walk "according to the course of this world" (Eph. 2:2); rather, we are to be "transformed by the renewing of our mind" (Rom. 12:2) and serve the living and true God. When we worship God as He commands us to, we are building up His church and tearing down the false altars of the world.

If we remain faithful, then we will experience blessing, even as Zerubbabel and the Jews experienced 2500 years ago. God will cut off the horns of the wicked and exalt the horns of the righteous:

¹⁰All the horns of the wicked I will also cut off, but the horns of the righteous shall be exalted (Psalm 75:10).

Amen.

Next week: Lesson 5 – The Man with the Measuring Line – Zechariah 2:1-13

Close in Prayer.