

Zechariah: Jerusalem, behold your King!

Chapter 1



Introduction

In chapter one, we are introduced to the Angel of Lord, who intercedes on the behalf Jerusalem and Judah (1:12). The people of the land are called to repent and not imitate the ways of the their forefathers who the Lord rejected from the land.

In chapter one we see the Lord's intervention against the Gentile powers, the nations, who scatter the inhabitants of Jerusalem, God however intervenes sending His carpenters

(craftsmen) against the nations, who oppose His people.

Call to Repentance

Zechariah 1

1 In the eighth month of the second year of Darius, the word of the Lord came to Zechariah the son of Berechiah, the son of Iddo the prophet, saying,

2 "The Lord has been very angry with your fathers.

3 "Therefore say to them, 'Thus says the Lord of hosts: "Return to Me," says the Lord of hosts, "and I will return to you," says the Lord of hosts.

4 "Do not be like your fathers, to whom the former prophets preached, saying, 'Thus says the Lord of hosts: "Turn now from your evil ways and your evil deeds." ' But they did not hear nor heed Me," says the Lord.

5 "Your fathers, where are they? And the prophets, do they live forever?

6 Yet surely My words and My statutes, Which I commanded My servants the prophets, Did they not overtake your fathers? "So they returned and said: 'Just as the Lord of hosts determined to do to us, According to our ways and according to our deeds, So He has dealt with us.' " " **Zechariah 1:1-6**

(1) Eighth month: is equivalent to October/November in our calendar. This was about one month before Haggai received his final vision. (Haggai 2:10,20)

Second year of Darius: takes place in 520 B.C., it is during this period Darius was securing his kingdom following the revolts throughout his kingdom after the death of Cambyses.

Word of the Lord: Zechariah uses this term thirteen times, occurring in eight of the 14 chapters. The Hebrew word, דבר *Dabar* meaning speech or word, the Greek equivalent is *logos*. Zechariah is telling the reader they are hearing what the LORD, (YHWH) revealed to Zechariah. The message is God's word, through Zechariah.

Zechariah the son...Iddo: Zechariah here is identified as son of "Berechiah", while in other locations, he is called just "son of Iddo". One reason for this could be his father Berechiah died at an early age, and his grandfather Iddo took care of him. Iddo is identified as one to the returning priests in Nehemiah 12:4,16. It is very likely Zechariah was young and returned with his grandfather to Jerusalem in 538 B.C. If he were a young man at the return, he would be 18 years older, making him about 30 to 40 years old.

(2) Angry...fathers: The reason the Jews were in Babylon was because they transgressed the *Covenant*, causing the Lord to bring judgment on the descendants (forefathers) of those in Jerusalem. Prophets such as Jeremiah, Isaiah, Hosea and Amos warned both Israel and Judah of the Lord's impending judgment however, they were rejected.

(3) Return to me: Zechariah's message required Judah and Jerusalem to react. The message is conditional; the Lord is asking the inhabitants of the land to "Return", to change their ways, to not be like their forefathers who rejected the message sent via the prophets. For example, through Isaiah, the Lord offered both Israel and Judah and opportunity to avert

judgment, his calls were not heeded by most.

18 "Come now, and let us reason together," Says the Lord, "Though your sins are like scarlet, They shall be as white as snow; Though they are red like crimson, They shall be as wool.

19 If you are willing and obedient, You shall eat the good of the land; Isaiah 1:18-19

(4) Former prophets: The people refused the Lord's offer made by the prophets therefore; they received the Lord's judgment. The Lord is warning the descendants do not follow their example.

(6) My words: The words of the Lord happened exactly as foretold. God asks the question regarding the fathers, "where are they"? The prophets and the fathers are gone, but the Lord's word endures. The introduction here is a reminder to the descendants, to heed the message of the "Word of the Lord", to put the words to action, as contrasted to their forefathers who received judgment.

Vision of the Horses

7 On the twenty-fourth day of the eleventh month, which is the month Shebat, in the second year of Darius, the word of the Lord came to Zechariah the son of Berechiah, the son of Iddo the prophet:

8 I saw by night, and behold, a man riding on a red horse, and it stood among the myrtle trees in the hollow; and behind him were horses: red, sorrel, and white.

9 Then I said, "My lord, what are these?" So the angel who talked with me said to me, "I will show you what they are."

10 And the man who stood among the myrtle trees answered and said, "These are the ones whom the Lord has sent to walk to and fro throughout the earth."

11 So they answered the Angel of the Lord, who stood among the myrtle trees, and said, "We have walked to and fro throughout the earth, and behold, all the earth is resting quietly." **Zechariah 1:7-11**

(7) Eleventh month...Shebat: The date here is February 19th, 519 B.C., this date follows Zechariah initial call by three months. At this point, Haggai last revelation had taken place two months earlier. Now God was about to continue his "Word" through Zechariah. *Shebat*, the term is *Chaldee*, meaning a "shoot," namely, the month when trees begin to shoot or bud.

Second year...Darius: The second year of Darius reign would be the 519 B.C at this point.

Word of the Lord: The whole revelation is from the Lord, so the "Word" includes the whole message, visual and spoken. This is the LORD's revelation for his people.

I Saw: Zechariah is reporting what he sees in the vision. Zechariah like John and Ezekiel are reporting revelation of events taking place in the spiritual realms. John in Revelation, like Zechariah reported what he saw. Both Ezekiel, and John report being in the Spirit, and revealing what they "Saw". (See also Ezekiel 1;1,27,28, 8:4,10, Revelation 5:1,2, 6:1,)

2 Immediately I was in the Spirit; and behold, a throne set in heaven, and One sat on the throne.

4 Around the throne were twenty-four thrones, and on the thrones I saw twenty-four elders sitting, clothed in white robes; and they had crowns of gold on their heads. Revelation 4:2,4

(8) A man riding: Here through Zechariah eyes we are given insight into the spiritual realms. The prophet reports seeing a man, throughout scripture angels are presented as appearing as men, in human form. Here we see "a man" riding a horse. For example, appearing at the tent of Abraham was three men, two men are angels who go on to destroy Sodom and one is the Lord (Genesis 18:1-2) Ezekiel also describes an angel as a man in several locations, in Ezekiel 40 the "man" had the appearance as bronze. (See also Ezekiel 9:1)

3 He took me there, and behold, there was a man whose appearance was like the appearance of bronze. He had a line of flax and a measuring rod in his hand, and he stood in the gateway. Ezekiel 40:3

John and Daniel also had communication with angles who appeared in human form, as men. Gabriel is described by Daniel as appearing as a man, who was dispatched from Heaven to answer Daniel's prayer (Daniel 9:21). John in fact is rebuked by the angel who accompanies him, when he falls down in worship, before the angel (Revelation 19:10).

5 Then I, Daniel, looked; and there stood two others, one on this riverbank and the other on that riverbank. 6 And one said to the man clothed in linen, who was above the waters of the river, "How long shall the fulfillment of these

wonders be?" Daniel 12:5-6

The man riding the Red horse by all accounts is the *Angel of the Lord*, who the other riders, on red, white and sorrel horses report too.

Red horse: The "Angel of the Lord" is the "man" described riding the red horse. We know this from verses 10 and 11, which identify the man standing among the myrtle trees as the *Angel of the Lord*. The meaning of the colors here is not exact, since there is no specific explanation, within the text itself, we can only speculate. We see a "red" horse also in Zechariah 6:2 and Revelation 6:4, in Revelation the horse symbolizes war.

4 Another horse, fiery red, went out. And it was granted to the one who sat on it to take peace from the earth, and that people should kill one another; and there was given to him a great sword. Revelation 6:4

Regarding the color red, Jamieson- Fausett- Brown Bible Commentary writes,

red horse--the color that represents bloodshed: implying vengeance to be inflicted on the foes of Israel (compare 2 Kings 3:22, Isaiah 63:1,2,¹

This very well could represent the Angel of the Lord riding the red horse of "war" interceding on the behalf of Jerusalem. The Angel of Lord is the one who slew 185,000 of the Assyrians who had assembled against Jerusalem. (Isaiah 37:36).

Myrtle trees: The horse stops in the valley, or "Hollow" occupied with Myrtle trees. Zechariah is in the vicinity, able to hear the conversation between the Angel of the Lord and the other angels. Eugene Merrill comments on the meaning of the Myrtle Tree

The myrtle (*Myrtus communis*) is particularly appropriate element of this vision. A fragrant, decorative shrub that sometimes reaches the size of a tree, it was used in connection with the *Feast of Tabernacles* and in post-biblical times in betrothal celebrations. Its perpetual greenness and aromatic and other qualities provided a suitable setting for the inauguration of YHWH's dominion, which is everlasting and pleasant in every way.²

Hollow: The "red horse" and its rider stopped in a valley or ravine which was populated by Myrtle trees.

Behind him: Following the "Red" horse with the rider were other horses, who from the context of the conversation also had riders, because a dialogue was carried on by the myrtle trees, between the Angel of the Lord and the riders which followed.

Red, Sorrel, white: Three horses followed the "first" red one, these horses by the context of verse 11 also had riders, and they answer the Angel of the Lord and report to him, "we have walked". What the colors represent can only be speculation, based on what has been defined earlier. These angels who ride these horses seem to be watchers reporting to the Angel of the Lord, they may also as in Revelation 6:1-8 be instruments of judgment.

(9) I said, "My lord": Zechariah is watching this scene takes place, he is with an angel, not the Angel of the Lord, but an angel who is accompanying and interpreting events taking place. At this point he turns and asks what is taking place. He calls the angel "lord", meaning, (אֲדֹנָי 'adown) the angel is his superior.

the angel who talked with me: Through out the event the interpreting angel serves as Zechariah's tour guide, helping understand.

"I will show you what they are.": The meaning of the horses and their riders is not subject to interpretation, because the scene is interpreted within. Following this statement by the angel who is with Zechariah, the Angel of the Lord, replies to Zechariah's question.

(10) the man who stood among the myrtle trees: In three verses, the myrtle trees are mentioned, and the man standing among them is the rider of the red horse, who was followed by three other horses, red, white and sorrel. He now answers Zechariah's question about the identity of the horses and their riders,

¹ Jamieson- Fausett- Brown Bible Commentary

² Haggai, Zechariah, Malachi, An Exegetical Commentary, Eugene H Merrill, Biblical Studies Press 2003, Page 92. www.bible.org

"These are the ones whom the Lord has sent to walk to and fro throughout the earth." Vs. 10

Walk to and fro: This scene gives us a glimpse into the spiritual realms, here we see angels monitoring the situation on the earth. The phrase, "walking to and fro" is a similar one used in Job, Satan describes his activity of searching the world, to assault the righteous. These angels serve the role of scouts, who are reporting to their commander about the current situation. Their commander being, the Angel of the Lord.

7 And the Lord said to Satan, "From where do you come?" So Satan answered the Lord and said, "From going to and fro on the earth, and from walking back and forth on it." Job 1:7

In similar way, these angels also "walk to and fro" reporting to the Angel of the Lord about events taking place. Ephesians illustrates this conflict in the spiritual realms,

12 For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places. Ephesians 6:12

In only three books of the Hebrew Bible (Old Testament) is Satan mentioned, *1 Chronicles*, *Job* and *Zechariah*. In *Zechariah* 3, Satan accuses the High Priest, *Joshua*, *Satan* is opposed by the *Angel of the Lord*, who rebukes him.

(11) they answered: They reported to the Angel of the Lord, that the world is resting quietly, while at this time the exiles who have returned from Babylon under constant threat by the nations who are resting quietly.

The Lord will comfort Zion

12 Then the Angel of the Lord answered and said, "O Lord of hosts, how long will You not have mercy on Jerusalem and on the cities of Judah, against which You were angry these seventy years?"

13 And the Lord answered the angel who talked to me, with good and comforting words.

14 So 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."

15 I am exceedingly angry with the nations at ease; For I was a little angry, And they helped-but with evil intent."

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 1:12-17**

(12) Angel of the Lord: Here, the Angel of the Lord plays an intercessory role, interceding on the behalf of Jerusalem. He appeals to the Lord of Hosts, the Father. The nations are at rest, while the descendents of Jacob are under threat. The Angel of the Lord plays an active role with the children of Israel in their history, leading them through the wilderness, (Judges 2:1), commanding the lord's army, lead by Joshua (Joshua 5:13-15), destroying the Assyrian army which threatened Jerusalem (Isaiah 37:36).

Here the Angel of Lord takes on the role of intercessor for the city of Jerusalem and its inhabitants, the descendents of the Jacob, live under constant threat, while the Gentile nations are at ease.

Seventy years: The Temple was destroyed in 586 B.C. and at this point, 519 B.C. it still was not rebuilt, because the enemies of Judah opposed the rebuilding. The period of Judgment against Judah lasted seventy years, ending with Cyrus who freed the captives allowing them to return, back to Jerusalem and Judah.

The Temple however still lay in ruins even though the seventy-years had passed on the judgment of the people and city. Seventy years had not quite passed on the Temple.

Zechariah calls the people to holiness, to return to the Lord, so he could return to them.

To complete the Temple, the people needed to be Holy.

Exactly 70-years after the Temple was destroyed the second one is completed in 516 B.C.

(13) The Lord: The Angel of the Lord, is here called יהוה *Y'hovah*, He gives the reply from the Lord of Hosts, to Zechariah's accompanying angel. Zechariah is told to proclaim the message, revealed to him through his angel.

Comforting words: The relationship between Jerusalem and the Lord is restored. The Temple will be completed, Jerusalem will one day be inhabited as in the past, and cities spread

throughout the land. (Vs. 17)

(14) Angel who spoke with me: This is not the *Angel of the Lord*, but the angel who is explaining to Zechariah what events are taking place. He is relaying the message from the Angel of the Lord, to his accompanying angel.

Proclaim: The angel tells Zechariah, to proclaim (קרא *Qara'*), meaning to cry or call out the message. This is precisely what Zechariah does, and under his proclamation, the Temple is completed.

Zealous Jerusalem: The plans for Jerusalem and the Lord's love of Jerusalem are a major focus in the book of Zechariah. The reason the city and its inhabitants were judged is because they sinned against the Lord, and rejected his warnings. The Lord warned Jerusalem through prophets like Jeremiah about the impending disaster, resulting from sin. It's the Lord's love of Jerusalem and his righteousness which caused him to act.

9 And the Lord said to me, "A conspiracy has been found among the men of Judah and among the inhabitants of Jerusalem. 10 "They have turned back to the iniquities of their forefathers who refused to hear My words, and they have gone after other gods to serve them; the house of Israel and the house of Judah have broken My covenant which I made with their fathers." 11 Therefore thus says the Lord: "Behold, I will surely bring calamity on them which they will not be able to escape; and though they cry out to Me, I will not listen to them."

Jeremiah 11:9-11

(15) Angry: The nation of Babylon was used as an instrument of judgment against Judah and Jerusalem. The sins of the land caused the judgment, but the actions by the nations were based on evil intent. They are now at ease and relaxed as reported by the angels riding the horses. While the inhabitants of Judah, are under threat, those nations which the Lord used to judge Israel are at ease.

(16) Returning to Jerusalem: The Lord's relationship with Jerusalem is restored, he will now be involved in Jerusalem.

My house: The Temple with only a foundation will be completed. Darius in conjunction with Zechariah and Haggai, searches the Persian archives and finds the command given by Cyrus. All opposition to building the Temple, by the enemies of Judah stop, the way to rebuild is now cleared.

11 Also I issue a decree that whoever alters this edict, let a timber be pulled from his house and erected, and let him be hanged on it; and let his house be made a refuse heap because of this.

12 And may the God who causes His name to dwell there destroy any king or people who put their hand to alter it, or to destroy this house of God which is in Jerusalem. I Darius issue a decree; let it be done diligently.

13 Then Tattenai, governor of the region beyond the River, Shethar-Boznai, and their companions diligently did according to what King Darius had sent.

14 So the elders of the Jews built, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they built and finished it, according to the commandment of the God of Israel, and according to the command of Cyrus, Darius, and Artaxerxes king of Persia. Ezra 6:11-14

Darius threatened death to all who opposed the building of the Temple. Zechariah gives us a glimpse into the spiritual realms. It was during this period of time the armies of Persia marched through Israel on their way to subdue the Egyptian rebellion.

Surveyors line: The Lord has future plans for Jerusalem, (Zechariah 2:1)

(17) My cities: The cities of Israel, not just Jerusalem will prosper in the future, they are called "My cities" because the Lord has chosen the descendants of Jacob and the city of Jerusalem.

In Zechariah's day the situation in Jerusalem seemed hopeless from the physical perspective. The city was still in ruins, Jerusalem was surrounded by enemies, the population of Jews compared to those who surrounded them was small, many of the Jews living in Babylon had no reason to return.

Here the Lord confirms he has plans for the city, which will one day be the throne of King Messiah, who will rule the earth from the city of a restored Jerusalem. (Zechariah 9:10)

again: This scene of Jerusalem future had an immediate fulfillment and yet distant fulfillment. In the Millennium, Jerusalem would be exalted above all the nations of the earth, as the capital of the earth. (Zechariah 14:16-20)

Vision of the Horns

18 Then I raised my eyes and looked, and there were four horns.

19 And 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."

20 Then the Lord showed me four craftsmen.

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." **Zechariah 1:18-21**



(18) My eyes: Following the vision of the *Angel of the Lord*, Zechariah again reports what he sees. The previous vision relates to this one, both refer to the status of Jerusalem and Judah.

Zechariah is having a vision and not a dream, which means he seeing and not dreaming what he is reporting.

Four horns: Zechariah sees four horns, he does not describe animals attached to the horns, but all likelihood they are animal horns,

the word קֶרֶן *Qeren* in Hebrew, means horn, as in animal horn. The horns of rams and goats have several uses in scripture. For example, they are used as trumpets by the priests (Joshua 6:6), to call the people to attention. Horns are used as containers to hold the anointing oil, (I Samuel 16:13), to anoint priests and kings.

Horns are also used to picture political powers and kings, as pictured in scripture.

For example in Daniel 8, the kingdoms of Greece and Persia. The one-horned goat (Greece) versus the two-horned ram (Persia Media Kingdom).

20 "The ram which you saw, having the two horns-they are the kings of Media and Persia.

21 "And the male goat is the kingdom of Greece. The large horn that is between its eyes is the first king. Daniel 8;20-21

In Daniel 7, the final gentile kingdom, pictured as a beast, has ten horns, these horns are latter interpreted as 10 kings who give authority to the final kingdom.



24 The ten horns are ten kings Who shall arise from this kingdom. And another shall rise after them; He shall be different from the first ones, And shall subdue three kings. Daniel 7;24

This is the meaning of "horns" in verse 18, they describe the kingdoms, which scattered Israel, Judah and Jerusalem. The number represents either the four specific kingdoms or totality of Gentile power.

(19) The angel: The interpreting angel who is by Zechariah's side, helps him understand the meaning of what he is seeing.

What are these: Zechariah is actively engaged in his vision, and talks to the angels, like he would to his fellow man. Zechariah does not understand the meaning of the horns, so he asked the angel who explained the earlier vision. (vs. 9)

These...horns...scattered: The horns represent the powers in conflict with Israel, Judah and Jerusalem. The nations mentioned here probably parallel the four nations represented in Daniel Chapter 2. Nebuchadnezzar has a dream, which only Daniel can interpret. In this dream, a statue of a man is standing, the image is made of 4 different metals, Gold, Silver, Bronze, and Iron with feet combined in Iron and

day. A stone uncut with human hands from a mountain destroys this image at its feet.

Later Daniel explains to the king, the different metals represent different kingdoms, starting with the gold, which represents Babylon. These human kingdoms are finally finished, when the stone destroys human government and establishes the kingdom of God. The stone represents the Messiah. Persia, Greece and Rome, followed Babylonian in their respective order, each kingdom came into conflict with Judah and Jerusalem.

In Zechariah's day both Greece and Rome were future kingdoms. Greece under Antiochus Epiphanies (165 B.C.) tried to destroy the Jewish people, but failed. Later Rome A.D. 70 would destroy Jerusalem and the Temple, and scatter the people. Over 1.5 million Jews would die under the Roman sword, from A.D. 70 to 135, the Temple would be destroyed and nation ceases to exist for almost 2000-years.

(20) The Lord showed: The Lord here is the LORD God, who is showing Zechariah the meaning of his vision.

Four craftsmen: The Hebrew word here is , חרש *Cheresh*, which can be translated carpenter, engraver or smith or metal worker.

(21) Craftsmen are coming: Who are the craftsmen? Is another question, raised, are they angels? Are they powers to counter the horns? Regardless of their nature, the application here demonstrates, the Lord's watching the events surrounding his people, and intervenes in their behalf, when the situation seems impossible.

Some view these "craftsmen" as the nations, which pull down the kingdom, which oppose God's people. Cyrus the Great (Isaiah 44:28), the Persian, terrified the Babylonians, who took refuge inside the city of Babylon from his armies (Daniel 5). The job of the craftsmen was to counter the horns lifted up against Israel, Judah and Jerusalem.

Also, the craftsmen are seen in a future tense, as still coming, weighing in favor of yet future fulfillment in Israel's future, as the nations come against Judah and Jerusalem in the end of days.

Terrify them: The presence of the carpenters is to terrify and punish the nations, which come against Jerusalem and scatter the inhabitants of Jerusalem.

Horns of the nations: The completion of Gentile power might also be in view here, the four craftsmen, could also represent angelic judgment to befall the and terrify the world in the final days of Gentile rule, ending with the 2nd coming and the establishment of the kingdom of God.

In Daniel 10, we see the spiritual dimension, of the nations in conflict, as a "Demonic force" resists Daniel's prayer called the "Prince of Persia" who resists Daniel for 21 days.

13 "But the prince of the kingdom of Persia withstood me twenty-one days; and behold, Michael, one of the chief princes, came to help me, for I had been left alone there with the kings of Persia.

14 "Now I have come to make you understand what will happen to your people in the latter days, for the vision refers to many days yet to come." Daniel 10:13-14

Lifted up their horn: The imagery here pictures the Gentiles (Non-Jewish) nations, as horned animals, which assault Judah and Jerusalem. Ultimately, this is completed prior to the return of Christ as the nations gather against Jerusalem. It is at this point, the pierced Messiah returns to Jerusalem (Zech. 12:10)

3 "And it shall happen in that day that I will make Jerusalem a very heavy stone for all peoples; all who would heave it away will surely be cut in pieces, though all nations of the earth are gathered against it. "It shall be in that day that I will seek to destroy all the nations that come against Jerusalem.

Zechariah 12:3



OPENING OF THE SEVENTH SEAL.
Rev. viii. 1-6.

Who is the Angel of the Lord?

The book of Zechariah referenced the person known as the *Angel of the Lord* six times (See Zechariah 1:11,12, 3:1,5-6, 12:8) In addition the Angel of the Lord is mentioned specifically 52 times in the Hebrew Bible. Who is the Angel of the Lord? Is he just a very powerful angel?

The Angel of the Lord promises to multiply the descendents of Hagar

10 Then the Angel of the Lord said to her, "I will multiply your descendants exceedingly, so that they shall not be counted for multitude." Genesis 16:10

The Angel of the Lord also calls himself God, when Abraham takes Isaac to the top of Mt. Moriah, and the Angel of the Lord stops the sacrifice.

11 But the Angel of the Lord called to him from heaven and said, "Abraham, Abraham!" So he said, "Here I am."

12 And He said, "Do not lay your hand on the lad, or do anything to him; for now I know that you fear God, since you have not withheld your son, your only son, from Me." Genesis 22:11-12

The angel of the Lord also appears to Moses, where Moses is instructed to remove his shoes because he was in the presence of holiness.

2 And the Angel of the Lord appeared to him in a flame of fire from the midst of a bush. So he looked, and behold, the bush was burning with fire, but the bush was not consumed.

3 Then Moses said, "I will now turn aside and see this great sight, why the bush does not burn."

4 So when the Lord saw that he turned aside to look, God called to him from the midst of the bush and said, "Moses, Moses!" And he said, "Here I am."

5 Then He said, "Do not draw near this place. Take your sandals off your feet, for the place where you stand is holy ground." Exodus 3:2-5

The angel of the Lord led children of Israel in the wilderness, which clearly identifies the Angel of the Lord as the Divine Shekenha presence in Angelic form.

Then the Angel of the Lord came up from Gilgal to Bochim, and said: "I led you up from Egypt and brought you to the land of which I swore to your fathers; and I said, 'I will never break My covenant with you.' Judges 2:1

The Messenger (Angel) of the Covenant

The Angel of the Lord is in fact the pre-incarnate 2nd person of the Trinity, Jesus Christ. He is the Messenger or *Angel of the Covenant* who was prophesied by Malachi to come to his Temple, the 2nd Temple, which was destroyed in A.D.70.

1 "Behold, I send My messenger, And he will prepare the way before Me. And the Lord, whom you seek, Will suddenly come to His temple, Even the Messenger of the covenant, In whom you delight. Behold, He is coming," Says the Lord of hosts. 2 "But who can endure the day of His coming? And who can stand when He appears? For He is like a refiner's fire And like launderer's soap. Malachi 3:1-2

The Angel of the Lord intercedes on the behalf of Jerusalem, and rebukes Satan who stands as the accuser, the same role Jesus plays, who is our intercessor before the Father, the Lord of Hosts.

Haggai, Zechariah and Malachi in context

