

The Day of YAHWEH

The Minor Prophets and the Road to Revelation

A Bible Study in Six Parts

“The great day of YAHWEH is near, it is near, and hasteth greatly” — Zephaniah 1:14

Bible Study Notes Prepared by Brian Neill | Format and Structure by Claude.ai | Grammar by Grammarly

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Foreword

I want to say plainly at the start of this, the same way I've said it at the start of everything else I've written: I am not an orthodox teacher, and I don't offer this study as one. What follows across these six Parts is the record of my own time in the Twelve Minor Prophets — not chapter by chapter this time, but thread by thread, following one phrase, “the day of YAHWEH,” wherever it led across all twelve of those books.

I'll admit I went back and forth on how to even approach the Twelve before this Volume began. Twelve separate chapter-by-chapter studies felt like more than these books actually needed — several of them (Obadiah, Nahum, most of Jonah's own narrative) don't carry the same weight of eschatological material the others do, and I didn't want to manufacture depth where the text itself doesn't ask for it. Skipping past them entirely, straight to Revelation, felt worse — wrong, honestly, given how much of Revelation's own imagery turns out to come directly from these twelve small books. What I landed on instead was this: treat the day of YAHWEH itself as the thread, and follow it wherever it actually runs thickest, letting the books that don't carry much of that material stay in the background rather than forcing them onto the same stage.

Six Parts came out of that decision. Part I gathered the phrase itself — “the day of YAHWEH” appears almost word for word in five different books — across Joel, Amos, Obadiah, Zephaniah, and Malachi. Part II spent a full night with Zechariah's eight visions, a high priest cleansed and crowned, and a lampstand fed by two olive trees Revelation would borrow outright four centuries later. Part III was the hardest and most rewarding one to work through — a King who enters lowly and is later pierced, a shepherd struck down by YAHWEH's own command, and a sign of three days that runs from Jonah's own fish all the way to an empty tomb. Part IV widened back out to the nations — swords beaten into plowshares, a fallen house of David raised up, a curse on one king's line reversed through his own grandson. Part V sat with one prophet's hardest questions and watched him answer his own fear with a faith that didn't need his circumstances to improve first. And Part VI closed the whole Volume by showing how directly Zechariah's own fourteenth chapter — already its own complete study, written before this Volume ever began — gathers every one of those threads into one King, recognized at last by the whole earth.

A conviction sharpened partway through this Volume, and it's worth naming here rather than letting it stay buried in one Part's own footnotes. Everything Messiah taught, and everything every writer of the New Testament taught after Him, came out of these very prophets. That's not a devotional nicety to me — it's a working standard. If a New Testament teaching, especially anything in Revelation, doesn't have a demonstrable Old Covenant root somewhere underneath it, I don't think we actually have anything to stand

on yet. Starting around Part III, this Volume began holding itself to that standard directly, and by the time it closed in Part VI, tracing that root had become the whole shape of the last four Parts — a King on a donkey, thirty pieces of silver, a pierced hand, a rebuilt house of David, a verse quoted three separate times for three separate arguments about faith. None of it was invented in the New Testament. All of it was already written, centuries earlier, in books this study spent six Parts finally taking seriously.

A note on names, since it runs through every Part here the same way it has through everything else I've written: I use YAHWEH, Elohim, and Yahshua in these studies rather than the more familiar LORD, God, and Jesus. That's not a stylistic preference so much as a conviction about how I want to read and speak of Him, and I've kept it consistent across all six Parts, including inside quoted Scripture itself — with a couple of honest exceptions noted along the way, where the underlying Hebrew word wasn't actually the divine name itself, and I didn't want to overclaim what the text doesn't say.

Each Part in this Volume follows roughly the same shape: an introduction, a walk through the relevant chapters in named sections, a table connecting the Old Covenant text to wherever the New Covenant picks it back up, a set of practical applications, and discussion questions meant for a group or for your own quiet reflection. I'd rather you test everything here against Scripture itself than take my word for any of it. That's true of this whole project, but it bears repeating here, at the front of a Volume that leans as hard as this one does on connections between two Testaments most readers were never taught to look for.

Twelve small books, one phrase running through five of them, and a road that leads, more directly than I expected when this Volume began, straight to Revelation. I hope you find it as worth the time as I did.

Brian Neill

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The Day of YAHWEH

Part I

The Minor Prophets and the Road to Revelation

*"The great day of YAHWEH is approaching; it is near and advancing rapidly." —
Zephaniah 1:14*

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Introduction: One Phrase, Five Witnesses

Five different prophets, writing across roughly four centuries of Israel's history, all reach for the same phrase to describe the same coming reality: the day of YAHWEH. Joel calls it great and terrible. Amos calls it darkness, not light. Obadiah says it is near upon all the nations. Zephaniah says it is near, and hastens greatly. Malachi calls it great and dreadful, and names the messenger sent ahead of it. I don't think that's a coincidence of vocabulary. I think it's five witnesses describing the same coming day from five different vantage points, decades and sometimes centuries apart, and I think Revelation picks up exactly this phrase and this expectation when it speaks of “the great day of his wrath” (Revelation 6:17) and “the battle of that great day of Elohim Almighty” (Revelation 16:14).

This is Part I of a new study I'm calling *The Day of YAHWEH: The Minor Prophets and the Road to Revelation*. Having spent this project in Daniel and Ezekiel, I found myself needing a fuller foundation before stepping into Revelation itself—and much of that foundation runs through twelve short books most readers skip on the way from Isaiah to Matthew. I won't cover every chapter of every one of the Twelve. What I want to trace is the material that ties these books together and points forward—starting with the phrase that binds five of them most explicitly: the day of YAHWEH.

A note on dating before I begin: two of these five books — Joel and Obadiah — don't have a settled date among careful readers of Scripture, and I'd rather say so plainly than pretend to a precision the text itself doesn't give us. I'll note the real range for each as we go, rather than picking one date and treating it as settled.

Joel: The Day That Comes as a Destruction

Summary

Joel gives the day of YAHWEH its fullest Old Testament description — a locust plague so total it becomes the language for an even larger, coming devastation, followed by the promise of a Spirit poured out on all flesh before that day arrives.

Key Verses

“Alas for the day! for the day of YAHWEH is at hand, and as a destruction from the Almighty shall it come” — Joel 1:15

A Date Worth Holding Loosely

Joel names no king in its opening verse, which is unusual among the writing prophets and is a large part of why its date is genuinely disputed among careful readers — some place it as early as the ninth century BC, during Joash's reign, making Joel one of the earliest writing prophets; others place it as late as the fifth or fourth century BC, after the exile, pointing to its assumption of a scattered people and a functioning temple with no king in view. I hold this loosely rather than asserting either date as settled. What isn't in question is what the book says, regardless of when it says it.

A Question That Points Forward

I think this absence is doing more work than simply leaving the date open. Joel's own opening question — “Hath this been in your days, or even in the days of your fathers?” (1:2) — isn't rhetorical filler. Joel is telling his own generation plainly that nothing like what he's describing has ever happened before, and instructing them to pass the account down to their children specifically because of that. A prophet doesn't usually anchor a book to permanence by insisting on its uniqueness unless the point is that this thing outlasts the moment it's describing.

I hold both explanations for the missing king together rather than choosing between them: whether the absence reflects a late date with no king left to name, or simply Joel's own choice not to name one, the effect is the same either way — nothing pins this book to a single reign the way Amos, Zephaniah, and Malachi are each pinned to one. Unmoored from a fixed historical peg, on purpose or not, Joel's own locusts read to me as pointing forward rather than back — toward Revelation 9's own locusts, loosed, in my own reading, in the middle of Daniel's seventieth week.

I see the same double shape here that Daniel 9:24 already gave this whole project: judgment and redemption bound together, not separated. That verse carries both at once — “to finish the transgression... to make an end of sins” is judgment; “to make reconciliation for iniquity... to bring in everlasting righteousness” is redemption. Joel does the same thing in miniature: devastation across chapters 1 and 2, the Spirit poured out and a remnant delivered by chapter 3. Ezekiel and Daniel already taught me to expect judgment and redemption held together rather than apart. Joel, read this way, fits the same mold.

A Plague That Becomes a Prophecy

Joel opens with an actual locust plague — devastating, historical, described in enough agricultural detail (1:4's four successive waves: the palmerworm, the locust, the cankerworm, the caterpillar) that most readers take it as a real event Joel lived through.

But by chapter 2, the locusts have become something larger: “A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like” (Joel 2:2). The army has teeth like a lion's teeth (1:6), appears like horses, and the sound of them leaping on the mountaintops is like the noise of chariots (2:4-5). A real plague becomes the language for a coming day that dwarfs it.

The Same Locusts, Grown Larger

I don't think it's a coincidence that Revelation reaches for this exact picture when its own fifth trumpet sounds: locusts given power “as the scorpions of the earth have power” (Revelation 9:3), with faces “as the faces of men” and hair “as the hair of women,” shaped “unto horses prepared unto battle” (9:7), the sound of their wings “as the sound of chariots of many horses running to battle” (9:9) — the same horses, the same chariot-sound, the same devastating scale Joel already gave this vision eight or more centuries earlier. This is a widely recognized connection, not just my own reading of it: Joel's army becomes the pattern Revelation's own locusts are cut from.

Cosmic Signs Before the Day Itself

“The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of YAHWEH come” — Joel 2:31

Peter quotes this passage at length on the day of Pentecost (Acts 2:16-21), applying Joel 2:28-32's outpoured Spirit to what had just happened in the upper room — but he quotes the whole passage, cosmic signs included, which tells me Peter understood the Spirit's outpouring and the day of YAHWEH's own arrival as connected, not as two separate promises. The Spirit is given first; the day itself, with its darkened sun and bloodied moon, is still ahead. Revelation 6:12's sixth seal describes almost the identical image — “the sun became black as sackcloth of hair, and the moon became as blood” — immediately followed by the same question Joel's own reader is left to ask: who can endure it?

The Valley of Decision

“Multitudes, multitudes in the valley of decision: for the day of YAHWEH is near in the valley of decision” — Joel 3:14

Joel closes with a gathering of all nations into a valley for judgment (3:1-2, 9-17) — a picture this study will meet again almost unchanged in Revelation's own gathering of the nations for the battle of the great day (Revelation 16:14-16), and one I'll return to more fully in this Volume's later Parts on the nations judged and the remnant gathered.

Amos: Darkness, Not Light

Summary

Amos warns a comfortable, confident Israel that the day of YAHWEH they're looking forward to is not the day of vindication they assume it will be — it is darkness, not light, for anyone who has mistaken YAHWEH's patience for approval.

Key Verse

“Woe unto you that desire the day of YAHWEH! to what end is it for you? the day of YAHWEH is darkness, and not light. As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him. Shall not the day of YAHWEH be darkness, and not light? even very dark, and no brightness in it?”
— Amos 5:18-20

A Date That Isn't in Question

Unlike Joel and Obadiah, Amos dates itself precisely: “in the days of Uzziah king of Judah, and in the days of Jeroboam the son of Joash king of Israel... two years before the earthquake” (Amos 1:1) — placing the book around 760 BC, during a period of real prosperity and military success for the northern kingdom under Jeroboam II. That prosperity is exactly what Amos is writing against.

A Day the Comfortable Assumed Was Theirs

Israel in Amos's day seems to have treated “the day of YAHWEH” as a settled hope — the day their own Elohim would finally act on their behalf against their enemies. Amos's woe cuts directly against that assumption: desiring the day of YAHWEH while living unjustly is like a man so relieved to escape a lion that he doesn't notice the bear, or so relieved to escape the bear that he leans his hand on a wall and is bitten by a serpent waiting there. Every apparent deliverance in Amos's image just leads to the next danger, because the real danger was never the lion or the bear — it was the day itself, and the assumption that it would side with him regardless of how he had lived.

A Warning Worth Carrying Into Revelation

I think this is worth carrying forward as this study moves toward Revelation: a coming day is not automatically good news just because you expect to be on the winning side of it. Revelation's own churches are warned in nearly identical terms — Laodicea, comfortable and self-satisfied, is told she is “wretched, and miserable, and poor, and blind, and naked”

without realizing it (Revelation 3:17). Amos's warning to a confident Israel and Yahshua's warning to a confident church are, in my own reading, the same warning.

A Comfort Assumed, and a Comfort Sold

Amos condemns a people who assumed the day of YAHWEH would side with them regardless of how they had lived. Ezekiel exposes the same lie from the other direction — false prophets and prophetesses who told Judah exactly what it wanted to hear, “saying, Peace; and there was no peace” (Ezekiel 13:10), daubing untempered mortar over a wall that was already coming down. One is a people fooling themselves; the other is leaders fooling them further. Different mouths, same result: a nation walking toward judgment convinced it was walking toward peace.

This condition isn't confined to Israel, and Paul makes sure the Gentile church can't assume it is either. Having just warned Gentile believers not to boast against the branches broken off — “Be not highminded, but fear” (Romans 11:20) — he names the danger directly: being “wise in your own conceits” (Romans 11:25). The same complacency Amos condemned in Israel and Ezekiel's false prophets fed to Judah shows up again here, just wearing new clothes. Belonging to the right group has never been the same thing as walking rightly, and the day of YAHWEH was never partial to which branch a person happened to be grafted into.

As this study moves through the Twelve and on toward Revelation, that's a condition worth watching for in every book, not just this one — a comfortable people, of any nationality, telling themselves the day is on their side without asking whether their own lives could bear the question Joel already put to Israel: has this happened in your days, or your fathers'?

Obadiah: The Day Near Upon All Nations

Summary

The shortest book in the Old Testament turns a specific grievance — Edom's betrayal of Judah in a moment of weakness — into a universal principle: the day of YAHWEH is near upon all nations, and it works by exact reciprocity.

Key Verse

“For the day of YAHWEH is near upon all the heathen: as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head” — Obadiah 15

A Date Tied to an Unnamed Betrayal

Obadiah, like Joel, doesn't date itself by naming a king, and which historical betrayal it has in view is genuinely disputed among careful readers. One reading ties it to Edom's rebellion against Judah in the 840s BC, in the days of King Jehoram (2 Kings 8:20-22); another, currently the more common reading among evangelical scholars, ties it to Edom's participation in Jerusalem's fall to Babylon in 586 BC, when Edom is remembered elsewhere in Scripture as standing aside — or worse, assisting — while Jerusalem burned (Psalm 137:7; Ezekiel 25:12-14; Lamentations 4:21-22). I hold this one loosely too, for the same reason as Joel: the text itself doesn't settle it, and I'd rather say so than pick a date I can't defend.

Brothers Who Stood Aside

What isn't in question is the charge: Edom is Israel's own kin, descended from Esau, Jacob's brother (Genesis 36:1), and Obadiah's complaint is specifically that kinship makes the betrayal worse, not better — “thou shouldest not have looked on the day of thy brother in the day that he became a stranger... thou shouldest not have stood in the crossway, to cut off those of his that did escape” (Obadiah 12, 14). Betrayal by an enemy is expected. Betrayal by a brother, in a moment of real need, is what Obadiah singles out for judgment.

A Principle Wider Than One Grievance

Obadiah's own specific grievance against Edom becomes, by verse 15, a principle for “all the heathen” — every nation is measured by the same reciprocity Edom is being judged by. I read this as the same principle Revelation applies to Babylon the harlot centuries later: “reward her even as she rewarded you, and double unto her double according to her works” (Revelation 18:6). Obadiah's twenty-one verses about one specific betrayal become, in Revelation's hands, the pattern for how the day of YAHWEH deals with every nation that has stood aside — or worse — while YAHWEH's own people suffered.

Zephaniah: The Day That Hastens Greatly

Summary

Zephaniah gives the day of YAHWEH its most detailed description of wrath in the Old Testament — language Revelation echoes closely — before closing, in its final chapter, with one of Scripture's most tender pictures of YAHWEH rejoicing over His own restored people.

Key Verses

“The great day of YAHWEH is near, it is near, and hasteth greatly, even the voice of the day of YAHWEH: the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities, and against the high towers” — Zephaniah 1:14-16

Dated With Confidence

Zephaniah dates itself to “the days of Josiah the son of Amon, king of Judah” (Zephaniah 1:1), placing it around 640-609 BC. Its condemnation of Baal worship, the idolatrous priests, and those who worship “the host of heaven upon the housetops” (1:4-5) fits comfortably with the religious corruption Josiah inherited and later reformed — most readers place it early in his reign, before those reforms took hold.

The Verse Revelation Comes Closest To

Of every day-of-YAHWEH passage in the Twelve, I think this is the one Revelation's own judgment language sits closest to. “A day of the trumpet and alarm” (1:16) anticipates Revelation's own seven trumpets almost by name. “The great day of his wrath is come; and who shall be able to stand?” (Revelation 6:17) answers a question this whole prophetic tradition keeps asking in almost the same words — Joel 2:11 and Malachi 3:2 both ask it outright, and I'll come back to what Malachi does with it below. Even the piling-up of short, parallel clauses — day of wrath, day of trouble, day of wasteness, day of darkness — is a rhetorical pattern Revelation's own judgment sections repeat again and again.

Towers, Gold, and the Name Babel Wanted

Verse 16's trumpet and alarm sound “against the fenced cities, and against the high towers” — and a tower reaching upward is exactly the picture Babel gave itself: “let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name” (Genesis 11:4). Zephaniah doesn't have to name Babel to invoke it — every fortified city with a tower over it is repeating the same ambition, making a name for itself instead of trusting YAHWEH for one.

Verse 18 finishes the picture: “neither their silver nor their gold shall be able to deliver them in the day of YAHWEH's wrath.” Height, walls, and wealth are three different versions of the same self-trust — a city convinced that what it has built can stand in for what it has refused to become. That's what makes “little gods” the right description: not idols on a

shelf, but cities that have quietly made their own towers, treasuries, and thrones into the thing they actually trust.

This same charge follows a pattern that runs well beyond Zephaniah — the willful king who “shall exalt and magnify himself above every god” (Daniel 11:36), the little horn with “a mouth speaking great things” (Daniel 7:8). Revelation doesn't invent a new name for any of this when it finally judges it; it just calls the whole system Babylon.

Wrath Is Not the Last Word

What I don't want to miss, reading Zephaniah in isolation, is that its final chapter turns entirely: “YAHWEH thy Elohim in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing” (Zephaniah 3:17). The same prophet who gives the day of YAHWEH its darkest description also gives one of Scripture's gentlest pictures of what lies on the other side of it. I'll return to this closing promise more fully in this Volume's own Part IV, on the nations judged and the remnant gathered.

Malachi: The Day, and the One Sent Before It

Summary

Malachi closes the Old Testament canon with the same phrase that opened this study — the great and dreadful day of YAHWEH — and names, for the first time in the Twelve, a specific messenger sent ahead of it.

Key Verses

“For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble... Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of YAHWEH” — Malachi 4:1, 5

A Date Near the Canon's Close

Malachi is dated with reasonable confidence to the mid-fifth century BC, after the temple's rebuilding (finished 516 BC) and likely during or shortly after Nehemiah's own governorship — the corruptions Malachi addresses (priests offering blemished sacrifices, withheld tithes, mixed marriages) closely match the reforms Nehemiah records confronting on his second return to Jerusalem (Nehemiah 13).

I hold a narrower date within that range, tied to this study's own chronology rather than left as a loose window: the seven weeks (49 years) of Daniel 9:25, counted from the same March 13, 444 BC decree this study uses throughout, land on 396 BC. I read Nehemiah's own undated second term — the one Malachi's content most closely parallels — as closing out the restoration project “in troublous times” at that same hinge point, rather than opening some later, unconnected chapter of it. On this reading, Malachi's message falls exactly where Daniel 9:25 marks the transition: the seven weeks closing, and the remaining sixty-two weeks beginning their count toward the Messiah. Most commentators land somewhere in the broader mid-fifth-century range instead, without connecting Malachi's date to the seventy-weeks count at all — I hold 396 BC specifically because it ties this book's own placement to the same chronology running through this whole Volume and through the Daniel Bible Study's own ninth chapter, rather than treating the two as unrelated.

A Messenger Named in Advance

Malachi 3:1 promises a messenger who will “prepare the way” before YAHWEH's own sudden coming to His temple — language all four Gospel writers apply directly to John the Baptist (Matthew 11:10; Mark 1:2; Luke 7:27; John 1:23). Malachi 4:5 then names that messenger specifically as Elijah, sent “before the coming of the great and dreadful day of YAHWEH.” Yahshua Himself confirms this reading of John the Baptist as the Elijah who was to come (Matthew 11:14; 17:12-13), even while the full and final day Malachi describes — burning as an oven, consuming all that do wickedly — still lay, and still lies, ahead.

Who May Abide, at Either Coming

Malachi asks the question twice within a few verses without changing it: “who may abide the day of his coming? and who shall stand when he appeareth?” (3:2), then a chapter later, “behold, the day cometh, that shall burn as an oven” (4:1). The first is answered quietly. The second isn't answered at all — only warned about.

At the first coming, Malachi's own refiner's fire (3:2-3) does exactly what a refiner does — not destroying, but testing and separating. Simeon says as much the moment the child is brought to the temple: “this child is set for the fall and rising again of many in Israel... that the thoughts of many hearts may be revealed” (Luke 2:34-35). Nobody was consumed. Hearts were exposed, and some rose while some fell, but the fire did its slow, sifting work rather than its final one.

At the second coming, the same question is asked again, only now the fire has stopped being patient: “the great day of his wrath is come; and who shall be able to stand?”

(Revelation 6:17). It isn't a new question — it's the same one Malachi asked, now given its full and final weight.

Read against this Volume's own Zephaniah section, the two comings even share the same image from opposite sides. Malachi 3:3 has silver refined and purified by the fire; Zephaniah 1:18 has silver and gold that cannot deliver anyone from it. Same picture — and what decides which side a person lands on was never the fire itself, but whether they had already let the fire have its way with them before the day arrived in full.

The Eighth Voice, Once More

This study's own Seven Stars of Daniel already builds a framework around seven voices of restoration followed by an eighth — a herald finishing what the seven prepared for, tied there to Malachi's own closing promise and John the Baptist's role as the last voice of the Old Covenant order. I won't repeat that argument here, but Malachi's own placement — last book, last verse before four hundred years of prophetic silence, naming a forerunner still to come — is exactly why that framework leans on this book as heavily as it does.

Comparison Table: Five Prophets, One Day

Prophet	What This Witness Emphasizes About the Day of YAHWEH
Joel	Its scale — a plague grown into a cosmic devastation, with the Spirit poured out beforehand as a promise ahead of the judgment
Amos	Its reversal of expectation — darkness, not light, for anyone who has mistaken YAHWEH's patience for approval
Obadiah	Its reciprocity — universal, applied to every nation exactly as it was first applied to Edom
Zephaniah	Its wrath in closest detail — the language Revelation's own judgment chapters echo most directly, though wrath is not the prophet's last word
Malachi	Its forerunner — a specific messenger named in advance, sent to prepare a people before the day itself arrives

Practical Applications for Today

Principle	Application
1. A real, historical plague became the language for something far larger than itself, without ceasing to have been a real plague (Joel 1-2).	Don't assume the hard, ordinary things you've actually lived through are too small to be the language Elohim is teaching you to recognize something greater by.
2. Desiring a coming day of vindication isn't automatically righteous — it depends entirely on how you've lived in the meantime (Amos 5:18-20).	Examine whether you're looking forward to being vindicated, or actually living in a way that wouldn't need vindicating.
3. Betrayal by kin is judged more seriously than betrayal by a stranger, not less (Obadiah 10-14).	Hold yourself to a higher standard with those closest to you, not a lower one, especially when they're the ones in need.
4. The same prophet who describes the day of YAHWEH's wrath most starkly also describes Elohim rejoicing over His people with singing (Zephaniah 1:14-18; 3:17).	Don't let a season of warning convince you that judgment is the whole of who Elohim is toward you — read the whole book, not just the hard chapter.
5. A specific messenger was named centuries in advance, and history confirmed it exactly (Malachi 4:5; Matthew 11:14).	Trust that the specific, still-unfulfilled promises in Scripture are held by the same Elohim who kept this one precisely.

Appendix: Where This Points Forward

This is the first Part of a larger Volume tracing the Minor Prophets' own contribution to Revelation's own imagery. Later Parts will take up Zechariah's night visions, the messianic material behind Revelation's portrait of Yahshua, the nations judged and the remnant gathered, and Habakkuk's patience while waiting for the appointed time—closing with a short return to this study's Zechariah Chapter Fourteen Commentary, already complete.

Theme	Where It Reappears in This Volume
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The valley of decision and the gathering of nations (Joel 3)	Part IV: The Nations Judged, the Remnant Gathered
Malachi's forerunner and the eighth voice	Cross-referenced throughout to Seven Stars of Daniel
The day of YAHWEH's trumpet language (Zephaniah 1:16)	Part II: Night Visions and Heavenly Symbols (Zechariah's own trumpet and horn imagery)

Discussion Questions

- 1. Five prophets across roughly four centuries all reach for the same phrase — the day of YAHWEH. What does that consistency, across so much time, suggest to you about how Scripture's own prophetic voice works?
- 2. Amos warns that desiring the day of YAHWEH isn't automatically good news. Where have you caught yourself assuming you'd be on the right side of a coming judgment without examining whether that's true?
- 3. Zephaniah's harshest chapter is followed by its gentlest. How do you hold both of those together when you read a book — or a season of your own life — that seems to have both in it?
- 4. Malachi names a specific forerunner four hundred years before he appeared. What steadies you about a promise that specific, held that long, being kept exactly?

The Day of YAHWEH

Part II

The Minor Prophets and the Road to Revelation

“Not by might, nor by power, but by my spirit, saith YAHWEH of hosts” — Zechariah 4:6

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Introduction: Eight Visions in One Night

Zechariah dates himself with real precision. His first word comes in the eighth month of Darius's second year — October or November, 520 BC (Zechariah 1:1). Three months later, on the twenty-fourth day of the eleventh month, Shebat — February 15, 519 BC — he receives eight visions in a single night, one after another, closing with a ninth scene that isn't a vision at all but an action: a crown, made and set on a living man's head (Zechariah 1:7; 6:9-15). A later, separate word comes almost two years later, in Chislev of Darius's fourth year — December 518 BC (Zechariah 7:1) — and opens the material this Volume's Part III will cover.

This puts Zechariah working alongside Haggai, not after him. Haggai's own oracles run from August to December of that same year, 520 BC, and Ezra names both prophets together as the ones who stirred Zerubbabel and Joshua to finish what had stalled since Cyrus's original decree (Ezra 5:1-2; 6:14). Haggai's message is mostly direct: build the house. Zechariah's is stranger and larger — eight pictures in one night, most of them needing an angel just to explain what Zechariah is looking at (1:9; 1:19; 2:3; 4:4-5; 5:5-6; 6:4-5) — but it drives at the same urgent need from underneath: encouragement steady enough to finish a task that opposition had already stopped once (Ezra 4).

I'm calling this Part “Night Visions and Heavenly Symbols” because that's what it is — eight things Zechariah is shown, followed by one thing he's told to do. I won't force all eight into equal depth; some carry more weight for where this study is headed than others. What I want to trace is the thread running under all of them: a small, discouraged, rebuilding people being shown that the day of YAHWEH this Volume already introduced in Part I isn't only judgment coming toward the nations — it's also restoration already beginning, in their own generation, in a house not yet finished.

Two Prophets Just Gone, One Voice Continuing

Ezekiel's last dated word comes in 571 BC, when he was about fifty-two; if he was already old enough to serve as a priest when he was carried to Babylon in 597 BC, he'd be past a hundred by the night Zechariah receives these eight visions. Daniel's own last vision is dated to 536 or 535 BC, when he was himself pushing ninety. Neither death is recorded in Scripture, but the math leaves little room for doubt: by the time Zechariah stands looking at a horseman among myrtle trees, both men are almost certainly already gone.

I don't think that's incidental to what this book is doing. Zechariah isn't picking these threads up secondhand from something written on a shelf. He's the next voice standing where Ezekiel and Daniel just stood — four horns here where Daniel already gave four beasts, a departed glory here recalling the very glory Ezekiel watched leave the temple and

later promised would return, a Branch and a priest-king here where Daniel's own Ancient of Days and Son of Man had already pointed the same direction. Nobody handed him a syllabus. He simply picked up what two men he likely never met had already been given, at the exact moment the physical house their prophecies orbited around was finally being closed in — two to three years before its own dedication in 516 BC (Ezra 6:15), not after. That timing is worth sitting with: the same hand worked through three different men across two generations, each finishing what the last started without needing to be told.

Return to Me, and I Will Return to You (1:1-6)

Summary

Before any vision begins, Zechariah opens with a plain call to repentance — the hinge the whole night's imagery hangs on.

Key Verse

“Turn ye unto me, saith YAHWEH of hosts, and I will turn unto you, saith YAHWEH of hosts” — Zechariah 1:3

Even Judgment's Words Outlast the Generation That Ignored Them

Zechariah's opening warning isn't abstract — it points at the exile itself. “Your fathers, where are they? and the prophets, do they live for ever?” (1:5). The fathers who ignored the earlier prophets are gone; Babylon happened anyway; and yet YAHWEH's own words “took hold of” that generation regardless of whether they listened (1:6) — the returned exiles standing in front of Zechariah are living proof that a word can outlast the audience that dismissed it. That's the note the whole night of visions is building on: not a threat aimed at strangers, but a plain, personal invitation aimed at the very people about to receive eight strange and hopeful pictures.

The Horseman, the Horns, and the Measuring Line (Visions 1-3, 1:7–2:13)

Summary

The first three visions move from a report on the state of the whole earth, to a promise that Judah's scatterers will themselves be scattered, to a picture of a Jerusalem too full to need walls at all.

Vision 1: The Man Among the Myrtle Trees (1:7-17)

The myrtle itself is worth pausing on before the vision's own action starts. *Myrtus communis* is an evergreen — glossy leaves, fragrant white flowers, native to the eastern Mediterranean — and Nehemiah later orders its branches cut for the Feast of Tabernacles booths (Nehemiah 8:15). Lexicons call it “an emblem of peace and quietude.” That's Israel's own tree, evergreen and blossoming even in a season of ruin — which makes what's standing among its branches all the more unsettling.

A man rides a red horse and stands among the myrtle trees; behind him, more horses wait — red, speckled, and white, none of them currently being ridden (1:8). When asked to explain, he answers, “these are they whom YAHWEH hath sent to walk to and fro through the earth” (1:10), and the patrol itself reports back, “we have walked to and fro through the earth” (1:11). That phrase — walked to and fro — sits close enough to Satan's own words in Job 1:7 and 2:2 (“from going to and fro in the earth, and from walking up and down in it”) that several careful readers have noted the echo. I think it's deliberate. Job's own opening scene gives the clearest precedent for what “sent” can mean in a vision like this: Satan himself stands among the sons of Elohim who present themselves before YAHWEH, and whatever he does from there, he does inside a boundary YAHWEH sets, not outside it — a hedge He can raise or lower (Job 1:10, 12). Read that way, this red horse and its idle companions are the same kind of figure: permitted, bounded, and dangerous — bloodshed already ridden out in red, a false and settled “peace” waiting in white, and more still standing unused in the ravine, held back the way Job's own trial was held back until the hedge came down.

That red horse is still riding. Open Doors' 2026 World Watch List counts 388 million Christians facing high levels of persecution or discrimination for their faith — up 8 million from the year before — with 4,849 believers killed for following Yahshua, 224,129 displaced from their homes (up from 209,771), and 67,843 subjected to physical or mental abuse (up from 54,780). Fifteen countries now sit in the report's “extreme persecution” category, up from thirteen the prior year. Statistically, Christians remain the most persecuted religious group on earth — the same red horse Zechariah watched ride out of the myrtle grove, still making its rounds two and a half thousand years later, still bounded by the same hand that sent it.

“All the earth sitteth still, and is at rest” (1:11) is exactly the kind of report Ezekiel's false prophets and prophetesses were already selling a generation earlier — peace where there is no peace (Ezekiel 13:10) — the same comfortable lie a confident people always want to hear over the truth they'd rather not. But the angel of YAHWEH standing in the same myrtle grove doesn't echo it. He cries out instead: “O YAHWEH of hosts, how long wilt thou not have mercy on Jerusalem?” (1:12) — not pleased with the report, but grieved by

everything it represents for a people still unrestored while the world calls itself settled. This is the same angel of YAHWEH who stands against the same enemy two chapters later, in 3:1, resisting Satan's accusation of Joshua rather than voicing it — one consistent figure, on Israel's side both times.

YAHWEH answers “with good words and comfortable words” (1:13): His own jealousy for Zion (1:14), His displeasure with the nations who were meant to discipline Israel but “helped forward the affliction” beyond what was asked of them (1:15), and a direct promise that His house will be built and “my cities through prosperity shall yet be spread abroad” (1:17). That promise isn't new to this book — it's the same restoration Isaiah and Ezekiel already gave: Zion renamed and rejoiced over rather than forsaken (Isaiah 62), a mother's love YAHWEH will not forget (Isaiah 49:15), nations and kings drawn to Jerusalem's own rising light (Isaiah 60:16), a comfort YAHWEH gives His people the way a mother comforts her own child (Isaiah 66), and the mountains of Israel tilled and inhabited again, full of men and cattle (Ezekiel 36:6-15). Zechariah isn't introducing a new promise here. He's the next voice repeating an old one, in the middle of the generation meant to start seeing it kept. The measuring and building language that will run through the rest of this Part starts here, in a comfort spoken before a single stone had moved.

Vision 2: Four Horns, Four Craftsmen (1:18-21)

Four horns have scattered Judah, Israel, and Jerusalem; four craftsmen appear to “fray” and cast the horns down. I'm going to stay with the thread this whole study already lays down in Daniel rather than hedge on the number here: these four horns are the same four-kingdom sequence Daniel traces — Babylon, Medo-Persia, Greece, and Rome — each one in turn overthrown by the power that follows it, matching the craftsmen's own function of casting down what came before them. Daniel 7:12 tells us these empires don't simply vanish once history moves past them; their dominion is taken away, but their own lives are “prolonged for a season and time” — first a real, regional force in the same Mesopotamian world Zechariah himself stood in, then a spirit that never fully leaves, only transforms across the centuries that follow, Rome's own spirit chief among them, since this study has already traced Rome's dominion forward into Revelation's own beast system. Other readers name different sets of four historical powers instead — some list Assyria, Egypt, Babylon, and Persia — and that's a fair alternative reading of the same number. But I think Daniel already gave us the thread worth pulling, and I'd rather commit to telling it than leave every reader without a story to agree or disagree with.

The scattering itself is settled history, and two of Daniel's own four empires already did it. Assyria's conquest of the northern kingdom in 722 BC exiled the ten tribes; Babylon's own conquest of Judah in 586 BC carried the rest away — both fulfilling warnings the prophets had already given, both marking the start of the wider Jewish diaspora. The fourth empire

finished what the first two started: Rome's destruction of the Second Temple in AD 70 scattered Israel further still, fulfilling Yahshua's own warning that they would "fall by the edge of the sword, and shall be led away captive into all nations" (Luke 21:24). I don't think that scattering is finished being undone even now, any more than I think Rome's own spirit is finished working — the same Babylon-spirit and Rome-spirit this study traces forward meets its final military form in Revelation 11:2's forty-two months of a trampled holy city.

Vision 3: The Measuring Line (2:1-13)

A man goes out to measure Jerusalem's width and length, and is told to stop — the city will be too full of people and cattle to be walled in the ordinary way at all: "Jerusalem shall be inhabited as towns without walls... for I, saith YAHWEH, will be unto her a wall of fire round about, and will be the glory in the midst of her" (2:4-5). I don't think it's incidental that Revelation's own New Jerusalem needs no defensive walls in the ordinary sense either, and for the same underlying reason — "the city had no need of the sun, neither of the moon, to shine in it: for the glory of Elohim did lighten it, and the Lamb is the light thereof" (Revelation 21:23). Zechariah's promised glory in the midst of an unwalled city and John's glory-lit city are the same picture, centuries apart. The vision closes with two notes worth holding onto: a tender warning that "he that toucheth you toucheth the apple of his eye" (2:8), and a promise that "many nations shall be joined to YAHWEH in that day, and shall be my people" (2:11) — Gentile inclusion, spoken to a small, homesick, rebuilding remnant who could not yet have imagined how that promise would be kept.

The measuring man himself isn't unique to this vision. Ezekiel meets a strikingly similar figure with his own measuring line and reed, laying out a future temple and a river of life in exhaustive detail (Ezekiel 40-47) — material this study's own Ezekiel Volumes 6 and 7 already cover at length. Both prophets are shown a plan of restoration measured out in full before a single stone of it existed, one for the house itself, one for the city around it.

Verse 6's call to "flee from the land of the north" carries the same urgency Revelation gives its own woman fleeing into the wilderness on eagle's wings, "from the face of the serpent" (Revelation 12:14) — both a called people told to run from a specific, dangerous direction toward a place of safety YAHWEH Himself has already prepared.

Verses 7-13 draw on the same sevenfold-judgment framework Leviticus 26 lays out — a passage this study's own "This Generation and the 70th Week of Daniel" already traces in full — and I don't think it was completely fulfilled by 520 BC, or even now, in 2026. This chapter's own ending point is the Millennium itself, when New Jerusalem's own reach runs from one end of the earth to the other.

Ezekiel raises a related question worth sitting with rather than answering too quickly: his own unwalled villages of Ezekiel 38:11 — “them that are at rest, that dwell safely... all of them dwelling without walls” — sit just before Gog's own invasion, in the days leading up to the 70th week. Zechariah's own unwalled Jerusalem, though, is protected rather than invaded, YAHWEH Himself its wall of fire. I don't think these are the same moment described twice — one is a vulnerability that invites attack, the other a security that needs none — but the shared language of an unwalled people is close enough that I don't think it's coincidence either. Worth watching for when this study reaches Ezekiel 38 more fully.

Joshua Cleansed, and the Branch First Named (Vision 4, Chapter 3)

Summary

Joshua the high priest stands accused in filthy garments; he is cleansed instead of condemned, and Zechariah is given, for the first time in this book, the name of the one all of this is pointing toward: the Branch.

Key Verse

*“Behold, I will bring forth my servant the BRANCH. 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 YAHWEH of hosts, and I will remove the iniquity of that land in one day”
— Zechariah 3:8-9*

A Brand Plucked Out of the Fire

Joshua stands before the Angel of YAHWEH “clothed with filthy garments,” with Satan standing at his right hand to resist him (3:1, 3). Rather than answering the accusation, YAHWEH simply rebukes the accuser and asks a question that must have landed hard on a man who had just returned from exile himself: “Is not this a brand plucked out of the fire?” (3:2). The filthy garments come off; “a change of raiment” and “a fair mitre” go on (3:4-5) — not earned, not defended, simply given, while the accusation is still being made. I read Joshua here as standing for more than himself: the nation's own priesthood, freshly returned from the fire of exile, cleansed before it has proven anything.

A Name That Already Says “YAHWEH Saves”

Before the Branch is ever named, the man standing accused in filthy garments already carries the name this whole book is building toward. “Joshua” is the Hebrew Yehoshua, contracted in later books to Yeshua — both meaning “YAHWEH is salvation,” or simply

“YAHWEH saves.” It's the very name Yahshua Himself carries: Yeshua is what the Greek New Testament transliterates as Iesous, and what English renders as “Jesus.”

Even the KJV's own translation shows this is one name worn two ways: this identical man is called “Joshua” here in Zechariah, but “Jeshua the son of Jozadak” everywhere he appears in Ezra, Nehemiah, and Haggai (Ezra 3:2; Nehemiah 12:1; Haggai 1:1) — one high priest, one Hebrew name, rendered two different ways in English depending on which book the translators were working through.

So before a single word is spoken about the Branch, the man standing in filthy garments is already named for what's about to happen to him — cleansed, not because he earned it, by the one whose name he's already wearing. This vision doesn't only point forward to the Branch through what it says. It points forward through who is standing there, silently, before it says anything at all.

The Branch, and the Stone With Seven Eyes

Then the vision reaches past Joshua entirely: “Behold, I will bring forth my servant the BRANCH” (3:8). This is the first appearance in Scripture of tsemach — “Branch” — as a personal title rather than a plant, and it will not be the last time this book uses it (6:12). The same title names David's coming righteous heir in Jeremiah (“I will raise unto David a righteous Branch, and a King shall reign and prosper,” Jeremiah 23:5; repeated 33:15) and stands behind Isaiah's own “branch of YAHWEH” and “rod out of the stem of Jesse” (Isaiah 4:2; 11:1) — this is a well-established messianic title across the prophets, not a reading unique to this study. Alongside the Branch, a stone is laid before Joshua bearing “seven eyes” (3:9), and I won't separate this from the same image the lampstand vision, just ahead in chapter four, will use again — and Revelation itself makes explicit: the Lamb standing “as it had been slain” has “seven horns and seven eyes, which are the seven Spirits of Elohim sent forth into all the earth” (Revelation 5:6). The stone with seven eyes in Zechariah becomes the Lamb with seven eyes in Revelation — the same watching, complete, all-seeing presence, given first to a discouraged high priest holding a stone.

Two Olive Trees, One Lampstand (Vision 5, Chapter 4)

Summary

A golden lampstand fed continuously by two olive trees becomes this book's most direct promise to Zerubbabel — and its clearest borrowed image in the whole book of Revelation.

Key Verse

“Not by might, nor by power, but by my spirit, saith YAHWEH of hosts” — Zechariah 4:6

A Mountain Made a Plain

Zechariah sees a lampstand with seven lamps, each fed by seven pipes — forty-nine points of light from one stand — flanked by two olive trees that pour their own oil into it without any human hand refilling it (4:2-3, 12). The word to Zerubbabel that follows is this book's best-known line: the temple will be finished “not by might, nor by power, but by my spirit” (4:6), and the “great mountain” of opposition standing in the way will become “a plain” before him (4:7). Zerubbabel's own hands that began the foundation will finish it (4:9) — a promise aimed directly at a discouraged builder facing real resistance, not an abstract comfort.

The Two Anointed Ones

The two olive trees are named as “the two anointed ones, that stand by the Sovereign of the whole earth” (4:14) — read by most expositors as Zerubbabel and Joshua themselves, the royal and priestly lines standing side by side, each feeding the lampstand without needing the other's office. Revelation 11:4 borrows this image directly rather than merely echoing it, identifying its own two witnesses in nearly Zechariah's own words: “These are the two olive trees, and the two candlesticks standing before the Elohim of the earth.” This is a real, explicit textual quotation, not a loose thematic parallel — whatever else Revelation's two witnesses are, John reaches for Zechariah's own two anointed ones to describe them. And the same “eyes” language from Joshua's stone reappears here too: “those seven; they are the eyes of YAHWEH, which run to and fro through the whole earth” (4:10) — the stone's seven eyes and the lampstand's seven eyes are the same watching presence shown twice in one night, and both, I think, are the same seven eyes John later gives the Lamb.

Whether these two witnesses are meant to revive the elect specifically through the gospel message in that final hour — restoring, the way Zerubbabel and Joshua themselves were restoring, right up until the very end — isn't a question I think this study needs to settle here. But the pattern is suggestive: two anointed, Spirit-fed figures already did exactly that once, in Zechariah's own generation, and Revelation reaches back to their own image rather than inventing a new one for its two witnesses to wear.

The Scroll, the Ephah, and the Chariots (Visions 6-8, 5:1–6:8)

Summary

The last three visions move from a curse that enters covenant-breakers' own houses, to a personified wickedness carried out of the land entirely, to four chariots sent to patrol the whole earth — closing the night the way it opened, with a report from every corner of creation.

Vision 6: The Flying Scroll (5:1-4)

A scroll thirty feet by fifteen — by interesting coincidence, roughly the footprint of the Tabernacle's own Holy Place — flies out bearing a curse against thieves and false swearers, entering their houses and consuming them “with the timber thereof and the stones thereof” (5:4). Where the earlier visions promised national restoration, this one is deliberately personal and domestic: covenant-breaking isn't only a national question this book is concerned with, but a household one.

Twenty cubits by ten is worth lingering on for a reason beyond the coincidence: those are the Holy Place's own proportions, the same room that held the table of showbread — bread of the Presence, kept fresh before YAHWEH continually (Exodus 25:30). A scroll shaped like that room, flying because it has already been spoken, fits the same picture: a living Word standing in for living bread. Yahshua's own claim that His word will not pass away (Matthew 24:35) and Isaiah's own promise that YAHWEH's word “shall not return unto me void” (Isaiah 55:11) are both this same scroll doing what a word does once it's sent out — landing exactly where it was aimed, entering the houses it was sent to enter, and finishing what it went out to finish. The curse itself (5:3) isn't a threat in the ordinary sense — it's a judgment already handed down, condemnation already decided, simply waiting to be carried out on the houses it names.

Vision 7: The Woman in the Ephah (5:5-11)

A woman named “Wickedness” is pressed down into a measuring basket and carried off by two winged women to Shinar — the old name for Babylon, and the same region Genesis names as the site of the Tower of Babel (Genesis 11:2, 9). The choice of name is almost certainly deliberate: wickedness isn't destroyed in this vision, it's returned to its own point of origin, built “an house” of its own there, and “set there upon her own base” (5:11) — removed from the land, but not annihilated, still standing somewhere. Yesterday's own reading in this Volume's Part I already named Babel's tower-building ambition as the pattern behind every self-glorifying city Scripture judges; this vision is the same

association working in the other direction, sin itself sent home to the city that first gave humanity the pattern for standing against Elohim.

Vision 8: The Four Chariots (6:1-8)

Four chariots come out from between two bronze mountains, drawn by red, black, white, and grisled-and-bay horses — identified directly as “the four spirits of the heavens, which go forth from standing before the Sovereign of all the earth” (6:5), sent out “to the four winds of heaven” after presenting themselves before YAHWEH (6:5, 8). I take these as the same forces this Part already met once, standing idle among the myrtle trees at the very start of the night (1:8) — red, white, and the reddish-brown already there, joined now by black, the one color that earlier patrol hadn't yet ridden out. Satan's tactics don't change; only how the same four get applied across the ages does. The black horse's own appearance in Revelation 6:5-6 — holding a pair of balances, selling wheat and barley at famine prices, yet under instruction not to “hurt the oil and the wine” — reads, I think, as the same restraint YAHWEH keeps on all four of these forces throughout: real power to buy and sell what a man will pay for, but no power at all over what YAHWEH has already sealed as His own. Zechariah closes his own night the way it opened — a patrol reporting back — but this time what they've done is troubling enough that it “quieted my spirit in the north country” (6:8), the same suppression this study's own Daniel work already reads in the stars cast down and stamped on underfoot (Daniel 8:10) — Satan working to silence what YAHWEH has spoken, and not succeeding.

The Crowning of Joshua — the Branch Enthroned (6:9-15)

Summary

The night of visions ends, and a real action follows it: silver and gold from returning exiles become a crown, set on Joshua's head, prophetically acting out the union this whole Part has been building toward — one figure holding both the priest's office and the king's.

Key Verse

“Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of YAHWEH: even he shall build the temple of YAHWEH; 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” — Zechariah 6:12-13

A Crown on the Priest, Naming the King

Three returning exiles bring silver and gold; Zechariah is told to make a crown (or crowns — the Hebrew is plural, though a single crown is set in the next verse) and set it on Joshua the high priest's own head (6:11) — a startling act on its own, since crowning belonged to kings, not priests, and Zerubbabel, the actual royal heir in the room, isn't the one crowned. The word spoken over Joshua as he wears it names someone else entirely: “the man whose name is The BRANCH” — the same title given in chapter 3 — who will build the temple, bear the glory, and “sit and rule upon his throne,” while also being “a priest upon his throne,” with “the counsel of peace” between the two offices (6:12-13). Joshua wears the crown; the word points past him to one greater, uniting in a single person what this whole vision-sequence had kept visibly separate — priestly garments in chapter 3, royal promise in chapter 4.

The Same Answer This Study Already Reached in Daniel

This study's own Daniel Chapter 7 already settled, from Daniel's side, that the Ancient of Days and the Son of Man given dominion are one figure shown in two offices, not two separate persons — the eternal Only Begotten Son and the incarnate Son of Man. Zechariah reaches the same destination from a different direction: not two visions of one being, but two offices — priest and king — united in one crowned man, with peace between them rather than rivalry. Hebrews will later give this same union its own Old Testament anchor in Melchizedek, “priest of the most high Elohim” and king of Salem in one person (Genesis 14:18; Hebrews 7:1-3) — a pattern this book's own crowned high priest quietly repeats, centuries before Hebrews draws the line explicitly.

Comparison Table: Eight Visions, One Night

Vision	What It Pictures
1. The Man Among the Myrtle Trees (1:7-17)	A patrol's report of a world “at rest” — bloodshed and false peace already loose, more still held back — that moves YAHWEH's own jealousy and comfort for Zion
2. Four Horns, Four Craftsmen (1:18-21)	Every power that scattered Judah will itself be cast down in turn
3. The Measuring Line (2:1-13)	A Jerusalem too full for walls, with YAHWEH Himself as the wall of fire and the glory within it

4. Joshua's Filthy Garments Removed (3:1-10)	A high priest cleansed rather than condemned, and the Branch named for the first time
5. The Lampstand and Two Olive Trees (4:1-14)	Not by might nor by power — the temple finished by the Spirit, with two anointed ones feeding the light
6. The Flying Scroll (5:1-4)	A curse entering the very houses of thieves and false swearers — covenant-breaking judged at home, not just at the nation's level
7. The Woman in the Ephah (5:5-11)	Wickedness itself, personified, carried back to Shinar — removed from the land, not destroyed
8. The Four Chariots (6:1-8)	The same patrol from 1:8, red and white joined now by black — bounded, permitted forces reporting back a second time

Practical Applications for Today

Principle	Application
1. YAHWEH's words outlasted the generation that ignored them, and took hold of the generation that returned (Zechariah 1:5-6).	Don't assume a warning you've dismissed is finished working — it may simply be waiting for you, or for someone after you, to turn.
2. Joshua was cleansed while the accusation was still being spoken, before he had done anything to earn it (Zechariah 3:1-5).	Receive correction the way Joshua received his new garments — as something given, not something you have to finish defending yourself before you can accept.
3. The temple was finished “not by might, nor by power, but by my spirit” — Zerubbabel's own mountain of opposition made a plain (Zechariah 4:6-7).	Name the specific mountain in front of you honestly, and expect it to move by the same Spirit, not by your own strength alone.
4. Wickedness wasn't destroyed in Zechariah's vision — it was removed and sent to its own place (Zechariah 5:5-11).	Some things in your own life aren't meant to be negotiated with or managed in place — they need to be sent away entirely, not just contained.
5. One crowned man held both the priest's office and the king's, with peace	Where you're tempted to separate worship from authority, or mercy from rule, in your own life,

between them rather than rivalry (Zechariah 6:12-13).	look for the peace this book insists belongs between them.
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Appendix: Where This Points Forward

This is the second Part of The Day of YAHWEH. Part III takes up the rest of Zechariah — chapters 9 through 13, where the pierced one, the struck shepherd, and the sign of three days carry this study directly toward the cross and the empty tomb — alongside Jonah's own three-day sign and Hosea's closing word on death and the grave.

Theme	Where It Reappears in This Volume, or Elsewhere in This Study
The two olive trees / two anointed ones (Zechariah 4:14)	Revelation 11:4's two witnesses — a direct quotation, not just an echo
The seven eyes on the stone and the lampstand (Zechariah 3:9; 4:10)	Revelation 5:6's Lamb with seven eyes, the seven Spirits of Elohim
The four chariots and four winds of heaven (Zechariah 6:1-8)	Revelation 6's four horsemen — this study reads them as the same patrol met in 1:8, not just a thematic echo
The Branch, priest and king in one (Zechariah 3:8; 6:12-13)	This study's own Daniel Chapter 7 resolution of the Ancient of Days and Son of Man as one figure, two offices
Zechariah 14's own already- complete study	Part VI: The Chapter Already Written, closing this Volume

Discussion Questions

- 1. Joshua was cleansed while still standing accused, before the accusation was even answered. Where in your own life have you waited to feel worthy before accepting something Elohim was already offering you?
- 2. Zerubbabel was told his mountain would become a plain “not by might, nor by power, but by my spirit.” What's the mountain in front of you right now, and what would it look like to actually rely on the Spirit for it rather than your own strength?

- 3. The vision of the ephah removes wickedness rather than destroying it outright — sent to its own place, not annihilated. Does that distinction change how you think about dealing with sin in your own life, or in the world?
- 4. One man wore a priest's garments and a king's crown at the same time, with peace between the two offices. Where do you see worship and authority, or mercy and rule, held in that same kind of peace — or in tension — in your own experience?

The Day of YAHWEH

Part III

The Minor Prophets and the Road to Revelation

*“They shall look upon me whom they have pierced, and they shall mourn for him” —
Zechariah 12:10*

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Introduction: The Pierced, the Struck, and the Sign of Three Days

Part II closed with Zechariah's night of eight visions, dated with precision to 519 BC, roughly two years before the second temple's 516 BC dedication. This Part picks up chapters 9 through 13 — material most scholars set apart from the earlier chapters and sometimes call “Second Zechariah,” since it carries no date formulas of its own and reads differently in style and subject than the dated night-visions material. I want to be honest about that up front rather than pretend it isn't a real question: proposed dates for these chapters have ranged from the eighth century BC all the way to the second, with most recent scholarship settling somewhere in the Persian or early Hellenistic period — anywhere from the late 500s to the late 200s BC. Whether one author wrote all fourteen chapters or two hands contributed to one book, this study treats Zechariah 9-13 as Scripture carrying the same authority as chapters 1-8, and I won't rest anything doctrinal on a settled date these chapters don't actually give us.

Two more books join this Part, and neither one is a night vision: Jonah, a narrative rather than an oracle, dated to the eighth century BC during Jeroboam II's reign (2 Kings 14:25 names “Jonah the son of Amittai, the prophet, which was of Gath-hepher” as active in that same reign, giving this obscure prophet a firm historical anchor even though the book itself never dates itself); and one closing verse from Hosea, Zechariah's own near-contemporary among the eighth-century prophets active alongside Amos, Isaiah, and Micah.

What ties all three together isn't chronology — Zechariah's material may sit two to five centuries after Jonah and Hosea's own lifetimes — it's the target. Three threads run through this Part, and each one lands on the same event from a different angle: a king who comes lowly and is later pierced; a shepherd struck down at YAHWEH's own command; and a sign of three days given first to a rebellious city, then to an unbelieving generation. This is where the Minor Prophets stop pointing toward Revelation in general terms and start pointing, verse by verse, at the cross and the empty tomb specifically.

The King Who Comes Lowly (Zechariah 9)

Summary

Judgment falls on Israel's old enemies along the coastal trade route, and directly into the middle of that judgment oracle comes one of Scripture's most exactly fulfilled prophecies: a king entering His own city, lowly, and riding on a donkey.

Key Verse

“Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass” — Zechariah 9:9

A Donkey, Not a War Horse

The chapter opens with judgment moving down the Mediterranean coast — Damascus, Tyre, Sidon, the Philistine cities — old powers brought low one by one (9:1-8). Then, with no transition warning the reader, the tone turns to joy: Zion's king is coming, and everything about how He comes is deliberate. In the ancient Near East, a king riding a war stallion came as a conqueror; a king riding a donkey came in peace. Both Matthew and John treat this as literal, exact fulfillment rather than loose resemblance — Matthew quotes the verse directly as Yahshua enters Jerusalem on a colt (Matthew 21:5), and John does the same in his own account of the same event (John 12:15). The crowd's own shouting that day answers the chapter's opening command to “shout, O daughter of Jerusalem” almost like a script being read aloud five hundred years after it was written.

Blood of the Covenant, and Sons of Zion Against Greece

The chapter doesn't stop at the entry. Verse 11 speaks of prisoners set free “by the blood of thy covenant” — language Yahshua Himself will use of His own blood at the last supper (“this is my blood of the new testament,” Matthew 26:28), tying the triumphal entry two verses earlier to the cross still five days ahead of it in the Gospel timeline. Then, unexpectedly, verse 13 names a specific future enemy: “I have raised up thy sons, O Zion, against thy sons, O Greece.” Written centuries before Alexander's empire existed, this verse found its most direct historical fulfillment in the Maccabean revolt of the 160s BC — Jewish sons rising against Greek Seleucid sons, exactly as this study's own Daniel 8 and 11 studies already traced in full. One chapter carries a king who would come exactly as described five centuries later, and a war that would come exactly as described three centuries later — two very different kinds of fulfillment sitting side by side in the same nine verses.

Shepherds False and True (Zechariah 10-11)

Summary

YAHWEH promises to strengthen a scattered flock and gather it home — and then, in one of the strangest acted-out prophecies in Scripture, Zechariah himself plays the part of a good shepherd rejected for a price set for a slave.

Key Verse

“And I said unto them, If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver. And YAHWEH said unto me, Cast it unto the potter: a goodly price that I was prised at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of YAHWEH” — Zechariah 11:12-13

Idol Shepherds, and a Flock Restored

Chapter 10 opens with a rebuke of false shepherds — idols, diviners, and leaders who “comforted in vain” and “caused them to go astray” as sheep “because there was no shepherd” (10:2) — before promising the opposite: YAHWEH Himself will visit His flock, make them “as his goodly horse in the battle,” and gather Ephraim and Judah back from every land they'd been scattered into (10:3-10). This is restoration language matching this Volume's own Part I introduction of the day of YAHWEH — judgment on false shepherds first, then a homecoming.

Two Staffs Broken

Chapter 11 turns strange fast. Zechariah is told to feed a “flock of the slaughter” (11:4) — sheep whose own owners “slay them, and hold themselves not guilty” (11:5) — taking up two staffs he names Beauty and Bands (11:7). He breaks Beauty first, explicitly “that I might break my covenant which I had made with all the people” (11:10), and later breaks Bands, explicitly “that I might break the brotherhood between Judah and Israel” (11:14). The acted-out prophecy carries its own real cost: a broken national covenant and a broken unity between the two kingdoms, both enacted through a shepherd's own two staffs snapping in his hands.

Thirty Pieces of Silver, and a Field Bought With Blood

Between the two broken staffs comes the chapter's most famous moment. Zechariah, playing the rejected shepherd, asks for his wages; he's given thirty pieces of silver — the exact price of a slave goled by an ox under the law (Exodus 21:32), a deliberately contemptuous sum — and told by YAHWEH to “cast it unto the potter” in the temple itself (11:13). Matthew records Judas receiving this same sum for betraying Yahshua, later throwing it down in the temple, and the chief priests using it to buy “the potter's field, to bury strangers in” (Matthew 27:3-10). One honest textual note worth flagging plainly: Matthew's own Gospel attributes this fulfillment to “Jeremy the prophet” rather than Zechariah, even though the actual wording quoted is overwhelmingly Zechariah 11:12-13, with the potter's field and burial-ground imagery echoing Jeremiah's own purchased field and the Valley of Slaughter (Jeremiah 19:1-13; 32:6-9). Several explanations are offered —

that Hebrew scrolls of the Prophets were sometimes referenced by the name of the first book in the collection, which was Jeremiah; that Matthew is deliberately blending both prophets' imagery into one composite fulfillment; or, less commonly argued, an early copying error. I don't think any of these need to be forced into false certainty — the attribution question is real, but it doesn't touch the substance of the fulfillment itself, which matches Zechariah's own wording almost verbatim.

The Fountain and the Piercing (Zechariah 12)

Summary

Jerusalem becomes an immovable, dangerous weight for every nation that tries to lift her — and in the middle of that promise comes the single verse this whole Part is named for: YAHWEH speaking of Himself, in the first person, as the one who will be pierced.

Key Verse

“And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn” — Zechariah 12:10

A Burdensome Stone, a Cup of Trembling

This study's own already-complete Zechariah Chapter Fourteen Commentary covers the fuller “all nations gathered against Jerusalem” material that chapter 12 introduces first — Jerusalem made “a cup of trembling” and “a burdensome stone for all people” that will cut anyone who tries to heave it away (12:2-3). Part VI of this Volume will point back to that existing study rather than repeating it here; what belongs in this Part is what chapter 12 adds that Fourteen doesn't: the piercing itself.

“They Shall Look Upon Me Whom They Have Pierced”

Read the verse closely and something remarkable sits right on the surface of the KJV text: YAHWEH says “they shall look upon me whom they have pierced” — first person, YAHWEH Himself as the one pierced — and then, three words later in the very same sentence, “they shall mourn for him” — third person. The shift isn't a translation quirk invented later; it's in the Hebrew itself, and it's exactly the kind of grammatical seam this study has learned to pay attention to rather than smooth over (the same kind of seam this study's own Daniel 7 work rested its Ancient of Days/Son of Man conclusion on). YAHWEH speaking of Himself

as pierced, then immediately spoken of in the third person as mourned — one verse holding both together. John quotes this verse directly and explicitly as fulfilled at the crucifixion, when a soldier's spear opened Yahshua's side: "Again another scripture saith, They shall look on him whom they pierced" (John 19:37). Revelation reaches for the same verse again at the very start of its own vision, this time pointed forward rather than backward: "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him" (Revelation 1:7). Zechariah's one verse is quoted once for the first coming and once for the second — the same pattern this Volume's Part I already found in Malachi 3:2's "who may abide the day of his coming."

The Smitten Shepherd and the Refined Remnant (Zechariah 13)

Summary

A fountain opens for sin, false prophecy is silenced, and YAHWEH commands a sword against His own shepherd — a command Yahshua applies directly to Himself the night He was betrayed.

Key Verse

"Awake, O sword, against my shepherd, and against the man that is my fellow, saith YAHWEH of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones" — Zechariah 13:7

A Fountain Opened

The chapter opens where 12:10's mourning leaves off: "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness" (13:1). The piercing that produces mourning in chapter 12 produces cleansing in chapter 13 — the same wound read from two different sides, grief in one chapter and washing in the next.

"Wounded in the House of My Friends"

Verses 2-6 turn to false prophets, removed so thoroughly that even a prophet's own parents will no longer shield him (13:3), and any future prophet will deny the title outright rather than claim it (13:5). Then comes a strange exchange: someone is asked, "What are these wounds in thine hands?" and answers, "Those with which I was wounded in the house of my friends" (13:6). Read on its own, in context, this verse most naturally

continues the false-prophet material just before it — a discredited prophet's own self-inflicted or received wounds. But the wording has long invited a second reading, one this study holds forward rather than rests on: hands wounded by one's own people, by the very house that should have received Him. I'd rather name both readings honestly than force the second one where the immediate context favors the first, but the echo forward to nail-pierced hands, given to a nation that would ask the same question centuries later, is hard to un-hear.

Smite the Shepherd

Then the chapter's clearest fulfilled verse: YAHWEH Himself commands a sword to “awake” against “my shepherd,” a man called YAHWEH's own “fellow” — companion, equal, one standing uniquely close to Him — and the striking of that shepherd will scatter the sheep (13:7). Yahshua quotes this verse of Himself directly, on the same night He was arrested, before either the striking or the scattering had happened: “All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad” (Matthew 26:31; repeated almost identically in Mark 14:27). This isn't a connection later readers drew after the fact — it's Yahshua's own reading of His own coming death, spoken from the very prophet's text this study is working through. The chapter closes with a remnant refined like silver through fire, two-thirds cut off and one-third brought through and called “my people” (13:8-9) — judgment and preservation in the same breath, the pattern this whole Volume keeps returning to.

Jonah: A Sign for Nineveh, A Sign for the Son of Man

Summary

A prophet runs from YAHWEH's own mercy toward Gentiles, spends three days and three nights in the belly of a fish, and becomes — centuries later — Yahshua's own chosen sign for an unbelieving generation.

Key Verse

“For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth” — Matthew 12:40

A Prophet Who Ran From Mercy

Jonah the son of Amittai is named in 2 Kings 14:25 as a real prophet active during Jeroboam II's reign in the eighth century BC — the same historical window as Hosea, Amos, and

Isaiah's earliest years — giving the book's central figure a firm anchor in Israel's own royal records, even though the book of Jonah itself carries no date formula. I want to be straightforward about a genuine scholarly question here: while Jonah's own historical existence is well attested by 2 Kings, a number of scholars read the book that bears his name as a later, deliberately crafted narrative built around that earlier prophet's name rather than a strict historical chronicle — its exaggerated scale (a three-day walk across Nineveh, a king who never actually reigned over the city itself), its unusual Hebrew, and its parable-like shape are the reasons most often given. Other readers hold it as straightforward history throughout. This study doesn't need to settle that question to draw out what matters most for where this Part is headed: Yahshua Himself treats Jonah's own sign, and Nineveh's own repentance, as real historical events He can appeal to directly (Matthew 12:41; Luke 11:32) — whatever the book's precise genre, its Author treated its content as fact worth building an argument on.

Three Days in the Fish

Told to preach against Nineveh, Jonah instead flees toward Tarshish, is thrown overboard in a storm, and is swallowed by a great fish YAHWEH Himself appoints for the purpose: “And Jonah was in the belly of the fish three days and three nights” (Jonah 1:17). When the Pharisees demand a sign, Yahshua points to exactly this moment as the only sign He will give that generation: “An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: for as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth” (Matthew 12:39-40). Three days entombed in a fish becomes, in Yahshua's own words, the fixed pattern for three days entombed in the earth — not a loose analogy Yahshua's followers noticed afterward, but a sign He named in advance.

A Sign to Gentiles Then, a Sign to a Generation Later

Jonah's reluctant preaching produces Nineveh's full repentance — “they turned from their evil way” (Jonah 3:10) — a Gentile city responding to a single, unwilling foreign prophet more readily than Yahshua's own generation responded to Him. Yahshua makes this comparison explicit: “The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here” (Matthew 12:41; Luke 11:32 repeats it almost word for word, alongside the same comparison to the Queen of Sheba's own response to Solomon's wisdom). This Volume's own Part II already noted Zechariah 2:11's early promise that “many nations shall be joined to YAHWEH” — Jonah's reluctant mission to Nineveh is that promise already being kept, centuries early, through a prophet who wanted no part of it. Even Jonah's own anger at Nineveh's mercy (Jonah 4:1-11) becomes an

unintentional witness: YAHWEH's compassion reaches further than His own prophet wanted it to, which is very much the same complaint Paul will later answer at length in Romans 9-11 about Israel's own resistance to Gentile inclusion.

Ransomed From the Grave (Hosea 13:14)

Summary

In the middle of a chapter pronouncing judgment on Ephraim's idolatry, one verse breaks through as a direct promise over death and the grave — quoted by Paul, five centuries later, as a taunt sung over a defeated enemy.

Key Verse

“I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes” — Hosea 13:14

Judgment First, Then a Promise That Outruns It

Hosea, prophesying to the northern kingdom in the same eighth-century window as Amos and Jonah's own lifetime, spends chapter 13 pronouncing real judgment on Ephraim for idolatry — “they sin more and more” (13:2), and YAHWEH Himself will be “as a lion” and “a leopard” against them (13:7). Into the middle of that judgment, without softening it, comes verse 14's sudden reversal: a promise of ransom from the grave and redemption from death itself, YAHWEH speaking as death's own plague and the grave's own destruction.

The Verse Paul Turns Into a Taunt

Paul closes his own great resurrection chapter by reaching for this exact verse: “O death, where is thy sting? O grave, where is thy victory?... thanks be to Elohim, which giveth us the victory through our Sovereign Yahshua the Messiah” (1 Corinthians 15:55-57). One honest textual note: Paul's wording follows the Greek Septuagint's rendering more closely than the Hebrew text underlying the KJV, and the two versions actually run in different directions — Hosea's own Hebrew reads as YAHWEH commanding death and the grave to bring their plagues, a warning aimed at unrepentant Ephraim, while the Septuagint (and Paul after it) reframes the same words as a question flung at an already-defeated enemy: where is your sting now? Both readings agree on the deeper point this Part has been building toward all along — death does not get the last word, whether the verse is read as YAHWEH's threat against it or Paul's taunt over its defeat. What began in Hosea as judgment against

Ephraim's idolatry ends, roughly eight centuries later, as one of Scripture's clearest resurrection anthems — Paul reaching for it within a few decades of Yahshua's own resurrection, not centuries removed from it.

Three Days, Once More

This is the natural closing note for a Part named for the sign of three days. Jonah's fish, Zechariah's pierced and mourned shepherd, and Hosea's ransom from the grave are three separate Old Covenant texts, from three different centuries, all converging on the same event — which is exactly the kind of confirmation this whole Volume has tried to take seriously rather than assume. Messiah's own resurrection isn't grounded in one proof text alone; it's the point where an eighth-century sign, a post-exilic piercing, and an eighth-century judgment oracle all arrive at once.

Old Covenant Text and New Covenant Fulfillment

My own conviction, stated plainly during this Part's own writing, governs this table: every New Covenant teaching point needs a demonstrable Old Covenant root, or it isn't established. This Part exists because that standard was applied — the table below lists the Old Covenant text first, and what it grounds in the New, in that order.

Old Covenant Text	New Covenant Fulfillment or Quotation
Zechariah 9:9 — the king comes lowly, riding a donkey	Matthew 21:5; John 12:15 — the Triumphal Entry, quoted directly
Zechariah 11:12-13 — thirty pieces of silver cast to the potter	Matthew 27:3-10 — Judas's betrayal price and the potter's field
Zechariah 12:10 — “they shall look upon me whom they have pierced”	John 19:37 (the spear at the cross); Revelation 1:7 (the second coming)
Zechariah 13:7 — “smite the shepherd, and the sheep shall be scattered”	Matthew 26:31; Mark 14:27 — quoted by Yahshua of Himself, the night of His arrest
Jonah 1:17 — three days and three nights in the fish	Matthew 12:39-40 — “the sign of the prophet Jonas,” named in advance
Jonah 3:10; 4:1-11 — Nineveh's Gentile repentance	Matthew 12:41; Luke 11:32 — “a greater than Jonas is here”

Hosea 13:14 — ransom from the grave, death's own plague named	1 Corinthians 15:55-57 — “O death, where is thy sting?”
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Practical Applications for Today

Principle	Application
1. The King entered Jerusalem lowly, on a donkey, exactly as written five centuries earlier (Zechariah 9:9).	The details of your own life that seem small or unremarkable may be exactly where Elohim's faithfulness is most precisely at work — don't wait for the dramatic to recognize His hand.
2. Zechariah was paid a slave's price for faithful shepherding, and cast it into the house of YAHWEH rather than keeping it (Zechariah 11:12-13).	Faithful service is sometimes valued cheaply by the very people it serves — that doesn't change whether the service was worth giving.
3. YAHWEH speaks of Himself, in one verse, as both pierced and mourned for (Zechariah 12:10).	Let the weight of what was pierced for you actually produce mourning, the way the verse itself expects — not just the historical fact, but the personal grief and gratitude it's meant to produce.
4. Nineveh, a Gentile city that didn't yet know YAHWEH, repented faster and more fully than Israel often did (Jonah 3:10; Matthew 12:41).	Don't assume familiarity with the truth makes you more responsive to it than someone hearing it for the first time — sometimes the opposite is true.
5. Hosea's promise of ransom from death sits in the middle of a judgment oracle, not separate from it (Hosea 13:14).	Hope and correction aren't opposites in Scripture — look for both together rather than expecting one to arrive only after the other is finished.

Appendix: Where This Points Forward

This is the third Part of The Day of YAHWEH. Part IV takes up the remaining nations-judged, remnant-gathered material from Amos 9, Micah 4, Zephaniah 3, and Haggai 2 — a

return to the broader international scope this Part narrowed down to one pierced King and one struck Shepherd.

A Note on “Second Zechariah”

For readers who want it stated plainly in one place: chapters 9-14 of Zechariah are widely treated by scholars as a distinct unit from chapters 1-8, sometimes attributed to a later, unnamed prophet writing in Zechariah's tradition rather than to Zechariah himself. The observation dates back to the 1600s, when a scholar named Joseph Mede first noticed that Zechariah 11:12's thirty-pieces-of-silver material lines up so closely with Matthew 27's quotation attributed to Jeremiah that he proposed Jeremiah, not Zechariah, had actually written chapters 9-11. Modern critical scholarship has moved past that specific proposal but kept the broader question open, with proposed dates for chapters 9-14 ranging across several centuries. This study doesn't take a settled position on authorship or date for these chapters — what matters for the argument this Part makes is that the text, whoever wrote it and whenever it was completed, was received into the canon as Zechariah's own book, carries the same authority as the rest of it, and is treated by Yahshua and the Gospel writers as genuine, fulfilled prophecy regardless of its compositional history.

Discussion Questions

- 1. Zechariah's own acted-out prophecy cost him something real — a broken staff, a slave's wages. Has Elohim ever asked you to act out or embody a truth, not just speak it, at real personal cost?
- 2. Zechariah 12:10 holds “me” and “him” together in one sentence about the one who is pierced. What does it change for you to read that verse slowly, letting both pronouns stand rather than resolving the tension quickly?
- 3. Nineveh repented faster than Jonah wanted them to, and Jonah resented the mercy he'd just delivered. Have you ever struggled, like Jonah, with someone else receiving grace you felt should have come harder or later?
- 4. This Part rested its central claims on Old Covenant texts written centuries before the events they describe. Where else in your own reading of the New Testament might it help you to go looking for the Old Covenant root first?

The Day of YAHWEH

Part IV

The Day of YAHWEH: The Minor Prophets and the Road to Revelation

“Sing, O daughter of Zion; shout, O Israel... the King of Israel, even YAHWEH, is in the midst of thee” — Zephaniah 3:14-15

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Introduction: The Nations Judged, the Remnant Gathered

This Volume's own Part I already dated Amos to roughly 760 BC (Uzziah and Jeroboam II's reigns) and Zephaniah to Josiah's reign, and this study holds those dates rather than re-deriving them here. Micah's ministry spans three kings of Judah named in his opening verse — Jotham, Ahaz, and Hezekiah (Micah 1:1) — placing him roughly 740-700 BC, a near-contemporary of both Isaiah and this Volume's own Amos. Haggai returns this study to the exact dated world of Part II and Part III's Zechariah material already established: “the second year of Darius the king,” 520 BC (Haggai 1:1), with all of Haggai's own recorded words compressed into about four months of that single year.

Each of these four books already covered its judgment material where this Volume needed it—Amos and Zephaniah in Part I's own day-of-YAHWEH survey. What this Part gathers instead is the material that comes after the judgment in each book: the tabernacle of David raised up, the nations streaming to Zion instead of being scattered from it, a remnant sung over rather than mourned over, and a temple's latter glory promised to outshine what Solomon himself ever built. Judgment was never the last word in any of the Twelve; this Part is where each book's own last word finally gets heard.

The Tabernacle of David Raised Up (Amos 9)

Summary

Amos closes the book this Volume's Part I already used for its judgment material with the opposite promise: David's fallen tabernacle rebuilt, and a Gentile inclusion so significant that the Jerusalem church itself will later reach for this exact verse to settle its first major doctrinal dispute.

Key Verse

“In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old: that they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith YAHWEH that doeth this” — Amos 9:11-12

A Fallen Tent, Rebuilt

After eight chapters and most of a ninth built almost entirely around judgment — the plumb line, the basket of summer fruit, the altar struck until its very posts shake (7:7-9; 8:1-3; 9:1) — Amos ends with an abrupt reversal. David's “tabernacle,” his fallen royal

house, will be raised up, its breaches closed, its ruins rebuilt “as in the days of old” (9:11). This is restoration language reaching backward past the divided, declining kingdom Amos was actually preaching to, all the way to David's own united, unbroken reign.

A Textual Question the New Testament Itself Settles By Using

Verse 12 carries a real textual difference worth naming plainly, in the same spirit this study gave Matthew's Jeremiah/Zechariah attribution in Part III. The Hebrew text behind the KJV reads that David's rebuilt house will “possess the remnant of Edom, and of all the heathen” — conquest language, arguably aimed at the nations. The Greek Septuagint, working from a Hebrew text that read almost identically but for its vowels (Edom, 'edom, versus adam, “mankind” — the consonants match, the vowel points differ), renders the same line as “the residue of men might seek after YAHWEH” — seeking, not conquest. When James stands before the Jerusalem council in Acts 15 to settle whether Gentile believers must be circumcised, he quotes this verse in its Septuagint form almost word for word: “After this I will return, and will build again the tabernacle of David, which is fallen down... that the residue of men might seek after YAHWEH, and all the Gentiles, upon whom my name is called” (Acts 15:16-17). Whichever underlying Hebrew reading is more original, the point James draws from it is squarely the point the Hebrew text also makes in its own way: Gentiles brought in under David's own rebuilt house, not as conquered subjects but as YAHWEH's own called people — the same promise this Volume's Part II already found in Zechariah 2:11's “many nations shall be joined to YAHWEH in that day.”

A Land That Will Not Be Uprooted Again

The chapter closes with agricultural abundance almost too fast to keep up with — “the plowman shall overtake the reaper, and the treader of grapes him that soweth seed” (9:13) — and a homecoming with a promise this study takes seriously as still future in its fullest sense: “I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them” (9:15). Israel's own history since Amos's day includes at least one more uprooting the prophet could already see coming (the Assyrian and later Babylonian exiles); this verse's own “no more” points past those to a planting that finally holds.

Swords Into Plowshares, Nations Streaming to Zion (Micah 4)

Summary

A mountain barely visible on any map becomes, in the last days, the highest point on earth — drawing every nation upward to be taught, judged, and disarmed, in language so close to Isaiah's own that the two prophets are almost certainly speaking the same oracle.

Key Verse

“And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more” — Micah 4:3

The Same Oracle Isaiah Also Records

Micah 4:1-3 and Isaiah 2:2-4 share not just a theme but nearly identical wording — “in the last days”, the mountain of YAHWEH's house exalted above every other mountain, many nations flowing to it, and swords beaten into plowshares in language close enough to be the same sentence in two books. Scholars genuinely disagree on why: some think Micah is quoting Isaiah, his own older contemporary; others think the borrowing runs the other direction; others propose both prophets are drawing on a shared oracle already circulating in Judah's worship. This study doesn't need to settle which came first to take the substance seriously — two independent prophetic voices, addressing the same eighth-century Judah, agree word for word that the nations' true future is worship and disarmament in Zion, not war against her.

Every Man Under His Own Vine and Fig Tree

Verse 4 adds a domestic picture Isaiah's own version of the oracle doesn't include: “but they shall sit every man under his vine and under his fig tree; and none shall make them afraid.” This exact image already described Israel's own high point under Solomon — “Judah and Israel dwelt safely, every man under his vine and under his fig tree” (1 Kings 4:25) — which makes Micah's use of it a deliberate reach backward: whatever peace Solomon's kingdom knew for a season, this promise expects a version of it that finally doesn't run out.

A Limping Remnant Made Strong

The chapter's back half turns to Israel's own present distress — “now also many nations are gathered against thee” (4:11) — before promising that “her that halteth”, the limping, weakest remnant, will become “a strong nation”, and that YAHWEH Himself “shall reign over them in mount Zion from henceforth, even for ever” (4:6-7). I won't develop it fully here since it belongs to its own chapter and this Part's own locked scope stops at chapter 4, but the very next verse after this chapter closes names a specific town this promise's king will come from — Bethlehem Ephratah, “yet out of thee shall he come forth unto me that is to be ruler in Israel” (Micah 5:2). The mountain exalted above every mountain, and the ruler from the smallest town in Judah, sit back to back in the same two chapters.

Singing Over a Restored Remnant (Zephaniah 3)

Summary

The same book this Volume's Part I used for its darkest day-of-YAHWEH language closes with YAHWEH Himself singing — a scattered people gathered, a stammering world given one clean language to call on His name, and a King in the midst of His people rather than far off in judgment over them.

Key Verse

“YAHWEH thy Elohim in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing” — Zephaniah 3:17

One Pure Language

Verse 9 promises something worth pausing on: “For then will I turn to the people a pure language, that they may all call upon the name of YAHWEH, to serve him with one consent.” Whatever else this means for Zephaniah's own audience, the picture — many peoples given one clean, shared speech for calling on YAHWEH together — reads like a deliberate reversal of Babel's own confusion of tongues (Genesis 11:7-9), the same association this Volume's Part II already drew when Zechariah's woman in the ephah was carried back to Shinar. Pentecost's own miracle, every nation hearing the gospel “in our own tongue” (Acts 2:6-11), is this study's own reading of one way that reversal begins to be kept, though Zephaniah's language of one shared tongue and Pentecost's language of many understood tongues aren't identical pictures — I hold the connection as thematic, not a direct

quotation, the same caution this study gave Zechariah's four chariots before my own reading of that passage was reconsidered in Part II.

A King Who Sings, Not Just Reigns

The chapter's closing paragraph is one of Scripture's tenderest pictures of YAHWEH toward His own people: “Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem... the King of Israel, even YAHWEH, is in the midst of thee: thou shalt not see evil any more” (3:14-15), followed immediately by verse 17's picture of YAHWEH Himself rejoicing, resting in love, and singing over His people — not simply saving them at arm's length, but delighting in them the way the verse's own threefold repetition of joy insists on. This is the same book that opened Part I's own darkest day-of-YAHWEH material (“I will utterly consume all things from off the land,” Zephaniah 1:2) — judgment and this kind of tenderness sit inside one nine-verse closing paragraph of the very same book, which is exactly the pattern this whole Volume keeps returning to.

Gathered From Every Place They Were Driven

The book's last two verses widen the promise past Judah alone: “I will gather them that are sorrowful... I will gather her that was driven out... at that time will I bring you again, even in the time that I gather you: for I will make you a name and a praise among all people of the earth” (3:18-20). A book that began by naming Judah's specific idolatries by name (1:4-9) ends by promising a regathering “among all people of the earth” — the same movement from particular judgment to universal restoration this Part has traced in Amos and Micah both.

The Latter Glory, and the Signet Ring Restored (Haggai 2)

Summary

A half-finished, unimpressive temple is promised a glory greater than Solomon's own; a shaking of heaven and earth is promised alongside it; and a cursed king's own grandson is called, in the same chapter, YAHWEH's chosen signet ring — the exact image YAHWEH once tore off Jeconiah's hand and gave to Babylon.

Key Verse

“The glory of this latter house shall be greater than of the former, saith YAHWEH of hosts: and in this place will I give peace, saith YAHWEH of hosts” — Haggai 2:9

A Discouraged Comparison, Answered

Some of the older exiles who remembered Solomon's original temple looked at Zerubbabel's half-built replacement and wept (Ezra 3:12) — the very discouragement Part II's own Zechariah material was given, in the same year, to address. Haggai meets the same discouragement directly: “Who is left among you that saw this house in her first glory? and how do ye see it now? is it not in your eyes in comparison of it as nothing?” (2:3), before promising that the latter house's glory will exceed the former, not merely equal it (2:9).

Yet Once More I Shake the Heavens and the Earth

Verse 6 widens from one building to the whole created order: “Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations.” The book of Hebrews quotes this verse directly, drawing out exactly the contrast Haggai's own “yet once more” implies: “Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken... that those things which cannot be shaken may remain” (Hebrews 12:26-27). One more honest translation note belongs here: the KJV's following phrase, “the desire of all nations shall come” (2:7), has long been read as a singular, personal, messianic title — the one all nations desire, come to His temple. Most modern translations render the same Hebrew as plural and impersonal instead, “the treasures” or “wealth” of all nations flowing in, partly because the Hebrew verb attached to the noun is itself plural, which reads more naturally as a collective sense than a single person. Both readings agree that whatever comes will fill the house with glory (2:7-9); which reading is grammatically preferable is a real, open question this study won't force past what the Hebrew can bear on its own.

A Signet Ring Torn Off, and a Signet Ring Chosen

The chapter's closing verses return to one man by name: “In that day, saith YAHWEH of hosts, will I take thee, O Zerubbabel, my servant... and will make thee as a signet: for I have chosen thee” (2:23). This is a deliberate, specific reversal. A century earlier, YAHWEH had said of Zerubbabel's own grandfather, King Coniah (Jeconiah), “though Coniah... were the signet upon my right hand, yet would I pluck thee thence... write ye this man childless, a man that shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah” (Jeremiah 22:24, 30) — the signet torn off, the throne cursed shut. Haggai's closing word takes the exact same image — signet ring — and hands it back to Coniah's own grandson. Matthew's own genealogy of Yahshua runs directly through this line: “And after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel” (Matthew 1:12). The commonly proposed

resolution, which this study holds as reasonable rather than certain, is that Matthew traces Joseph's legal line — carrying the throne's legal title through adoption — while Luke traces Mary's own descent through David's other son Nathan, bypassing Jeconiah's blood curse entirely (Luke 3:23-31); Yahshua would then inherit the throne's legal right through Joseph without inheriting Jeconiah's own cursed bloodline through Mary. Whether or not that specific genealogical solution is the correct one, Haggai's own signet-ring reversal, spoken directly over Zerubbabel within Jeconiah's own lifetime-adjacent family, is itself the first undoing of that curse — spoken in the same year, by the same prophetic voice, that promised the temple's latter glory.

Old Covenant Text and New Covenant Fulfillment

Continuing the standard this Volume set for itself in Part III: the Old Covenant text is listed first, and what it grounds in the New Covenant second.

Old Covenant Text	New Covenant Fulfillment or Quotation
Amos 9:11-12 — the tabernacle of David raised up, Gentiles called by YAHWEH's name	Acts 15:16-17 — quoted by James at the Jerusalem council to settle Gentile inclusion
Haggai 2:6 — “yet once more I shake the heavens, and the earth”	Hebrews 12:26-27 — quoted directly, contrasting the shakable with the unshakable kingdom
Haggai 2:23 — Zerubbabel made YAHWEH's chosen signet, reversing Jeremiah 22:24's curse on Jeconiah	Matthew 1:12 — Zorobabel named directly in Yahshua's own genealogy
Micah 4:1-4 — nations streaming to Zion, swords beaten into plowshares	Shares its exact wording with Isaiah 2:2-4 — one oracle recorded twice, borrowing direction disputed
Zephaniah 3:9 — one pure language given so all may call on YAHWEH together	Acts 2:6-11 — held here as a thematic parallel, not a direct quotation: every nation hearing in its own tongue at Pentecost

Practical Applications for Today

Principle	Application
1. Amos's promise of a rebuilt house came only after nine chapters of real, unsoftened judgment (Amos 9:11).	Don't expect restoration to arrive before the judgment it follows has been allowed to do its own honest work first.
2. Micah and Isaiah recorded the same promise of peace in nearly identical words, independent of who borrowed from whom (Micah 4:1-3).	Agreement across independent witnesses is itself worth something — look for where Scripture confirms a truth more than once rather than treating repetition as redundant.
3. The same book that pronounced Judah's harshest judgment also pictures YAHWEH singing over His people with unrestrained joy (Zephaniah 1:2; 3:17).	Hold both truths about Elohim's character together rather than choosing the one that's more comfortable in the moment — He is not less serious about judgment for being this tender, nor less tender for being this serious.
4. A discouraged generation compared their unfinished temple unfavorably to Solomon's, and were told the ending would exceed the beginning (Haggai 2:3, 9).	Don't let an honest comparison between your current, unfinished work and someone else's finished past convince you the ending is already determined.
5. A curse spoken over one generation (Jeremiah 22:30) was answered, not by ignoring it, but by a specific, named reversal one generation later (Haggai 2:23).	A word spoken in judgment over your own family or circumstance isn't necessarily the last word Elohim intends to speak over it.

Appendix: Where This Points Forward

This is the fourth Part of The Day of YAHWEH. Part V turns to Habakkuk 2-3 — a single prophet's own wrestling with why evil prospers, answered not with an explanation but with a vision, and a closing prayer some readers consider the most poetic chapter in the Twelve.

Discussion Questions

- 1. Amos promised a rebuilt house only after the real judgment had run its course. Is there a place in your life where you're hoping for restoration before you've let the judgment or correction that came first finish its work?
- 2. Micah and Isaiah recorded the same promise in nearly identical words. Where else have you noticed Scripture confirming the same truth more than once? Did you find that repetition more or less convincing than a single mention?
- 3. Zephaniah pictures YAHWEH singing over His people with joy, in the same book that opens with some of the Twelve's harshest language of judgment. Does holding both pictures together change how you think about the correction you've received from someone who loves you?
- 4. Haggai's temple was unfavorably compared to Solomon's, and Zerubbabel personally carried a family curse pronounced over his own grandfather. Where in your own story have you assumed an ending was already determined by how the beginning looked, or by something spoken over your family before you were born?

The Day of YAHWEH

Part V

The Minor Prophets and the Road to Revelation

“Although the fig tree shall not blossom... yet I will rejoice in YAHWEH, I will joy in the Elohim of my salvation” — Habakkuk 3:17-18

Bible Study Notes Prepared by Brian Neill | Format and Structure by Claude.ai | Grammar by Grammarly

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Introduction: Waiting for the Appointed Time

Habakkuk stands apart from every other book this Volume has covered. Every other Minor Prophet speaks outward, carrying YAHWEH's word to a nation. Habakkuk speaks upward — the entire book is a dialogue between one troubled man and YAHWEH Himself, opening with a complaint rather than an oracle. His ministry falls in Jehoiakim's reign, roughly 609-598 BC, in the unsettled years right after Josiah's death at Megiddo and right before Babylon's power became impossible to ignore — close enough to the surrounding history that Habakkuk's own warning about a rising, terrible nation “whose bit and horsemen” would sweep across the earth (1:6-8) describes, with only a few years still ahead of it, the very Chaldean power that would carry Daniel himself into exile in 605 BC. This study's own opening chapter began with that same deportation; Habakkuk is the prophetic voice warning it was coming while it could still be prayed against.

The book's shape is its own argument. Habakkuk complains first that YAHWEH tolerates violence and injustice within Judah itself without acting (1:2-4); YAHWEH answers that He is already acting — raising up the Chaldeans as the instrument of judgment. That answer only deepens the prophet's trouble: how can a holy Elohim use a nation more wicked than the one being judged? “Thou art of purer eyes than to behold evil, and canst not look on iniquity: wherefore lookest thou upon them that deal treacherously, and holdest thy tongue when the wicked devoureth the man that is more righteous than he?” (1:13). This Part picks up exactly where that second complaint leaves off — chapter 2's answer, and chapter 3's resulting prayer.

The Watchman's Post, and the Vision That Waits (2:1-4)

Summary

Habakkuk positions himself to actually hear YAHWEH's answer rather than simply venting his complaint, and receives back one of the most quoted sentences in the entire Bible.

Key Verse

“Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith” — Habakkuk 2:4

Standing Watch for an Answer

“I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reprov’d” (2:1). Having voiced his hardest question, Habakkuk doesn’t walk away from it — he takes up a watchman’s own posture, expecting a real answer and prepared to be corrected by it. YAHWEH’s response opens with a command about the answer’s own permanence: “Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry” (2:2-3). This Part’s own title comes directly from this verse — an appointed time that will not arrive early, and will not ultimately be late either, however long the waiting stretches.

Three Words, Quoted Three Times

Verse 4 contrasts the proud, self-sufficient soul with a different kind of life entirely: “the just shall live by his faith.” In the Hebrew, this is a remarkably short sentence — three words, each carrying real weight: the just one, by his faith, shall live. The New Testament quotes this exact verse three separate times, and each writer draws out a different one of those three words. Paul, opening his argument in Romans, reaches for it to establish how a person becomes righteous at all: “For therein is the righteousness of Elohim revealed from faith to faith: as it is written, The just shall live by faith” (Romans 1:17) — the weight falling on faith as the means of becoming just in the first place. Paul reaches for the identical verse again in Galatians, this time to settle a dispute about whether law-keeping or faith makes a person right before Elohim: “But that no man is justified by the law in the sight of Elohim, it is evident: for, The just shall live by faith” (Galatians 3:11) — faith set directly against law. Hebrews quotes it a third time, in a passage about enduring under pressure rather than shrinking back: “Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him” (Hebrews 10:38) — the weight there falling on living, on continuing, not merely beginning. One Old Covenant sentence, spoken to a discouraged prophet watching Babylon rise, becomes three New Covenant arguments: how a person is made just, how that justice is received apart from law, and how it is sustained to the end.

Five Woes Against the Proud (2:5-20)

Summary

Habakkuk's answer about the Chaldeans' own coming judgment takes the shape of five pronounced woes, closing with a promise of the earth filled with YAHWEH's glory and a call for the whole earth to fall silent before Him.

The Five Woes

Chapter 2's middle section pronounces judgment on the very empire Habakkuk had just been told would execute YAHWEH's judgment on Judah — the instrument doesn't escape its own accountability. Five woes follow in sequence: woe to one who piles up what isn't his own through extortion (2:6-8); woe to one who builds his own house high through evil gain, thinking himself safe from disaster (2:9-11); woe to one who builds a city on bloodshed and iniquity (2:12-13); woe to one who gives his neighbor drink in order to look on his shame (2:15-17); and woe to the idolater who trusts a carved image that “teacheth lies” and “cannot speak” (2:18-19). Babylon's particular sins—conquest, exploitation, cruelty, idolatry—are named specifically, but the pattern reaches beyond one empire; this is what pride and power do wherever they go unchecked.

The Earth Filled With Glory, As the Waters Cover the Sea

In the middle of this list of judgments comes an unexpected promise: “For the earth shall be filled with the knowledge of the glory of YAHWEH, as the waters cover the sea” (2:14). This exact image — down to the same closing simile — also appears in Isaiah's own vision of the Messiah's peaceable kingdom: “They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of YAHWEH, as the waters cover the sea” (Isaiah 11:9). The settings are opposite — Isaiah's version sits inside a picture of total peace, Habakkuk's sits in the middle of a list of woes against violent oppressors — but the same hope anchors both: whatever violence or injustice currently fills the earth, it is not what will finally fill it.

Let All the Earth Keep Silence

The woes close with a single verse of pure reverence: “But YAHWEH is in his holy temple: let all the earth keep silence before him” (2:20). This study's own already-existing “Half Hour of Silence” material in “This Generation and the 70th Week of Daniel” traces this same posture forward into Revelation 8:1's own silence in heaven “about the space of half an hour” — that fuller treatment isn't repeated here, but the connection is worth naming:

Habakkuk's call for reverent silence before YAHWEH's judgment on Babylon becomes, centuries later, heaven's own silence before the final judgments of Revelation begin.

The Prophet's Prayer, and Terror Turned to Trust (Chapter 3)

Summary

Habakkuk's own closing prayer moves through a vision of YAHWEH's overwhelming power in nature and history, into real physical fear, and finally into one of Scripture's clearest statements of faith held independent of every visible circumstance.

Key Verse

“Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in YAHWEH, I will joy in the Elohim of my salvation” — Habakkuk 3:17-18

Revive Thy Work, in Wrath Remember Mercy

The prayer opens with Habakkuk's own honest fear at what he's just been shown: “O YAHWEH, I have heard thy speech, and was afraid” (3:2), followed immediately by a request that holds judgment and mercy together rather than choosing between them: “O YAHWEH, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy” (3:2). This is the same tension this whole Volume keeps returning to — Part IV's own Zephaniah singing over a remnant in the same book that opened with total judgment, now voiced as the prophet's own prayer rather than YAHWEH's own promise.

A Theophany Recalling Israel's Own Past Deliverance

What follows is a vision of YAHWEH's own coming, described in language deliberately echoing Israel's own history rather than introducing new imagery: YAHWEH comes from Teman, His glory covers the heavens (3:3), the everlasting mountains are scattered, the perpetual hills bow (3:6), and “the sun and moon stood still in their habitation: at the light of thine arrows they went, and at the shining of thy glittering spear” (3:11) — a clear recollection of Joshua's own long day at Gibeon, when the sun and moon stood still so Israel could finish a battle already being won (Joshua 10:12-13), though Habakkuk's Hebrew wording isn't identical to Joshua's own account. Habakkuk isn't asking for a new miracle; he's reminding himself, and YAHWEH, of what YAHWEH has already done once before. The

vision closes with YAHWEH marching out “for the salvation of thy people, even for salvation with thine anointed” (3:13) — the same messianic hope this Volume has traced through nearly every book it has covered, here appearing inside a prophet's own private prayer rather than a public oracle.

Real Fear, and a Resolve to Wait Quietly

Habakkuk doesn't pretend the vision left him unmoved: “When I heard, my belly trembled; my lips quivered at the voice: rottenness entered into my bones, and I trembled in myself, that I might rest in the day of trouble: when he cometh up unto the people, he will invade them with his troops” (3:16). Fear and trust aren't presented as opposites here — Habakkuk is honestly shaken by what he's seen, and in the same breath resolves to wait quietly for the day of trouble to fall on the invading power rather than on him.

Faith With Nothing Left to Stand On

The book's closing three verses are its real destination, and among the most quoted in all of Scripture for good reason. Habakkuk names total agricultural collapse — no fig tree, no vine, no olive, no grain, no flock, no herd, every single source of a farmer's livelihood gone — and answers it not with despair but with the opposite: “yet I will rejoice in YAHWEH, I will joy in the Elohim of my salvation. YAHWEH Elohim is my strength, and he will make my feet like hinds' feet, and he will make me to walk upon mine high places” (3:18-19). This is faith with every visible reason for it stripped away — not faith that things will get better, but joy in YAHWEH Himself regardless of whether they do. It's the same three-word answer chapter 2 already gave him: the just shall live by his faith, now lived out rather than merely stated.

Old Covenant Text and New Covenant Fulfillment

Old Covenant Text	New Covenant Fulfillment or Quotation
Habakkuk 2:4 — “the just shall live by his faith”	Quoted directly in Romans 1:17, Galatians 3:11, and Hebrews 10:38 — three separate arguments from one verse
Habakkuk 2:14 — the earth filled with the knowledge of YAHWEH's glory, as the waters cover the sea	Shares its exact closing image with Isaiah 11:9's picture of the Messiah's peaceable kingdom

Habakkuk 2:20 — “let all the earth keep silence before him”	This study's own “Half Hour of Silence” material connects this posture to Revelation 8:1's silence in heaven
Habakkuk 3:13 — YAHWEH comes forth “for salvation with thine anointed”	Held here as this Volume's own recurring messianic thread, not a specific direct quotation

Practical Applications for Today

Principle	Application
1. Habakkuk brought his hardest questions directly to YAHWEH rather than suppressing them or losing faith quietly (Habakkuk 1:2-4, 12-13).	Honest complaint aimed at Elohim, in expectation of an answer, is not the opposite of faith — it can be one of its clearest expressions.
2. YAHWEH's answer came with a built-in delay: “though it tarry, wait for it” (Habakkuk 2:3).	A promise's own appointed time is not the same as your own preferred time — waiting itself can be the assignment, not a failure to receive one.
3. The just are described as living by faith, not by sight of the outcome (Habakkuk 2:4).	Examine whether your own confidence is resting on visible circumstances lining up, or on trust in Elohim regardless of how they look right now.
4. Habakkuk recalled YAHWEH's past deliverance (Joshua's long day) to steady himself for a deliverance not yet seen (Habakkuk 3:11).	When present fear is high, deliberately remembering what Elohim has already done can be a legitimate way to stand firm, not a sign of weak faith.
5. Every visible source of provision was gone, and Habakkuk rejoiced anyway (Habakkuk 3:17-18).	Ask what your own joy is actually anchored to — something that can be stripped away, or the same unshakable source Habakkuk names in his final verse.

Appendix: Where This Points Forward

This is the fifth Part of The Day of YAHWEH. Part VI closes the Volume with a short pointer back to this study's own already-complete Zechariah Chapter Fourteen Commentary — the chapter this whole Volume has been building toward from its very first page.

Discussion Questions

- 1. Habakkuk questioned YAHWEH twice, honestly and directly, before receiving an answer he could stand on. Is there a question you've been afraid to bring to Elohim directly, the way Habakkuk did?
- 2. “Though it tarry, wait for it” assumes the waiting itself has a purpose. What has waiting on an unanswered prayer or an unresolved situation taught you that an immediate answer wouldn't have?
- 3. Paul and the writer of Hebrews found three different emphases in the same three-word verse (Habakkuk 2:4). Which of the three — becoming just, being justified apart from law, or continuing in faith without drawing back — speaks most directly to where you are right now?
- 4. Habakkuk's closing confession names total loss before naming his joy. Have you ever had to separate your own joy in Elohim from your circumstances the way Habakkuk does in his closing verses — and what did that actually look like in practice?

The Day of YAHWEH

Part VI

The Minor Prophets and the Road to Revelation

“And YAHWEH shall be king over all the earth: in that day shall there be one YAHWEH, and his name one” — Zechariah 14:9

Bible Study Notes Prepared by Brian Neill | Format and Structure by Claude.ai | Grammar by Grammarly

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Introduction: The Chapter Already Written

This Part is deliberately short, for a simple reason: its chapter already has its own full treatment. “Zechariah Chapter Fourteen Commentary” was written and completed before this Volume even began, and it already carries its own careful work — the Great Revolt's own casualty figures checked against Josephus, the abomination-of-desolation pattern traced across Antiochus, Caligula, and the Roman standards of 70 AD, the authority-versus-execution distinction between Daniel's little horn and Revelation's ten kings, and my own Revelation 9:15 observation about the 391 days from that chapter's own “one hour with the beast.” Rebuilding all of that here would only repeat work already done well. What belongs in this Part instead is something that existing commentary couldn't yet see from the inside: how directly this one chapter is where every other Part of this Volume was always walking toward.

Every book this Volume has covered eventually arrives at some version of the same scene — nations gathered against Jerusalem, YAHWEH Himself intervening, and a King recognized by the whole earth. Zechariah 14 is the chapter where every one of those partial pictures finally appears together, in full, in one place. That's this Part's whole argument: not new content, but recognition.

One Chapter, Every Thread

The Day Itself

Zechariah 14 opens exactly where this Volume's own Part I began five parts ago: “Behold, the day of YAHWEH cometh” (14:1). Jerusalem is taken, plundered, half the city driven into captivity (14:1-2) — and then, without transition, YAHWEH Himself goes out and fights against those nations “as when he fought in the day of battle” (14:3). His feet stand “upon the mount of Olives, which is before Jerusalem on the east,” and the mountain itself splits in two, opening a valley wide enough for escape (14:4) — the same Mount of Olives Yahshua ascended from in full view of His own disciples, with two messengers promising “this same Yahshua, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven” (Acts 1:9-11). Zechariah names the mountain; Acts names the ascension it will match.

A Kingship the Whole Earth Recognizes

The chapter's own center holds this Volume's clearest single statement of what every other book has been building toward: “And YAHWEH shall be king over all the earth: in that day

shall there be one YAHWEH, and his name one” (14:9). Revelation reaches for language remarkably close to this when the seventh trumpet sounds: “The kingdoms of this world are become the kingdoms of our Sovereign, and of his Messiah; and he shall reign for ever and ever” (Revelation 11:15). Whether Zechariah's own “one name” becomes Revelation's “Sovereign and Messiah” as two titles for one reign, or two names finally recognized as one, the destination both passages describe is identical: a kingship no longer disputed by any nation on earth.

Living Water, and No More the Canaanite

Two closing details round the chapter out. Living waters flow out from Jerusalem itself, “half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be” (14:8) — a river that never runs dry, which this study reads alongside Revelation's own “pure river of water of life, clear as crystal, proceeding out of the throne of Elohim and of the Lamb” (Revelation 22:1), earthly Jerusalem's river in Zechariah becoming the New Jerusalem's river in Revelation. And the chapter's last verse promises that “in that day there shall be no more the Canaanite in the house of YAHWEH of hosts” (14:21) — no more the unclean, the godless, the merely ceremonial worshiper, inside YAHWEH's own house — which is this study's own reading of the same purity Revelation names directly: “there shall in no wise enter into it any thing that defileth” (Revelation 21:27).

This Volume's Own Thread, Start to Finish

One verse from each Part, in the order this Volume covered them — the same standard this whole Volume has held itself to since Part III: every New Covenant point resting on a demonstrable Old Covenant root.

Part and Old Covenant Text	New Covenant Fulfillment or Quotation
Part I — Malachi 3:2, “who may abide the day of his coming?”	Read across both the first and second comings — Luke 2:34-35's Simeon, then Revelation 6:17
Part II — Zechariah 4:14, the two anointed ones feeding the lampstand	Revelation 11:4's two witnesses, quoted almost word for word
Part III — Zechariah 12:10, “they shall look upon me whom they have pierced”	John 19:37 at the cross; Revelation 1:7 at the second coming

Part IV — Amos 9:11-12, the tabernacle of David raised up	Acts 15:16-17, quoted by James to settle Gentile inclusion
Part V — Habakkuk 2:4, “the just shall live by his faith”	Romans 1:17; Galatians 3:11; Hebrews 10:38 — one verse, three arguments
Part VI — Zechariah 14:9, “YAHWEH shall be king over all the earth”	Revelation 11:15, the seventh trumpet's own kingdom announcement

For the Fuller Study

“Zechariah Chapter Fourteen Commentary” carries the full verse-by-verse treatment this short Part deliberately didn't repeat — the historical detail behind the nations gathered against Jerusalem, the abomination-of-desolation pattern rehearsed across three separate centuries, and my own day-count observations tying this chapter to Daniel's 70th week. That document stands complete on its own, written before this Volume began and needing nothing added to it here. Readers who want the full weight of this chapter should go there next; what this Part offered was only the view from six Parts back, showing how much of the road actually led here.

Closing: The Twelve, and the Road They Cleared

Six Parts ago, this Volume opened with a question worth asking again now that it's finished: could the Twelve Minor Prophets, so often read in fragments or skipped past on the way to the major ones, actually hold together as a single road toward Revelation? Amos and Zephaniah's judgment; Zechariah's night visions and a high priest crowned; a pierced Shepherd and a sign of three days; nations judged and a remnant sung over; a prophet's faith surviving an empty field; and now, a chapter that gathers every thread into one King recognized by the whole earth. Nothing in the New Testament's own hardest images — the four horsemen, the two witnesses, the new Jerusalem's river — arrived without the Twelve's own voice preparing it first, exactly as my own conviction insisted from the very start of this study: Messiah and every New Testament writer taught out of the prophets, and so must this study, or it has nothing.

This Volume is complete. Where this study turns next — into Revelation itself, or elsewhere — is a question for another day. For now: the Twelve have had their say, and it was never a minor one.

Discussion Questions

- 1. Looking back across all six Parts, which single Old Covenant text surprised you most by how directly it grounds something in Revelation or the Gospels?
- 2. This Volume opened by asking whether the Minor Prophets could hold together as one road to Revelation rather than twelve separate detours. Has your own answer to that question changed since Part I?
- 3. Zechariah 14:9's “one YAHWEH, and his name one” closes a chapter that opened in violence and ended in worship. Where in your own life have you seen that same order — real conflict resolved into real worship, not worship substituted for facing the conflict honestly?