



ZECHARIAH

- With Apocalyptic Literature there are two vantage points. **First**, what you see [the symbol/image]. **Second**, what is really going on [the meaning behind the symbol/image].

Eight Visions

ZECHARIAH 1-6

1 - Four Horsemen On Patrol (1:8-17)	8 - Four Horsemen On Patrol (6:1-8)
2 - Four Horns & Four Blacksmiths (1:18-21)	7 - Woman in a Basket (5:5-11)
3 - Jerusalem is Measured (2:1-13)	6 - The Flying Scroll (5:1-4)
4 - Joshua the High Priest (3:1-10)	5 - Zerubbabel Royal Heir of David (6:1-15)
CONCLUSION – 4 Sermons (7, 8)	

OUTLINE

- Chapters 1-8 / Messages **during** the building of the temple
- Chapters 9-14 / Messages **after** the building of the temple

APOCALYPTIC

- How does **apocalyptic literature** shape the way one reads the Book of Zechariah?

ZECHARIAH

- We should rightly assume there is a melodic line in Zechariah and that each of the Visions, Sermons, and Burdens are interconnected.

1st Burden

9-11 Images of the Messianic Kingdom – Pt. 1 [1st Coming]

9, 10 The Coming King

11 Becomes the Rejected Shepherd

2nd Burden

12-14 Images of the Messianic Kingdom – Pt. 2 [2nd Coming]

OUTLINE

- The Eight Visions (1-6)
- The Four Sermons (7, 8)
- The Two Burdens (9-14)

SERMONS

- Zec 7:4 Then the word of the LORD of hosts came to me, saying,
- Zec 7:8 Then the word of the LORD came to Zechariah saying,
- Zec 8:1 Then the word of the LORD of hosts came, saying,
- Zec 8:18 Then the word of the LORD of hosts came to me, saying,

JESUS

- The Branch (3:8; 6:12-13)
- The Humble King (9:9)
- Betrayed (11:12-13)
- Mourning in Jerusalem (12:10ff)
- The Cleansing Fountain (13:1)
- The Shepherd Slain (13:7)

US / NOW

- God will make good on His promises to Israel and through Israel to the world in the person and work of Jesus Christ.

US / NOW

- God will, in the person and work of Jesus, provide a provision for our joy in the place of His choosing.

ZECHARIAH

THE BIG PICTURE – ZECHARIAH – “YHWH REMEMBERS”

- Christ – Messianic Prophetic Flashes
 - The Branch (3:8; 6:12-13)
 - The Humble King (9:9)
 - Betrayed (11:12-13)
 - Mourning in Jerusalem (12:10ff)
 - The Cleansing Fountain (13:1)
 - The Shepherd Slain (13:7)

- The New Testament Witness – “The primary message of Revelation is one of encouragement: God will be victorious and his people will participate in his enjoyment of the restoration of perfection. Almost all evangelical criticism of Zechariah reaches the same conclusion: the (declarative) statements by God, His promises (that conclude the serial visions), the prophecies of the messiah, His Son, are intended to encourage believers of all ages.”¹

INTRODUCTION

“When the Jews reviewed their history, it looked like a long slide downhill. After centuries of warning, punishment had come. Jerusalem was flattened. The survivors marched off in chains toward the other end of the world. They had not merely lost a battle. They had lost, seemingly, their place in God’s heart and their future as his special people.

But hope for a new start came in exile. When Persian emperor Cyrus took power, he offered Jews a chance to return to their land and rebuild their temple. Upon their return they found a disheartening scene. Their once-beautiful city was a ghost town. Everything of value had been destroyed. The temple stayed in a state of disrepair for nearly 20 years, until the prophets Haggai and Zechariah stirred up renewed interest.”²

“LORD of hosts” occurs 52 times. “Hosts” is the Hebrew *tsaba* (Sabaoth), meaning *service, strength, warfare*. “It implies the boundless resources at His command for His people’s good” (Fauset).

I. WHEN WAS THE BOOK WRITTEN?

A. His historical context

"The historical circumstances and conditions under which Zechariah conducted his ministry were in general those of Haggai's time, since their labors were contemporary. Jeremiah's predictions of the seventy-year captivity in Babylon (Jer. 25:11; 29:10) had been fulfilled and the Jews were back in their homeland."³

"The work on the temple that had ceased approximately sixteen years earlier because of Samaritan opposition and needed to be started again. God saw the need urgent enough to use two men in a special way to inspire people to become occupied in the task. He spoke to Haggai in the sixth month and two months later to Zechariah."⁴

"The temple was still unbuilt, the walls and city of Jerusalem lay in ruins; the people were constantly exposed to the hostility of their neighbors; there was no sign of the predicted prosperity of Israel; and Judah was still under a foreign yoke."⁵

B. His global context

Both kingdoms have long since ceased. What you have is a restored remnant of Judah from Babylon. • 550 Abacus Developed By Chinese • 530 Pythagoras Founds School In Greece • 530 Temple Of Apollo Built At Corinth • 521 Darius The Great Divides Persian Empire Into Satrapies • 520 Death Of Lao Zi, Founder Of Taoism • 509 Foundation Of Roman Republic • 508 Cleisthenese Introduces Democratic Government In Athens • Prophets Who Were Contemporary With Zechariah (Judah) : Haggai (Judah) • 519 BC: King Jing of Zhou becomes King of the Zhou Dynasty of China • 516 BC: Indian subcontinent—Occupation of Punjab is completed by the Persian King Vistaspa • 12 March 515 BC: Construction is completed on the Temple in Jerusalem • 513 BC: Darius the Great subdues the Getae and east Thrace in his war against the Scythians • 510 BC: Establishment of the Roman Republic • 13 September 509 BC: The temple of Jupiter on Rome's Capitoline Hill is dedicated on the Ides of September • 508 BC: Office of *pontifex maximus* created in Rome • 505 BC: First pair of Roman consuls elected • 4 December 502 BC: Solar eclipse darkens Egypt (computed, no clear historical record of observation) • 501 BC: Confucius is appointed governor of Chung-tu • 500 BC: Signifies the end of the Nordic Bronze Age civilization in Oscar Montelius periodization system and begins the Pre-Roman Iron Age • 500 BC: Foundation of first republic in Vaishali Bihar India

C. His contemporaries

The historical background of Zechariah is the same as that of Haggai, but their ministries differed in emphasis. Haggai's work centered on the rebuilding of the temple; Zechariah was concerned with rebuilding the temple as well, but his prophecies also encouraged God's people regarding Jerusalem's place in the long term future of the kingdom of God.⁶

He was a younger contemporary of Haggai. "Zechariah began his prophetic ministry two months after Haggai in October -- November, 520 BC. their combined preaching resulted in the completion of the temple in 516 BC. Haggai's total recorded prophetic ministry lasted but four months, Zechariah's about two years, the last dated prophecy being placed in November or

December, 518 BC. Zechariah began his ministry when Joshua was high priest and Zerubbabel civil governor."⁷

II. WHO WROTE THE BOOK?

Zechariah means "Yahweh remembers." He was of priestly descent. Like Jeremiah and Ezekiel before him, Zechariah was both a prophet and a priest. The prophet is mentioned three times outside his own book (Ezra 5:1; 6:14; Neh. 12:16).

"Zechariah was a young man when he first received the visions contained in chapters 1-6. In 2:4 he is addressed with a Hebrew term meaning 'boy, lad or youth,' translated 'young man' in the American Standard Version."⁸

"Matthew 23:35 seems to indicate that he was martyred by mob action in the temple grounds."⁹

III. TO WHOM DID THE PROPHET PREACH?

The prophet preached to the restored remnant of Judah from the Babylonian captivity.

IV. WHAT IS THE PURPOSE OF THE BOOK?

The people have returned to the city of Jerusalem to rebuild the walls and the temple. "The chief purpose of Zechariah was to rebuke the people of Judah and to encourage and motivate them to complete the rebuilding of the temple."¹⁰

"Zechariah, a young man, especially when compared to his contemporary Haggai, came alongside the older prophet to deliver messages from the Lord to the Jewish remnant recently returned from Babylon. While Haggai's overall message had more of a cautionary tone to it (pointing out the Jews' sin and self-focus), Zechariah emphasized a tone of encouragement to the struggling Israelites trying to rebuild their temple."¹¹

The book as a whole teaches the sovereignty of God in history, over people and nations – past, present and future. Encouragement is the book's central theme – primarily encouragement to complete the rebuilding of the temple.

V. AN OUTLINE FOR ZECHARIAH

A. Zechariah as literature

His writings are apocalyptic in nature. He uses visions and prophecies of things which are to come.

"Through Haggai the Lord rebuked the people for neglecting the rebuilding of the temple and

encouraged them to be more zealous. Zechariah does the same thing, but focuses more on the future results, specifically the coming of the Messiah and His kingdom. In fact, no prophet, except for possibly Isaiah, has more to say about the Messiah than does Zechariah, with many exacting statements concerning His coming."¹²

"Chapters 9-14 move beyond the mere use of apocalyptic devices, however, and become full-blown apocalyptic treatises. This partly explains why many critics seek to divorce these chapters from the Zechariah corpus and why this material, when interpreted according to hermeneutical canons appropriate to the first eight chapters, remains so difficult of comprehension.

It is therefore necessary that some attention be given to the history and characteristics of apocalyptic language and literature, for Zechariah, more than any other OT prophet, employs it in his message to the second Temple community. Zechariah, then, stood in an already ancient apocalyptic tradition from which he drew heavily and to which he made an enormously significant contribution, one particularly observable in the NT book of Revelation."¹³

"Zechariah abounds in prophetic allusions to the person, work and future glory of Christ, couched in symbolic and figurative language. He has more to say on this momentous subject than all the other minor prophets combined."¹⁴

He stands as an encouragement to the nation of Judah. His book contains more messianic passages than any other minor prophet.

"The central purpose of the prophecies of Zechariah is to show that the glorification of Zion, the overthrow of Israel's enemies, and the universal reign of the Messiah -- in fact all the promises of Israel's glorious future -- would yet be realized in the distant future. The prophecy of Zechariah is to the Old Testament what the book of Revelation is to the New."¹⁵

"The theme of his prophecy was: God is going to preserve His remnant from all the world powers which oppress them and threaten their extinction; these Gentile empires shall be destroyed, but Israel shall survive every ordeal to come, because she is the people of the Messiah."¹⁶

B. Zechariah outline

"The book falls into two major divisions, chapters 1-8 and 9-14. The characteristics of the two sections are markedly different from each other. The first division consists chiefly of prophetic visions; the remaining chapters are verbal prophecies of the future. Chapters 1-8 are dated and were written sometime before chapters 9-14 which are undated. The first eight chapters have, in part at least, more of an immediate reference to the historical situation, whereas the remaining section is clearly eschatological."¹⁷

“The prophet used a simple structure of eight visions (Zechariah 1:1–6:15), four messages (7:1–8:23), and two oracles (9:1–14:21) to anticipate the completion of the temple and, ultimately, the future reign of the Messiah from Jerusalem.”¹⁸

Chapters 1-8 / Messages during the building of the temple

Chapters 9-14 / Messages after the building of the temple

1. The Eight Visions (Chap 1-6)

Back Story - A Short History Lesson (vv. 1-6)

On February 15, 519 B.C., some three and one-half months after his initial message in 1:1-6, and two months after Haggai's final message (Haggai 2:20-23), Zechariah was given eight night visions. It appears that all eight visions were given in one night, but we cannot be sure. The eight visions can best be understood in the chiastic pattern of a, b, b, c, c, b, b, a, with the theological climax coming in the fourth and fifth visions. The first and the eighth vision bear a strong resemblance to one another, while the second and third, fourth and fifth, and sixth and seventh are in pairs. The resulting pattern would appear something like this:

a Waiting in the Calm Before the International Storm 1:7-17
 b Watching the Nations Punish One Another 1:18-21
 b Expecting the Glory of God on Earth 2: 1-13
 c Symbolizing the Removal of Sin All in One Day 3:1-10
 c Receiving God's Spirit for Doing His Work 4:1-14
 b Purging Evil From Israel 5:1-4
 b Removing Wickedness From Israel 5:5-11
 a Executing Judgment on the Gentile Nations 6:1-15

There is one other noteworthy pattern found in these visions. Typically each begins with what Zechariah "saw," followed by the question "what are these [or, "What does this mean"]?" and concludes with an explanation by the interpreting angel, "Then the angel of the LORD answered and said. . . ." ¹⁹

a. Vision of the Horses (1:7-17)

"A man among the myrtle trees." "God's anger against the nations and blessing on restored Israel."²⁰ "The sovereign God ready to intervene in the peaceful world scene in order to bless His city and people."²¹

Israel will overflow with prosperity (vv. 16, 17).

- b. Vision of the Horns (1:18-21) – future judgment on those who afflicted Judah, Israel, and Jerusalem

"God's judgment on the nations that afflict Israel."²² "Israel's oppressors to be successively crushed: Assyria, Babylon, Greece, Rome."²³

Israel's enemies destroyed (vv. 18-21).

- c. Vision of the Surveyor ["man with a measuring line in his hand"] (2:1-13 ["Be silent, all flesh, before the LORD"])

"A man with the measuring rod." "God's future blessing on restored Israel."²⁴ "Half desolate Jerusalem to become large and populous."²⁵

Israel's enemies destroyed (vv. 1-9 [v. 8]); God people delivered (vv. 10-13 [v. 13]).

- d. Vision of the High Priest (Chap 3)

"Cleansing of the high priest."

"Israel's future cleansing from sin and reinstatement as a priestly nation."²⁶

"Israel to be forgiven and purged by the grace of God."²⁷

"Is not this a brand plucked from the fire?" (v. 2)

The future prosperity of Israel (vv. 8-10)

- e. Vision of the Candlestick and Olive Trees (Chap 4)

"Israel as the light to the nations under Messiah, the King-Priest."²⁸

"Israel to be fed with the oil of the Spirit by the Priest-King, Christ."²⁹

- f. Vision of the Flying Roll (5:1-4)

"The severity and totality of divine judgment on individual Israelites."³⁰

"A curse upon all who reject the law and covenant."³¹

- g. Vision of the Woman (5:5-11)

"The removal of national Israel's sin of rebellion against God."³²

"Ungodliness consigned to the degenerate world from whence it came."³³

h. Vision of the Chariots (6:1-8)

"Divine judgment on Gentile nations"³⁴

"Death, conquest, pestilence meted out to the surrounding heathen powers."³⁵

i. Parable of the Crowns (6:9-15)

"Sequel: the symbolic crown of Joshua as type of the Branch."³⁶

CONCLUSION: The eight visions surely indicate that God was going to do more than help the newly-returned exiles now in Jerusalem to complete the building of the temple. This work would be connected to, but exceeded by, what the Messiah was going to do in the final day. Not only would a new temple be built, but Messiah, as the unifier of the priestly and kingly offices, would remove the guilt of iniquity in one day, restore the nation of Israel back to her land, subdue all the nations that had for so long harassed Israel, and sit on His throne over the whole world as undisputed king of all the nations.³⁷

2. The Four Sermons (Chap 7, 8)

All four reference the captivity (7:5, 14; 8:8)

- Zec 7:4 Then the word of the LORD of hosts came to me, saying,
 - Their **motive** is challenged
- Zec 7:8 Then the word of the LORD came to Zechariah saying,
 - Their **mercy** is challenged
- Zec 8:1 Then the word of the LORD of hosts came, saying,
 - The **promises** of God are fulfilled
- Zec 8:18 Then the word of the LORD of hosts came to me, saying,

3. The Two Burdens (Chap 9-14)

- a. The first burden -- first advent and rejection of Messiah-King (Chap 9-11)
 - 1a. The advent (9:1-11:17)
 - 2b. The rejection (11:1-17)
- b. The second burden -- second advent and acceptance of Messiah King (chap 12:1-14:21)

1a. Future deliverance and national conversion of Israel (12:1-13:9)

2b. The return of the Lord in glory (14:1-21)

VI. KEY DOCTRINAL IDEAS IN ZECHARIAH

A. The doctrine of the coming Messiah

"The messianic emphasis of Zechariah accounts for its frequent citation by New Testament authors. Nestle and Aland list 41 New Testament citations or allusions to Zechariah's book."³⁸

Zechariah abounds with Messianic overtones. He is identified or referred to as the Branch, King/Priest, His triumphal entry, a shepherd betrayed, crucified, sufferings, and His second coming.

"No prophet of the entire Old Testament is more concerned with the Messianic hope or gives more specific predictions about the coming of the Messiah."³⁹

1. The Branch (Chapters 3, 6; Cf. Isaiah 4:2; Jer. 23:5)
2. Christ As King/Priest (6:13)
3. Christ's Triumphal Entry Into Jerusalem And Coming Glory (9:9, 10)
4. Christ As Shepherd Betrayed (11:12, 13)
5. Christ Crucified (12:10)
6. The Sufferings Of Christ (13:7)
7. The Second Coming Of Christ (Chapter 14)

B. The usage of the word "LORD"

There is throughout Zechariah the authority of "Thus saith the LORD." It is impossible to read Zechariah without seeing a covenant keeping God guiding and sustaining a rebellious and lethargic nation.

APPLICATION

- Jesus is coming to complete the work of God.
- The LORD is faithful and will keep His promises to you.

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- ¹ <http://www.npchurch.org/adulted/studies/prophets/zechariah.pdf>
- ² *The New Student Bible* on Zechariah.
- ³ Hobart E. Freeman, *An Introduction to the Old Testament Prophets* (Chicago: Moody Press, 1968), 337.
- ⁴ Leon J. Wood, *The Prophets of Israel* (Grand Rapids: Baker, 1979), 370.
- ⁵ Hobart E. Freeman, *An Introduction to the Old Testament Prophets* (Chicago: Moody Press, 1968), 337.
- ⁶ <http://www.npchurch.org/adulted/studies/prophets/zechariah.pdf>
- ⁷ Merrill F. Unger, *Introductory Guide to the Old Testament* (Grand Rapids: Zondervan, 1951), 355.
- ⁸ Hobart E. Freeman, *An Introduction to the Old Testament Prophets* (Chicago: Moody Press, 1968), 336.
- ⁹ Gleason L. Archer, Jr., *A Survey of Old Testament Introduction* (Chicago: Moody Press, 1964), 425.
- ¹⁰ *The NIV Study Bible* on Zechariah.
- ¹¹ <http://www.insight.org/resources/bible/the-minor-prophets/zechariah>
- ¹² <http://www.bible.ca/ef/expository-zechariah.htm>
- ¹³ <http://bible.org/seriespage/zechariah-merrill>
- ¹⁴ Merrill F. Unger, *Introductory Guide to the Old Testament* (Grand Rapids: Zondervan, 1951), 356.
- ¹⁵ Hobart E. Freeman, *An Introduction to the Old Testament Prophets* (Chicago: Moody Press, 1968), 335.
- ¹⁶ Gleason L. Archer, Jr., *A Survey of Old Testament Introduction* (Chicago: Moody Press, 1964), 424.
- ¹⁷ Hobart E. Freeman, *An Introduction to the Old Testament Prophets* (Chicago: Moody Press, 1968), 333.
- ¹⁸ <https://www.insight.org/resources/bible/the-minor-prophets/zechariah>
- ¹⁹ <http://www.ldolphin.org/daniel/zech02.html>
- ²⁰ F. Duanne Lindsey, "Zechariah," in *The Bible Knowledge Commentary, An Exposition of the Scriptures by Dallas Seminary Faculty – Old Testament*, ed. John F. Walvoord and Roy B. Zuck (Wheaton: Victor Books, 1985), 1549.
- ²¹ Gleason L. Archer, Jr., *A Survey of Old Testament Introduction* (Chicago: Moody Press, 1964), 424.
- ²² F. Duanne Lindsey, "Zechariah," in *The Bible Knowledge Commentary, An Exposition of the Scriptures by Dallas Seminary Faculty – Old Testament*, ed. John F. Walvoord and Roy B. Zuck (Wheaton: Victor Books, 1985), 1549.
- ²³ Gleason L. Archer, Jr., *A Survey of Old Testament Introduction* (Chicago: Moody Press, 1964), 424.
- ²⁴ F. Duanne Lindsey, "Zechariah," in *The Bible Knowledge Commentary, An Exposition of the Scriptures by Dallas Seminary Faculty – Old Testament*, ed. John F. Walvoord and Roy B. Zuck (Wheaton: Victor Books, 1985), 1549.
- ²⁵ Gleason L. Archer, Jr., *A Survey of Old Testament Introduction* (Chicago: Moody Press, 1964), 424.
- ²⁶ F. Duanne Lindsey, "Zechariah," in *The Bible Knowledge Commentary, An Exposition of the Scriptures by Dallas Seminary Faculty – Old Testament*, ed. John F. Walvoord and Roy B. Zuck (Wheaton: Victor Books, 1985), 1549.
- ²⁷ Gleason L. Archer, Jr., *A Survey of Old Testament Introduction* (Chicago: Moody Press, 1964), 424.
- ²⁸ F. Duanne Lindsey, "Zechariah," in *The Bible Knowledge Commentary, An Exposition of the Scriptures by Dallas Seminary Faculty – Old Testament*, ed. John F. Walvoord and Roy B. Zuck (Wheaton: Victor Books, 1985), 1549.
- ²⁹ Gleason L. Archer, Jr., *A Survey of Old Testament Introduction* (Chicago: Moody Press, 1964), 424.
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- ³¹ Gleason L. Archer, Jr., *A Survey of Old Testament Introduction* (Chicago: Moody Press, 1964), 424.
- ³² F. Duanne Lindsey, "Zechariah," in *The Bible Knowledge Commentary, An Exposition of the Scriptures by Dallas Seminary Faculty – Old Testament*, ed. John F. Walvoord and Roy B. Zuck (Wheaton: Victor Books, 1985), 1549.
- ³³ Gleason L. Archer, Jr., *A Survey of Old Testament Introduction* (Chicago: Moody Press, 1964), 424.
- ³⁴ F. Duanne Lindsey, "Zechariah," in *The Bible Knowledge Commentary, An Exposition of the Scriptures by Dallas Seminary Faculty – Old Testament*, ed. John F. Walvoord and Roy B. Zuck (Wheaton: Victor Books, 1985), 1549.

³⁵ Gleason L. Archer, Jr., *A Survey of Old Testament Introduction* (Chicago: Moody Press, 1964), 424.

³⁶ Gleason L. Archer, Jr., *A Survey of Old Testament Introduction* (Chicago: Moody Press, 1964), 424.

³⁷ <http://www.ldolphin.org/daniel/zech02.html>

³⁸ F. Duanne Lindsey, "Zechariah," in *The Bible Knowledge Commentary, An Exposition of the Scriptures by Dallas Seminary Faculty – Old Testament*, ed. John F. Walvoord and Roy B. Zuck (Wheaton: Victor Books, 1985), 1545.

³⁹ *The Open Bible* on Zechariah.