

Z E C H A R I A H

“the Lord remembers”

—prophet to Judah, late sixth century

1. Date of Zechariah

520-518 BC (second through fourth years of Darius)

	<u>year</u>	<u>month</u>	<u>day</u>
1:1	2	8	-
1:7	2	11	24
7:1	4	9	4
ch. 9-14	(undated)		

Zechariah’s prophecies began just about two months after Haggai’s; and Zechariah continued for at least two years.

2. Historical background

(see under Haggai)

3. The prophet Zechariah

son of Iddo (1:1; Ezra 5:1; 6:14)

priestly family, head of a course (Neh. 12:12-16)

young man, as opposed to Haggai (2:4; cf. Dan. 1:4)

more geared to spiritual needs than Haggai

apocalyptic emphasis is prominent

4. Outline of Zechariah

1) Command for repentance, 1:1-6

vs. 3 = Key Verse of the Book teaches repentance, literally “turn!.” Possible translation of “return!” to the God of the covenant

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

2) Night of eight visions, 1:7 - 6:8

(1) Vision of horse and rider in the myrtle trees, 1:7-17

vv. 16-17, God will return to Jerusalem

kingdom to be established, after tribulation; cf. v. 8; Rev. 6:1-8

(2) Vision of four horns and four craftsmen, 1:18-21

four nations to be judged who scattered Israel (cf. Daniel's four empires)

(3) Vision of man with measuring line, ch. 2

cf. 1:16

v. 4, Jerusalem without walls; cf. Ezek. 38:11

Jerusalem to be glorified; cf. Ezek. 40

v. 8, אִישׁוֹן *i-shon*, "little man"

vv. 5,10 = Shekinah

5 'For I,' says the LORD, 'will be a wall of fire all around her, and I will be the glory in her midst.' " 10 " Sing and rejoice, O daughter of Zion! For behold, I am coming and I will dwell in your midst," says the LORD.

v. 12, "holy land," only place in Bible

12 "And the LORD will take possession of Judah as His inheritance in the Holy Land, and will again choose Jerusalem.

JUSTIFICATION (4) Vision of Joshua's garments, ch. 3 = Imputation

v. 2, "Accuser" (הַשָּׂטָן "Satan") = legal prosecutor; cf. Job 1; Ps. 109:6

Ps. 109:6 Set a wicked man over him, And let an accuser stand at his right hand.

v. 3, filthy garments, Israel's sin (Isa. 64:6)

v. 4, righteousness of God (Rom. 3:21; 10:3)

v. 8, the Branch (6:12-13) **צמח**

v. 9, one day conversion; cf. 12:10

WITNESS (5) Vision of lampstand and two olive trees, ch. 4

v. 6, God present with people

vv. 8-10, Zerubbabel to build temple

v. 14, anointed ones

cf. Rev. 11:4

perhaps Zerubbabel and Joshua, or Haggai and Zechariah: the merging of the two spheres

(6) Vision of the flying scroll, 5:1-4

v. 2, 15 ft. by 30 ft., the size of the sacred sanctuary

v. 3, represents the sentence of the law: both tables

cf. Rev. 17 for vv 1-4 (ecclesiastical harlot) and Rev. 18 for vv. 5-11 (commercial harlot)

(7) Vision of two women and the basket, 5:5-11

v. 6, “measuring basket,” Heb. “ephah” = 3/5 bushel

v. 7, cover of lead, woman inside (wickedness)

v. 11, evil carried back to Babylon (Shinar; Gen. 10:10; Dan. 1:2)

(8) Vision of four chariots, 6:1-8

cf. Rev. 6:1-8

vv. 2-6, chariots to patrol in all directions

God's judgments to come on the nations, v. 8

3. Symbolic crowning of Joshua, 6:9-15

note that a double tiara is used to represent both offices of the king-priest

vv. 12-13, the Branch (Joshua) to be priest-king (type of Messiah)

Branch, **צמח** *tsemach*—Ps. 132:17; Isa. 4:2; Jer. 23:5; 33:15; Zech. 3:8; 6:12c

cf. synonyms in Isa. 11:1 (**צמח**); 53:2

v. 15, conditional promise

4. Historical section, ch. 7-8

7:1, fourth year of Darius, 518 BC

7:3, question of obligation to continue exilic fasting

7:5, the real question

8:16-17, what God desires (cf. Mic. 6:8)

8:19, conclusion for the fast

8:20-23, millennial predominance and sincerity

5. Apocalyptic section, ch. 9-14

a. First burden, judgments on the nations, ch. 9-11

This section includes two important prophecies of the first coming of Christ (9:9, Palm Sunday; 11:12, thirty pieces of silver).

The familiar quotation in the next section (13:6, wounds in your body, or between your hands) does not refer to Christ, but is a statement of a former false prophet.

9:1-8, judgment on enemies

initial fulfillment in time of Alexander; v. 8, Jerusalem spared

9:9-10, the coming Messiah

9 " Rejoice greatly, O daughter of Zion! Shout, O daughter of Jerusalem! Behold, your King is coming to you; He is just and having salvation, Lowly and riding on a donkey, A colt, the foal of a donkey. 10 I will cut off the chariot from Ephraim And the horse from Jerusalem; The battle bow shall be cut off. He shall speak peace to the nations; His dominion shall be 'from sea to sea, And from the River to the ends of the earth.'

Cf. Ps.72:8

on a colt, Mt. 21:5; Jn. 12:15

9:11 - ch. 10, Israel's victory over her enemies

eschatological, Lord visible (9:14)

10:8ff., = a future re-gathering from a future (70 a.d.) dispersion

ch. 11, rejection of the true Shepherd, rule of the false shepherd

vv. 1-6, Roman destruction of AD 70

v. 7, two staffs; explained in vv. 10, 14

vv. 12-13, rejection of Messiah, the Good Shepherd

30 pieces of silver

price of a slave or ox, Ex. 21:32

Mt. 26:15; 27:9-10, literally fulfilled

Problem of reference in NT quotation.—Mt. 27:9-10 attributes this quote to Jeremiah.

9 Then was fulfilled what was spoken by Jeremiah the prophet, saying, "And they took the thirty pieces of silver, the value of Him who was priced, whom they of the children of Israel priced, 10 "and gave them for the potter's field, as the LORD directed me."

Proposed solutions (see Freeman, pp. 340-42; D. Baron, pp. 409-12):

- 1) Matthew's error (Luther, Beza, Keil)
- 2) Major prophet Jeremiah stands for prophets as a whole
- 3) textual error in Greek text of Matthew
 - a) Zechariah abbreviation is ZPIOY *zriou*; Jeremiah's is IPIOY *iriou*; copyists substitute more familiar name by mistake over the first letter
 - b) original text of Matthew had no name; Jeremiah inserted later by scribes
- 4) while words taken from Zechariah, Matthew thinking of ideas from Jeremiah
cf. Jer. 18:2; 19:2; (32:6-8)

vv. 15-17, Antichrist instead of Christ

cf. Jn. 5:43

b. Second burden: Apocalyptic Chastisement of Israel, ch. 12-14

This section is clearly apocalyptic. Note the emphasis on the phrase "in that day," 12:4, 6, 8, 9, 11; 13:1, 2, 4; 14:(1), 6, 8, 9, 13, 20, 21. Below is a topical arrangement of the verses in this section:

-coming siege over Jerusalem (12:1-3; 13:7-9; 14:1-2)

13:7, Suffering Servant = God's Associate

-deliverance from the siege (12:4-9; 14:3, 12-15); only a remnant (one third) will be saved (13:7-9).

*This presupposes that unbelieving Jews will be in the land before the Lord's return.

-Spirit poured out on Israel (12:10)

Zechariah relates this promise to the new covenant in Jeremiah 31 and Ezekiel 36

12:10 " And I will pour on the house of David and on the inhabitants of Jerusalem the Spirit of grace and supplication; then they will look on Me whom they pierced. Yes, they will mourn for Him as one mourns for *his* only son, and grieve for Him as one grieves for a firstborn.

-appearance of the Messiah (12:10; 14:4)

14:3 Then the LORD will go forth And fight against those nations, As He fights in the day of battle. 4 And in that day His feet will stand on the Mount of Olives,

Jn. 19:37; Rev. 1:7, seen by the whole nation (but = only a remnant; see 13:8)

Rev. 1:7 Behold, He is coming with clouds, and every eye will see Him, even they who pierced Him. And all the tribes of the earth will mourn because of Him.

-repentance and cleansing of Israel (12:10-14; 13:1-6); cf. flowing water of Numbers 19:17 & Ezk. 36:25

-the Lord's rule over all the earth:

physical change (14:4-8)

possible green house effect indicated by overcast sky and diffused light, v. 6,7
river springing out of Jerusalem, v. 8; cf. Joel 3:8

social change (14:9-11)

9b, universal monotheism

9 And the LORD shall be King over all the earth. In that day it shall be -- "The LORD is one," And His name one.

religious change (14:16-21) to universal holiness