

The Builder Who Makes Builders

Zechariah

Sermon 8

Zechariah 6:9 – 15

Nutshell: The 8 visions God gave Zechariah center around Temple imagery. The Temple was God's meeting place with man, picturing our defilement and its cleansing. The **Temple** was being rebuilt in Zechariah's day, but true **worship** being reinstated was the real dilemma God addressed in Zechariah. At the ending of the visions, God now completes the idea of where all the OT Tabernacle/ Temple imagery is leading, which is to Christ.

Vision Outline:

A chiasm. Compare Vision 1 with 8, 2 with 7, and 3 with 6. Visions 4 and 5 are the focus.

Vision 1, 1:7-17. Vis 2, 1:18-21. Vis 3, 2:1-13. Vis 4, 3:1-10. Vis 5, 4:1-14. Vis 6, 5:1-4. Vis 7, 5:5-11. Vis 8, 6:1-8.

Vision 1: The Son's HORSEMEN: the pagans **rest** smugly. God: I'll be with Israel and judge/convert the pagans.

Vision 2: God sends 4 builders to **BRING DOWN** the 4 pagan horns that scatter God's people.

Vision 3: The Son **goes out** to measure Jerusalem for her coming expansion. Pagans to be judged.

Vision 4: God justifies His priest, rebuking Satan. God commissions Zechariah, promising Messiah.

Vision 5: God sanctifies (anoints) His ruler by His Spirit. Worship renewed = pagans' judgment.

Vision 6: A scroll **goes out** to 'measure' the ungodly in Israel.

Vision 7: Harlot church **THROWN DOWN**, to be sent away.

Vision 8: The Son's HORSEMEN go forth to give God's Spirit **rest** (judge or convert (2:11) the pagans).

Kid-speak: What book are we in? Who is the prophet who wrote it? Whose name means "Yah has remembered"? (Don't go to sleep trying to figure it out. ZZZ.)

I. Captivity Crowns, v 9 – 11

A. "A communication of Yahweh to me"

1. Everything in the Bible is contingent on God talking to us
2. Once He has spoken, everything hangs on it
3. This section of Scripture is mainly a picture of Christ as final Priest and King. But it all hinges on God's say-so, given through Zechariah, who, as prophet, as prefigures the Prophet, Christ

B. "Collect from the captivity" (meaning from those who'd been captive in Babylon)

1. Material collected from three former Babylonian deportees, stuff they brought from there, including silver and gold, taken to the house of a fourth
2. Cheldai, Tobiyah, Yediah, and Yosiah, v 10
 - a. Cheldai, "Era"
 - b. Tobiyah, "Yah's goodness"
 - c. Yediah, "Yah is known"
 - d. Yoshiah, "Founded by Yah"
 - e. We'll consider these names more fully when they are named and renamed in v 14
3. A re-vision of "out of the house of bondage," Exod 20:2

- a. Christ's work is a rescue work *from* our state of slavery
 - b. Our story will always be the story of rescued slaves of sin
- C. The emphatic role of God's spokesman in making crowns from the collection
- 1. "You yourself"; "yes, you," speaking of Zechariah, v 10
 - 2. Silver and gold into Yoshiah's (Josiah's) house. Apparently Yoshiah was a smithy.
 - 3. Yoshiah presumably helped or guided Zechariah in making the crowns

Kid-speak: What are two of the things Zechariah took from the other guys who had been captives in Babylon? Silver and gold. What for? To make crowns.

D. High Priest Coronated, v 11

- 1. By God's spokesman, Zechariah. A coronation commanded by God.
- 2. Just as Christ, God's ultimate spokesman, would declare Himself God's king, Jn 18:36
 - a. He said He was Christ, Mk 14:61-62. They knew Christ would be a king, Mk 15:32
 - b. He mainly declared it after *winning* the title, Matt 28:18; Rev 19:16
- 3. Multiple crowns
 - a. Signifying king of multiple realms (Heaven and earth would be the two most obvious)
 - b. *Or* signifying the union of priestly and kingly *rule*, v 13
 - c. Fulfilled in Christ either way (and fulfilled in Christ both ways)

II. Captivity Captive (Ps 68:18; Eph 4:8), v 11 - 13

A. Joshua crowned: a picture of Joshua (Jesus' name in Hebrew) crowned, v 11

- 1. God spoke to Zechariah to speak to Joshua, v 12
- 2. Joshua shown whom he was a picture of as a crowned priest: the Shoot/ Sprig/ Branch

Kid-speak: Who was Zechariah supposed to put the crowns on? Joshua the High Priest. Did high priests usually wear crowns? No. Who did? Kings.

B. Jesus as Shoot/ Sprig (see also Jer 23:5; 33:15; Zech 3:8), v 12

- 1. Self-establishing, *or* successor to Joshua, "from underneath Himself He shoots up"
 - a. The Creator of all becomes a sprig from mankind!
 - b. He planted Abraham and David, then came from them!
- 2. "Shooting" into **Temple building** , v 12
 - a. His "building the Temple" is repeated twice in a row, v 12-13
 - b. The first as a result of His "shooting up" as a Sprig
 - i. That's the culmination of the sprouting up
 - ii. That's what He came to accomplish
 - c. The second beginning a list of four of the Shoot's works or offices

Kid-speak: Jesus is called a Sprig, meaning a tiny shoot that starts coming out of the ground or off of a tree. Jesus was God in Heaven, but how did He come into this world? As a baby!

3. First work: Temple-builder, v 13
 - a. Stated emphatically, “He Himself”
 - b. Temple-builder in raising *Himself*, Jn 2:19:21-22
 - c. Temple-builder in stacking and mortaring *us*, 1 Pet 2:5; 1 Cor 3:16
 - d. All the difficulty of building the Temple in Zechariah’s time- Christ’s ministry would be the summation of all that difficulty, specifically in the burden carried on the cross
 - e. But it would bring forth the infinitely more glorious final Temple
 - f. We can’t even see Christ’s Temple glory “in a mirror dimly” without the OT pictures
 - i. As we’ve seen so far in Zechariah
 - ii. Tabernacle > multiplies into Temple > multiplies into Ezekiel’s Temple > multiplies into Zechariah’s Temple imagery > fulfills in Christ’s Temple
 - iii. Zechariah is the OT catch (of previous pictures) and launch point from OC symbol to NC reality in Christ

Kid-speak: Jesus came to build a Temple. Was that why He was a carpenter? No. He came to BE a Temple, then to make us part of that Temple!

4. Second work: Glory-bearer, someone able to bear glory because He is innately glorious
 - a. But His glory doesn’t weigh Him down. He wears it graciously.
 - b. He is also innately relatable, especially post-Cross. He has earned that glory.
 5. Joining two disparate offices, “the counsel of peace is between the two”
 - a. Third work: sitting and ruling as **King**. People without direction need a king.
 - b. Fourth office: **Priest**. People estranged from God need a priest.
 - i. Ideally, a priest should be a king and vice versa
 - ii. God kept the offices separate to show that a final leader/ representative must come
 - c. Here is a priest sitting on a throne
 - i. Named as an office rather than a work, “He will be...” (Compared to the doing of the first, second, and third works)
 - ii. Once He had done His *work* as priest, He was *automatically qualified* as a king. He didn’t have to *do* any more.
- C. But God gave hints of these separated offices joining. Melchizedek was the first emanation of a Priest-King, a prefiguring of Christ, Gen 14:18.

Kid-speak: Who’s the only other king in the OT who was a priest? Melchizedek. Who is the last king who is a priest? Jesus!

III. Crowns Kept and Captivity Released, v 14 – 15

- A. Crowns kept for Chalem, Tobiyah, Yediah, and Chayn
 1. Tobiyah and Yediah are the same from the first list above, v 10
 2. But Chayn is also “son of Zepaniah” (apparently not the prophet)

3. Leading us to believe that Chalem and Chayn are other names of Cheldai and Yosiah
 - a. Chalem, “A dream”
 - b. Chayn, “Compassion/ Grace” (as in 4:7)
 4. One way to ‘read’ the *all* the names into a single statement is this: Yah’s goodness is known (the two retained names) in this era founded by Yah, which is a dream (prophetic) of His coming redemptive grace
- B. Crowns kept **in** the Temple, “for a reminder in the house of Yahweh,” v14
1. (Joshua the high priest only wore the crowns briefly)
 2. Crowns in the Temple awaiting Jesus’ to retrieve them (not literally)
 3. A reminder before God. A reminder we remember.

Kid-speak: Did Joshua the high priest keep the crowns that Zechariah put on his head? No, they were put in the Temple and kept there.

- C. *All* nations will be builders **in** this temple, “distant ones,” v 15 (Eph 2:11-19)
1. The doors will swing *out* to the Gentiles. This was always God’s intention.
 2. Many foreigners helped in building the OC Temple, such as Darius
 3. The Temple of Christ’s body, the Church, is *mainly* composed of Gentiles today
 4. Believers are builders within His Temple (see title)
 5. Jesus built the Temple of Himself in the Resurrection, authorizing Him to bring us into His body
 6. From there, we build within the Body, mainly by building up one another, Eph 2:21-22; 4:11-16

Kid-speak: Jesus is the one who builds God’s Temple of His people. Guess who else gets to be builders inside that Temple? We do!

- D. A sign of Christ, “then you’ll know Yahweh has sent Me to you.”
1. When He brings the Gentiles in, then they’ll know
 2. He has done so, but it has become a sign of condemnation to the Jews because of their unbelief
- E. Our place as builders, like the original audience, is contingent on our true reception of God’s message, including this word about Christ: “It’ll be realized if you obey.” (1:3)
1. As we remember Christ’s cross worthily (communion)
 2. As we treat one another as fellow-members of His body

Wrap-up: All we are is bound up in Christ.

All we are is bound up in His death.

All we are is bound up in His resurrection.

We are “united” to His death, Rom 6:3. THAT union joins us to His resurrection, Rom 6:4-5. THAT joining **releases** us from sin’s commanding power, Rom 6:6.

Rom 6:7-10 recap this union-**result** dynamic. Rom 6:11-13 tells us that- to the extent that we continuously believe that dynamic, our wills are empowered to deny sin’s suggestion *and* to make only righteous choices as our entire lifestyle.