

## The Book of Zechariah

Coast School of Theology; Earl Miles; July 7, 2019

### Background

- Zechariah is a priest who returned to Jerusalem with Zerubbabel (538 BC).
- He, along with Haggai, spoke for God in encouraging the people to complete the building of the temple (1-8).
- He also encourages the returned exile remnant to look forward to the future glory of God's people (9-14).
- His ministry spans from 520-470 BC.
- Much of the book is prophecies for the future.
- Many New Testament writers quote or allude to what we find in Zechariah.

### *Three Stages of the Exile*

- First wave of Jews to Babylon with Daniel (605 BC)
- Second wave of Jews to Babylon with Ezekiel (597 BC)
- Third wave of Jews to Babylon with the destruction of Jerusalem and the temple (586 BC)

### *Three Stages of the Return from Exile*

- Return to rebuild the temple under Zerubbabel (538 – 516 BC) (Ezra 1:3)
- Return to instruct the people under Ezra (458-457 BC) (Ezra 7:10)
- Return to rebuild the walls of Jerusalem under Nehemiah (444-425 BC) (Nehemiah 1:3; 2:5)

### *Events*

- Fall of Babylon and the decree of Cyrus the Persian (539 BC)
- Attempt to destroy the Jews with Esther (483-473 BC)
- Exile with the destruction of the temple to Return from Exile with the rebuilding of the temple (70 years = 586-516 BC)
- Less than 52,000 people returned out of 2 or 3 million
- Many did not want to travel the 900 miles and endure hardship, but preferred the comforts of Babylon
- Altar built and foundation of the temple laid in 536-534 BC (Ezra 3)
- Work on rebuilding the temple was halted from 534-520 BC (Ezra 4)
- Work on the temple completed in 516 BC (Ezra 5)

### *Reminders from Ezra-Nehemiah*

1. God keeps His promises. – Isaiah 44:24-28; 45:1-4; Jeremiah 29:10-14

2. God’s Work May Produce a Mixed Bag of Emotions – Ezra 3:10-13
3. God’s Work Will Provoke Opposition – Ezra 4:1-7, 23-24; Nehemiah 2:17-20; 4:1-8; 6:10-14
4. God Turns Our Opponents Actions to Our Good – Ezra 5:1-5; 6:1-12, 22; Nehemiah 13:1-3

**Do you read fiction? Why would God give us a word in ‘apocalyptic symbolism’ as we find in Zechariah?**

‘[Why read fiction?] The nearest I have yet got to an answer is that we seek an enlargement of our being. We want to be more than ourselves. Each of us by nature sees the whole world from one point of view with a perspective and a selectiveness peculiar to himself. And even when we build disinterested fantasies, they are saturated with, and limited by, our own psychology. To acquiesce in this particularity on the sensuous level—in other words, not to discount perspective—would be lunacy. . . . [W]e want to escape the illusions of perspective on higher levels too. We want to see with other eyes, to imagine with other imaginations, to feel with other hearts, as well as with our own. . . . We demand windows. Literature as Logos is a series of windows, even of doors. One of the things we feel after reading a great work is ‘I have got out’. Or from another point of view, ‘I have got in’; pierced the shell of some other monad and discovered what it is like inside. – CS Lewis, *An Experiment in Criticism*

“That is one of the functions of art: to present what the narrow and desperately practical perspectives of real life exclude.” — C.S. Lewis, On Stories: And Other Essays on Literature

‘He found, as most poets have (and many preachers), that the effort to put the glimpse of glory into striking or moving words makes the glimpse grow. The effort to say deeply what he saw made what he saw deeper. The effort to put the wonder in unexpected rhyme, or a pleasing rhythm, or startling cadence or meter, or an uncommon metaphor, or surprising expression, or unusual juxtaposition, or words that blend agreeably with assonance or consonance — all this effort (I’m calling it *poetic effort* quite apart from poem writing) caused his heart to see the wonder in new ways. *The poetic effort to say beautifully was a way of seeing beauty.* The effort to find worthy words for Christ opens to us more fully the worth of Christ — and the *experience* of the worth of Christ. As Herbert says, “It is that which, while I use, I am with thee.” – John Piper on the Christian poet, George Hebert

**Outline**

- I. Oracles and Visions (Zech. 1:1–8:23)
  - a. Introduction: return to me and I will return to you (Zech. 1:1–6)
    - The Responsibility to Repent (1:3)**
    - The Promise of Judgment (1:6)**

- b. Eight night visions and a sign-act (Zech. 1:7–6:15)
    - i. Vision one: the Lord’s hidden horsemen (Zech. 1:7–17)
    - **The ‘Peace’ Necessary for Building (1:11) (see 1 Kings 5:2-5)**
    - ii. Vision two: Judah’s oppressors oppressed (Zech. 1:18–21)
    - iii. Vision three: Jerusalem unwalled (Zech. 2:1–13)
    - **The ‘Apple of His eye’ (2:8)**
    - iv. Vision four: the reclothing of Joshua (Zech. 3:1–10)
    - **Joshua’s New Clothes (3:3-5)**
    - v. Vision five: the olive trees and the lampstand (Zech. 4:1–14)
    - **The Work of the Spirit through His People (4:2-7)**
    - **Despising the Day of ‘Small Things’ (4:10)**
    - vi. Vision six: the flying scroll—wickedness judged (Zech. 5:1–4)
    - vii. Vision seven: the flying ephah—wickedness removed (Zech. 5:5–11)
    - viii. Vision eight: the Lord’s army on the move (Zech. 6:1–8)
    - ix. A sign-act: the crowning of Joshua (Zech. 6:9–15)
    - **The Coming Priest-King (6:12-13)**
  - c. From fasts to feasts (Zech. 7:1–8:23)
    - i. Ritual or reality (Zech. 7:1–14)
    - **Proper Fasting (7:4-6)**
    - ii. The promise of the future (Zech. 8:1–23)
- II. The Return of the King (Zech. 9:1–14:21)
- a. The first oracle: leaders and their people (Zech. 9:1–11:17)
    - i. The return of the king (Zech. 9:1–17)

1. The divine warrior comes (Zech. 9:1–8)
2. The king enters Jerusalem (Zech. 9:9–11)

□ **The King Riding on a Donkey (9:9)**

3. The king's enemies destroyed and his people redeemed (Zech. 9:12–17)

ii. The shepherds and the flock (Zech. 10:1–12)

1. Judgment on Judah's shepherds (Zech. 10:1–5)
2. The restoration of the flock (Zech. 10:6–12)

iii. The shepherds and one shepherd (Zech. 11:1–17)

1. Judgment on Judah's shepherds (Zech. 11:1–3)
2. A sign-act: the shepherd rescues his flock but is rejected (Zech. 11:4–17)

□ **The Magnificent Price (11:12–13)**

b. The second oracle: the people and their leaders (Zech. 12:1–14:21)

i. The restoration and renewal of God's people (Zech. 12:1–13:6)

1. Jerusalem's triumph and the nations' doom (Zech. 12:1–9)
2. Mourning for sin (Zech. 12:10–14)

□ **Looking on Him They Have Pierced (12:10)**

3. Cleansing from sin and idolatry (Zech. 13:1–6)

□ **A Fountain for Sin (13:1)**

ii. Judgment and transformation (Zech. 13:7–14:21)

1. The shepherd struck and the flock scattered (Zech. 13:7–9)

□ **The Striking of the Shepherd (13:7)**

2. Jerusalem's judgment, deliverance, and exaltation (Zech. 14:1–11)

3. The nations humbled and brought into submission (Zech. 14:12–21) – ESV Study Bible

□ **The Future Exaltation of the King (14:1-21)**

**Themes**

1. The need for repentance and turning to the Lord (Zech. 1:1–6).
2. The necessity of sincerity in serving the Lord (ch. 7).
3. The Lord's concern and care for the plight of his people (Zech. 1:8–17; 4:10).
4. The future expansion and blessing of Jerusalem (Zech. 2:4, 12; 8:1–8; 14:16).
5. The complete and permanent removal of the sin of the people (ch. 3; ch. 5).
6. The removal of false prophecy and idolatry from the land (Zech. 13:2–6).
7. The centrality of the temple as the source of God's blessing (ch. 4).
8. The Lord's wrath at the nations that plundered Judah and Jerusalem (Zech. 1:18–21; 14:3–5).
9. The return of the Divine Warrior to terrorize Israel's foes (Zech. 9:1–8).
10. The coming of the Branch, a Davidic ruler who will save his people, cleanse their sins, and establish peace (Zech. 3:8; 6:9–15; 9:9–10).
11. The pouring out of God's Spirit, resulting in repentance, and the opening of a fountain for the cleansing of sin (Zech. 12:10–13:1).
12. Judgment on the wicked shepherds of God's people and their replacement by a good shepherd (Zech. 11:1–17).
13. The striking of the good shepherd and the scattering of the flock (Zech. 13:7–9).
14. The final triumph of the Lord over the nations (ch. 14). – ESV Study Bible