

# SESSION 4

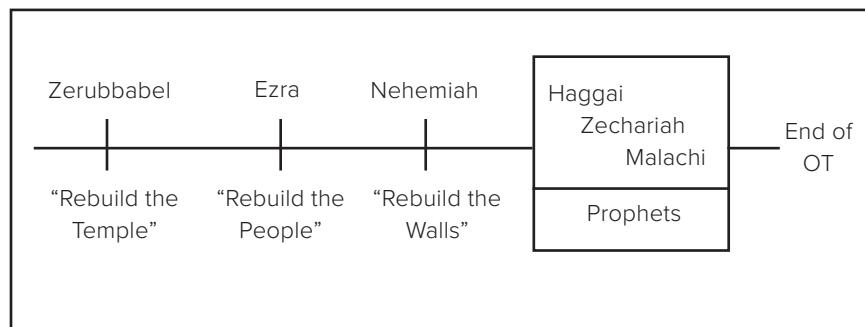
## Haggai and Zechariah (Part One)

### I. PRAYER

### II. PANORAMA OF THE BIBLE

PANORAMA: MOVEMENTS 1-9	
Movement	Biblical Books
#1 Prologue	Genesis 1-11
#2 Patriarchs	Genesis 12-50; Job
#3 Redemption and Wanderings	Exodus, Leviticus, Numbers, Deuteronomy
#4 Conquest	Joshua
#5 Apostasy	Judges, Ruth
#6 Kingship: United Monarchy	1-2 Samuel; 1 Kings 1-11 (Pss, Prov, Eccl, Song of Solomon)
#7 Kingship: Divided Monarchy	1 Kings 12-22; 2 Kings (Prophets - selected)
#8 Exile	Ezekiel, Daniel (Jeremiah)
<b>#9 Return from Exile and 400 Silent Years</b>	<b>Ezra, Nehemiah, Esther (Haggai, Zechariah, Malachi)</b>
<b>Note:</b> Movements 1-9 comprise the Old Testament. Between Movement 9 and Movement 10 (Life of Christ) lie the four hundred years of silence (no revelations from God through angels, prophets, or other means).	

### III. MOVEMENT #9: RETURN FROM EXILE (Timeline)



### IV. CHRONOLOGICAL SETTING

The post-exilic historical books of Ezra, Nehemiah and Esther are related. The following chart (Wilkinson and Boa, 118) shows the interrelatedness of these books.

538-515 BC	483-473 BC	457 BC	444-425 BC
Zerubbabel	Esther	Ezra	Nehemiah
Ezra 1-6	Book of Esther	Ezra 7-10	Book of Nehemiah
First Return	In Persia	Second Return	Third Return

## V. THE BOOK OF HAGGAI

### A. Author

Nine times the name Haggai occurs in the Book of Haggai (1:1, 3, 12-13; 2:1, 10, 13-14, 20). His name only appears two other times in the Old Testament, Ezra 5:1 and 6:14 (where he is encouraging the rebuilding of the Temple).

Haggai means “festival” or “my feast.” His background is obscure. There is no evidence of his tribe or ancestral origins. The fact that Haggai mentions the glory of the former Temple (of Solomon) in 2:3 leads some to believe that Haggai actually saw that Temple. If so, he would be in his late seventies or eighties at the time of his prophecy. Yet, there is no certainty that that was his meaning.

### B. Theme of Haggai

The major concern of the prophet was to get the Temple rebuilt. But enthusiasm for completion of the project had waned. The people had begun to prioritize personal pursuits to the neglect of the Temple. The Lord spoke clearly through the prophet. *“Build the house, so that I may take pleasure in it and be honored”* (1:8).

### C. Key Dates: Relevant to Haggai

Note: the dates which follow are suggested by E. Merrill (NOTS, 814) and I. Jensen (JSOT, 456-57).

- 586 BC ... Jerusalem taken, Temple destroyed by the Babylonians
- 539 BC ... Babylon falls to the Persians
- 538 BC ... Cyrus’ decree allows Jews to return to their homeland
- 537 BC ... Building of the Altar

- 536 BC ... Work begins on the Temple; opposition also begins which leads to a work stoppage
- 520 BC ... Haggai (and later Zechariah) urge the people to restart their efforts to rebuild the Temple
- 515 BC ... Second Temple (distinguished from Solomon's "First Temple") completed

#### **D. Dating the Four Oracles (Messages) of Haggai**

1. Oracle 1 (Hag 1:1-15) ..... August 29, 520 BC
2. Oracle 2 (Hag 2:1-9) ..... October 17, 520 BC
3. Oracle 3 (Hag 2:10-19) ..... December 18, 520 BC
4. Oracle 4 (Hag 2:20-23) .... December 18, 520 BC

#### **E. Distinctives of Haggai**

1. It is the second shortest book of the Old Testament (next to Obadiah).
2. It is characterized as rhythmic prose rather than customary prophetic poetry.
3. It has a relatively simple and direct literary style (as compared to Zechariah, e.g.).
4. It is structured around four distinct oracles (or messages) delivered over 4 months.
5. It is somewhat unusual for prophetic literature in that the people responded affirmatively to the prophet's word.
6. It is distinctive among Old Testament prophets as there is no condemnation of idolatry, no issues of social justice or abuses of Mosaic Law. Rather, the primary message was "rebuild the Temple... immediately!"

## F. Chart of Haggai

HAGGAI			
Chapter 1		Chapter 2	
Message #1		Message #2	
Rebuke: "this house (Temple) remains a ruin" (4)		Future	
1:1	1:11	2:1	2:9
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Response: "they came and began to work on the house of the Lord Almighty their God" (14)		Message #3	
		Moral	
		Purity: "give careful thought to" (3 times) ... moral defilement which prevents blessings	
1:12	1:15	2:10	2:19
-----		-----	
August 29, 520 BC (#1)		Message #4	
		Symbolism: "I will make you (Zerubbabel) like my signet ring for I have chosen you" (23)	
1:20	2:23		
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August 29, 520 BC (#1)	Oct 17, 520 BC #2	Dec 18, 520 BC (#3-4)	

## **G. Outline of Haggai**

The following brief outline will provide the structure for the section which will follow, VI. BIBLICAL DEVELOPMENT.

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### **Outline of Haggai**

- I. ORACLE ONE: REBUILD THE TEMPLE! (1:1-15)**
  - A. Rebuke: Get Your Priorities in Order! (1-11)**
  - B. Response: Obeyed, Feared, Began to Work (12-15)**
- II. ORACLE TWO: BE ENCOURAGED! (2:1-9)**
  - A. Promise of the Lord's Presence (1-5)**
  - B. Prediction of Future Glory (6-9)**
- III. ORACLE THREE: CLEAN UP YOUR ACT! (2:10-19)**
  - A. Principle of Defilement (10-14)**
  - B. Rededication and Blessing (15-19)**
- IV. ORACLE FOUR: DAVIDIC KING TO COME! (2:20-23)**
  - A. Judgment of Gentile Kingdoms (20-21)**
  - B. Restoration of Davidic Kingdom (23)**

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## **VI. BIBLICAL DEVELOPMENT**

### **A. Oracle One: Rebuild the Temple! (1:1-15)**

- 1. Rebuke: Get your priorities in order! (1-11)
  - a. Superscription (1)
    - (1) Date: August 29, 520 BC
    - (2) Prophet: Haggai (the prophetic instrument)
    - (3) Recipients: Zerubbabel and Joshua (Jeshua in some translations)

b. Accusation (2-6)

The prophet begins with the authoritative note, “this is what the Lord Almighty says.” The reference to God as “Lord Almighty” occurs 14 times in Haggai. First, the Lord Almighty relates what the people have been saying.

Haggai 1:2

*This is what the LORD Almighty says: “These people say, ‘The time has not yet come to rebuild the LORD’s house.’”*

Next, the prophet clarifies the heart issue of personal agendas over against God’s agenda (here, the rebuilding of the Temple - the House of prayer and worship). The work had begun some sixteen years earlier, but had since been neglected.

Haggai 1:3-4

*Then the word of the Lord came through the prophet Haggai: <sup>4</sup> “Is it a time for you yourselves to be living in your paneled houses, while this house remains a ruin?”*

- (1) This rebuke could refer to building personal houses to the neglect of God’s “house.”
- (2) This rebuke could also refer to the practice of the wealthy in building luxurious homes while the Temple yet remained unbuilt.

Beginning with verse 5, God cautions the people to “give careful thought” to their ways (lit. set your heart on your ways).

Haggai 1:5-6

*Now this is what the LORD Almighty says: “**Give careful thought to your ways.** <sup>6</sup> You have planted much, but harvested little. You eat, but never have enough. You drink, but never have your fill. You put on clothes, but are not warm.*

*You earn wages, only to put them in a purse with holes in it."*

- (1) The Lord pointed out their pitiful condition of weak harvests and generally poor conditions.
- (2) The perceptive ones should have recognized that neglect of spiritual life (as evidenced by Temple worship) would result in the denial of God's blessings.

Leviticus 26:18-20 (also Deut 28:38-40)

*"If after all this you will not listen to me, I will punish you for your sins seven times over.<sup>19</sup> I will break down your stubborn pride and make the sky above you like iron and the ground beneath you like bronze.<sup>20</sup> Your strength will be spent in vain, because your soil will not yield its crops, nor will the trees of your land yield their fruit.*

Practical insight: Note also Jesus' perspective on life priorities.

Matthew 6:33

*But seek first his kingdom and his righteousness, and all these things will be given to you as well.*

c. Exhortation (7-8)

Haggai 1:7-8

*This is what the LORD Almighty says: "Give careful thought to your ways.<sup>8</sup> Go up into the mountains and bring down timber and build my house, so that I may take pleasure in it and be honored," says the LORD.*

d. Expectation (9-11)

Haggai 1:9-11

*"You expected much, but see, it turned out to be little. What you brought home, I blew away. Why?" declares the LORD Almighty. "Because of my house, which remains a ruin, while each of you is busy with your own house.<sup>10</sup> Therefore,*

*because of you the heavens have withheld their dew and the earth its crops.<sup>11</sup> I called for a drought on the fields and the mountains, on the grain, the new wine, the olive oil and everything else the ground produces, on people and livestock, and on all the labor of your hands.”*

The text gives two specific reasons for the Temple to be rebuilt. Theologically others could be added to the two, but the Lord highlights two very important reasons:

- (1) “That I may take pleasure in it” (or, be pleased).
- (2) “(That I may) be honored” (or glorified).

## 2. Reaction (12-15)

In response, Zerubbabel, Joshua and the remnant “obeyed the voice of the Lord their God” and “the people feared the Lord” (12).

Haggai 1:13

*Then Haggai, the LORD’S messenger, gave this message of the LORD to the people: “I am with you,” declares the LORD.*

As a result the people “came and began to work on the house of the Lord Almighty, their God...” (14).

Note the summary:

- People: obeyed, feared, worked
- Lord: “I am with you” (enabling presence)

## B. Oracle Two: Be Encouraged! (2:1-9)

### 1. Promise of the Lord’s Presence (1-5)

#### a. Superscription (1-2)

Haggai 2:1-2

*On the twenty-first day of the seventh month, the word of the Lord came through the prophet Haggai:<sup>2</sup> “Speak to Zerubbabel son of Shealtiel, governor of Judah, to Joshua son of Jozadak, the high priest, and to the remnant of the people.*

- (1) Date: October 17, 520 BC
- (2) Prophet: Haggai
- (3) Recipients: Zerubbabel (governor), Joshua (High Priest), and “the remnant” (cf. 1:12)

b. Comparison (3)

Haggai 2:3  
*“Who of you is left who saw this house in its former glory? How does it look to you now? Does it not seem to you like nothing?”*

c. Exhortation (4-5)

Haggai 2:4-5  
*“But now be strong, Zerubbabel,’ declares the LORD. ‘Be strong, Joshua son of Jozadak, the high priest. Be strong, all you people of the land,’ declares the LORD, ‘and work. For I am with you,’ declares the LORD Almighty. <sup>5</sup> ‘This is what I covenanted with you when you came out of Egypt. And my Spirit remains among you. Do not fear.’”*

- (1) Each of the recipients are exhorted to “be strong” and “work.”
- (2) The Lord assures the people:
  - (a) “I am with you” (presence and power).
  - (b) I have covenanted with you - as when you left Egypt (“exodus”) and as you left Babylon (metaphorical Egypt?).
  - (c) “My Spirit remains among you.”
  - (d) Therefore, “do not fear” (the opposite of faith).

2. Prediction of future glory (2:6-9)

Haggai 2:6-9  
*“This is what the LORD Almighty says: ‘In a little while I will once more shake the heavens and the earth, the sea and the dry land. <sup>7</sup> I will shake all nations, and what is desired by all nations will come, and I will fill this house with glory,’ says the*

*LORD Almighty.*<sup>8</sup> ‘*The silver is mine and the gold is mine,’ declares the LORD Almighty.*<sup>9</sup> ‘*The glory of this present house will be greater than the glory of the former house,’ says the LORD Almighty.* ‘*And in this place I will grant peace,’ declares the LORD Almighty.”*

There had been unfavorable comparisons of the new temple to the splendor (and size) of Solomon’s temple (First Temple). “*Who of you is left who saw this house in its former glory? How does it look to you now?*” (2:3) In reply, the Lord Almighty predicts a future time when the Temple will be glorified greater than even Solomon’s. In fact, the Lord promises:

- a. I will shake all creation (6).
- b. I will shake all nations (7).
- c. I will fill this house (i.e. the Temple of that coming time) with abundant glory (7). The gold and silver that will adorn this Temple will be from the Lord (8).
- d. I will grant peace (at that time) (9).

Theologically, what temple and when will these predictive promises occur? It is possible that the future expansion and glorification of the Second Temple by Herod the Great is in view. But not all of the predictive elements came to pass in Herod’s Temple. Perhaps, better this prophetically refers to the future millennial temple during the Messianic Kingdom (Millennium).

### **C. Oracle Three: Clean up your act! (2:10-19)**

1. Principle of defilement (10-14)
  - a. Superscription (10)
    - (1) Date: December 18, 520 BC
    - (2) Prophet: Haggai
    - (3) Recipients: priests (and remnant)

b. Comparison (11-14)

The Lord speaks through Haggai to question the priests about ritual purity and defilement.

(1) Question #1 and Response

Haggai 2:11-12

*"This is what the LORD Almighty says: 'Ask the priests what the law says: <sup>12</sup> If someone carries consecrated meat in the fold of their garment, and that fold touches some bread or stew, some wine, olive oil or other food, does it become consecrated?'" The priests answered, "No."*

(2) Question #2 and Response

Haggai 2:13

*Then Haggai said, "If a person defiled by contact with a dead body touches one of these things, does it become defiled?" "Yes," the priests replied, "it becomes defiled."*

(3) Lord's Summation

Haggai 2:14

*Then Haggai said, "So it is with this people and this nation in my sight,' declares the LORD. 'Whatever they do and whatever they offer there is defiled.'*

2. Re-dedication and blessing (15-19)

Three times in 2:15-19 the Lord says "give careful thought to." In light of the previous questions (2:11-13), the Lord makes application to the presenting problem. If we have started to build the altar and then the Second Temple, then why are we not blessed? The Lord acknowledged their difficulties in harvesting good crops and made this penetrating observation.

Haggai 2:17-18

*"I struck all the work of your hands with blight, mildew and hail, yet you did not return to me,' declares the LORD. <sup>18</sup> 'From this day on, from this twenty-fourth day of the ninth month, **give careful***

**thought to** the day when the foundation of the LORD's temple was laid. **Give careful thought:**"

But if the people would take to heart the Lord's prophetic words, then blessing would come (19).

#### **D. Oracle Four: Davidic King to Come! (2:20-23)**

##### 1. Judgment of Gentile Kingdoms (20-21)

###### a. Superscription (20)

Haggai 2:20-21<sup>a</sup>

*The word of the LORD came to Haggai a second time on the twenty-fourth day of the month: <sup>21</sup> "Tell Zerubbabel governor of Judah..."*

###### b. Description of future judgment (21<sup>b</sup>-22)

The Lord declares three things that He will accomplish ("I will"—3 times).

(1) "I will shake the heavens and the earth" (21<sup>b</sup>).

This is judgment language concerning the nations, not Israel (see the next point which follows).

(2) "I will overturn royal thrones and shatter the power of foreign kingdoms" (22<sup>a</sup>). Refer to Daniel 2:34-35, 44-45 for a parallel, similar prophecy.

(3) "I will overthrow chariots... their drivers, horses and their riders..." (22<sup>b</sup>).

Fredrick Tatford (621) makes this summary observation:

Thrones were to be overthrown, the inherent power of kingdoms was to be destroyed, military forces were to be completely routed, and confusion created among them. The picture painted is of some terrible event affecting the whole world. It can only refer to the second advent of our Lord, when He rides forth from the celestial heights in all His power and glory to execute judgment in a guilty world. In that day,

nations will be trampled underfoot, thrones toppled down and rulers destroyed. As many prophecies indicate, the armies of the nations, gathered up to besiege the holy city, will be destroyed by the Son of Man in all His glory and power. No other event can satisfy the description given. This is a happening which is unparalleled in human history. Powers of north and south, east and west will be destroyed at the coming of the mighty Conqueror in that day.

Judah might well bear the judgments of that day, but the concluding verse of the prophecy provided the assurance they so sorely needed.

## 2. Restoration of Davidic Kingdom (23)

Haggai 2:23

*“On that day,’ declares the LORD Almighty, ‘I will take you, my servant Zerubbabel son of Shealtiel,’ declares the LORD, ‘and I will make you like my signet ring, for I have chosen you,’ declares the LORD Almighty.”*

- a. “On that day” must refer to the far future.
- b. “I will” introduces the final two predictive promises:
  - (1) “I will take my servant Zerubbabel”  
At the time of this prophecy there was no Davidic king on the throne of Israel. The Jews were under Persian rule and domination.  
Yet, a day was coming when a special Davidic descendant would rule. Prophetically, it would appear that Zerubbabel (a Davidic descendant, potential heir to the Davidic dynasty promised in 2 Sam 7) was symbolic of that future king.
  - (2) “My servant”  
The title (my servant) frequently marks out a Davidic king (cf. the servant songs of

Isaiah predicting the Messiah-King in 42:1-9; 49:1-13; 52:13-53:12; also see Ezek 34:23-24; 37:24-25).

In a similar fashion, Zechariah will refer to Zerubbabel as “the branch,” a Messianic title used in Isaiah 11:1; Jeremiah 23:5-6; 33:14-15.

Thus, the reference to the historical Zerubbabel may be prophetic code for the Davidic, Messiah-King to come.

(3) “I will make you like my signet ring”  
The signet ring was a symbol of royal rule or reign (cf. Jer 22:24-25). It could also be a symbol for ownership. It appears that the right to rule conferred on David’s descendant is being symbolized or personified in Zerubbabel, a Davidic descendant.

In the New Testament, the true and authentic King will appear. Of note is his genealogy as recorded in Matthew.

Matthew 1:12-16

*After the exile to Babylon:  
Jeconiah was the father of Shealtiel,  
Shealtiel the father of **Zerubbabel**,  
<sup>13</sup> **Zerubbabel** the father of Abihud,  
Abihud the father of Eliakim,  
Eliakim the father of Azor,  
<sup>14</sup> Azor the father of Zadok,  
Zadok the father of Akim,  
Akim the father of Elihud,  
<sup>15</sup> Elihud the father of Eleazar,  
Eleazar the father of Matthan,  
Matthan the father of Jacob,  
<sup>16</sup> and Jacob the father of Joseph, the  
husband of Mary, and Mary was the mother  
of Jesus who is called the Messiah.*

F. Duane Lindsey (*BKC:OT*, 1544) thoughtfully notes the implications of the end of Haggai.

Appropriately the last words in Haggai's book are **the LORD Almighty** (cf. comments on Hag 1:2). The sovereign covenant-God is able to bring about all He promised through Haggai. The temple will be rebuilt and filled with the glory of the Lord. The final Son of David will rule the earth in peace and righteousness. Therefore God's people are to be faithful now to the task to which He has called them.

## POINTS TO PONDER

### A. Honoring God

The historical message from Haggai (the Lord speaking through him) was "rebuild the Temple." The practical lesson was clear. Kingdom priorities come before personal agendas.

### B. Be Strong

To finish the task required strength to complete the project. The Lord's command, "Be strong," was followed by His empowering words, "I am with you." The psalmist expressed it this way.

Psalm 16:11

*You make known to me the path of life; you will fill me with joy in your presence, with eternal pleasures at your right hand.*

### C. Purity

A defiled people needed to turn to the Lord and obediently complete the Temple task. Their inadequate harvests demonstrated their inadequate hearts. Defilement (morally, ethically, or spiritually) must be dealt with before experiencing God's blessing. The remnant of Haggai's time needed that reminder. So do we.

1 Timothy 5:22<sup>b</sup>

*...and do not share in the sins of others. Keep yourself pure."*

Ps 51:10

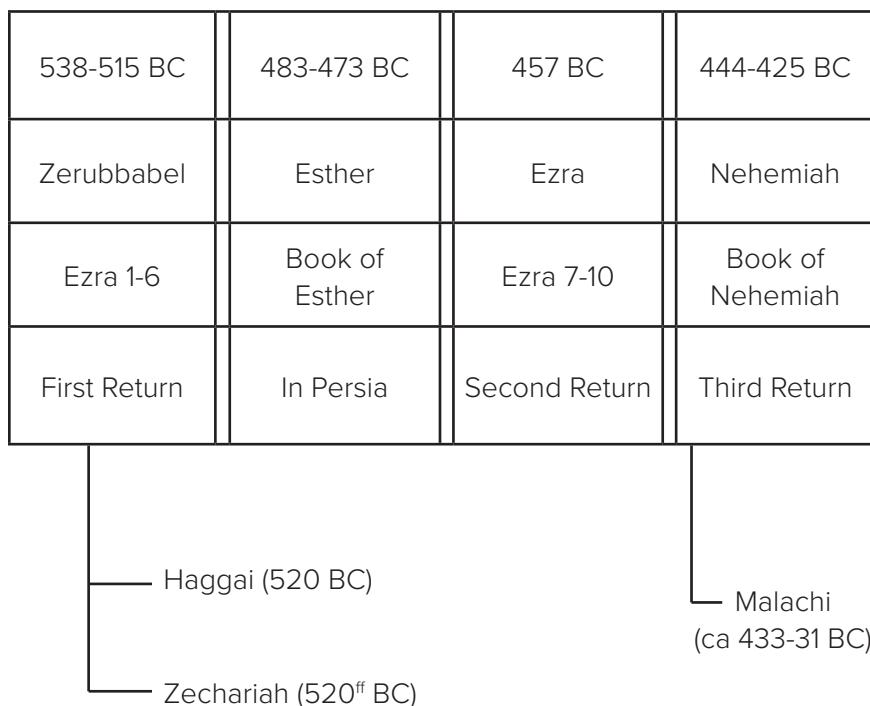
*“Create in me a pure heart, O God,  
and renew a steadfast spirit within me.”*

**D. Promise and Fulfillment**

Always we should remember: God is a Promise-Maker and a Promise-Keeper. What He prophetically promises will surely come to pass.

# **ZECHARIAH – PART ONE**

## I. CHRONOLOGICAL CONTEXT FOR “ZECHARIAH”



## II. THE BOOK OF ZECHARIAH

### A. Author

The name, Zechariah, means “God remembers.” Common to the Old Testament almost thirty individuals bear the name. The Zechariah of this prophetic book was both a prophet and priest.

He was probably born in Babylon, joined the return to the homeland under Zerubbabel and Joshua. Likely, Zechariah was a young man when he prophesied along with Haggai (a much older man).

F. Duane Lindsey (*BKC:OT*, 1546) lists several key dates that relate the ministries of Haggai and Zechariah to key events.

<b>Dates of Key Events in Haggai's and Zechariah's Time</b>	
August 29, 520 BC	Haggai's first sermon (Hag 1:1-11; Ezra 5:1)
September 21, 520 BC	Temple building resumed (Hag 1:12-15; Ezra 5:2)
October 17, 520 BC	Haggai's second sermon (Hag 2:1-9)
October-November 520 BC	Zechariah's ministry begun (Zech 1:1-6)
December 18, 520 BC	Haggai's third and fourth sermons (Hag 2:10-23)
February 15, 519 BC	Zechariah's eight visions (Zech 1:7-6:8)
December 7, 518 BC	Delegation from Bethel (Zech 7)
March 12, 515 BC	Temple dedicated (Ezra 6:15-18)

## B. Theme

The Book of Zechariah seems to focus on three major concerns. First, the Temple must be rebuilt. In this Zechariah joins Haggai to urge completion of the project. Second, interspersed with the first emphasis (and prominent in the first eight chapters) is a call to spiritual renewal. “Return to me, declares the Lord Almighty, and I will return to you” (1:3). Third, the book contains numerous Messianic prophecies of both first and second comings. Of particular note, “This book outlines God’s program for His people during the times of the Gentiles until Messiah comes to deliver them and reign upon the earth” (Wilkinson and Boa, 290).

### **C. Comparison of Haggai and Zechariah**

Note the following chart suggested by Wilkinson and Boa, 291.

<b>Haggai</b>	<b>Zechariah</b>
<ul style="list-style-type: none"><li>• Exhortation</li><li>• More concrete</li><li>• Concise</li><li>• Present concern</li><li>• Take part!</li><li>• Older activist</li></ul>	<ul style="list-style-type: none"><li>• Encouragement</li><li>• More abstract</li><li>• Expanded</li><li>• Future concern</li><li>• Take heart!</li><li>• Younger visionary</li></ul>

### **D. Structure**

#### 1. Charted

Refer to the end of this session, page 122 for the full chart of Zechariah. Note that the book has three major sections: eight (8) visions, four (4) messages and two (2) burdens. The full chart can be seen there.

#### 2. Outlined

An abbreviated outline follows.

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## **ZECHARIAH**

### **I. EIGHT VISIONS (1:1-6:15)**

- A. Introduction (1:1-6)**
- B. Vision One: Angelic Horsemen (1:7-17)**
- C. Vision Two: Four Horns/Four Craftsmen (1:18-21)**
- D. Vision Three: Man With a Measuring Line (2:1-13)**
- E. Vision Four: Cleansing of the High Priest (3:1-10)**
- F. Vision Five: Golden Lampstand and Two Olive Trees (4:1-14)**
- G. Vision Six: The Flying Scroll (5:1-4)**
- H. Vision Seven: Woman in the Basket (5:5-11)**
- I. Vision Eight: Four Chariots (6:1-8)**
- J. Crowning of Joshua (6:9-15)**

### **II. FOUR MESSAGES**

- A. Message One: Empty Ritualism (7:1-7)**
- B. Message Two: Past Disobedience (7:8-14)**
- C. Message Three: Restoration and Encouragement (8:1-17)**
- D. Message Four: Joy in the Future Kingdom (8:18-23)**

### **III. TWO BURDENS (9:1-14:21)**

- A. Burden One: Advent and Rejection of the Messiah (9:1-11:17)**
- B. Burden Two: Advent and Acceptance of the Messiah (12:1-14:21)**

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### **E. Biblical Development (Part One: Zechariah 1-6)**

The exposition of the text will follow the brief outline above. Note that only the first six chapters of Zechariah will be covered in this session. Chapters 7-14 will be found in Session 5: Zechariah—Part Two (see page 124).

1. Eight (8) visions (1:1-6:15)

The first six chapters narrate 8 visions given to the prophet. For a chart overviewing the basic meaning of each vision, see the chart at the end of Session 4 on page 123. A portion of that chart will appear at the beginning of each individual vision.

a. Introduction (1:1-6)

(1) Context: date and author (1)

Zechariah 1:1

*In the eighth month of the second year of Darius, the word of the LORD came to the prophet Zechariah son of Berekiah, the son of Iddo:*

(2) Call to repentance (2-6)

Zechariah 1:2-4

*“The LORD was very angry with your ancestors. <sup>3</sup> Therefore tell the people: This is what the **LORD Almighty** says: ‘Return to me,’ declares the **LORD Almighty**, ‘and I will return to you,’ says the **LORD Almighty**.*

*<sup>4</sup> Do not be like your ancestors, to whom the earlier prophets proclaimed: This is what the **LORD Almighty** says: ‘Turn from your evil ways and your evil practices.’ But they would not listen or pay attention to me,’ declares the LORD.’”*

b. Vision 1: Angelic Horsemen (1:7-17)

Vision	Reference	Meaning
The Red-horse Rider among the Myrtles	1:7-17	God's anger against the nations and blessing on restored Israel

(1) The vision (7-15)

Zechariah 1:8-10

*During the night I had a vision, and there before me was a man mounted on a red horse. He was standing among the myrtle trees in a ravine. Behind him were red, brown and white horses.<sup>9</sup> I asked, “What are these, my lord?” The angel who was talking with me answered, “I will show you what they are.”<sup>10</sup> Then the man standing among the myrtle trees explained, “They are the ones the LORD has sent to go throughout the earth.”*

Zechariah 1:14-15

*Then the angel who was speaking to me said, “Proclaim this word: This is what the LORD Almighty says: ‘I am very jealous for Jerusalem and Zion,<sup>15</sup> and I am very angry with the nations that feel secure. I was only a little angry, but they went too far with the punishment.’”*

(2) The promise (16-17)

Zechariah 1:16-17

*“Therefore this is what the LORD says: ‘I will return to Jerusalem with mercy, and there my house will be rebuilt. And the measuring line will be stretched out over Jerusalem,’ declares the LORD Almighty.<sup>17</sup> “Proclaim further: This is what the LORD Almighty says: ‘My towns will again overflow with prosperity, and the LORD will again comfort Zion and choose Jerusalem.’”*

c. Vision 2: Four Horns/Four Craftsmen (1:18-21)

Vision	Reference	Meaning
The Four Horns and the Four Craftsmen	1:18-21	God's judgment on the nations that afflict Israel

(1) The vision

Zechariah 1:18-21

*Then I looked up, and there before me were four horns. <sup>19</sup> I asked the angel who was speaking to me, "What are these?" He answered me, "These are the horns that scattered Judah, Israel and Jerusalem."*

*<sup>20</sup> Then the LORD showed me four craftsmen. <sup>21</sup> I asked, "What are these coming to do?" He answered, "These are the horns that scattered Judah so that no one could raise their head, but the craftsmen have come to terrify them and throw down these horns of the nations who lifted up their horns against the land of Judah to scatter its people."*

(2) The significance

This may relate to the dream-visions of Daniel 2. 7. E. Merrill (NOTS, 823) suggests:



d. Vision 3: Man with Measuring Line (2:1-13)

Vision	Reference	Meaning
The Surveyor with a Measuring Line	2:1-13	God's future blessing on restored Israel

Eugene Merrill (*NOTS*, 823) summarizes the vision and meaning:

In his third vision Zechariah asked a man with a measuring line where he was going, and he answered that he was on his way to "measure Jerusalem." Then the angel explained the meaning of the vision: Jerusalem will again be rebuilt and will overflow with people. Physical walls will be unnecessary because God will be "a wall of fire around it." The heavenly being urged those Jews still living in the "land of the north" to flee and return to Zion. They should do so because God will judge those nations that have persecuted His people, and because God will again live among His people in the Promised Land.

e. Vision 4: Cleansing of High Priest (3:1-10)

Vision	Reference	Meaning
The Cleansing and Crowning of Joshua the High Priest	3:1-10	Israel's future cleansing from sin and reinstatement as a priestly nation

(1) Vision (1-5)

Zechariah 3:1-4

*Then he showed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right side to accuse him. <sup>2</sup> The LORD said to Satan, “The LORD rebuke you, Satan! The LORD, who has chosen Jerusalem, rebuke you! Is not this man a burning stick snatched from the fire?” <sup>3</sup> Now Joshua was dressed in filthy clothes as he stood before the angel. <sup>4</sup> The angel said to those who were standing before him, “Take off his filthy clothes.” Then he said to Joshua, “See, I have taken away your sin, and I will put fine garments on you.”*

(2) Message (6-10)

Zechariah 3:8-9

*“Listen, High Priest Joshua, you and your associates seated before you, who are men symbolic of things to come: I am going to bring my servant, the Branch. <sup>9</sup> See, the stone I have set in front of Joshua! There are seven eyes on that one stone, and I will engrave an inscription on it,’ says the LORD Almighty, ‘and I will remove the sin of this land in a single day.”*

f. Vision 5: Golden Lampstand and Two Olive Trees (4:1-14)

Vision	Reference	Meaning
The Golden Lampstand and the Two Olive Trees	4:1-14	Israel as the light to the nations under Messiah, the King-Priest

(1) Vision (1-5)

Zechariah 4:2-3

*He asked me, "What do you see?" I answered, "I see a solid gold lampstand with a bowl at the top and seven lamps on it, with seven channels to the lamps.<sup>3</sup> Also there are two olive trees by it, one on the right of the bowl and the other on its left."*

(2) Explanation (6-10)

(a) First Oracle (6-7)

Zechariah 4:6-7

*So he said to me, "This is the word of the LORD to Zerubbabel: 'Not by might nor by power, but by my Spirit,' says the LORD Almighty.<sup>7</sup> "What are you, mighty mountain? Before Zerubbabel you will become level ground. Then he will bring out the capstone to shouts of 'God bless it! God bless it!'"*

(b) Second Oracle (11-14)

Zechariah 4:12, 14

*Again I asked him, "What are these two olive branches beside the two gold pipes that pour out golden oil?"... So he said, "These are the two who are anointed to serve the LORD of all the earth."*

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

<b>Vision</b>	<b>Reference</b>	<b>Meaning</b>
The Flying Scroll	5:1-4	The severity and totality of divine judgment on individual Israelites

(1) Vision (1-2)  
 A vision of a thirty foot long, fifteen foot wide scroll was seen.

(2) Explanation (3-4)  
 A curse is placed upon violators of the law of God.

h. Vision 7: Woman in the Basket (5:5-11)

Vision	Reference	Meaning
Woman in the Ephah (i.e. a measuring basket)	5:5-11	The removal of national Israel's sin of rebellion against God

The woman represents wickedness. She is in the large basket secured by a lead cover. "This is the iniquity of the people throughout the land" (6). The removal of wickedness and sin was a gracious act of God for the nation.

i. Vision 8: Four Chariots (6:1-8)

Vision	Reference	Meaning
The Four Chariots	6:1-8	Divine judgment on Gentile nations

The eighth vision predicted judgment upon the nations that had mistreated Israel.

j. Crowning of Joshua (6:9-15)

Zechariah 6:12-13  
*"Tell him this is what the LORD Almighty says: 'Here is the man whose name is the Branch, and he will branch out from his place and build*

*the temple of the LORD. <sup>13</sup> It is he who will build the temple of the LORD, and he will be clothed with majesty and will sit and rule on his throne. And he will be a priest on his throne. And there will be harmony between the two.'*"

The symbolic act of crowning Joshua foreshadows the future Messianic King-Priest.  
Note the Messianic implications:

Note: The Branch (cf. Isa 4:2; 11:1; Jer 23:5-6; 33:15-16; Zech 3:8) is prophetically identified:

- (1) Man (12)
- (2) Place (12)
- (3) Build the Millennial Temple (13)
- (4) Majesty (13)
- (5) Rule/reign (13)
- (6) Priest (13)
- (7) Peace (harmony) (13)

Note:

This completes Zechariah 1-6 which is Part One to this prophetic book. Chapters 7-14 are covered in Session 5 which follows.  
The Points to Ponder for Zechariah will be given at the end of Session 5.

## **Session 4**

## **Appended Material**

## Session 4: Appended Material - A

ZECHARIAH					
8 Visions		4 Messages		2 Burdens	
1	6	7	8	9	14
Introduction 1:1	1:6	#1 "Empty Ritualism"		Theme Messiah's and Israel's Future	
#1 Angelic horsemen 1:7	1:17	7:1	7:7		#1
#2 Four horns/four craftsmen 1:18	1:21				
#3 Man with measuring line 2:1	2:13	#2 "Past Disobedience"		Advent and Rejection of the Messiah (First Coming)	
#4 Cleansing of High Priest 3:1	3:10	7:8	14		
#5 Golden lampstand and two olive trees 4:1	4:14	#3 "Restoration and Encouragement"		9:1	11:17
#6 The flying scroll 5:1	5:4	8:1	8:17		#2
#7 Woman in the basket 5:5	5:11			Advent and Acceptance of the Messiah (Second Coming)	
#8 Four chariots 6:1	6:8	#4 "Joy in the Future Kingdom"			
Crowning of Joshua 6:9	6:15	8:18	8:23	12:1	14:21
Pictures		Problems		Predictions	

## Session 4: Appended Material - B

ZECHARIAH'S EIGHT NIGHT VISIONS		
Vision	Reference	Meaning
The Red-horse Rider among the Myrtles	1:7-17	God's anger against the nations and blessing on restored Israel
The Four Horns and the Four Craftsmen	1:18-21	God's judgment on the nations that afflict Israel
The Surveyor with a Measuring Line	Chapter 2	God's future blessing on restored Israel
The Cleansing and Crowning of Joshua the High Priest	Chapter 3	Israel's future cleansing from sin and reinstatement as a priestly nation
The Golden Lampstand and the Two Olive Trees	Chapter 4	Israel as the light to the nations under Messiah, the King-Priest
The Flying Scroll	5:1-4	The severity and totality of divine judgment on individual Israelites
The woman in the Ephah	5:5-11	The removal of national Israel's sin of rebellion against God
The Four Chariots	6:1-8	Divine judgment on Gentile nations

(Taken from Lindsey, *BKC:OT*, 1549)

Suggested Chiastic Structure  
(J. Baldwin as quoted by Constable, Notes, 14)

- A** The horseman among the myrtle trees (1:7-17)
- B** The four horns and the four smiths (1:18-21)
- C** The surveyor (ch. 2)
- D** The cleansing and restoration of Joshua (ch. 3)
- D'** The gold lampstand and the two olive trees (ch. 4)
- C'** The flying scroll (5:1-4)
- B'** The woman in the basket (5:5-11)
- A'** The four chariots (6:1-8)