

THE KING IS COMING
PREACHING THROUGH THE BIBLE: ZECHARIAH
Zechariah 6:11-15; 8:1-3; 9:9

I. INTRODUCTION

A. BRIEF DESCRIPTION

The background of Zechariah is similar to that of Haggai: the Babylonian Captivity ended and the ‘remnant’ started returning to Judah. Sixteen years after the effort to rebuild the Temple began, it stalled. After Haggai rebuked the people for their selfishness and ingratitude to God, they repented and restarted the work. Zechariah’s reminds them of the importance of their work: Jerusalem and the Temple must be rebuilt not just for their present use but because the Messiah’s glory someday will fill it. This future blessing depends on their current obedience. Zechariah begins by urging the people to repent and renew their covenant with the Lord. As they rebuild the Temple, he exhorts them with visions of encouragement and warning and then delivers messages of warning and hope. After they complete the Temple, Zechariah prophesies concerning both the first and second coming of the Messiah.

B. TITLE

1. HEBREW
 - a. **Zechar-yah** = ‘Yahweh remembers’ or ‘God has remembered’
 - b. The dominant theme of the book = God remembers His covenant people
2. SEPTUAGINT
 - **Ζαχαρίας**
3. LATIN
 - **Zacharias**

C. PLACE IN THE HEBREW BIBLE

1. PART OF THE LATTER PROPHETS—THE TRULY ‘PROPHETIC’ BOOKS OF THE OT
2. ELEVENTH OF THE TWELVE MINOR PROPHETS
3. THE SECOND POST-EXILIC PROPHET
4. THE LONGEST OF THE MINOR PROPHETS

D. AUTHOR

1. AUTHORSHIP

a. Zechariah—attributed in **1:1**

- Zechariah's name is mentioned 4 times in the book—**1:1, 7; 7:1, 8**

b. Scholars challenge unified authorship

1. **Chapters 1-8** differ in style, language, and theological focus from **chapters 9-14**

2. Arguments for divided authorship

a. **Chapters 9-14**—are pre-exilic

1. **Mt 27:9-10**—quotes **Zech 11:12**—but attributes it to Jeremiah

Mt 27:9-10—*Then that which was spoken through Jeremiah the prophet was fulfilled: 'And they took the thirty pieces of silver, the price of the one whose price had been set by the sons of Israel; and they gave them for the Potter's Field, as the Lord directed me.*

a. Some scholars say Jeremiah wrote all of **chapters 9-14**

b. Others support multiple authors—Jeremiah writing only **chapters 9-11**

2. Zechariah refers to pre-exilic states and enemies of Israel

- Assyria
- Ephraim
- Egypt
- Aramean city states
- Philistine cities

b. **Chapters 9-14** are **much later** than **chapters 1-8**—by **one author**

1. Possibly 4th century BC—Greek period

- **9:3-4**—though Tyre is building a fortress and storing its wealth—it will be destroyed and its wealth scattered
- Could be during/after Alexander's siege of Tyre—332 BC

2. Possibly 2nd century BC

- a. During the Maccabean revolt against the Seleucids
 - b. Certain key figures were identifiable Maccabean leaders
 - ▲ Shepherds—in **chapter 11**
 - ▲ Martyrs—in **chapter 12**
 - c. **Chapters 9-14**—contain more Aramaic phrases than earlier chapters—thus suggesting a much later date
- c. **Chapters 9-14**—were written by multiple authors—at different periods
- c. Arguments for unified authorship
1. Chapters 9-14 are not two separate units (9-11 and 12-14)
 - a. **9:1** and **12:1** begin with same phraseology—*The burden of the word of the Lord*
 - b. A unifying theme of both sections = **the shepherd**—chapters 11 and 13
 - c. Meter of two poems is similar—in **11:17** and **13:7-9**
 - d. Language is more similar to Haggai and Malachi—than to 2nd century writings such as Qumran
 2. Unity of the whole book
 - a. Despite small anomalies—language, style and theological themes are similar
 - b. Both parts (1-8 and 9-14) quote or refer to earlier prophets
 - c. All received manuscripts maintain the book as an uninterrupted whole
 - d. Matthew’s reference to Jeremiah
 1. Maybe Matthew uses ‘Jeremiah’ as a general reference to the prophets
 2. Or—Zechariah quoted unpublished prophecies of Jeremiah—later discovered
 3. Or—Zechariah referred to Jeremiah redeeming his family land—**Jer 32**
 3. Possibly—the two parts were written at different times
 - a. Hopeful visionary and sermoniac (chapters 1-8)—by young man—in his 30s
 - b. Prophetic message in forbidding background (chapters 9-14)—by older man—in his 70s—Persian Empire in decline—Israel’s future more uncertain

2. BIOGRAPHICAL INFORMATION—ZECHARIAH

a. Popular name

- Over thirty characters in the OT are named Zechariah

b. Prophet—*Zechariah the prophet*—1:1

c. Priest

1. Son of Berechiah—grandson of Iddo the prophet—1:1, 7

- Ez 5:1; 6:14—identify him as **son of Iddo**
- This should be taken to mean—a descendant of Iddo

2. Iddo = a **priest**—returned with Zerubbabel High Priest Joshua—Neh 12:4

3. Zechariah was head of the house descending from Iddo—Neh 12:16

- During the high priesthood of Joiakim—Neh 12:12
- Jehoiakim was high priest at beginning of 5th century BC—maybe 500-460

4. So—Zechariah was a **priest**—like Jeremiah and Ezekiel

d. Young man—at the beginning of his ministry

1. Identified as *that young man*—2:4

2. Began prophetic ministry 520 BC—1:1

3. Maybe this was 20 years before becoming head of family—see Neh 12:12, 16 above

4. Probably born in Babylon—and returned with first group of Remnant—538 BC

e. Jewish tradition

- Says he was a member of the Great Synagogue—that was responsible for collecting and preserving the Old Testament scriptures

E. SETTING

1. Cyrus of Persia defeated Belshazzar of Babylonia—539

2. Cyrus's Decree—538 BC—Ezra 1

3. Remnant returned—beginning 538—under Governor Zerubbabel—**Ezra 1**
4. Rebuilding of Temple
 - a. 536—began with restoration of altar—then laying of foundation—**Ezra 3**
 - b. 534—suspension of work—**Ezra 4**
 - c. 520 and following—renewal of work—**Ezra 5; Haggai 1; Zechariah 1-14**
 - Haggai exhorted people to resume rebuilding
 - 23 days later—work renewed under Zerubbabel and High Priest Joshua
 - Zechariah—encouraged people in their building the Temple
 - Zechariah—prophesied about the coming Messiah
 - Persian Governor Tattenai—challenged existence of Cyrus-decree—**Ezra 5**
 - Darius confirmed Cyrus’s decree—ordered Tattenai to assist—**Ezra 6**
 - d. 515—Temple completed on 3 Adar (March)—6th year of Darius’s reign—**Ezra 6:15-18**

F. DATE

ZECHARIAH GIVES PRECISE DATES FOR PORTIONS OF THE BOOK

- a. Zechariah began to prophesy—**Zech 1:1—November 520**
 - After Haggai’s second sermon—**Hag 2:1**—21 October 520
 - Before Haggai’s third and fourth sermons—**Hag 2:10**—24 December 520
- b. Eight visions (chapters 1-6)—began with **Zech 1:7—24 February 519**
- c. The next section—began with **Zech 7:1—4 December 518**
 1. Some scholars say—this section includes the rest of Zechariah—**chapters 7-14**
 2. Other scholars say—this begins only *part* of the rest of Zechariah
 - **Chapters 7-8**—his ‘four messages’—began in 518
 - But **chapters 9-14**—were a separate unit written at a different time

G. STYLE AND GENRE

1. Divine oracles with apocalyptic imagery—in visions (8), sermons (4) and prophecies (2)
2. Plus—narrative instructions for crowning of the high priest
3. Mediation of angels

- a. Unlike other prophets—Zechariah must depend on angelic interpretation of visions
- b. See—[1:9, 21](#); [2:3](#); [3:1](#); [4:1](#); [5:2, 5](#); [6:4](#)

H. BIBLICAL CONTEXT

- 1. [Ezra chapters 1-6](#) give background events for setting of Haggai and Zechariah.
- 2. [Haggai](#) also encourages the returning remnant to rebuild the Temple.
- 3. Jesus' reference to the person Zechariah

Mt 23:35—*so that upon you ay fall the guilt of all the righteous blood shed on earth, from the blood of righteous Abel to the blood of Zechariah, the son of Berechiah, whom you murdered between the temple and the altar.*

- a. Jesus condemned Scribes and Pharisees—for their attitudes to all the martyred prophets
- b. From Abel to Zechariah—from the first one to the last one
 - Zechariah son of *Jehoida*—was the last martyred prophet—[II Chr 24:21](#)
- c. This was another Zechariah
 - Probably *descended* from another Berechiah—but the *son* of Jehoida
- 4. Messianic prophecies
 - a. The [Righteous] Branch—[3:8](#); [6:12-13](#)
 - b. The King-Priest—[6:13](#)
 - c. Humble King—riding on a donkey—[9:9](#)
 - d. Thirty pieces of silver—[11:12](#)
 - e. Pierced—[12:10](#)
 - f. Cleansing fountain—[13:1](#)
 - g. Strike the shepherd, and the sheep will be scattered—[13:7](#)

I. OUTLINE

INTRODUCTION—[1:1](#)

CALL TO REPENTANCE—**1:2-6**

- Summarizes Israel's history of disobedience and God's call to repentance
- Remnant's repentance and humility

EIGHT VISIONS—**1:7-6:8**

Visions of Comfort

1. Horses among Myrtle Trees—**1:7-17**—God will rebuild Jerusalem/Zion
2. Four Horns and Four Craftsmen—**1:18-21**—Israel's enemies will be punished
3. Man with Measuring Line—**chapter 2**—God will protect and glorify Jerusalem
4. Cleansing of High Priest Joshua—**chapter 3**—the 'Branch' will cleanse/restore Israel
5. Golden Lampstand and Olive Trees—**chapter 4**—God is empowering the leaders

Visions of Warning

6. Flying Scroll—**5:1-4**—individual sin will be judged
7. Woman in the Basket—**5:5-11**—national sin will be erased
8. Four Chariots—**6:1-8**—judgment will come upon the nations

CROWNING OF JOSHUA—**6:9-15**

- Predicts the coming 'Branch'—who will be both priest and king

FOUR MESSAGES—**chapters 7-8**

The Bethelites' question—about continued fasting—**7:1-3**

Response in four messages—**7:4—through chapter 8**

1. Hypocrisy Rebuked—**7:4-7**
2. Call for Social Justice—**7:8-14**
3. Israel will be restored—**8:1-17**
4. Fasting will be turned to joy in Israel's future—**8:18-23**

PROPHECY CONCERNING 'TWO BURDENS'—**chapters 9-14**

1. FIRST BURDEN—COMING AND REJECTION OF MESSIAH—**chapters 9-11**
 - a. Surrounding nations will be judged—**9:1-8**

- b. Coming of Messiah—**9:9—through chapter 10**
- c. Rejection of Messiah—**chapter 11**
- 2. SECOND BURDEN—REIGN OF MESSIAH—**chapters 12-14**
 - a. Israel will be delivered—**chapters 12-13**
 - 1. Physical deliverance—**12:1-9**
 - 2. Spiritual deliverance—**12:10—through chapter 13**
 - b. The Messiah will reign—**chapter 14**
 - 1. Final siege of Jerusalem—**14:1-2**
 - 2. Second coming of Messiah—**14:3-8**
 - 3. The Kingdom of God—**14:9-21**

J. THEMES

- 1. GOD REMEMBERS—HIS COVENANT—HIS PROMISE—HIS PEOPLE
- 2. JERUSALEM MUST BE REBUILT—FOR ISRAEL TO RISE AGAIN
 - o Similar message by—**Micah (4:1-5)—Isaiah (54:11-17)—Jeremiah (31:38-40)**
- 3. GOD IS ALWAYS WORKING HIS PURPOSE—PAST—PRESENT—AND FUTURE
- 4. GOD’S KINGDOM WILL BE VICTORIOUS—BUT IT WILL INVOLVE SUFFERING AND A HARD BATTLE WITH EVIL

II. BIBLICAL TEXT

Zech 6:11-15—11 *Take silver and gold, make an ornate crown and set it on the head of Joshua the son of Jehozadak, the high priest. 12* *Then say to him, ‘Thus says the Lord of hosts, “Behold, a man whose name is Branch, for He will branch out from where He is; and He will build the temple of the Lord. 13* *Yes, it is He who will build the temple of the Lord, and He who will bear the honor and sit and rule on His throne. Thus, He will be a priest on His throne, and the counsel of peace will be between the two offices.”’ 14* *Now the crown will become a reminder in the temple of the Lord to Helem, Tobijah, Jedaiah and Hen the son of Zephaniah. 15* *Those who are far off will come and build the temple of the Lord.” Then you will know that the Lord of hosts has sent me to you. And it will take place if you completely obey the Lord your God.*

Zech 8:1-3—1 *Then the word of the Lord of hosts came, saying,* 2 *“Thus says the Lord of hosts, ‘I am exceedingly jealous for Zion, yes, with great wrath I am jealous for her.’* 3 *Thus says the Lord, ‘I will return to Zion and will dwell in the midst of Jerusalem. Then Jerusalem will be called the City of Truth, and the mountain of the Lord of hosts will be called the Holy Mountain.’*

Zech 9:9—9 *Rejoice greatly, O daughter of Zion! Shout in triumph, O daughter of Jerusalem! Behold, your king is coming to you; He is just and endowed with salvation, humble, and mounted on a donkey, even on a colt, the foal of a donkey.*

III. EXPOSITION

A. THE CROWNED PRIEST—BOTH PRIEST AND KING

1. ‘Crowns’
 - Traditionally—a double-ringed crown—possibly one silver, one gold
 - Could be ‘crown of crowns’—or fulness
2. Like Zechariah—Christ came was a prophet—but to be priest and king
3. Prophet Zechariah—forecasts Christ’s two primary current roles—after His prophetic ministry
 - He *became* the sacrifice—priest
 - He continues to make *intercession*
 - He *rules* as king
 - He is coming again in triumph

B. ‘BRANCH’ IS HIS NAME

1. Branch introduced in 3:8
2. Christ is the Righteous Branch
3. His kingly role—descended from David

Is 11:1—*Then a shoot will spring from the stem of Jesse, And a branch from his roots will bear fruit.*

Jer 23:5—*Behold, the days are coming," declares the LORD, "When I will raise up for David a righteous Branch; And He will reign as king and act wisely And do justice and righteousness in the land.*

4. His fruit-bearing role—He is the Vine—John 15

C. THE ‘BRANCH’ WILL DO FOUR THINGS

1. Will spread out from where He is

- a. Could mean either ‘grow up’ or ‘spread out’
- b. ‘Grow up from where He is’ —arise in Israel from His own people
- c. Spread out
 - Extend the kingdom beyond Israel
 - Global—universal kingdom

2. Will build Temple of the Lord

- a. The Lord will be among His people—set His sanctuary among them—Ezek 37:26-28
- b. Jesus Himself became the Temple—John 2
- c. The Lord will be the Temple—no need for human Temple in heaven—Rev 21:3

3. Will rule over them

Ezek 37:24-25—my servant David will rule over them

4. Will be a priest on His throne—and bring peace to both offices

- a. Anointed Davidic descendant will be a priest forever—Ps 110:4
- b. Pure theocracy—even purer than under Moses
 - Total union of both civil and religious under God
 - No more discord between throne and altar
- c. Notice—no need for prophetic office
 - Complete harmony and obedience—no need to call people to account
 - Direct communion and communication with God
- d. Brings closure to prophecy of 3:8-9
 - The seven-faceted stone connected with the Branch, in 3:8–9
 - It will be a jewel worn by the priest-king, who will remove the sin of Judah

D. THE CROWN IS A REMINDER

- 1. Three witnesses are to go with Zechariah to Josiah’ house [son of Zephaniah]—6:9
- 2. The crowning is for them to witness—along with another son of Zephaniah—Hen
- 3. Reminder of the characteristics of the king-priest

- **Helem** = strength
- **Tobijah** = goodness
- **Jedaiah** = knowledge
- **Hen** = grace

E. Those afar off will build the temple

1. Again—ultimate building of kingdom—from all nations
2. Fulfilling prophecy of 2:11—many nations shall join themselves to the Lord

F. HIS RETURN TO JERUSALEM

1. First coming

- Fulfilled in His triumphant entry

2. Second coming

- a. Yet to be fulfilled—returning just as he left—Acts 1
- b. On that day He will stand on the Mt of Olives—Zech 14:3-4
 - Eschatological meaning—He will fight all nations from there
 - Then the Lord my god will come, and all the holy ones with Him—Zech 14:5

G. THE KING IS COMING

1. He is just and endowed with salvation

- a. Righteous and saving
 - He will rule as righteous king—Is 32:1
 - He will bring justification—and salvation
 - Combined in Jer 23:5-6—just ruling and salvation to Judah
- b. He is also ‘saved’ Himself by God
 - Suffering servant is delivered in Is 49, 50, 53
 - So He can deliver salvation

2. Embodying humility

- a. Servant of God
 - Does the will of the Father

- Does only what He sees the Father doing
 - No glory of His own apart from the Father
- b. Delivered by God
- c. Ultimately elevated/glorified by God—at His right hand
- d. Riding on a donkey
- A sign of royal messiah—as well as humility
 - David rode a donkey—II Sam 16:2
 - So did many Judges—chapters 5, 10, 12
 - Perpetuates messianic prophecy of Genesis

Gen 49:10-11—*The scepter shall not depart from Judah, nor the ruler's staff from between his feet, until Shiloh comes, and to him shall be the obedience of the peoples. He ties his foal to the vine, and his donkey's colt to the choice vine.*