

# Old Testament Survey

## Zechariah

### ***The Meaning of Zechariah***

The name of Zechariah means “Jehovah has remembered.” Zechariah’s message is that God remembers that Israel is his chosen nation, and that he will ultimately fulfill his promises making Israel the world power that he promised in Genesis 12-15.

### ***General Outline of Zechariah***

- I. Messages During the Building of the Temple - Zechariah 1:1-8:23
  - A. First Message - a call for national repentance - Zechariah 1:1-6
  - B. Second Message - eight prophetic visions - Zechariah 1:7-6:15
    - 1. Horsemen among the myrtles - God is preparing to intervene - Zechariah 1:7-17
    - 2. Four horns and four smiths - God will crush Israel’s oppressors - Zechariah 1:18-21
    - 3. Measuring line - Jerusalem will be rebuilt - Zechariah 2:1-13
    - 4. Joshua reclothed - God will forgive and restore Israel - Zechariah 3:1-10
    - 5. Candelabrum - Israel will be a light to the world - Zechariah 4:1-14
    - 6. Flying scroll - divine judgment on all who reject - Zechariah 5:1-4
    - 7. The woman in the ephah - removal of sin from Israel to a place of judgment - Zechariah 5:5-11
    - 8. Four chariots - God will judge the heathen nations - Zechariah 6:1-8
    - 9. Sequel: the crown of Joshua as a type of the Messianic Branch - Zechariah 6:9-15
  - C. Third Message - Zechariah 7:1-8:23
    - 1. The query about the extra feasts - Zechariah 7:1-3
    - 2. God’s fourfold answer - Zechariah 7:4-8:23
- II. Messages After the Rebuilding of the Temple - Zechariah 9:1-14:21
  - A. Burden of Hadrach (the King rejected but triumphant) - Zechariah 9:1-11:17
    - 1. The King announced - Zechariah 9:1-10
    - 2. The King’s program - Zechariah 9:11-10:12
    - 3. The King rejected - Zechariah 11:1-17
  - B. The burden of Israel (the rejected King enthroned) - Zechariah 12:1-14:21
    - 1. Final victories of Israel - Zechariah 12:1-13:6
      - a. Downfall of the heathen who attack Jerusalem - Zechariah 12:1-4
      - b. Miraculous strength of Israel to conquer her foes - Zechariah 12:5-9
      - c. Repentance of latter-day Israel for crucifying their Messiah - Zechariah 12:10-14
      - d. A spring of cleansing - Zechariah 13:1
      - e. Permanent removal of idolatry and the silencing of all false prophets - Zechariah 13:2-6
    - 2. Final victories of the King - Zechariah 13:7-14:21
      - a. His rejection, and the purging of Israel - Zechariah 13:7-9
      - b. Assault upon Jerusalem and deliverance by the Lord - Zechariah 14:1-8
      - c. Establishment of the supremacy of Judah and the King over the earth - Zechariah 14:9-15
      - d. Millennial subjection of the nations to Christ and the holy status of millennial Israel - Zechariah 14:16-21

### ***Authorship and Date***

1. Zechariah is named as the son of Berechiah and the grandson of Iddo.
2. Zechariah is seen as a youth in Zechariah 2:4, and was probably quite young when working with the prophet Haggai in the campaign to finish the Temple.
3. Zechariah's prophecies as found in Zechariah 1-7 cover a span of two years, from 516 to 518 B.C.
4. Zechariah 9-14 appears to have been written much later, perhaps several decades after the first eight chapters. These chapters see Alexander the Great as a figure of growing prominence, most likely after his defeats of the Medo-Persian armies at the Battle of Salamis.
5. The only other information we have of Zechariah is he appears to have been killed by a mob according to Matthew 23:35.

### ***Objections to the Unity of Zechariah***

Because of the marked difference between Zechariah 1-8 and 9-14, liberal scholars have split Zechariah into two sources. The origin of Zechariah 9-14 has been explained using two theories.

#### **The Pre-Exilic Theory of Zechariah 9-14**

1. Matthew 27:9-10 quotes Zechariah 11:12-13 as being from Jeremiah. As a result, it is asserted that Zechariah 11 is from the time of Jeremiah, and not Zechariah.

*Matthew, however, does not quote exclusively from Zechariah. Furthermore, the quote in Matthew 27 is from both Zechariah and Jeremiah, however, only Jeremiah is mentioned. Compare this to Mark 1:2-3 in which Malachi and Isaiah are quoted, although only Isaiah is named.*

2. Zechariah 9:1-2 mentions Hadrach, Damascus, and Hamath as being independent, hence this reference had to be made prior to the conquest of Syria in 732 by Tiglath-Pileser III.

*Zechariah does not say that these three cities are independent any more than the three cities of the Philistines in Zechariah 9:5 were independent.*

3. Zechariah 11:14 speaks of a brotherhood between Israel and Judah. This could not have happened after the fall of Israel in 722 B.C.

*However, the postexilic prophets see Judah and Israel as being reunited after the return from captivity. Ezra 6:17 and 8:35 imply that many inhabitants of the Northern Kingdom returned with Judah in 536 B.C.*

4. Zechariah 10:10-11 refers to Assyria as an independent power, thus implying a date prior to 612 B.C.

*Assyria in Zechariah 10:10-11, however, is not seen as the nation of ancient times but as the power which will control Palestine in the last days. Assyria is seen in its geographical and not nationalistic sense.*

5. Zechariah 10:1-4 speaks of teraphim and diviners, something common during the post-exilic era and missing after the return.

*The reference here, however, is of past ages. Zechariah is reminding his listeners of God's past judgment on idolatry.*

**The Post-Alexandrian Theory**

1. Zechariah 9:13 mentions the Greeks, and this would point to a time after the Greeks had entered and conquered Palestine.

*In answer to this we need to only assert that in the 470's the ascendancy of the Greeks was being seen by the known world. Additionally, we must not rule out the predictive power of God unless we subscribe to an anti-supernaturalistic worldview.*

2. Zechariah 9:1-2 refers to provinces which were conquered by Alexander and therefore must have been written after the facts.

*Need we say more about anti-supernaturalism???*

3. The "good shepherd" of Zechariah 11 has been identified with many historical figures of the Maccabean time thus pushing the date of composition to the second century B.C.

*However, these identifications are tenuous at best. The style and diction of Zechariah is that of the fifth century and not second century B.C.*

4. The apocalyptic references in Zechariah 9-14 point to a later time in the development of the Israelite religion.

*Only a good, dogmatic Wellhausian would assert this. Enough said!*

5. The style of Zechariah 9-14 is so much different than Zechariah 1-8 as to point to a later date and even a different author.

*However, the similarities between Zechariah 1-8 and 9-14 are greater than the differences. Additionally, it is quite evident that a significant period of time passed between the writing of these two sections by Zechariah, and hence we would assume that there would be differences.*