

# Zechariah

**Authorship:** Zechariah (1:1), who along with Haggai encouraged the rebuilding of the Temple (see Ezra 5:1; 6:14). Zechariah was a priest as well as a prophet. His grandfather was Iddo (1:1), a priest who returned from the exile with Zerubbabel (Nehemiah 12:4). Apparently Zechariah succeeded his grandfather as head of that priestly family (Nehemiah 12:16). Zechariah would later be martyred on the Temple grounds (Matthew 23:35). The Bible mentions 34 men named Zechariah!

**Date:** The prophecies of 1-8 probably would have been given between 520 B.C., when Zechariah and Haggai began encouraging the rebuilding of the Temple, and 515 B.C., when the rebuilding was completed. His final prophecies (9-14) are from later, probably about 480 B.C.

**Background:** Zechariah described his prophetic call as simply “the word of the Lord.” For more than fifteen years the Jews had been back in Jerusalem, but the city was still in physical disarray. The walls were still ruined, and the people were questioning the future of the city. God raised up Zechariah to encourage these Jews with a vision of Jerusalem’s glorious future. He did not tell what prompted the collection of his writings.

**Recipients:** Israelites in Jerusalem after they returned from exile. The first audience was the people of Jerusalem that had returned from exile. In particular Zerubbabel the governor and Joshua the high priest received some of Zechariah’s messages of encouragement.

**Purpose:** (1) To encourage the rebuilding of the Temple; (2) To give instruction in holiness (rebuilt lives result in a rebuilt Temple!); (3) To provide specific information concerning both the first and second coming of Christ.

## Key Verse

“Who are you, O great mountain? Before Zerubbabel you shall become a plain. And he shall bring forward the top stone amid shouts of ‘Grace, grace to it!’” (Zechariah 4:7 ESV)

## Key Term: “Jerusalem”

This book focuses on the city of Jerusalem, which still lay in ruins in Zechariah’s day. Both the near-term rebuilding of the city and the ultimate, everlasting destiny of Jerusalem as the city in which God delights are in view.

## Meaning of Name

Zechariah, the sixth-century prophet who returned to Judah from Babylonian exile, has given his name to this book as its composer. His name means “The Lord Remembers” in Hebrew.

## One Sentence Summary

Through night visions and prophetic oracles, Zechariah predicted the welfare of Jerusalem as God’s beloved holy city into which the King would enter riding on a donkey, the one also called God’s Servant and Branch.

## Outline:

### I. Apocalyptic Visions (Messianic and Millennial) (1-6)

#### A. Introduction and Message of Warning (1:1-6)

#### B. Ten Visions (all in one night) (1:7-6:15)

1. Riders Under Myrtle Trees (1:7-17)
2. Four Horns (1:18-19)
3. Four Smiths (1:20-21)
4. Man with a Measuring Line (2)
5. Joshua and Satan (3:1-7)
6. The Branch (3:8-10)
7. Lampstand and Two Olive Trees (4)
8. Flying Roll (5:1-4)
9. Woman in Ephah (5:5-11)
10. Four Chariots (6)

### II. Historic Interlude (7-8)

#### A. Question Concerning a Religious Ritual (Fasting) (7:1-3)

#### B. Threefold Answer (7:4-8:23)

1. When the Heart is Right, the Ritual is Right (7:4-7)
2. When the Heart is Wrong, the Ritual is Wrong (7:8-14)
3. God’s Purpose Concerning Jerusalem – Unchanged by Any Ritual (8)

### III. Prophetic Burdens (9-14)

#### A. First Burden: Prophetic Aspects Connected with 1<sup>st</sup> Coming of Christ (9-11)

#### B. Second Burden: Prophetic Aspects Connected with 2<sup>nd</sup> Coming of Christ (12-14)

## Sources:

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