

Exegetical Analysis — Zechariah 1:1-21

■ INTRODUCTION

Dating: 520BC (2 year of Darius)

Zechariah means (Whom the Lord Remembers)

Cyrus II, founder of the Achaemenian dynasty of Persia and conqueror of Babylonia, in 538 BC issued an order allowing exiled Jews to return to Jerusalem and rebuild the Temple. Work was completed in 515 BC. There is no known detailed plan of the Second Temple, which was constructed as a modest version of the original building. It was surrounded by two courtyards with chambers, gates, and a public square. It did not include the ritual objects of the First Temple; of special significance was the loss of the Ark itself. Ritual, however, was elaborate and was conducted by well-organized families of priests and Levites.

"Zechariah. Ezra 5:1-2; 6:14 presents Zechariah as a prophetic champion of the temple project. The intimate connection between this prophet and the restoration of the temple is discernible within his book. He promises the rebuilding of the temple (Zech. 1:16; 6:12-15), announces the return of God's presence (1:16; 2:5, 10, 13), supports the reinstatement of priestly service (3:1-7; 6:13), envisions temple furnishings (4:1-14; 6:14), and prophesies at the refoundation ceremony with Haggai (4:6b-10a; 8:9-13). This connection to the temple is not surprising because Zechariah apparently came from priestly stock, heading up an important clan in a later period (Neh. 12:16). His grandfather Iddo returned with Zerubbabel and Joshua around 520 B.C. (12:4), and he himself is linked to the generation of Joshua's son, Joiakim. If this is correct, Zechariah would have been young in 520 B.C. as he began his prophetic career. For a prophetic voice to arise from a priestly context is not odd (see Jer. 1:1; Ezek. 1:3), for prophets and priests are closely associated in the Babylonian and Persian periods. The role of prophets in the temple context is difficult to delineate in detail, but it appears that one crucial function was to deliver the response of God to the requests of his people (see the books of Joel and Jeremiah; Zech. 7 fills a similar role, where the people come to the temple and make a request of the priests and prophets and Zechariah delivers an oracle). The overall flow of Zechariah suggests an increasing tension between Zechariah's prophetic community and the leadership in Jerusalem. Although 3:1-10 and 6:9-15 affirm Zadokite priests, affording them significant responsibility in the restoration community, these pericopes carefully circumscribe their role by championing the cause of the royal *s≥ emah≥* (Branch) figure. Concerns over the priesthood come to the fore in chapters 7-8 as Zechariah attacks the present generation, including the priests, for replicating the sins of the past (7:5)."

— Mark Boda, Haggai, Zechariah. e-book, (Zondervan, 2004), 33.

"Zechariah 9-14. Zechariah 9-14 develops a future expectation for Israel in two successive waves. In the first wave (chs. 9-10) one finds a message of expectation in which God returns in triumph, introduces his king, and saves his people from exile, uniting all twelve tribes. In the second wave, God cleanses this community and defeats the nations, establishing his rule on earth. Jerusalem appears at the center of these expectations as the seat of God's rule, the destination of the restoration community, the site of the battle against the nations, and the home of God's holy community. This expectation, however, is declared to a community in turmoil. The prophetic voices of Zechariah 9-14 speak against a leadership in Jerusalem that cares little for God's people and in some way is associated with idolatry/divination (10:1-3; 11:1-17; 13:1-9)."

— Mark Boda, Haggai, Zechariah. e-book, (Zondervan, 2004), 59.

"This "not yet" approach to Zechariah 9-14 can also be discerned in Revelation. Revelation 1:7 clearly alludes to Zechariah 12:10: "Look, he is coming with the clouds, and every eye will see him, even those who pierced him; and all the peoples of the earth will mourn because of him. So shall it be! Amen." This continues the belief that Christ indeed came to fulfill the expectations of Zechariah 9-14, but in doing so it pushes the realization of this fulfillment in the future and expands the fulfillment to include not only Israel but also the nations....These links reveal that Zechariah 9-14 was influential for early Christian interpretation of the first phase of Christ's ministry (up to his resurrection), but also for the expected final phase (at the eschaton). As his ministry initiated a much larger complex of events, one must not confine the fulfillment of these chapters to this first phase of Christ's ministry, but see how it is being fulfilled in and through the church in history and will reach its climax in the return of Christ."

— Mark Boda, Haggai, Zechariah. e-book, (Zondervan, 2004), 63.

1-6 – In the eighth month of the second year of Darius, the word of the LORD came to Zechariah the prophet, the son of Berechiah, the son of Iddo saying, [2] "The LORD was very angry with your fathers. [3] Therefore say to them, 'Thus says the LORD of hosts, "Return to Me," declares the LORD of hosts, "that I may return to you," says the LORD of hosts. [4] "Do not be like your fathers, to whom the former prophets proclaimed, saying, 'Thus says the LORD of hosts, "Return now from your evil ways and from your evil deeds.'" But they did not listen or give heed to Me,' declares the LORD. [5] "Your fathers, where are they? And the prophets, do they live forever? [6] But did not My words and My statutes, which I commanded My servants the prophets, overtake your fathers? Then they repented and said, 'As the LORD of hosts purposed to do to us in accordance with our ways and our deeds, so He has dealt with us.'"

ביהר'ש ה'שmini בישוג שפ'ים לזרניש'ה אל'ז'יריל ב'ז'רניל'ה גו'ענדו'ה ק'ג'ב'יא לא'ר'ב'ק'א'ר' י'ה'ה עלי'א'ק'ב'ו'ם'ים' ג'א'ר'ג'ג'אמ'ר'ת' א'ל'ל'ם' ב'ה' א'מ'ר' ו'ה' צ'א'ב'א'ז'ה' ש'בו' אל' נ'א'ם' י'ה'ה צ'א'ז'ה' ו'א'ש'ו'ב' א'ל'ל'ם' א'מ'ר' י'ה'ה צ'א'ז'ה' ד'א'ל'ת'ה'ג'ו' ק'א'ב'ת'ה'ג'ו' א'ש'ר' ג'ר'או'א'ל'ה'ג'ם' ק'ג'ב'יא'ם' ה'ר'א'ש'ו'ם' ל'א'מ'ר' ה'ה' א'ל'מ' י'ה'ה צ'א'ז'ה' ש'בו' נ'א' מ'ג'ר'כ'ל'ם' ה'ר'ל'ש' ו'מ'ע'ל'ל'ל'כ'ם' כ'ט'ב' ו'מ'ע'ל'ל'ל'כ'ם' ה'ר'ל'ש' ו'ל'א' ש'מ'ע'ו' ו'ל'א'ה'ק'ש'ב'ו' א'ל' נ'א'ם' י'ה'ה ה'א'ק'ו'מ'ג'ם' א'ז'ה'ג'ם' ו'ה'ב'ג'ל'ם' ג'ל'ע'ל'ז'ם' י'ה'ה'ו' א'ז'ה' א'ק'ב'ר' ו'ה'ל' א'ש'ר' צ'ו'ל'ת'י' א'ת'ע'ב'נ'י' נ'ג'ר'יא'ם' נ'ל'ז'א' ה'ש'ג'ו' א'ח'כ'יכ' נ'ש'בו' ו'נ'א'מ'ר' כ'א'ש'ר' ו'ל'א'מ'ר' כ'ו'ע'ש'ה א'ת'נו' :

After the upheaval of the Persian Empire (Cyrus' Son), and the transition of reigning to Darius, Zechariah is called by God, to speak to those who have come out from exile. Zechariah immediately calls the remnant who have come from exile to repentance. It appears there was still a heart issue even after exile, and a failure to worship the true living God.

"This period follows an upheaval in the Persian empire. It was the time of transition from the reign of Cambyses (Cyrus's son) to Darius I, which may have raised hopes among the Jews that now Israel might be able to take its place as the seat of God's universal rule of the nations."

— Mark Boda, *Haggai, Zechariah*. e-book, (Zondervan, 2004), 173.

Zechariah explains the anger that came from God over the disobedience of their fathers, and warns them not to fall into the same errors they did. The examples of their Fathers were to be marked and avoided, and a proper return to worship was required, as Zechariah commanded from God.

The key to proper restoration, was to "turn" to God. Keep in mind it God, in his Sovereignty who initiates this call to return to him, and he uses Zechariah as a means to communicate this command.

"This opportunity for a transformation in the relationship occurs as God calls Zechariah's generation to turn to him, so that he may turn to them. Although this turning surely has moral implications as seen in 1:4 ("turn from your evil ways"), at the outset it is defined primarily in relational terms: "Return to me."¹⁷ This reflects the agenda for renewal after exile laid out in Deuteronomy 30:2. Key to restoration after the discipline of the Exile is a return to Yahweh."

— Mark Boda, *Haggai, Zechariah*. e-book, (Zondervan, 2004), 178.

7-17 – On the twenty-fourth day of the eleventh month, which is the month Shebat, in the second year of Darius, the word of the LORD came to Zechariah the prophet, the son of Berechiah, the son of Iddo, as follows: [8] I saw at night, and behold, a man was riding on a red horse, and he was standing among the myrtle trees which were in the ravine, with red, sorrel and white horses behind him. [9] Then I said, "My lord, what are these?" And the angel who was speaking with me said to me, "I will show you what these are." [10] And the man who was standing among the myrtle trees answered and said, "These are those whom the LORD has sent to patrol the earth." [11] So they answered the angel of the LORD who was standing among the myrtle trees and said, "We have patrolled the earth, and behold, all the earth is peaceful and quiet." [12] Then the angel of the LORD said, "O LORD of hosts, how long will You have no compassion for Jerusalem and the cities of Judah, with which You have been indignant these seventy years?" [13] The LORD answered the angel who was speaking with me with gracious words, comforting words. [14] So the angel who was speaking with me said to me, "Proclaim, saying, 'Thus says the LORD of hosts, "I am exceedingly jealous for Jerusalem and Zion. [15] But I am very angry with the nations who are at ease; for while I was only a little angry, they furthered the disaster." [16] Therefore thus says the LORD, "I will return to Jerusalem with compassion; My house will be built in it," declares the LORD of hosts, "and a measuring line will be stretched over Jerusalem.'" [17] Again, proclaim, saying, "Thus says the LORD of hosts, "My cities will again overflow with prosperity, and the LORD will again comfort Zion and again choose Jerusalem.'" "

וְקַיּוּם עֲשָׂרִים וְאֶרְכֶּה לְעַשְׂתִּירֶשׁ תְּקַשׁ הַוְּאֶתְקָשׁ שְׁבַט בְּשִׁגְעַת שָׁפִים לְדִרְגָּשׁ הַנָּהָר כְּרִיְתָהָר אֶל־כְּרִיְתָהָר בְּוּדְעָזָה לְאַמְרָה: חֲרָאִיתִי | סָלִילָה
וְהַבָּא־אִישׁ כְּבָבָל עַל־סְפוּס אֶלְמָן וְהַרְאָוָעָלָה וְאַתְּרָרִוְוּסְפִּים אֶלְמָלִים שְׁרָקִים וְלְבָקִים: טְאַמְרָר מְה־אַלְהָא אֶלְגָּי נְאָמָר אֶלְיָהָר בְּיַי אַנְיָה
אַרְאָה כְּהַדְּרָאָה אַלְהָא: יְהָוָעָד קְדָשָׁה אַשְׁר שְׁלָחָה תְּהָנָה לְהַמְּלָךְ בְּאָרְץ: אַנְיָעָנָה אַתְּמָלָאָה תְּהָנָה כְּנָמָלָב בְּיַי קְדָשִׁים נְאָמָר הַתְּקַלְּבָנָה
בְּאָרְץ וְהַגָּה כְּלִי־אָרְץ יְשָׁבָת וְשְׁקָטָת: בְּנָנָנוּ מְלָאָה יְהָוָה יְאָמָר? תְּהָנָה אַשְׁר גַּעֲמָה כְּזָה שְׁבָעִים
שְׁנָה: יְגַנְּעָנָה יְהָנָה אַתְּהַמְּלָאָה הַדְּבָר בְּיַי דְּבָרִים טְזָקִים דְּבָרִים חֲמִים: דְּנוֹאָמָר אֶל הַמְּלָאָה הַדְּבָר בְּיַי קְרָא לְאָמָר לְהַפְּנִים יְהָנָה צְבָאָה קְפָאָתִי לְרֹוְשָׁלָם וְלְצִוְּן קְנָה
גְּדוֹלָה: טוֹנָחָצָר גְּדוֹלָאָן קְאָף עַל־הַגּוֹנִים קְשָׁאָגְנִים אַשְׁר אָנָי קְשָׁפְתִי מְלָעֵט וְמָהָעָרָה עַזְוָרָה לְרֹאָה: טוֹלָכָן כְּהַדְּאָמָר יְהָנָה שְׁבָטִי לְרֹוְשָׁלָם בְּרֹקְעִים בְּיַי מְגַנָּה גְּנָה נְאָמָר יְהָנָה
אַצְּבָאָתִן קְנוּ (כְּתִיב יְגַנְּעָה עַל־רֹוְשָׁלָם: יְגַעַּד | קְרָא לְאָמָר בָּה אָמָר לְהַגָּה אַצְּבָאָתִן עַד פְּפִינָה עֲנִי מְטוּבָב גְּנָבָב וְהַגָּה עַד אַתְּצִוְּן וְבְּקָרָעָב שָׁוֹד בְּרֹוְשָׁלָם)

This is the first of eight visions from Zechariah that occurred in 519 BC, which was designed to comfort the children of Israel. These visions are symbolic.

Angel Spoke with Me (vs.9) – Interpretation Angel

Angel of the Lord (vs.12) – Lord Jesus Christ (Preincarnate) - Red Horse in the Myrtle.

Symbols:

Red > Angels of Judgment

Sorrel > Angels of Judgment and Mercy

White > Angels of Victory

Valley > Affliction

Myrtle Trees of Palestine > Israel (Isaiah 55:13).

Summary: Israel brought low (Babylonian captivity), the Angel of the Lord or Jesus Christ, is in their midst with the Red Horse (Agents of Judgment), Sorrel (Agents Judgment and Mercy) and White (Victory).

Angel of the Lord > "oh Lord how long?"

The 3 horses were the calvary sent to patrol the earth. In patrolling the earth, they reported back to the Angel of the Lord, what was known to Israel as bad news "We have patrolled the earth, and behold, all the earth is peaceful and quiet."

Haggai 2:7-9 NASB

I will shake all the nations; and they will come with the wealth of all nations, and I will fill this house with glory,' says the LORD of hosts. [8] 'The silver is Mine and the gold is Mine,' declares the LORD of hosts. [9] 'The latter glory of this house will be greater than the former,' says the LORD of hosts, 'and in this place I will give peace,' declares the LORD of hosts."

Haggai 2:21-22 NASB

"Speak to Zerubbabel governor of Judah, saying, 'I am going to shake the heavens and the earth. [22] I will overthrow the thrones of kingdoms and destroy the power of the kingdoms of the nations; and I will overthrow the chariots and their riders, and the horses and their riders will go down, everyone by the sword of another.'

This is a reference to the 2nd coming of Christ. Restoration will come after the heavens and the earth are shaken.

The blessings of Abraham will come to them [Israel] when there is no longer peace. The Angel of Lord interceded for them.

"O LORD of hosts, how long will You have no compassion for Jerusalem and the cities of Judah, with which You have been indignant these seventy years?"

God is a jealous God (anthropomorphism). To be red, fear and suspicion of losing one's love. Tolerates no unfaithful.

Israel was treated particularly fairly under some of the kings rule (Nebuchadnezzar), but this changed and progressively worsened over time, and God is angry at the nations for pushing further with judgment.

