

Life-Study of Zechariah

Introduction

- Zechariah was the grandson of Iddo (“at an appointed time”) and the son of Berechiah (“Jehovah will bless”); The name Zechariah in Hebrew means “Jehovah will remember,” These signify that **at an appointed time Jehovah will bless and Jehovah will remember**.
- The opening word exhorting the children of Israel to **return to Jehovah** with the promise that **Jehovah will return to them**. Here we have a **principle**: first we have to return to the Lord, and then the Lord will return to us.
- **Subject**: Jehovah’s hearty consolation and promise to His chastised chosen people through the redemption of Christ, who in His humiliation became their **suffering Companion** in their captivity.
- **Central thought**: Jehovah remembers His **chastised** people and **sympathizes** with them in their suffering of the nations’ excessive reaction to His punishment over them. For their suffering of His punishment, God sent Christ as His Angel to **be with** them and **go with** them through their captivity, who accomplished a fine redemption for their salvation. In the meantime Jehovah also raised up “craftsmen” to deal with the nations who had reacted in excess. He also gave a hearty word of **consolation** and **promise** through Zechariah, a prophet of restoration, saying that He would bring the scattered Israel back to their own country with the expectation of a time of restoration and prosperity.
 - In this central thought there are several important factors: God’s sympathy, redemption, salvation, the Savior, the Redeemer, and the Deliverer.

A Comparison Between Isaiah, Daniel, and Zechariah

In God’s Economy toward His Chosen People

- In **Isaiah**: Isaiah reveals that **all the nations are for God’s chosen people** either positively or negatively. God’s real concern is for Israel.
- In **Daniel**: All the nations are sovereignly under God’s heavenly ruling for Israel to be God’s **witness and testimony on earth**.
- In **Zechariah**: All the nations’ dealings with Israel are for Israel to **experience Christ in their ignorance**.

In Christ for the People of God's Concern

- In **Isaiah**: Mainly concerning Christ's being, that is, concerning **what Christ is**. Christ is ushered in as the **all-inclusive One to meet the need of the chastised Israel and of the judged nations**.
- In **Daniel**: Christ is the excellent One who came to be crucified for the **producing of the new creation** to match Him as His bride and who will come back with His bride to **terminate the human government and replace it with God's eternal kingdom**.
- In **Zechariah**: Christ as the sent One from God is **with God's suffering people to be their Redeemer**. In His humiliation He goes with them through their suffering to be their Savior in a fine and sympathetic way.

The Visions of Consolation and Promise

The Vision of a Man as the Angel of Jehovah riding on a Red Horse and Standing Among the Myrtle Trees in the Bottoms of the Valley

- **Zech. 1:8** – “I saw during the night, and behold, a **man** was riding upon a **red horse**; and He was standing among the **myrtle trees** that were in the bottoms; and behind Him there were **red, reddish-brown, and white horses**.”
 - The Man is Christ in His humanity.
 - The Man here is the Angel of Jehovah, Jehovah Himself as the Triune God.
 - The red horse signifies Christ's swift move in His redemption by the shedding of His blood.
 - The myrtle trees signify the humiliated people of Israel in their captivity.
 - Christ standing among the myrtle trees means that He remained strongly among the captured Israel in the lowest part of the valley in their humiliation.
 - The multiple colours of horses indicates that Christ's redemption (red horse) leads the repentant Israel (reddish-brown, indicating mixture) to be justified and accepted by God swiftly (white horses)
- In verse 12 the Angel of Jehovah (Christ) interceded for Israel. Jehovah's answer to Christ's intercessions for Israel was to cause a measuring line to be stretched over Jerusalem, meaning that He will possess Jerusalem.

The Vision of the Four Horns and the Four Craftsmen

- The vision in verses 18-21 was the answer to Christ's intercession for Zion and Jerusalem

- The four horns are the four kingdoms with their kings – Babylon, Medo-Persia, Greece, and the Roman Empire.
- The four craftsmen are the skills, including the stone not hewn by man's hands, used by God to destroy the four kingdoms, with their kings, that destroyed the nation of Israel.
 - Each of the first three kingdoms was taken over in a skillful way by the kingdom which followed it.
 - Eventually, the restored Roman Empire will be smashed into powder by Christ as the top Craftsman.

The Vision of a Man with a Measuring Line in His Hand

- The Man in the vision in chapter 2 is Christ in His **humanity** as the Angel of Jehovah, the One speaking with Zechariah.
- The Man with the measuring line intended to **measure Jerusalem** for the purpose that **Jehovah may repossess it**.
 - The city of Jerusalem was measured and was found to be without limit. This indicates that the size of God's kingdom is the size of God Himself.
- The **wall** of the city of Jerusalem and the **glory** within her are **Jehovah Himself**, indicating that Jehovah will be the protection of Jerusalem at her circumference and her glory at her center.
- Verses 6-13 tells us the **crucial significance** of this vision to the people of Zion.
 - The captivity was not a scattering, but a **spreading** of the children of Israel, allowing God's testimony to be spread.
 - God wanted His people to **leave Babylon and return to the holy land**.
 - The daughter of Zion is commanded to give a ringing shout and rejoice, for now **Jehovah is coming and will dwell in their midst**.
 - Many nations will **join themselves to Jehovah** and will become His people.
 - Jehovah will inherit Judah as His portion upon the holy land, and He will again choose Jerusalem.
 - Only Jehovah has the right to speak and He is no longer silent in His heavenly habitation. This indicates that **the glory is here in the church**.

The Vision of Joshua the High Priest Perfected, Established, and Strengthened by the Angel of Jehovah with Zerubbabel the Governor of Judah

- In the first four chapters of Zechariah, the Angel of Jehovah is taking care of five visions. This implies that **Christ as God's sent One is always with God's people taking care of them.**
- In chapter 3 we have a vision showing us that **Joshua the high priest was perfected, established, and strengthened by the Angel of Jehovah.**
 - Joshua typifies Christ as the High Priest sent by God to His people.
 - Joshua was standing before the Angel of Jehovah to be perfected, established, and strengthened.
 - While he was standing before the Angel, he was resisted by Satan.
 - Jehovah's defense extended to him.
 - In our Christian life, as God's chosen people we are always in the kind of situation where **God is in front of us, the evil one is at our right hand to resist us**, to oppose us, to accuse us, and to be our adversary.
 - The perfection of Christ as the Angel of Jehovah was **extended** to Joshua.
 - Joshua's filthy garments were removed from him, thus making his iniquity pass from him.
 - Joshua was clothed with "stately robes"; a garment that is fitting to one's office and status.
 - A clean turban was put upon his head signifying that Joshua had been fully cleansed.
 - Christ as the Angel of Jehovah charged Joshua in verses 6 and 7.
 - In verses 8-10 Christ as the Angel of Jehovah strengthened Joshua with Zerubbabel.
 - Zerubbabel is a type of Christ as the Servant of Jehovah, the Shoot of David, in His humanity and royal faithfulness.
 - Zerubbabel was a stone set before Joshua to carry out God's economy.

The Vision of the Golden Lampstand and the Two Olive Trees

- In the church life today, we need both the **priesthood** and the **kingship**.
 - Through the **priesthood**, we are **brought into God's presence**.
 - Through the **kingship**, the church is **saved from anarchy** and **preserved in a good order**.

- The priesthood of Joshua signifies the priesthood of the nation of Israel for the nations for God.
- The lampstand of gold signifies the **shining testimony** of the nation of Israel toward the nations for God.
- The lampstand in chapter 4 signifies the **embodiment** of the Triune God.
 - The **substance** is gold, signifying the Father as its source and nature.
 - The **form** being a lampstand signifies the Son as the embodiment.
 - The **expression** is the seven lamps, signifying the Spirit as the sevenfold intensified expression.
 - The **supply** of the lampstand is the seven pipes for each of the lamps, signifying the sevenfold intensified Spirit of God as its bountiful supply.
- First, **Christ** is the lampstand as the testimony of God. Second, the **nation of Israel** is the lampstand as the testimony of God. Third, the **local churches** are the lampstands as the testimony of Christ.
- The olive trees in Zechariah 4:3 signify **Joshua** the high priest and **Zerubbabel** the governor at the time, who were the two **sons of oil**, filled with the Spirit of Jehovah for the rebuilding of God's temple.
- In verse 12, the word *gold* refers to the oil. **The oil and the gold are one.**
 - When we **minister Christ to others**, supplying them with oil, we are actually **supplying them with God.**
 - Praise the Lord that in Christ we are olive trees supplying others with the sevenfold Spirit!
- Zerubbabel, the governor of Judah, who laid the foundation of the rebuilding of the temple, will bring forth the topstone, indicating that he will **finish the rebuilding** of God's temple **by the Spirit of Jehovah, not by might nor by power.**
- The topstone with should of "Grace, grace to it!" signifies Christ, who is the grace as the stone, upon which are the seven eyes of Jehovah, the sevenfold intensified Spirit of God for the completion of the rebuilding of God's temple.
- The topstone is grace from God to us, and this grace is Christ.

(Life-Study of Zechariah messages 1-5)