

## Prophecy in the Latter Prophets

The chronological order followed here is approximately that of Unger in his *Introductory Guide to the Old Testament*.

**Obadiah (ca. 840 BC)**

**Joel (ca. 800 BC)**

**Jonah (ca. 763 BC [or 800 BC])**

**Amos (ca. 760 BC)**

**Hosea (ca. 750-715 BC)**

**Micah (ca. 740-700 BC)**

**Isaiah (ca. 740-695 BC)**

**Nahum (ca. 660-650 BC)**

**Habakkuk (ca. 609-605 BC)**

**Zephaniah ca. 640-612 BC**

**Jeremiah (ca. 626-585 BC)**

**Ezekiel (ca. 593-571 BC)**

**Daniel (ca. 603-538 BC)**

**Haggai (ca. 520 BC)**

Today: **Zechariah, cont'd.**

## The Post-Exilic Prophets

- Haggai** Both Haggai and Zechariah have an immediate concern:
- Zechariah** the rebuilding of the temple
- Malachi** Malachi has a spiritual concern:  
the rebuilding of the people

## I. Zechariah 3.1-10

- A. The Lord gives Zechariah a vision involving the then current high priest (Joshua), the Angel of the Lord, and Satan (1-5)
  1. Verse 2 clarifies the identity of the Angel of the Lord: the Lord speaks (the angel) but is distinct from the Lord who rebukes Satan – The Angel of the Lord is a preincarnate vision of Christ
  2. The vision seems to be a court, where Satan accuses Joshua before the Angel of the Lord (1)
  3. The Angel of the Lord rebukes Satan, calling Joshua a brand plucked from the fire (2)
  4. Joshua, standing before the Lord, is in filthy garments, representing that Satan's charges are true (3)
    - a. Joshua stands before the Lord as the representative of the people (see v. 2 "the Lord who has chosen Jerusalem")
    - b. Joshua is not standing in his personal capacity, he symbolically "wears" the sins of the nation

5. The clothing of Joshua in clean clothes and a clean turban represent the grace of God, cleansing the nation, and restoring Joshua and the nation to their proper role (4-5)

“This symbolized the forgiveness and restoration of the nation Israel as a priestly nation (cf. Ex. 19:6).”<sup>1</sup>

## B. The charge to Joshua (6-7)

1. God makes promises to Joshua conditional on his faithfulness
2. God promises Joshua’s ongoing rule over the House (the temple), access to the court, and to the presence of God (“among these who are standing here”)
3. Remember that Joshua stands here as representative of the nation, so the promise is for a restoration of the nation to its presence before God.
4. The high priest Joshua is also typical of the coming Messiah in His priestly ministry.

## C. The vision explained (8-10)

1. The Lord makes clear that Joshua “and friends” (apparently other priests present in the vision) are symbols of a greater truth (8a)
  - a. They are appointed as the priestly cleansers of the nation
  - b. God intends to bring in another figure to accomplish the cleansing
2. Jehovah will bring forth “my Servant the Branch.” (8)
  - a. This reference points to the Davidic Messiah.
  - b. This refers to the first advent of Messiah (Custer); others take it to refer to the final cleansing and restoration of Israel at the end of the age (Lindsey).
  - c. Nevertheless, he accomplished his priestly service through His death in His first coming.

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<sup>1</sup> F. Duane Lindsey, “Zechariah,” in *The Bible Knowledge Commentary: An Exposition of the Scriptures*, ed. John F. Walvoord and Roy B Zuck, vol. 1 (Wheaton, IL: Victor Books, 1983), 1554.

### 3. The vision shifts to a Stone with seven eyes. (9, cf. 4.10)

Zech 4.10 ¶ “For who has despised the day of small things? But these seven will be glad when they see the plumb line in the hand of Zerubbabel-- *these are* the eyes of the LORD which range to and fro throughout the earth.”

- a. The Lord uses a stone as a common figure of God and the Messiah in the Bible
  - 1) God as a Rock of refuge for his people (Isa. 28:16; 1 Pet. 2:6)
  - 2) The Messiah as a stumbling stone to trip up unbelievers in Israel (Ps. 118:22–23; Isa. 8:13–15; Matt. 21:42; 1 Pet. 2:7–8)
  - 3) The Christ who is the foundation stone of the church (Eph. 2:19–22)
  - 4) In the future, the Messiah will crush the worldly empires as the stone cut out without hands (Dan. 2:35, 45)

“The reason two figures are used, one the Servant-Branch, the other the single Stone, is because one applies specifically to the first advent and the other centers in the second advent.”<sup>2</sup>

- b. The seven eyes may refer to His omniscience.
- c. They may also refer to the sevenfold Spirit that rests upon Him. (see Rev 5.6)

Rev 5.6 ¶ And I saw between the throne (with the four living creatures) and the elders a Lamb standing, as if slain, having seven horns and seven eyes, which are the seven Spirits of God, sent out into all the earth.

4. Jehovah will remove the iniquity of that land in one day. (9)
  - a. Christ died to take away the sin of the world. (see Jn 1.29) — the church fathers saw the engraving as a memorial of Christ’s wounds

<sup>2</sup> Merrill F. Unger, *Zechariah* (Grand Rapids: Zondervan Publishing House, 1963) quoted in Constable, Zech 3.9.

Jn 1.29 ¶ The next day he saw Jesus coming to him and said, "Behold, the Lamb of God who takes away the sin of the world!"

b. The Lord will remove the iniquity from the land at the conversion of Israel. (Rm 11.26)

Rm 11.26 and so all Israel will be saved; just as it is written, "the Deliverer will come from Zion, he will remove ungodliness from Jacob."

5. In that day ye shall invite every man his neighbour under his vine and fig tree. (10)
- "In that day" refers to the last days, the period of the Millennial kingdom
  - This implies peace and security, a removal of the curse
  - Notice that it also implies private property rights.

## II. Zechariah 4.1-14

A. This is the vision of the great golden lampstand. (1-5)

- This is like the lampstand in the tabernacle and the lampstands in the temple, but with a significant difference
- A bowl hangs suspended above (2) and two olive trees stand planted beside (3)
- Apparently, the oil for the lamps comes perpetually from the two olive trees, no human needs to refill the oil for the lamps (see v. 12)
- Zechariah sees the vision, but doesn't understand it (5)

B. As an explanation, the angel gives Zechariah a message for Zerubbabel (6-10)

- First, the message is one of encouragement: The Spirit of the Lord would enable success, not human strength (6)
- The great difficulties Zerubbabel faces are like a mountain that will become a plain (7)
- The hands of Zerubbabel, who began the rebuilding task, will also complete the rebuilding task (8-9)

4. The work of Zerubbabel is a rebuke to those who despised the small beginnings, as the eyes of the Lord are glad to see the plumbline in Zerubbabel's hand (10)

Zerubbabel, the descendant of David is the governor of the returned exiles. He is also an ancestor of Jesus. This message would encourage him to rebuild the temple, but also symbolizes the work of the Messiah in rebuilding the nation in the later days.

### C. Zechariah asks for more understanding (11-14)

1. Zechariah doesn't understand the two olive trees who supply the oil to the lamps (11-12)
2. The answer is that these are "the two anointed ones who are standing by the Lord of the whole earth" (13-14)
  - a. The two anointed ones in Zechariah's visions are the priest, Joshua, and the governor, Zerubbabel
  - b. They represent the Kingly and Priestly offices of the Messiah
3. The 'Lord of the whole earth' refers to Millennial times (14)

"Zerubbabel and Joshua point ultimately to the Messiah who combined the royal and priestly offices and functions in one person, the Branch (3:8; 6:12; Isa. 11:1; Jer. 23:5; cf. Ps. 110; Heb. 7). In the Tribulation two other special witnesses will appear (cf. Rev. 11:3–12).

"The point of this vision and its accompanying oracles was the Lord's ability to bring a seemingly impossible project to completion successfully and gloriously through His anointed servants (Messiah and Zerubbabel and Joshua) and His supernatural enablement (cf. 2 Cor. 12:9)."<sup>3</sup>

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<sup>3</sup> Tom Constable, *Tom Constable's Expository Notes on the Bible* (Galaxie Software, 2003), Zech 4.14.