

Dr. Gary Yates, Book of the Twelve, Session 28, Zechariah, Part 2

Resources from NotebookLM

1) Abstract, 2) Audio podcast, 3) Briefing Document, 4) Study Guide, and 5) FAQs

1. Abstract of Yates, Book of the Twelve, Session 28, Zechariah, Part 2, Biblicalelearning.org, BeL

Dr. Gary Yates's session on Zechariah, Part 2, explores the prophet's message of **encouragement and restoration for the Israelites rebuilding the temple**. The session analyzes Zechariah's night visions, emphasizing their "now and not yet" aspect, with Zerubbabel and Joshua foreshadowing Jesus Christ. **It examines questions regarding fasting and the need for deeper repentance and social justice beyond mere rituals**. The lesson discusses God's promises of a great future for Judah, including a further return and the nations worshipping in Jerusalem. **The session also addresses scholarly debates about the authorship of Zechariah 9-14 and highlights messianic prophecies and typologies**. It connects Zechariah's prophecies to Jesus, emphasizing themes of rejection, repentance, and the ultimate restoration centered on Christ.

2. 15 - minute Audio Podcast Created on the basis of Dr. Yates, Book of the Twelve, Session 28 – Double click icon to play in Windows media player or go to the Biblicalelearning.org [BeL] Site and click the audio podcast link there (Old Testament → Major Prophets → Book of the Twelve [Minor Prophets]).



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on28.mp3**

3. Briefing Document: Yates, Book of the Twelve, Session 28, Zechariah, Part 2

Okay, here's a briefing document summarizing the main themes and ideas from the provided excerpts of Dr. Gary Yates' lecture on Zechariah Part 2:

Briefing Document: Zechariah, Part 2 (Gary Yates)

Overall Theme: This session focuses on the book of Zechariah, particularly chapters 7-14, exploring the themes of repentance, restoration, the future kingdom, and the messianic implications within the text. Yates emphasizes the "now and not yet" aspect of prophecy, highlighting both the immediate context of Zechariah's time and the future fulfillment of God's promises, especially in the person of Jesus Christ.

Key Ideas/Facts:

- **Context:** Zechariah prophesied during the rebuilding of the temple after the exile. The people were facing challenges and disappointments despite their return. "It's great that God has brought them back to the land, but in many ways it's still a difficult time. It's been a disappointment, and they're still living under foreign oppression."
- **Question of Fasting (Zechariah 7-8):** The people question whether to continue fasting to commemorate the fall of Jerusalem. God, through Zechariah, responds that true repentance and obedience to God's commands (especially social justice: "render true judgments, show kindness and mercy to one another, do not oppress the widow, the fatherless, the sojourner") are more important than ritualistic fasting. This section focuses on the spiritual condition of the people rather than the physical rebuilding.
- **Promise of Future Restoration:** God promises a future blessing that surpasses their present difficulties. This includes a further return of the people to Jerusalem and the nations coming to worship the Lord. "Thus says the Lord of hosts, behold, I will save my people from the east country and from the west country. And I will bring them to dwell in the midst of Jerusalem, and they will be my people, and I will be their God in faithfulness and in righteousness." This restoration is conditioned on their full return to the Lord. "When you return to justice, there will be a full salvation."
- **Authorship Debate (Zechariah 9-14):** Critical scholars often view Zechariah 9-14 as being written later than chapters 1-8, citing the apocalyptic genre and

sociological tensions. Yates acknowledges this debate, noting that, "critical scholarship has often viewed Zechariah 9-14 as being later than what we have in chapters 1-8." However, he argues for the canonical unity of the book, emphasizing shared vocabulary and a smooth transition from present (1-6) to future (9-14) through chapters 7-8.

- **Future King:** Zechariah 9-10 contains promises of a future king who will bring peace and rule over Israel's enemies. "Rejoice greatly, O daughter of Zion. Shout aloud, O daughter of Jerusalem. Behold, your king is coming to you, righteous and having salvation, humble and mounted on a donkey, on a colt, the foal of a donkey." This prophecy is understood in the New Testament as being fulfilled in the first coming of Jesus.
- **Worthless Shepherds (Zechariah 11):** Zechariah enacts a prophetic drama about the rejection of God's leadership and the preference for "worthless shepherds." This drama symbolizes the rejection of God's offer of leadership and blessing. Zechariah is given 30 pieces of silver, the price of a slave, symbolizing the people's low estimation of God's leadership.
- **Messianic Typology:** While Zechariah 11 isn't a direct prophecy about Jesus, it contains a typology. The rejection of the Lord in Zechariah's time foreshadows Israel's rejection of Jesus as the Messiah. Judas' betrayal of Jesus for 30 pieces of silver is seen as a fulfillment of this pattern.
- **Piercing and Repentance (Zechariah 12:10):** God will pour out a spirit of grace and mercy so that they will mourn for him whom they have pierced. This passage is connected to the crucifixion of Jesus in the New Testament, seen as a fulfillment of the rejection of God.
- **Striking the Shepherd (Zechariah 13:7):** The striking of the shepherd and the scattering of the sheep is another typological connection to Jesus. While the original context refers to the judgment of bad shepherds, the New Testament applies it to Jesus, whose death ultimately leads to the restoration of the people.
- **The "Now and Not Yet":** Yates emphasizes that Zechariah's prophecies have both an immediate fulfillment in the rebuilding of the temple and a future fulfillment in the messianic kingdom. This "now and not yet" framework is similar to the Christian understanding of the kingdom of God as inaugurated in Jesus' first coming but not yet fully realized until his second coming.

- **Pattern of Deliverance:** There is a pattern throughout scripture of God doing greater and greater acts of salvation and deliverance.

Quotes:

- "I will reduce them to planes because you are not doing this in my strength or in your own strength. You're doing it in my strength and in the power of my spirit."
- "The return from exile is not the end of the story, but what Zechariah is going to emphasize is that those blessings are conditioned upon the fact that the people must fully, completely, and truly turn to the Lord."
- "In some sense, chapters 7-8 segue for us from the near blessings and the immediate blessings and the restoration that's taking place now into the future restoration that is going to happen in the return and beyond the return."
- "There is an initial return that points to something greater."
- "Jesus comes to bring deliverance from their exile and ultimately to deliver them not just from the Babylonians or the Romans but from Satan and from their sin."
- "God is ultimately going to bring about repentance because he's going to pour a spirit of grace and repentance on his people that will bring them back to the Lord."
- "God has promised his people a restoration beyond the restoration."

Significance: Yates' lecture provides a framework for understanding Zechariah as a book that speaks to both the immediate challenges of the post-exilic community and the long-term hope of a messianic future. He emphasizes the importance of true repentance and obedience, and he highlights the typological connections between Zechariah's prophecies and the person and work of Jesus Christ.

4. Study Guide: Yates, Book of the Twelve, Session 28, Zechariah, Part 2

Zechariah: Repentance, Restoration, and the Messiah

Study Guide

This study guide is designed to help you review and solidify your understanding of Zechariah, particularly focusing on the themes of repentance, restoration, and the messianic implications found within the book.

Key Themes:

- **Repentance and Obedience:** Zechariah emphasizes the importance of genuine repentance and obedience to God's commands as a prerequisite for experiencing His full blessings. This theme is particularly evident in the questioning regarding fasting practices.
- **Restoration:** The book speaks to both an immediate restoration (rebuilding the temple) and a future, greater restoration that extends beyond the physical rebuilding of Jerusalem. This includes the gathering of the dispersed, the coming of the Messiah, and the establishment of God's kingdom.
- **Messianic Prophecy:** Zechariah contains several key passages that are interpreted messianically, pointing towards the coming of a Davidic king who will bring peace and salvation to Israel and ultimately rule over their enemies.
- **The "Now and Not Yet":** Zechariah's prophecies have both an immediate fulfillment and a future, eschatological fulfillment. This tension reflects the "already, but not yet" reality of God's kingdom.
- **Shepherds and Leadership:** The book critiques the failures of Israel's leaders ("worthless shepherds") and contrasts them with the ideal shepherd (God/Messiah) who will truly care for the people.
- **Judgment and Purging:** Zechariah depicts future judgment as a means of purging away sin and idolatry from the land, ultimately leading to a purified and restored people.

Key Sections of Zechariah:

- **Chapters 1-6:** Night Visions - Focus on immediate restoration, the rebuilding of the temple, and the leadership of Zerubbabel and Joshua.

- **Chapters 7-8:** Questions Regarding Fasting - Emphasizes the need for genuine repentance and obedience beyond mere ritualistic practices. Promises of future restoration and blessing.
- **Chapters 9-14:** Prophecies of Future Restoration - Contains messianic prophecies and visions of a future king, the defeat of enemies, and the ultimate establishment of God's kingdom. This section's authorship has been debated.

Quiz

Answer the following questions in 2-3 sentences each.

1. What prompted the people to ask about continuing the fasts in Zechariah 7?
2. According to Zechariah, what is more important than simply continuing the fasts?
3. What does God promise regarding the future of Jerusalem in Zechariah 8?
4. What is the primary argument made by scholars who propose a "deutero-Zechariah"?
5. What evidence is there that chapters 9-14 of Zechariah fit within the late 6th century BC?
6. What future does God promise in Zechariah 9-10?
7. How does Zechariah broaden the eschatological vision of Israel?
8. What specific promise regarding repentance does God make in Zechariah?
9. Describe the imagery used in Zechariah to depict the cleansing of sin.
10. Explain how the sign-act in Zechariah 11 is a prophetic statement regarding the people and their leaders.

Quiz Answer Key

1. The people were fasting to commemorate the fall of Jerusalem to Nebuchadnezzar and the assassination of Gedaliah. They questioned whether these fasts should continue now that they were back in the land.
2. Zechariah emphasizes that true obedience to God and a commitment to justice and righteousness are more important than continuing the fasts as a mere ritual. He calls for a deeper level of repentance.

3. God promises that Jerusalem will be a safe and prosperous city, filled with old men and women and children playing in the streets. He also promises to save and gather His people from the east and the west.
4. Scholars who propose a "deutero-Zechariah" argue that chapters 9-14 reflect a later date due to the apocalyptic genre, sociological tensions between Jews and Samaritans, and references to Greece. They suggest a separate author or time period for these chapters.
5. Scholars like Andrew Hill and Mark Bowden find linguistic similarities and historical allusions in Zechariah 9-14 that align with the late 6th century BC. References to drought and idolatry fit with the conditions described in Haggai.
6. God promises a future king who will bring peace to Israel and rule over their enemies, fulfilling the prophetic promise of the restoration of the Davidic line. This king is righteous, humble, and brings salvation.
7. Zechariah helps understand that the initial return from exile is not the end of the story, but it points toward a future and greater return and a more complete fulfillment of God's covenant promises to Israel. This expands their eschatological vision beyond the immediate post-exilic period.
8. God promises to pour out a spirit of grace and pleas for mercy on the house of David and the inhabitants of Jerusalem. This will cause them to mourn for the one they have pierced, leading to genuine repentance.
9. Zechariah uses imagery of a fountain being opened to cleanse the house of David and the inhabitants of Jerusalem from sin and uncleanness. This symbolizes God's forgiveness and purification of His people.
10. The sign-act in Zechariah 11 involves Zechariah acting as a shepherd and then being paid only 30 pieces of silver. This demonstrated the people's rejection of God's leadership and their preference for "worthless shepherds," foreshadowing their later rejection of Jesus.

Essay Questions

Consider the following questions and develop well-structured essays, drawing upon the source material and your own insights.

1. Discuss the significance of repentance in the book of Zechariah. How does the prophet challenge the people's understanding of repentance, and what are the implications of genuine repentance for the future of Israel?
2. Analyze the theme of restoration in Zechariah. How does the book portray both an immediate restoration and a future, eschatological restoration? What are the key features of each, and how do they relate to one another?
3. Explore the messianic prophecies in Zechariah. How do these prophecies point to the coming of a future Davidic king? Discuss how these prophecies are interpreted in the New Testament.
4. Evaluate the scholarly debate surrounding the authorship and dating of Zechariah 9-14. What are the main arguments for and against a single authorship of the entire book? What are the implications of this debate for understanding the message of Zechariah?
5. Examine the concept of "shepherds" and leadership in Zechariah. How does the book critique the failures of Israel's leaders? What are the characteristics of the ideal shepherd, and how does this relate to the messianic hope?

Glossary of Key Terms

- **Eschatology:** The study of the end times or last things; concerning expectations of the future, judgment, and ultimate destiny.
- **Post-Exilic:** Referring to the period in Jewish history after the Babylonian exile (586-539 BC).
- **Zerubbabel:** The governor of Judah during the early post-exilic period, who played a key role in rebuilding the temple.
- **Joshua (High Priest):** The high priest who worked alongside Zerubbabel in the rebuilding efforts.
- **Messianic:** Relating to the Messiah, the promised deliverer of Israel.
- **Deutero-Zechariah:** A theory suggesting that chapters 9-14 of Zechariah were written by a different author at a later time.
- **Apocalyptic Literature:** A genre of literature that often uses symbolic language, visions, and dramatic imagery to depict future events and the intervention of God in history.
- **Typology:** A method of biblical interpretation where an Old Testament person, event, or institution foreshadows a New Testament person, event, or institution.
- **Sign Act:** A symbolic action performed by a prophet to communicate a message from God.
- **Apostasy:** The abandonment or renunciation of a religious or political belief or principle.

5. FAQs on Yates, Book of the Twelve, Session 28, Zechariah, Part 2, Biblicalelearning.org (BeL)

Frequently Asked Questions About the Book of Zechariah

1. What is the primary message of the Book of Zechariah, particularly chapters 1-8 and 9-14?

The Book of Zechariah delivers a dual message of challenge and encouragement to the returning exiles. Chapters 1-8 primarily address the immediate task of rebuilding the temple and the spiritual condition of the people, emphasizing repentance and obedience for experiencing God's blessing. Chapters 9-14 broaden the scope to a future, greater restoration beyond the initial return from exile, focusing on a future king and the ultimate defeat of Israel's enemies, conditioned on their full return to the Lord.

2. Why were the people fasting, and what was God's response through Zechariah?

The people fasted to commemorate past national disasters, specifically the fall of Jerusalem and the assassination of Gedaliah. God, through Zechariah, indicated that while the fasts were not inherently wrong, they were insufficient. He emphasized that true repentance involved living justly, showing kindness, and ceasing oppression. God desired genuine obedience and a changed heart, rather than mere ritualistic observance.

3. How does Zechariah portray the future restoration of Israel, and what conditions are attached to it?

Zechariah envisions a future where Jerusalem is inhabited by the elderly and filled with children, and people from all nations seek the Lord there. This restoration includes a return from exile surpassing the initial one. However, these blessings are conditional upon the people fully turning to the Lord, speaking truth, rendering just judgments, and ceasing evil intentions. Partial repentance leads to partial blessing, while full repentance will bring a full blessing.

4. What is the debate surrounding the authorship of Zechariah 9-14, and what are the key arguments for and against a single author?

Critical scholarship often attributes Zechariah 9-14 to a later author ("deutero-Zechariah") due to perceived differences in genre (apocalyptic), sociological tensions (conflict with Samaritans), and a reference to Greece. However, counterarguments emphasize the canonical unity of the book, shared vocabulary, a natural segue between the sections, and linguistic evidence fitting the late 6th century BC. Scholars like Andrew Hill and Mark Bowden argue that the material aligns well with Zechariah's time. The genre differences may account for the differences that scholars have pointed out between the first half of the book and the second half of the book. The canonical message is that there is a promise for this future kingdom and the not yet aspects of the restoration that Israel will ultimately experience.

5. How does Zechariah describe the coming Messiah, and how does the New Testament interpret these passages?

Zechariah prophesies a future king who will bring peace and salvation, riding on a donkey (Zechariah 9:9). The New Testament interprets this as fulfilled in Jesus's triumphal entry into Jerusalem. While Zechariah may not have fully understood the distinction between the Messiah's first and second comings, the New Testament views his prophecies as having Messianic implications related to both.

6. What is the significance of Zechariah 11, particularly the sign act involving the rejection of the shepherd and the 30 pieces of silver?

Zechariah 11 depicts a sign act where Zechariah embodies a good shepherd, but the people reject him and value his service at only 30 pieces of silver, the price of a slave. This symbolizes Israel's rejection of God's leadership and their preference for corrupt shepherds. The New Testament sees a typological connection to Judas's betrayal of Jesus for 30 pieces of silver, representing the broader rejection of Jesus as Messiah.

7. How does Zechariah's prophecy of being pierced (Zechariah 12:10) relate to the New Testament?

Zechariah 12:10 speaks of a time when the people will look upon "him whom they have pierced" and mourn. While the original context refers to the people's past rejection of Yahweh, the New Testament, specifically John 19, connects this to the piercing of Jesus on the cross. This is understood typologically as a fulfillment of the sorrow for rejecting God's chosen leader and the recognition of their sin in rejecting the Messiah.

8. What is the significance of Zechariah 13:7, and how does the New Testament interpret the striking of the shepherd and scattering of the sheep?

Zechariah 13:7 describes a shepherd being struck, causing the sheep to scatter. In the original context, this refers to the judgment on the "worthless shepherds" (the corrupt leaders) of Israel. The New Testament uses this typologically in reference to Jesus, where His being struck (crucified) led to the temporary scattering of the disciples. However, this striking ultimately leads to the redemption and restoration of God's people through Jesus.