

Zechariah & Luke: The Returning King

Lesson 7: The Promised King

Key Verse: *And he said to him, "Thus says the LORD of hosts; 'Behold, the man whose name is the Branch: for he shall branch out from his place, and he shall build the temple of the LORD.'~Zechariah 6.12*

The coronation of Her Royal Highness, Princess Elizabeth into Queen Elizabeth as portrayed in the Netflix series, "The Crown," was a moving event full of spiritual symbolism. It also highlighted the tension her change in authority created in her young marriage. Would her husband, Prince Philip, literally bow his knee to his wife as she ascended her God-ordained position as Queen? How could he bow to her since he was her husband, fulfilling his God-ordained authority and leadership of their home? Though a historical drama, it is not difficult to believe the difficult conversations between them, most especially within their own hearts and minds.¹ Our Messiah, **The Branch**, never experiences tension between being crowned as both High King of Heaven *and* High Priest of Heaven. Though they are two distinct roles with distinct authorities, even the entrance of **sin** does not disrupt the harmonious reality of Jesus's atoning death as High Priest alongside His ascension to Heaven to reign and rule. Instead, the redemption of sin fortifies God's Glory and Holiness revealed in the crowning of The Branch as High King and High Priest.

O Lord, my God, How Great Thou Art! All Glory and Blessing and Honor belong to You alone. Only You have the Majesty to build Your temple, the Church, to sit and rule from upon Your Throne in Heaven today, and to secure absolute peace between sinful people and Your Holiness through the work of Your High Priest, Jesus (6.13). Enable me to listen to You, to learn new truths about You through this lesson. Empower growth in my faith in You so I will diligently obey Your voice (6.15).

Zechariah 5.1-6.15 CH 5 Again I lifted my eyes and saw, and behold, a flying scroll! **2** And he said to me, "What do you see?" I answered, "I see a flying scroll. Its length is twenty cubits, and its width ten cubits. **3** Then he said to me, "This is the curse that goes out over the face of the whole land. For everyone who steals shall be cleaned out according to what is on one side, and everyone who swears falsely shall be cleaned out according to what is on the other side. **4** I will send it out, declares the LORD of hosts, and it shall enter the house of the thief, and the house of him who swears falsely by my name. And it shall remain in his house and consume it, both timber and stones."

5 Then the angel who talked with me came forward and said to me, "Lift your eyes and see what this is that is going out." **6** And I said, "What is it?" He said, "This is the basket that is going out." And he said, "This is their iniquity in all the land." **7** And behold, the leaden cover was lifted, and there was a woman sitting in the basket! **8** And he said, "This is Wickedness." And he thrust her back into the basket, and thrust down the leaden weight on its opening.

9 Then I lifted my eyes and saw, and behold, two women coming forward! The wind was in their wings. They had wings like the wings of a stork, and they lifted up the basket between earth and heaven. **10** Then I said to the angel who talked with me, "Where are they taking the basket?" **11** He said to me, "To the land of Shinar, to build a house for it. And when this is prepared, they will set the basket down there on its base."

CH 6 Again I lifted my eyes and saw, and behold, four chariots came out from between two mountains. And the mountains were mountains of bronze. **2** The first chariot had red horses, the second black horses, **3** the third white horses, and the fourth chariot dappled horses—all of them strong.

4 Then I answered and said to the angel who talked with me, "What are these, my lord?" **5** And the angel answered and said to me, "These are going out to the four winds of heaven, after presenting themselves before the Lord of all the earth. **6** The chariot with the black horses goes toward the north country, the white ones go after them, and the dappled ones go toward the south country." **7** When the strong horses came out, they were impatient to go and patrol the earth. And he said, "Go, patrol the earth." So they patrolled the earth. **8** Then he cried to me, "Behold, those who go toward the north country have set my Spirit at rest in the north country."

9 And the word of the LORD came to me: **10** "Take from the exiles Heldai, Tobijah, and Jedaiah, who have arrived from Babylon, and go the same day to the house of Josiah, the son of Zephaniah. **11** Take from them silver and gold, and make

¹ Watch "The Crown" on Netflix: Season 1, Episode 5 to discover Prince Philip's decision. No spoiler offered here!

a crown, and set it on the head of Joshua, the son of Jehozadak, the high priest. **12** And say to him, 'Thus says the LORD of hosts, "Behold, the man whose name is the Branch: for he shall branch out from his place, and he shall build the temple of the LORD. **13** It is he who shall build the temple of the LORD and shall bear royal honor, and shall sit and rule on his throne. And there shall be a priest on his throne, and the counsel of peace shall be between them both.'"

14 And the crown shall be in the temple of the LORD as a reminder to Helem, Tobijah, Jedaiah, and Hen the son of Zephaniah.

15 "And those who are far off shall come and help to build the temple of the LORD. And you shall know that the LORD of hosts has sent me to you. And this shall come to pass, if you will diligently obey the voice of the LORD your God."

Diamonds: Before we join Zechariah's sleepless night, let's reflect on God's work in your life, and in His Church. Choose *one* set of questions from Question 1 or 2 that are most appropriate for you:

1. Return to Lesson 1.

- a. Review your answer to Question 5, regarding questions you have about Jesus. What questions have been answered? What questions remain unanswered? What new questions do you have about Him?
- b. Review your answer to question 8, regarding repentance leading in the expansion of God's kingdom into your personal life, and to the expansion of His Kingdom, or Church, on earth. How are you experiencing His Kingdom expansion in your life? What roles or opportunities are you embracing to eagerly expand His Church now?

2. Choose your favorite question from any Lesson.

- a. What drew you to this question, and what has God been doing in your personal life through the application of your favorite question?
- b. How is the application of your favorite question impacting your service to Him through your local church? How are you living out His command to expand His Kingdom, inviting all you meet into His Church?

3. What have you learned from our study thus far that is providing you with "certainty concerning the things you have been taught" (Luke 1.4)? What is encouraging? What is challenging?

Zechariah's sleepless night is about over! After a total of eight visions in one night, Zechariah earned a nap! The first six visions have a progressive agenda:

- First: "Return to me, says the LORD of Hosts, and I will return to you, says the LORD of Hosts." (1.3) God speaks to His people in His role as a military commander preparing to bring justice, mercy and peace to His people. To avoid His just judgment against them, they must first submit to Him, turning

- away or repenting of their rebellion against the LORD of Hosts.
 - Second: Our “Warrior King” (Lesson 3) sends His special operatives on a reconnaissance mission, confirming God’s enemies are “at rest” at the expense of His people (1.11).
 - Third: God sends an RSVP to all people because He is organizing a life-changing party in the coming of His Son (2.11).
 - Fourth: The High Court of Heaven is the setting for God’s confirmation that His Judgement of Sin and Satan is final (Lesson 5). Rather than causing God’s people to fear their Lord, this “Omniscient King ” is sending the Messiah soon to provide eternal hope. His people will experience rest as God brings His wrath on their enemies, meeting them with total destruction and having no rest. This is definitely a reason to RSVP “Yes” to God’s plan of redemption through Messiah!
 - Fifth: In the final two visions (Zechariah 5 & 6), the “Promised King” (Lesson 7) will come to sit and rule on His Throne, bringing peace between sinful people and our Holy God (6.13). The Branch has begun the spiritual building of His new temple, God’s people unified by His Spirit—His Church (6.12). The promises in the final two visions are both fulfilled *and* still to come!
4. Contrast the vision of Revelation 21 with Zechariah 5.1-11. What are some of the key differences between the pictures painted in these two visions? Which contrast is most exciting to you?

The scroll in Zechariah 5.1-3 is unusual not only because it flies(!), but also because it is huge, about the size of a billboard! On one side is the eighth commandment against stealing and on the other side is the ninth commandment against false testimony.² Theologians suggest that the use of these two commandments ultimately point to the people’s violation of God’s first and greatest command: to love Him; and His second command: to love our neighbors as much as we love and care about ourselves (Luke 10.27). “The flying scroll of the law shows that *sin will be discovered*”.³

The woman in the basket puts a face to sin (Zechariah 5.7-11). “Every Israelite hearing of this vision should have seen his [and her] own face on the woman in the basket. When you read these verses you should see, ‘Then the cover of lead was raised, and there in the basket sat someone who looks like me.’”⁴

5. Revelation 21.27 ensures the sinless state of heaven. But how can we enter heaven when we are sitting in a basket called “Wickedness”? How does Jesus teach us the answer in Luke 7.36-50?

6. Where are you sitting today: in a basket of wickedness or at the feet of Jesus?

Zechariah 6.1-8 is not a vision, but more of an oracle, or word from the LORD. It inspires a scene from a graphic, action-packed, violent war movie. Strong colorful horses, snorting and stomping, attached to chariots, war-vessels ready to crush enemies. They are all impatient. Then the wind rises, becoming a roar, and the command is given: “Go, patrol the earth.” As they depart each according to their orders, the angel escorting Zechariah must shout to be heard over the commotion and the gale force winds of the Holy Spirit (Zechariah 6.8). “God’s Spirit was disturbed by the afflictions of his people [living under oppressive pagan rule]. Until the black chariot had visited grief and death and the white horses had come to conquer God’s enemies, his own Spirit must be uneasy. But seeing these chariots go forth, God speaks of his Spirit now at rest in that place, his anger there

²Phillips, p.122

³Philips. p.122

⁴Philips, p.126

having ceased with the knowledge of the vengeance they will deliver.”⁵

7. The message of this vision of war is “that God punishes those who afflict His people and judges the enemies of His church.”⁶ This is God’s prerogative, not ours. Using the attributes of disciples of Jesus from Lesson 6, Question 11, explain what Jesus expects of us:

Deity: The Branch~ (Zechariah 6.12) The first prophecy of The Branch and His glory occurs in Isaiah 4.2 as a contrast to the depravity, disgusting filth, and sullied and destroyed state that the people had brought upon themselves (Isaiah 4-5). Yet, this first prophecy is a prophecy of hope in the coming cleansing and wardrobe change found in the impending redemption provided through The Branch!

Beginning in Jeremiah 23.5, The Branch progresses into a king who brings justice, righteousness, and security for His people. God reveals The Branch as a redeemer in Jeremiah 33.15: “cleansing them of the guilt of their sin against me, and I will forgive the guilt of their sin and rebellion against me.” The announcement of the forerunners of The Branch begins in Zechariah 3.8, progressing into the impending arrival of The Branch in Zechariah 6.12 who will “branch out” from heaven to “build the temple of the LORD.”

Once Jesus was born, 400 years later, He explains He is the “true vine” who wears His Father’s Glory (John 15.1). Just as He completes His Father’s will through their intimate connection and love, we too only “bear fruit” if He dwells in us, *and* we “abide” or live according to His will and ways (John 15.1-11).

In the arrival of the Holy Spirit, all people are able to bear His fruit and abide in Him through His indwelling Spirit. Even more, His Spirit unites all His people as God’s Bride, His newly built temple of the LORD. But what brings us most joy is that there will be a point in eternity where “the Lord God the Almighty and the Lamb” IS the Temple (Revelation 21.22)!

Jesus is clear about the destination of those who are not indwelt by Him: “he is thrown away like a branch and withers; and the branches are gathered, thrown into the fire, and burned.” (John 15.6). Paul reminds the newly formed and forming Christian followers of this truth as he explains the “grafting” of God’s people into Himself through the ministry and work of Christ. The Branch has indeed branched out and is now a “nourishing root” who is the only support of His branches (Romans 11.17-21).

The progressive revelation throughout scripture of The Branch explains the distinct authorities and roles Messiah embodies as the crowned King of Heaven and High Priest of Heaven (Zechariah 6.13). A memorial crown is to be placed in the earthly temple as a reminder, pointing forward all the way to the day there are no more crowns because the Lord is the temple (Zechariah 6.14). On that day, all the symbology becomes reality for God’s people.

8. Compare the pronouncements that begin with the key word “Behold” in Zechariah 6.12-13 and Revelation 21.3-5. What is their progressive revelation? What joy does this bring to you? How does this give you hope in the midst of your hardship (if applicable)?

⁵Philips, p.137

⁶ Philips, p.137

Doctrine: Sin⁷ ~ (Zechariah 6.12) The basic biblical definition of sin is “to miss the mark”, the “mark” being the standard of God’s law (Exodus 20). Paul explains the universal reality of sin in Romans 3.23, explaining that we all miss the mark of God’s glory expressed in His Law and that we are all in need of redemption. Sin is an egregious and intolerable violation of God’s holiness. While there are several broad categories to sin, it is imperative that everyone know all sin deserves death (Romans 6.23). God’s Law serves a legal purpose, and in His High Court, all sin is judged as worthy of the death penalty! (James 2.10; Romans 5.18)

That said, the following are broad categories of sin:

- Sins of omission—failure to do what God commands (for example failing to love one’s neighbor)
- Sins of commission—committing actions prohibited by God (for example, doing what God says you cannot do, such as murder, theft, coveting)
- Sins of moral action—willfully choosing to do what we know is wrong (acknowledges humans have a mind and a will)

“The Fall” is the event in which Adam and Eve, the first humans God created, rebelled and disobeyed God’s command (Genesis 3). The corruption of the human race, or “original sin”, began as a result of their rebellious disobedience. Now, we live with sin as our natural state, or within our “sin nature” (Psalm 51.5).

The Bible supports the truth that some sins are more egregious than others, that there are “degrees of wickedness” allowing God to render judgment accordingly (Matthew 11.20-24; Luke 6.6-11). In addition, we fully understand the burden of the weight of our guilt (Matthew 11.28-30).

Jesus’s sinless life reveals He is the only acceptable sacrifice to pay God for the debt of sin (Hebrews 10.11-12). Thus, His death provides atonement to God for our sins, leading to our salvation, or rescue from God’s wrath and from the ultimate death sentence (Ephesians 1.7). Those who acknowledge their sinful ways, understanding their need for a Savior, repent from their sinful desires and submit to Jesus as their Lord and Savior (John 3.16-21). Thus, with Jesus as their payment for sin, they are indwelt by God’s Spirit until they are united with Him in heaven (Ephesians 1.13-14).

Romans 6.1-11 provides an excellent explanation of the consequences of Jesus’s payment for the penalty of our sin.

9. Using Romans 6.1-11, write down the difference Jesus’s death makes for those who believe Him as the Savior who had paid the debt for all their sins:

The stork-like women who fly the basket to Shinar (Zechariah 5.9-11) symbolize the final separation of sin from God’s people. They point us to a time of final, eternal judgment where we are either eternally in the basket of wickedness (hell) or we escape and enter the presence of God (heaven).

10. Consider the picture of heaven in Revelation 21 alongside Jesus’s teaching and authority demonstrated in Luke 7.36-50 (reference Questions 4 & 5). Where do you want to dwell eternally, and who do you want to see alongside you?

11. Who do you think is not eligible or worth sharing the truth of how to escape the basket of wickedness? How does your answer to this question, challenge, offend, or motivate you?

⁷ Sproul, R.C., *Essential Truths of the Christian Faith* (Carol Stream, Illinois: Tyndale Momentum, 1992) pgs.147-152

Your Scripture-Soaked Prayer:

Lecture Outline:

Aim: Jesus, the Branch, triumphs over our sin to transform us.

- I. Sinful Basket Cases (Zech 5) **T1:** Jesus, the Branch, removes the penalty as well as the power of our sin.
 - a. Which sin or sins still hold you captive to their power, guilt, and/or shame?
 - b. How might knowing Jesus as your personal Savior from your personal sins free you from that captivity?
- II. Spotless Brides (Zech 6) **T2:** Jesus, the Branch, builds the true Temple where we meet with God.
 - a. When was the last time you experienced intimate communion with God?
 - b. How often do you spend uninterrupted time with Him?
 - c. How might knowing you are His temple change how you interact with Him?

Duguid, Iain M., *Haggai Zechariah Malachi*, Evangelical Press Commentary (Leyland, England, 2010) pgs.108-124

Phillips, Richard D., *Zechariah*, Reformed Expository Commentary (Phillipsburg, NJ: P&R Publishing, 2007) pgs.120-152