

Zechariah

Remembrance Day (pt.3)

Look! There is a day coming, belonging to Jehovah ... and Jehovah must become King over all the earth. In that day Jehovah will prove to be one, and his name one. ZECARIAH 14:1,9 (NWT)

Chapters 9-13

HOW IS PROPHECY FULFILLED – LITERALLY OR SYMBOLICALLY?

9:9 (Mt 21:5) Notice the parenthesis (gap) before v.10. Also, the covenant of blood (v.11) -- one of 2 mentions (see 11:10) -- and the hope (v.12), the only time in the entire Old Testament the article is used with hope (Heb., *hatikvah*; see also Acts 28:20; 26:6,7; Titus 2:13)

[9:9] The king of peace will come, not like a worldly conqueror riding on a war-horse ... but in humility riding on an ass, the animal used for peaceful purposes. [Eli Cashdan in The Twelve Prophets (in Soncino Bible, ed. A.Cohen) p.306]

The stumbling block of Messiah's humility

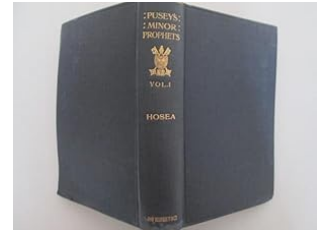
It is a well known fact, that in Egypt both Jews and Christians are restricted to the use of asses, as a mark of inferiority, the horse being reserved for Mahometans. We may see how exaggerated the prevalent notion respecting the dignity of the ass in the East must be, from the sneer, with which King Sapor speaks of the idea of the Jews' Messiah riding upon an ass: "King Sapor said to Rabbi Samuel, you say that the Messiah will come on an ass; I will send him my splendid horse" (vide Sanhedrin xi. fol.38) ... Rabbi Samuel wards off the ridicule of King Sapor by stating, that the ass of the Messiah will be of a hundred colours! [Hengstenberg 1035,1043]

[9:9] This can only refer to King Messiah of whom it is said, And his dominion shall be from sea to sea, since we do not find any ruler with such wide dominion during the days of the Second Temple. [Rashi in Cashdan 305]

[12:10] As unbelieving Thomas they will not believe until they see the prints in His hands. [Feinberg 180]

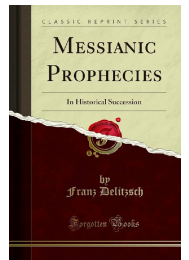
11:12-14 Note the merging of Yahweh (My wages, v.12; I was valued, v.13) with Christ (the one whose price had been set, NAS -- Matt.27:9,10)

[11:13] ... lit. the magnificence of the value, at which I was valued of them! The strong irony is carried on by the, at which I was valued of them, as in the idiom, thou wert precious in my sight [1 Sam.26:21; Ps.72:14; 2 Kings 1:13,14; Isa.43:4]. Precious the thought of God to David [Ps.139:17]; precious the redemption of the soul of man [Ps.49:8]; and precious was the Shepherd Who came to them; precious was the value, whereat He was valued by them. And yet He, Who was so valued, was Almighty God. [E.B. Pusey The Minor Prophets Vol. 8 p.285]



12:1-3, 9-10 How is the national repentance of Israel here tied to a definite historical situation? (cf. 14:2)

[12:10] Who is the great pierced One, in whom Yahweh sees Himself as pierced, as hurt? In spite of the fact that the New Testament Scriptures explain that Christ is this pierced One, modern exegesis places a stranger, concerning whom we know nothing, hence an x in the place of Christ. But it can only be the ... servant of Yahweh, or, as we could also say, since the lamentation for him is compared with the lamentation for Josiah, the king Messiah. The great national repentance on account of the murder of him with whom Yahweh was so personally connected, that he identified Himself with him, has, indeed, its like exclusively only in the sorrowful repentant confession with which Israel of the final period (Isa.53), ashamed of its blindness, recognized its national guilt. [Franz Delitzsch The Messianic Prophecies in Historical Succession (1891) p.221]



But just as the words, "they shall look unto Me," set forth the essential oneness of the pierced One with Jehovah, so does the sudden transition in the same verse from the first person to the third, and the words, "they shall mourn for Him," teach us that, as to His person, He is yet distinct from God. [Baron 447-8]

13:7 (Mt.26:31) Is the smitten shepherd merely a human being? (Compare Ezekiel 34 NWT, especially vv. 11,15,20,24; John 10:1-16,26-30)

The idea of nearest one (or fellow) involves not only similarity in vocation, but community of physical or spiritual descent, according to which he whom God calls His neighbour cannot be a mere man, but can only be one who participates in the divine nature ... [Keil 397]

Jewish commentators -- Abarbanel, Kimchi, and others -- interpret this as a false claim made by a mere man, but recognize that the word means one equal with God. [Feinberg 190]

Chapter 14

BELIEVING THE WORD – OR BELIEVING IN THE WORD?

14:1-5 (NWT) How will Yahweh vindicate His Name and His Messiah at the same event? (cf. 12:2,3,9,10; Revelation 11:13-19 -- where Christ is first mentioned (in vision) in conjunction with a great earthquake, the Kingdom's arrival and God's wrath outpoured on the nations)

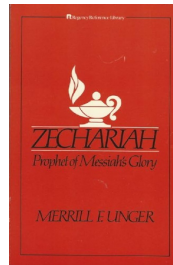
The most gigantic and virulent outburst of demon-inspired anti-Semitism the world has ever seen will at the height of its success be irremediably destroyed by the Lord himself. [Unger 244]

It should also be observed that when nations are described as being gathered as nations, it is not meant that every individual comes, but they who are governmentally and executively the constituted representatives of their power. [B.W. Newton Expository Teaching on the Millennium and Israel's Future (n.d.) p.162]

[14:4] ... the old traditional opinion is not improbable, that our Lord shall come again to judge the earth, where He left the earth, near the place of His Agony and Crucifixion for us. So shall the Feet of God literally stand upon the Mount of Olives. [Pusey 338-339]

14:6-11 The transformation of the millennial earth is inseparable from what changes? (Ez.36:33-38; 34:25-31; 47 passim)

The designation of time in that day occurs remarkably frequently throughout Zechariah's second burden (oracle), in chapters 12-14 (at least 17 times), and it is obvious that one period is described, which is ... identical with "the day of the Lord." Featured also in Zechariah 12-14 are the city of Jerusalem (mentioned at least 22 times), the nations (referred to at least 13 times), and the name of the Lord (the Tetragrammaton YHWH). The conclusion is plain. This period denominated in that day deals with both Israel and the nations of the earth relative to Jerusalem, in the light of age-end events and the restoration of the kingdom of Israel (Acts 1:6) ... [Unger 245]



14:12-21 Though the distinction between sacred and secular will be relatively meaningless in the new earth (vv.20,21), with what location will Yahweh's worship be eternally bound up? (cf. 2:12; Deut.11:12; 1 Kings 9:3; Hosea 9:3; Ezekiel 38:14,16)

If you are wanting to know the position of a pastor whom you're not sure about, if you really want to know what he believes, take the 14th chapter of Zechariah to him and ask him to explain it to you. [J. Vernon McGee, Thru the Bible (1982) Vol.3 p.984]

If God proved forgetful of His covenants and promises regarding Israel in the Old Testament, what basis would the Christian have that God would validate His promises made to him in the New Testament? [Unger 34]

... this truth of Messiah's second advent to establish an earthly kingdom over restored Israel

is so resplendently emblazoned in the prophets and on the pages of Zechariah, particularly chapter 14, that it is one of the inexplicable conundrums of the history of Christian doctrine that it should be so widely denied by Christian scholars and Bible expositors. In fact, a tragically striking parallel obtains between the rejecting of Messiah and His atoning sufferings and death by the ecclesiastical intelligentsia of His first advent and the rejection of His kingdom glory over restored and converted Israel at His second advent by the Biblical commentators of the present age. [Unger 240]

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JEHOVAH REMEMBERS

*Then I will remember My covenant with Jacob,
and I will remember also My covenant with Isaac,
and My covenant with Abraham as well,
and I will remember the land. -- Leviticus 26:42*