

## 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

<b>Haggai</b>	Both Haggai and Zechariah have an immediate concern: the rebuilding of
<b>Zechariah</b>	the temple
<b>Malachi</b>	Malachi has a spiritual concern: the rebuilding of the people

## I. Zechariah 8.1-23

A. The Lord announces his renewed interest in Zion (1-2)

B. The Lord declares his return to Zion (3)

1. "I will return" NAU translates the prophetic perfect

a. "I am returned" KJV

b. "I have returned" ESV

1) Both of these are more literal as to form, the NAU is literal as to meaning.

2) The prophetic perfect means the fulfilment is as certain as if it already happened

c. Meaning: "I will assuredly return to Zion"

d. Can only find fulfilment in the millennium

2. Jehovah will dwell amid Jerusalem

3. Jerusalem will have new nick-names

a. The City of Truth

b. The Mountain of Jehovah of Hosts

c. The Holy Mountain

d. The prosperity of the Lord's renewed interest displayed in the people of the city (4-5)

4. People will one day live to an old age in Jerusalem (4)

5. The streets of the city will be full of boys and girls playing in the streets (5)

This implies productivity, joy, safety, and security.

6. The prophecy might seem difficult to observers, but there is no difficulty for the Lord (6)

C. Jehovah will regather Israel from the east and the west (7-8)

1. This is the restoration of the present world-wide dispersion

2. Note: Zechariah is a post-exilic prophet

a. This isn't the return from Babylon

b. The implication is that many earlier prophets, using the same language, foresaw the same future event Zechariah did

3. They shall dwell in Jerusalem (8)

a. Amillennial interpreters make this symbolic of the Church (Leupold, Keil, Pusey)

b. It is hard to see how the language here means anything other than the literal restoration of Israel

4. Jehovah will be their God in truth and righteousness (8)

D. The prophecy of vv. 9-17 is an encouragement to the returned exiles

1. Be strong, the trouble of the former days is past (9-10)

2. God's purpose is to turn the land to prosperity and to become a blessing (11-13)

3. In the past, the Lord intended harm because of rebellion; in the future, the Lord intends good: therefore, speak truth and do justice (14-17)

E. The Jewish *fasts* will become *feasts* in the Millennium (18-19)

1. In Zech 7:1-7, the Lord challenged the people about their fasting, implying insincerity

2. The fasting included two traditional fasts in the fifth (Zech 7.3) and seventh (Zech 7.5) months
  3. In addition, a fast of the fourth month (9<sup>th</sup> of Tammuz) commemorated the breach of the walls of Jerusalem (2 Ki 25.3-4, Jer 39.2)
  4. A fast of the tenth month commemorated the beginning of the siege of Jerusalem (2 Ki 25.1, Ezek 24.2)
- F. Many people and strong nations will come to seek Jehovah in Jerusalem (20-22)
- G. Men in that day will know the Lord is with the Jew; consequently, they will desire association with them [anti-Semitism becomes pro-Semitism] (23)

## II. Zechariah 9.1-17

- A. Verses 1-8 are a poem concerning the Lord's deliverance of his people
1. Nations all around Israel will suffer devastating judgement (1-7)
  2. The Lord will preserve Israel in the face of the invading army (8)
  3. This prophecy describes the career of Alexander the Great, as he destroyed cities and nations on his way to Egypt, but left Jerusalem alone
  4. The prophecy anticipates the ultimate peace of the kingdom ("no oppressor will pass over them anymore" 8)
- B. The advent of Zion's king [our main focus in this chapter] (9-10)
1. The first coming of Messiah (9)
  2. The king comes to Jerusalem; the city commanded to rejoice
  3. The prophecy emphasizes particular aspects of his character
    - a. He is just (righteous)
    - b. He brings salvation
    - c. He comes in humility
    - d. He comes riding a donkey

4. This prophecy found fulfillment on Palm Sunday, as Jesus entered Jerusalem just before the crucifixion (Matt. 21:1–9; Mark 11:1–10; Luke 19:28–38; John 12:12–15)

“In the ancient Near East rulers commonly rode donkeys if they came in peace (Judg. 5:10; 10:4; 12:14; 2 Sam. 16:2; 1 Kings 1:33), but they rode horses into war.”<sup>1</sup>

5. The second coming of Messiah (10)
  - a. He will abolish weapons of war
  - b. He will establish universal peace among the nations
  - c. His dominion will be universal, even to the ends of the earth

C. The victory of Israel by the salvation of the Lord (11-17)

1. These verses speak of God delivering Israel because of his covenant (11)
2. God promises to use Israel to overthrow the Greeks [accomplished by the Maccabees, as they overthrew the Seleucid (Greek) empire] (13)
3. Ultimately, the whole prophecy uses superlatives that look beyond the time of the Maccabees (16-17)

### III. Zechariah 10.1-12

- A. The first three verses call Israel to turn to God rather than idols and condemns the false shepherds who led Israel astray (1-3)
- B. The Lord promises to visit his people (3), and from his people will come a deliverer (4)
  1. From them will come a cornerstone – speaks of stability
  2. From them will come the tent peg (KJV “nail”) – speaks of security
  3. From them will come the bow of battle – speaks of strength
  4. From them will come “every ruler” (KJV “out of him every oppressor together”) – speaks of sovereignty

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<sup>1</sup> Constable, Zech 9.9.

C. Note: the last phrase is difficult, competing interpretations

1. David Baron: makes it a fourth title, “the Absolute Rule” (so NAU)
2. Unger makes it “from him every oppressor together shall go forth” (similar to KJV)
  - a. The word *oppressor* has a bad connotation (Ex 3.7; Dan 11.20; Isa 14.2)
  - b. The word *together* implies more than one
  - c. Yet the phrase could mean “every oppressor expelled from the face of the cornerstone” which would still make the cornerstone Sovereign

Constable: “From the house of Judah would also go forth (depart) every oppressing ruler (Heb. *noges*, cf. 9:8; Exod. 3:7; Isa. 3:12; 14:2; 60:17; Dan. 11:20).”<sup>2</sup>

Feinberg: “Because the Messiah intervenes in the manner to be noted, every oppressor will depart from Judah. Cause and effect are clearly stated.”<sup>3</sup>

3. The titles in v. 4 seem to be four separate individuals, v. 5 collects them together treading down the enemy to deliver Israel (this lends support to the last title referring to Messiah rather than enemies)

D. The remainder of the chapter speaks of the restoration of Israel (6-12)

1. The Lord will have compassion on the house of Judah and of Joseph (southern and northern kingdoms together) (6-7)
2. Though scattered among many nations, the Lord will whistle for them, and they will come (8-9)
3. His people will return from every land, the Lord will make a way for them, and they will walk in the name of the Lord as their God and King (10-12)

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<sup>2</sup> Constable, Zech 10.4.

<sup>3</sup> Charles L. Feinberg, *God Remembers: A Study of the Book of Zechariah* (New York: American Board of Missions to the Jews, 1965), 185 cited in Constable, Zech 10.4.