

Z'kharyah ~ Part 7

Interestingly, F. LaGard Smith skipped 14 pages before returning to Z'kharyah. Chronologically, he inserted portions of Ezra (6:14b-22), Psalm 78, 107, 116, 118, 125-129, 132, 147, and 149. There is no indication at all to when the final prophecies are either received or recorded. It is unlikely that they would have come later than about 460 BC, since the historical record is otherwise silent for about 35 years.

These prophecies, in the form of two oracles, were once highly figurative. They are undoubtedly **Messianic** and provide details about the **Messiah's** life and death.

Destruction of Oppressors

This oracle features a series of judgments announced against the nations surrounding **Isra'el** (vv. 1-7), with deliverance promised for His people (v. 8). Most understand this to be a prophecy of the famous **Greek** conqueror, **Alexander the Great's** victories, given approximately 200 years before he marched through **Isra'el**. He provides an analogy of the **Messiah** returning to judge the nations and save **Isra'el** at the end of the **Great Tribulation** (cf. Matthew 24:21).

9¹ A prophecy, the word of Adonai: In the land of HadraKh and Dammesek is where [God] comes to rest, for the eyes of humankind are directed toward Adonai, as are those of all the tribes of Isra'el, ² also Hamat at its border, Tzor and Tzidon, for she is very wise.

HadraKh was a major city, 125 mi. N of **Dammesek** on the Orontes River. **Alexander** conquered these cities of the **Syrian** interior under **Medo-Persian** control, then turned to the coast, moving south, conquering the cities of the **Phoenicians** and **Philistines** on the way to **Egypt**. *Tzor and Tzidon, for she is very wise.* These **Phoenician** cities on the **Mediterranean** coast were known for their skill and wisdom (cf. Ezekiel 28:12-15) and **Satanic** influence (Ezekiel 28:11-19).

³ Tzor built herself a fortified tower, heaping up silver as if it were dust and fine gold as if it were mud in the streets. ⁴ But Adonai will dispossess her and break her power at sea, while the city itself will be destroyed by fire. ⁵ On seeing this, Ashkelon will be terrified; Azah, too, will writhe in pain; likewise, Ekron, as her hopes are dashed. "The king will vanish from 'Azah, Ashkelon will be without people, ⁶ and a mixed people will live in Ashdod, as I destroy the pride of the P'lishtim.

The cities of **Philistine** were terrified at the swiftness with which **Alexander the Great's** army was able to conquer **Tzor**. Then, **Alexander** marched south, conquering all these **Philistine** cities and killing their national pride.

⁷ I will end their eating meat with its blood still in it, snatching the disgusting things from between their teeth." But the surviving remnant will belong to our God; it will be like a clan in Y'hudah; and 'Ekron will be like a Y'vusi. ⁸ "Then I will guard my house against armies, so that none will march through or return. No oppressor will ever again overrun them, for now I am watching with my own eyes.

The preceding verses denote the conqueror's movement through **Palestine**, from north to south, eventually arriving in **Yerushalayim** - the path followed by **Alexander the Great** (332 BC). Some see the statement that *no oppressor will ever again* be fulfilled when **Alexander** spared **Yerushalayim**. Still, the city's subsequent destruction by the **Romans** in 70 CE suggests that it is better to understand the statement as poetic language for **God's** general protection (Isaiah 45:17; Jeremiah 17:25).

Coming Of Zion's King

⁹ Rejoice with all your heart, daughter of Tziyon! Shout out loud, daughter of Yerushalayim! Look! Your king is coming to you. He is righteous, and he is victorious. Yet he is humble - he's riding on a donkey, yes, on a lowly donkey's colt. ¹⁰ I will banish chariots from Efrayim and war-horses from Yerushalayim." The warrior's bow will be banished, and he will proclaim peace to the nations. He will rule from sea to sea, and from the [Euphrates] River to the ends of the earth. ¹¹ "Also, you, by the blood of your covenant, I release your prisoners from [the dungeon,] the cistern that has no water in it.

The two advents of **Yeshua** are here compressed as though they were one, as in Isaiah 61:1–3 (cf. Luke 4:16, 21). Verse 9 refers to His first coming, and verse 10 is His second. The **Tanakh** prophets didn't foresee the long period between the two comings. The church age was a "mystery" hidden from them (cf. Ephesians 3:1–9; Colossians 1:27). Unlike **Alexander the Great**, this King comes riding on a donkey (cf. Jeremiah 17:25). This was fulfilled at **Yeshua's** triumphal entry (Mt 21:1–5; Jn 12:12–16). The Jews should have been looking for someone from the line of David (cf. 2Sa 7; 1Ch 17). Four elements in this verse describe the **Messiah's** character: 1) He is King; 2) He is just; 3) He brings salvation; and 4) He is humble.

¹² Return to the stronghold, you prisoners with hope! This day I declare to you that I will grant you double reparation. ¹³ For I have bent Y'hudah as my bow and made Efrayim its arrow. I will rouse your sons, Tziyon, and make you like a warrior's sword against your sons, Greece."

Y'hudah and *Efrayim* will be conquering nations in that day, subduing **Greece**. This prophecy was partially fulfilled in the **War of the Maccabees**, 175–163 BC. It also anticipates the final restoration of Isra'el from worldwide dispersion.

Appearance Of The Lord

¹⁵ Adonai-Tzva'ot will defend them; they will devour and trample the sling-stones. They will drink and roar as if they had drunk wine; they will be filled, like basins and like the corners of the altar. ¹⁶ On that day, Adonai their God will save them as the flock of his people; for they will be like gems in a crown, sparkling over his countryside. ¹⁷ What wealth is theirs, what beauty! Grain will make the young men thrive, and new wine the young women.¹

This may mean the **Jews** will easily subdue their enemies as **David** did **Goliath** (1 Samuel 17). Or better, it could mean they will contemptuously tread on the harmless missiles cast at them by their enemies. This could depict the futility of **Armageddon** when the armies of the **God-hating** world gather in **Isra'el** and are destroyed by the **Messiah** (cf. Revelation 16:12–16; 19:11–16). The bloodshed of the godless will be visible in that day, from one end of the land of **Palestine** to the other, like blood splattered on the corners of the altar of sacrifice from basins which caught it when the animal was slain (cf. Revelation 14:20). *Drink and roar* describe **Isra'el's** excitement and exuberance over their victory.

In our next post, we will pick up where we left off by exploring **Z'kharyah** in the previous post.

¹ Z'kharyah 9:1–17.