

## **Dr. Gary Yates, Book of the 12, Session 28, Zechariah, Part 2**

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This is Dr. Gary Yates and his teaching on the Book of the 12. This is session 28, Zechariah Part 2.

This session is our second lesson on the book of Zechariah and through the prophets Haggai and God called the people back to a very important task and an important responsibility, rebuilding his temple and returning to him.

But the role of these prophets was not just to challenge the people. It was also to encourage them, to comfort them, to remind them that God was with them. The Lord is going to say through Haggai, I am with you.

I'll carry this to the end. He informs Zerubbabel and Joshua that the mountains that appear in front of you are obstacles; 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.

So, there's a message of encouragement and a promise of restoration in the book of Zechariah. The issue of repentance is addressed at the beginning of the book. The first major section of the book are the night visions that are given to Zechariah.

Again, these have a now and not yet aspect to them. The now part is God blessing and helping the people as they rebuild their temple, the blessing on the leadership of that day. But it's pointing toward a greater restoration.

Zerubbabel and Joshua, in their roles as royal figure and priestly figure, are ultimately pointing to the righteous branch, Jesus Christ, who will combine both of those roles. There is a further challenge presented to the people in the second major section of the book of Zechariah, in chapters seven and eight. This particular section of the book deals with questions related to fasting.

It returns us to the issue of repentance and how there has been a partial repentance on Israel's part, but ultimately, they need to fully return to the Lord and to the commands of God and the ways of God if they want to experience his blessing. The dating of Zechariah seven and eight, God comes to him with this issue and an answer to this issue. All of this happens in December of 518 BC.

So, this is more than a year after the night visions. Remember the work on the temple is ongoing and that work is not going to be completed until 515 BC. This

section of the book, more than focusing on the building and on the temple, is going to focus on the spiritual condition of the people.

The people come to the prophet with a question in chapter seven, verse three. Here's the question. Should we continue to weep and abstain in the fifth month as I have done for so many years? This is addressed to him by the leadership.

The question that they're asking is, should we, as God's people, continue our remembrance of the fall of Jerusalem by fasting in the fifth month? This is the time when Nebuchadnezzar had captured and destroyed the city of Jerusalem. This fasting was a memorial to this catastrophic event that had happened in Judah's history. As they went through this fast, it was also an expression of grief.

It was an opportunity to pray for restoration, but in some sense, it also reflected the repentance of the people. We know that there was also chapter seven, verse five, going to tell us that there was a fast in the seventh month. As part of the post-exilic community, they fasted in the seventh month to remember the assassination of Gedaliah, the governor of Judah that had taken place after the fall of Jerusalem.

That story is recounted for us in the book of Jeremiah, in Jeremiah chapter 41. They are doing these ritual feasts as a way of commemorating these national disasters. So they're raising the question to God and to the prophet: should we continue doing these fasts? But more than these rituals, what I think the question is really reflecting is, is the exile over and can we move forward as the people of God? The thing that the prophet is going to emphasize is that the issue here is not fasting.

The issue here is that God wants you to recognize that, out of the exile, he has judged you and punished you for your disobedience to the commandments. If you want the exile to be over, if you want to move past this, the issue is not continuing the fast. The issue is, will you truly obey God and do the things that he's commanded you to do? So, there is a call for a deeper level of repentance than what we saw in the first chapter.

They repented in chapter one. They returned to the Lord. The Lord returns to them and enables them to rebuild.

But beyond that, now will they fully repent to the extent that they desire to obey the Lord? So, God says through the prophet in verse nine of chapter seven, render true judgments, show kindness and mercy to one another, do not oppress the widow, the fatherless, the sojourner. So, the issues of social justice were still there. We still have examples in the post-exilic period of those who are influential and wealthy and leaders taking advantage of those who are poor and needy.

The prophet says the fasting is not the issue. The issue is, are you going to fully obey God? We see another example here, I think, in Zechariah chapters seven and eight, of the fact that God is not impressed by phony worship. And we saw that in the pre-exilic period.

Amos is going to talk about that. Stop bringing me your sacrifices and your songs and your offerings. Let justice roll down like the waters, then I will be pleased.

What does God require of us, Micah says? It's not all the opulent sacrifices. It's loving mercy, doing justice, and walking humbly before your God. Isaiah says, stop coming to me and trampling my courts.

Whenever you lift your hands in prayer to me, I see the blood on your hands of what you've done to the people that you've taken advantage of. So, it's really the same issue here. Stop going through the motions of this and practice true justice.

Frank Laubach says that if you are tired of some form of sleepy devotion that you're offering to God, God is probably as tired of it as you are. And so, the Lord really was tired of the sleepy devotion, the fasting that they were doing, this ritual. What God ultimately wanted to see was true justice.

Now, God, in this section, is again going to encourage the people and promise them people that he has a great future in store for them. What they have experienced coming back to the land after the decree of Cyrus and under the leadership of Zerubbabel, 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.

So, God has wonderful promises for Judah's future. One of the passages that reflects that here, chapter eight, verse four, old men and old women shall again sit in the streets of Jerusalem, each with his staff in hand because of great age. And the streets of the city shall be full of boys and girls playing in the street.

Thus says the Lord of hosts, if it is marvelous in the sight of the remnant of these people in those days, should it also be marvelous in my sight, declares 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.

So, we get this idea here, there is a further return waiting for the people and a future blessing that will surpass what they're experiencing in the present. So, if you've been disappointed by what's happening now, wait for what God is going to do in the future. And so, this expands on and provides a further understanding of the promises of restoration that were given in the prophets Isaiah, Jeremiah, Ezekiel.

There is a stage one to the restoration, but there's going to be a stage two in the future. A further reflection of what God has in store for Jerusalem, chapter eight, verses 20 to 23: people shall yet come, even the inhabitants of many cities, the inhabitants of one city shall go to another saying, let us go up at once to entreat the favor of the Lord and to seek the Lord of armies saying, I myself am going. Many nations and many peoples and strong nations shall come to seek the Lord of hosts in Jerusalem and to seek the favor of the Lord.

The Lord says in those days, 10 men from the nations of every tongue shall take hold of the robe of a Jew, saying, let us go up with you, for we have heard that God is with you. And so, the future involves the nations coming up to worship the Lord. There's no longer going to be a Babylonian or a Syrian army that comes to attack Jerusalem.

The nations themselves are going to worship the Lord, and 10 people from the nations are actually going to grab hold of a Jewish pilgrim going up to Jerusalem and say, let us go with you. That's the future that God has for Israel. 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.

So, in chapter 8, verse 16, in the middle of all these promises, speak truth to one another, render in your gates judgments that are true, and make for peace. Do not devise evil in your hearts. When you return to justice, there will be a full salvation.

So, all of this, the partial repentance that leads to partial blessing, ultimately will give way to a full repentance that will bring a full blessing, and God is committed to bringing that about. However, the people are not going to experience that in the initial stages of the return from exile. All of this leads us into the message of Zechariah 9-14, where now the focus is beyond the immediate future.

And whereas chapters 1-8 have given us insight into what the not yet is like, but it focused primarily on the immediate details and Zerubbabel and Joshua and rebuilding the people are going through at that time, Zechariah 9-14 in a more expanded way is going to look at the future restoration. And so the emphasis in 1-8 is on the return. The emphasis in 9-14 is on the return beyond the return.

Now, one of the introductory issues and one of the critical authorship questions that arises in the Minor Prophets is that critical scholarship has often viewed Zechariah 9-14 as being later than what we have in chapters 1-8. There are several reasons for this, and they'll date this material from the 8th century, which is well before the time of Zechariah, or some of the material that's there from the 8th century all the way down to the 2nd century. The primary reason they do this is the genre of apocalyptic; they view that as being something that is late.

And in light of the fact that we have these apocalyptic images that focus on the end times, that's a reason for arguing for a late date. The sociological tensions that are found in Zechariah 9-14 supposedly reflect the later conflict between the Jews and the Samaritans. There's a mention of Greece in chapter 9, verse 13, although we have references to the Greeks and to Javan by the Assyrian kings as well.

So, whether we can use that as a late date. Regardless of these issues, and those are some of the primary issues for seeing a deutero-Zechariah in the same way that critical scholarship has argued for a deutero or a trito-Isaiah, there's other evidence that would seem to indicate this material fits very well with the late 6th century at the end of the time of Zechariah's ministry and can be dated there. One of the other differences is that we have a date for the material in Zechariah chapter 1-8.

We have a date for the night visions. We have a date for the answer that God gives to Zechariah regarding the question about fasting in chapters 7-8. There is no date for the two primary sections that are found in Zechariah 9-14.

So those are some of the reasons why there's this debate about first Zechariah and second Zechariah. However, again, I think it's important for us to remember this is a canonical unity and these things have been joined together in the canon. The message of these two sections of the book of Zechariah complement one another very nicely.

One of the things that Mark Boda has pointed out in regard to the unity of the book is that you not only have a great deal of vocabulary that's shared between the two, but you also have a nice segue from the present in the chapters 1-6 and the focus on the future in Zechariah 9-14 in chapters 7-8. There has been a repentance, there has been a blessing, but until the people fully come back to God, they are not going to experience all of the blessings that God has promised for them. 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.

Hansen, who has done extensive study in apocalyptic literature, argues that on the basis of the apocalyptic features that are found here, we could date this material from the mid-6th to the late 4th century. So even if there is a prophetic voice that adds to or clarifies or expands in some way on the prophecies of Zechariah, there is nothing here that has to see this as late as the 2nd century. Andrew Hill looks at the language in 2nd Zechariah in chapters 9-14 and says that the language fits very nicely in the years 515-445 BC.

The references to the drought in Zechariah 10-1 and the allusions to idolatry are in chapter 10, verses 1-3. Mark Bowden notes that this would fit very well with what's

happening in the book of Haggai before the time that the people actually begin the work of rebuilding the temple. God has brought those covenant curses on them, they've experienced that.

The conflict over leadership that we see in the passage on the shepherds in Zechariah chapter 11 could fit with the end of the time of Zerubbabel's rule as governor of Judah. It does not necessarily reflect conflicts that were going on between the Jews and the Samaritans. And so, there are very capable and accomplished scholars like Andrew Hill and Mark Bowden who look at this section and see material that fits very closely with the time of Zechariah.

So, whether some of this reflects later additions to the book, whether there is a prophetic voice that is following in the footsteps of Zechariah ultimately doesn't seem to be that important. The canonical witness here is that we have a unified message. Danny Hayes points to the fact that there are a number of catchwords and parallels between the two halves of the book that link them together.

And if there are differences in vocabulary, the differences that are reflected in chapters 1-8 and chapters 9-14 may be due to the fact that we have different genres going on here. The genre differences rather than two different writers may account for the differences that scholars have pointed out between the first half of the book and the second half of the book. What I would like us to focus on is moving beyond this.

Let's see the canonical message of this. And there is a promise for this future kingdom and the not yet aspects of the restoration that Israel will ultimately experience. Jeremiah had said the Lord will bring the people back to the land after 70 years.

Daniel clarifies that earlier prophecy and says, well, no, it will actually be 70 weeks of seven. So, an extended and a long period of time beyond the 70 years of the exile itself. And I think that is what we have going on in the eschatological vision of Zachariah as well.

There is an initial return that points to something greater. In that future return, here are the things that God promises. God promises a future king who will bring peace to Israel and who will ultimately rule over their enemies.

Zachariah 9-10. 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. So, the prophetic promise of

the restoration of the Davidic line, that is part of Zechariah's ultimate eschatological vision in chapter 10, verses 6-12.

Again, I think this is very important in understanding the way that prophecy develops and progresses in the Old Testament. There is a return that is going to happen in Israel's future. And so, already in the early post-exilic period, prophets like Zechariah and Haggai understand this is not the end.

This is not all that God has for Israel. They broaden our eschatological vision by helping us understand that the Lord is going to bring about a future and greater return. Throughout the history of God's dealings with his people, there is a pattern of deliverance here where God does greater and greater acts of salvation, where he ultimately will fulfill the covenant promises that he's made to the people of Israel.

So, this future return beyond the return is described for us in Zachariah 10, verses 6 and following. I will strengthen the house of Judah. I will save the house of Joseph.

I will bring them back because I have compassion on them. And they shall be as though I had not rejected them. For I am the Lord their God, and I will answer them.

Verse 8. I will whistle for them, and I will gather them in, for I have redeemed them. And they shall be as many as they were before, though I scattered them among the nations. Yet, in distant countries, they will remember me.

Verse 10. And interesting, notice the nations that he references here. I will bring them home from the land of Egypt, and I will gather them from Assyria.

And I will bring them to the land of Gilead and to Lebanon until there is no room for them. Zachariah talks about bringing them back from Egypt and Assyria. And so, there's the possibility here that Zachariah is using an earlier prophetic oracle from back in the eighth century and the time of the Assyrian crisis to talk about a return from exile that is still in the future.

And so, what we have in the working out of salvation history and in the working out of God's prophetic promises is that there is not simply one return from exile. There are a series of returns from exile. There are a series of acts of deliverance.

Jesus at his first coming, and N.T. Wright has emphasized this point, the people still view themselves as being in exile. 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. And the ultimate second exodus, the ultimate deliverance, is going to happen at the second coming of Jesus.

Zechariah is looking forward to this pattern of return. There is also the promise of Israel's repentance and their return to the Lord. Remember, in the first part of the book, they repent, but it's an imperfect repentance.

They have not fully turned from their sinful ways. Ultimately, God is going to fix this problem. And so, at the beginning of the book of the 12, when Hosea raises the problem, I'm calling the people to turn back to God, but they have a spirit of whoredom on them that does not allow them to return to me.

How is God going to resolve that? Hosea 14:4 at the end of the book, I will heal their apostasy. God promises to do that in the Assyrian period at the beginning of the book of the 12. And at the end of the book of the 12, as we're in the post-exilic period, the promise of God healing his people and fixing the problem of their apostasy is there.

And it complements what we see in Jeremiah and Ezekiel about God writing the law on the heart or God giving even his people a new heart. Zechariah says that the Lord's promise here, I will pour out on the house of David and the inhabitants of Jerusalem, a spirit of grace and pleas for mercy so that when they look on me, on him whom they have pierced, they shall mourn for him. 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.

I would see a connection here with the promises that we have in Joel of God pouring the spirit out on his people. It's God's spirit that will ultimately help the people to fully return and repent of their sins. Chapter 13, verse one and six, the Lord is going to purge the sin of his people.

The Lord is going to cleanse the land and the purposes of God's judgment, ultimately as severe and as terrible as these judgments were, the purpose of the judgment was not to destroy or to consume his people. The purpose of these judgments was ultimately to purge away their sin. Isaiah says the same thing in Isaiah chapter four.

There is going to be the burning fire of God's judgment that will purge away the filth of his people. Zachariah has this idea as well. It's going to say in the future, there will be a fountain open for the house of David and the inhabitants of Jerusalem to cleanse them from sin and uncleanness.

God's going to forgive them, cleanse them, and purify them. And here's the degree to which the people are going to turn back to God. On that day, declares the Lord, I will cut off the names of the idols from the land so that they shall be remembered no more.



And I also will remove from the land the prophets and the spirits of uncleanness. These have been major problems for Israel in their past. Idolatry, prophets who've led them astray.

I'm going to remove those things from the land. This judgment is going to purge all of that away. And if anyone again prophesies, his father and his mother who bore him will say to him, you shall not live for you speak lies in the name of the Lord.

And his father and mother who bore him shall pierce him through when he prophesies. And so, they're going to be so devoted to the Lord that even a father and mother, if their son dares to introduce idolatry in the land, they're going to be the ones who carry out the sentence of Deuteronomy 13 on him. The people are going to be zealous for God.

Verse four, on that day, every prophet will be ashamed of his vision when he prophesies. He will not put on a hairy cloak in order to deceive, but he will say, I am no prophet. I am a worker of the soil, for a man who sold me in my youth.

And if one asks, what are these wounds on your back? He will say, the wounds that I received in the house of my friends. So even the false prophets who have led the people astray are not going to dare to deceive the people anymore. God's going to remove idolatry.

God's going to remove false prophecy. Israel is going to fully obey the Lord, and the sins of the past are not going to be repeated. Finally, Zechariah 12 and Zechariah 14 also talk about the fact that God is going to defeat the enemies of Israel that invade the land in the future.

The Lord is going to deliver the city of Jerusalem. We get slightly different images of that in Zechariah 12 and what we have in Zechariah 14, but God ultimately is going to deliver them. So Zechariah's understanding of the prophetic future, again, is more detailed and developed than even what we have in the exilic and pre-exilic prophets because now Zechariah understands God has brought the Babylonians.

They have judged us. God has delivered us. But his understanding of the prophetic future is that there is going to be another invasion, and another enemy army is going to come and attack Jerusalem and surround the city and threaten the people of God.

And God will use this as a purging judgment on his people. But after he judges them and after this cycle of enemy invasion and attack and defeat, after all that's been repeated, God is finally going to deliver his people. And then the nations of the earth that have attacked Jerusalem are going to become the remnant that's left over and that remains will become a remnant that obeys and worships the Lord.

So, the pattern of invasion, defeat, and exile all of this is carried forward. The entire focus of this passage and of this section of the book of Zechariah is on a return beyond the return, the greater work of restoration and salvation that God will do for his people in the future. Where I would like to spend a little time here just to develop the message of this part of the book. It's important for us as Christians, I think, to understand the messianic message that comes out of this book.

There are some key messianic texts in this passage, both in the sense that we have direct prophecies about Messiah but then also in light of the emphasis in this section on future salvation and restoration as a whole. There are also passages that the New Testament reads in a messianic way that I think goes beyond even what these passages themselves actually see and understand. It's kind of a linchpin passage, though, and I think what we have here is definitely a direct prophecy of the future ideal Davidic ruler, the Messiah; the coming of Christ is found in Zechariah 9 verse 9. In this prophecy, we've talked about the fact that often, the prophetic timeline of events is unclear. Obviously, Zechariah does not know when this future ruler is going to come.

There are also other details about the coming of Messiah that have not been fully developed here in terms of a timeline. Zechariah does not understand the difference between the first coming of Jesus and the second coming of Jesus. He's like that person looking out, and he sees two mountains in the distance.

He sees the blessings and the things that God has promised for his people with the first coming of Christ, the inauguration of the kingdom. He sees the blessings that will ultimately come about at the second coming, at the consummation, but he doesn't know the difference or see the distinction between the first coming of Jesus and the second coming. And so, in Zechariah 9 verse 9, we have the king coming to the people of Israel.

Your king is coming to you righteous and having a donkey is he, humble and mounted on a donkey, on a colt, the foal of a donkey. And so, in the New Testament, this is understood as being fulfilled in the first coming of Jesus. Jesus on Palm Sunday, Matthew chapter 21, presents himself as the king of Israel.

And there's at least sort of this temporary acknowledgment of that, but ultimately, he does not fully reign. He does not fully become king. He's rejected and crucified.

And so, as a result of that, the promises that are given in verses 10 to 13 about the defeat of Israel's enemies that this king will carry out and the rule and the reign of peace and the deliverance of Jerusalem and Israel and the people from their enemies, those things are not fulfilled until the second coming. But Zechariah sees them all as sort of one continuous event. There is the presentation of the king riding

on the donkey, and then there is the victorious reign of the king as he rules and reigns over his enemies in Zechariah 9 to 13.

So, the vision of a future Messiah is a key element in the promises of Zechariah. It's critical to the restoration that is going to come about as a result of that. And so in light of this, the New Testament is going to read this entire section as having Messianic implications.

We go to Zechariah chapter 11, and there is a focus here on the worthless leaders and the worthless shepherds that the people of God have had to deal with throughout their history. We have references to these bad shepherds, first of all, in chapter 10, verses 2 and 3. For the household gods that are nonsense, the diviners see lies, they tell false dreams, and they give empty consolation. Therefore, the people wander like sheep, and they are afflicted by a lack of a shepherd.

So, there has been a problem of bad leadership throughout Israel's history. Ezekiel chapter 34 talks about God's judgment on the worthless shepherds of Judah who rather than taking care of the people have fed off of the people and abused and done all kinds of terrible things to them. Ezekiel's promise is that God is ultimately going to reverse this bad leadership.

God is ultimately going to replace the worthless shepherds with a future David who will shepherd the people, who will lead them, guide them, and who will be the kind of leader that God always desired the Davidic kings to be. But in Zechariah's day, we still have the issue of bad shepherds and bad leaders. So, to dramatize this message, Zechariah is going to carry out what appears to be a prophetic drama or a prophetic sign act, which gives a message against these false shepherds in chapter 11.

It is also a message against the people of Israel because they have rejected God's leadership over them, and they have followed these worthless shepherds that have led them astray and have ultimately brought about their judgment. So, there is this drama of the worthless shepherds in Zechariah chapter 11 and the people's rejection of God. I think there are two ways that we could read Zechariah chapter 11.

Zechariah 11 could be a drama that reminds us of the entire history of Israel and the entire history where they have endured these bad leaders. It also could be a specific drama referring to the kinds of leadership that were present among the post-exilic community as well. Perhaps this drama is acted out near the time of the end of Zerubbabel's leadership as governor, somewhere around 510 BC.

There are other worthless leaders who are not following in Zerubbabel's footsteps and who are not directing the people in the way that they should go. So what happens here is Zechariah assumes the role of a shepherd and carries around a staff. He looks like a shepherd.

He acts like a shepherd. The idea is that he replaces the worthless leaders that Judah has either had in their past history or experienced in their present history. One of his staff is named Favor, talks about the blessing that God is going to pour out on his people.

The other staff member, named Union, talks about the fact that God is ultimately going to bring his people back. So, as Zechariah is acting this out, there's a message of hope here. We've had all this bad leadership in the past, and maybe we're struggling with this bad leadership in the present, but God is going to show his favor to the people.

God is going to provide a good leader. God himself is going to be the leader of his people. God's going to shepherd them.

I think as Zechariah is acting this out, the prophet is taking the role of God and offering to the people the opportunity. Look, you don't have to have this bad leadership. You can have the leadership of the Lord.

The Lord wants to shepherd his people and give them the right kind of leaders. However, ultimately, and it's hard for us to understand this, the people reject Zechariah. They do not want him to carry out this role, and they prefer the bad leaders that they've had to live with and deal with.

As a result of this, in the acting out of this drama, the purpose of this sign act is to demonstrate to the people that they have rejected God's leadership and they have rejected the offer of God's blessing. He takes the staff's favor and union and he breaks them and annuls the covenant that he's made with the people. Look, I've been acting out this role of shepherd.

I'm no longer going to do this. You have rejected me, and I'm no longer going to be your shepherd. Now we have seen and we do see throughout the prophetic literature a number of places where prophets will act out their message with sign acts and dramas.

Jeremiah wears a yoke on his neck to talk about the people's bondage to Babylon. Jeremiah breaks a pot in front of the people, representing the fact that God is about to shatter them in judgment. Jeremiah goes to the potter.

The potter shapes the clay. God still wants to shape and reform his people. So the people understood a prophet acting out dramatically the message that he was trying to preach.

Ezekiel does that, acting out the various aspects of the exile and the judgment that will happen here. I think that's what we have going on in chapter 11. Ultimately in front of the people, after he has done this for some time, he breaks the staff that represents these two promises, favor and union.

He says, on that day, I annulled the covenant, and the sheep traders who were watching me knew that it was the word of the Lord. They knew this was a message from God. The final act of this drama and ultimately what shows the rejection of the people for their rejection of God's leadership is that in verse 12, Zechariah says if it seems good to you, give me my wages.

I've been serving and in the acting out of this, give me my wages. The final act of the drama is that Zechariah is given as his wages for this time that he served as Israel's leader. He is given 30 pieces of silver.

What that signifies is that those are the wages or the price of a slave. Here is Zechariah. He is the anointed spokesman of God.

He is a prophet in the acting out of this drama. He has represented the Lord, and the Lord wants to be the shepherd of the people. The final act of the drama and here is the punchline.

What do the people think of that leadership? They dismiss it, and they say, as our leader, you are worth nothing more to us than a slave. So, Zechariah takes this. He throws the 30 pieces of silver into the temple, perhaps reflecting the corruption of the worship that is even there in this early stage.

It says in verse 14, I broke the second staff annulling the brotherhood between Judah and Israel. So now, instead of God's positive leadership, they are going to continue to suffer under the misdirection of these corrupt, bad shepherds. That is going to be part of Israel's history until the ultimate restoration.

Now if you are tracking with this story and know the New Testament, you see the obvious connection to Christ. The New Testament is going to talk about the betrayal of Jesus. As Judas is paid the pieces of silver for his betrayal of Jesus, they see this as a fulfillment of the drama that was acted out in Zechariah 11.

As Judas rejects and betrays Jesus and is paid the silver for it, he sort of embodies the rejection that all of Israel has reflected toward their Messiah for the most part. So what's going on here is that Zechariah 11 is not a direct prophecy specifically about Jesus. It's more a prophecy and a sign act dealing with the spiritual rebellion of the people of that day and the fact that they do not want the Lord to be their shepherd.

For some unexplainable reason, they still prefer the leadership of these corrupt shepherds. So, what we have in Zechariah 11 is not a direct prophecy about Jesus, but we have a typology and a pattern in this larger restoration messianic context that clearly connects us to Jesus. In the same way that the people in Zechariah's day rejected the Lord as their shepherd, when Judas and the leaders conspired together to betray Jesus and to deliver him up to death, they are rejecting God once again in the person of Jesus.

Jesus was sent to the people of Israel to be their good shepherd, to ultimately save them and deliver them, but the people rejected that leadership. The price that is paid for that betrayal is the wages of a slave. Judas believes that what he can receive that would be given or paid to a slave is more valuable than his relationship or the leadership of Jesus as Israel's shepherd and Messiah.

So, there's a typology going on here. The rejection of the Lord in Zechariah chapter 11 anticipates Israel's rejection of Jesus as their Messiah in the Gospels and in Matthew chapter 27. In the same way that the full restoration cannot occur in the post-exilic period because the people have rejected God, the full restoration cannot take place at the first coming of Jesus because they do not acknowledge him or recognize him as their shepherd.

We have another passage that I think develops a typology between Israel's rejection of the Lord and what he does for them and what he wants to do for them in the post-exilic period and the rejection that Jesus experiences at the time of his first coming by the people of Israel in Zechariah chapter 12 verse 10. Looking forward to the future restoration, I will pour out on the house of David and the inhabitants of Jerusalem a spirit of grace and peace and pleas for mercy so that when they look on me, on whom they have pierced, they will mourn for him as one mourns for an only child. The idea of piercing here, the word that's used here, is often used for the wound that is inflicted on a soldier when he is stabbed by a sword in battle.

It can be used to describe a serious wound. It can be used to describe a fatal wound. Here, the rejection of Israel is portrayed in chapter 11 as the betrayal or the pain of slave wages.

They will have rejected the Lord here as their leader. This rejection is like a wound, the wound of a warrior that they inflict on Yahweh because of their rejection of him. What Zechariah chapter 12 verse 10 is promising is that ultimately, God will pour a spirit of repentance on the people so that they will realize that they have rejected the Lord and their rejection of him is as grievous as the sword wound of a soldier.

But again, we have a passage that is taken in the Old Testament referring to the people's rejection of Yahweh in Zechariah's day. It's associated with the crucifixion and the rejection of Jesus in the New Testament. John chapter 19 is going to say that

when the soldiers took the spear and pierced Jesus, it was a fulfillment of Zechariah chapter 12.

Well, again, we do not have here an exact and explicit prophecy that this specific thing is going to happen to Jesus, but we have a typology. In the same way that the people in Zechariah's day wounded the Lord by their rejection, ultimately, Jesus will be pierced by the sword and pierced by the spear because of the rejection of the people of God, and the deliverance will not happen, and will not come about until they realize what they've done. Now, the messianic connections in all of this, there's something in the context of Zechariah 12 that I think leads us to this because it says in chapter 12 verse 11, as they mourn over their sin and repent for what they've done, on that day, the mourning in Jerusalem will be as great as the mourning for Hadad and Rimon in the plain of Megiddo.

The land shall mourn each family by itself, the family of the house of David by itself, their wives by themselves, and all of the people, including the leaders that are going to mourn. But when it makes reference to the mourning that takes place in Megiddo, the likely historical reference here is they're looking back to the time of national disaster when Josiah, Israel's most godly king, died there. This godly king died.

It was a time of national disaster. He was a young, vibrant leader, still at 39 years of age. So, this time of mourning for Israel was something like the mourning that took place in the United States when President Roosevelt or President Kennedy took place in our country.

And so, ultimately, looking back to that time of national disaster and the grief and the mourning that the people had, that is going to be like the grief and the repentance and the mourning they have when they ultimately recognize that they have rejected the Lord as their shepherd. And when they will come to recognize that they pierced their Messiah and rejected him as well. There's a final messianic text, Zechariah chapter 13, verses seven to nine.

And here it says, Awake, O sword against my shepherd, against the man who stands next to me declares the Lord of hosts. Strike the shepherd, and the sheep will be scattered. I will turn my hand against the little ones in the whole land, declares the Lord.

Two-thirds will be cut off and perish, and one-third shall be left alive. And I think again, the shepherd being struck by the sword and then the sheep being scattered. We do not have here a direct prophecy of Jesus, but we have a typology that in the New Testament is applied to Jesus because of the larger messianic context.

In chapter 13, verse seven in the book of Zechariah, the shepherds that are being struck here are the worthless shepherds that have led Israel and are the sinners in

the land that God is going to purge away by his judgment in chapters 13, one to nine. Remember in the verses that come before this, the Lord is going to wipe out the idols that are in the land. The Lord is going to wipe out the false prophets that are in the land.

The Lord is also going to wipe out the shepherds that have led the people astray, the bad shepherds. So, ultimately, how can this passage talking about bad shepherds be applied to Jesus? And I think simply here we have a typology, an analogy. And so in the same way that when the shepherd is struck in Zechariah and the people are scattered, when Jesus as the shepherd, the good shepherd, when he is struck, the disciples scatter and disperse, and they're afraid.

But the great thing about this typology is that the judgment of the shepherd being struck and the sheep being scattered ultimately points to how the shepherd being struck in the person of Jesus will ultimately lead to and bring about the restoration of the people. So the New Testament recognizes Zechariah chapters nine to 13 as a passage dealing with restoration, with the eschatological kingdom of God. And they read this entire section in a messianic way.

God has promised his people a restoration beyond the restoration. And a key part of that is that Jesus, as the Messiah, will rule over his people. And again, just as we talked about at the end of our first lesson on Zechariah, the people of Zechariah's day live in the now and the not yet.

But because of God's faithfulness, they could trust, they could rely on the ultimate promises that God had made to his people. And we, as God's people, live in the now and the not yet between what Jesus has done for us in the first coming and what God has promised for us in the second coming.

And we can have the same confidence that those people had, that as God has fulfilled his promises in Jesus, as we have already begun to experience the inauguration and the initiation of the kingdom, we know that its ultimate arrival will happen. And that kingdom and those kingdom promises are centered on the person of Jesus, Israel's Messiah, and the work and the things that he would ultimately accomplish for them.

This is Dr. Gary Yates and his teaching on the Book of the 12. This is session 28, Zechariah Part 2.