

Carl Hagensick - Zechariah 9

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Zechariah 9.

We're going to spend quite a bit of time in preliminary discussion before we get into Zechariah 9. As such, I'd like for us to get an overview of where Zechariah 9 fits into the prophecy of Zechariah as a whole. Zechariah was a prophet of the restoration. He came back when they were rebuilding the temple after the edict of Cyrus. His message is basically concerned with the question that was on all Israelites' mind at the time.

What does the future hold for us now that we have come back from Babylon? The prophecy is roughly divided into two sections. The first six chapters of Zechariah are a series of visions, eight visions, and then the rest of the book is commentary on the eight visions. It's sort of like you're going to a class in cinema.

They'll show you a movie and then they'll take you and you discuss the movie that you saw. Well, Zechariah saw a movie, eight vision movie, and then he goes on and discusses. This will be in the remaining chapters that are there. The balance of Zechariah Chapter 7 through 12 can be divided quite easily into three natural sections.

Chapters 7 and 8 pertain almost strictly to Zechariah's day. There were very local questions that were being asked. A question of great concern to them. The Israelites, while they were in captivity in Babylon, in order to keep their faith alive and their vision real celebrated four times a year, a fast. The fast of the first month, the third month, the seventh and the tenth months these fasts were there.

They each commemorated a different event in the destruction of the city, and I said, now that we've come back, should we still celebrate these fasts? That was a natural question, and he spends two chapters discussing that. Seven and eight, then nine to 12 discussed the longer range vision of his dealings with Israel.

All six chapters have one thing in common. They're broad brushstrokes. They cover from that time all the way up to Israel's full restoration. But 9, 10 and 11 focus on the first advent. 12, 13 and 14 focused on the second advent.

So they're covering the whole in broad strokes. But the detail that's being filled in covers these advents. As we open our bibles to Zechariah 9, there's one additional preliminary remark I want to make. The first eight verses of Zechariah 9 are seemingly the most difficult to interpret because they deal with place names, historical personages and events with which we're unfamiliar. I would like to suggest that these eight verses do for Zechariah what Daniel, chapter 11 does for Daniel.

Daniel was talking his day. Chapter 12, he's talking the second advent, and 11 says, this is the gap. This is what's going to happen during the gap, and he gives a pen line of history.

What's going to happen during all those chapters, and for those of you who have studied volume three, you know how hard it is to interpret those chapters that chapter 11, it's a very difficult chapter. Well, Zechariah does it in a shorter version. Zechariah is prophesying at the event time of return from the captivity, but he's going to prophesy about the first advent, so he fills in the gap. Verses 1 to 8 give a brief history of this gap.

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I've been debating whether to do the history by first reading the scripture and then give it the history. I'm going to reverse. I'm just going to briefly give you a pen line of history of what happened during those years. Things that concern Israel vitally. There were four events that were of vital interest to Israel about this time.

Tyre, the king just to the north, was rising again to prominence and it was becoming a very dominant influence. It was not a universal empire, but it was challenging the empires that were there. Tyre was growing until the armies of Alexander the Great came in and began their campaign to conquer the area to be east and then to the south. So they came in and they totally leveled Tyre, and Tyre's influence was gone.

Tyre did not disturb Israel. Alexander did not disturb Israel. Now there is a legend that is probably true. There is. I don't think it's provable historical fact, but I think it has a lot of validity to it that when Alexander began marching toward Jerusalem, the high priest met him along the way and said, we know you're going to conquer.

Our Bible tells us this, our scriptures tell us this, and Alexander and gratitude was very benign to them, and march on through. They were in Grecian territory. They became Greece.

But it was not a violent battle of conquest. As was usual with the overturn. At the death of Alexander, the empire was split into four parts. You see this in the vision of the beast of Daniel 7. The four wings that are there, these were the four generals of Alexander, each given a territory.

We're only going to mention two because only two of these affected Israel. The Seleucid dynasty, or Seleucid, depending how you pronounce it, which began in the east and moved to the north of Jerusalem and then came down and the Ptolemy dynasty, which was in Egypt, based in Egypt, and it covered that area of the Grecian Empire. The other dynasties were to the north. Things went along fairly well until one of the Seleucid kings, an arch villain, we would say today, a man of great conquest came onto the sea called Antiochus Epiphanus. Antiochus became a ruler who moved the capital from Seleucus over in what is today Iran, Iraq area to Antioch.

He named it for himself up in Asia Minor, and from there he began a conquest of the Ptolemies. He went against Egypt. He lost, defeated. He marched back frustrated and flustered and took out his frustrations on Israel.

He conquered them very ruthlessly, and then he did the ultimate disgrace, put his own statue in the Most Holy and commanded sacrifices to be made. That was the last straw, and that brings you to the fourth event. The Jews organized a revolt called the Maccabean Revolt.

And that revolt succeeded in defeating the Seleucus out of the area and earned enough preeminence to establish an entirely new empire within the empire of Rome, the Hasmonean dynasty. This ruled that area in virtual power, although they were under Greece and under Rome and under the other greater powers over them. But they were a permitted kingdom, they were given permitted freedoms. They became allied with the Herodian dynasty that we meet in the New Testament, Herod. So I'm going to recap all this dry stuff.

This has been very dry history, I know. So let's try to recap it very briefly. Your four main events. Tyre seeks for power and loses it.

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Alexander the Great comes down, conquers Tyre, leaves Jerusalem relatively alone. Not totally, but relatively. Antiochus desolates the city, establish his worship in the temple. The Maccabees destroy the forces of Antiochus and establish a semi autonomous government that lasts until the first advent. That's the history we're going to cover in these very few verses.

And we're going to do it rather rapidly because who enjoys history? And that's not the heart of the chapter. That is only filling the gap from point one to point two.

Zechariah 9:1. I'm going to read it from the King James and then I'm going to read what I suggest is the correct translation. I think the King James, according to the Hebrew, misses two important points. The King James reads, the burden of the word of the Lord in the land of Hadrach and Damascus shall be the rest thereof. When the eyes of men, as all the tribes of Israel, shall be toward the Lord.

If you first Read this. You may say, oh, they're worshiping the Lord. This verse is saying exactly the opposite. What this verse is saying in the Hebrew is the burden of the word of the Lord concerning Hadrak and Damascus, where this burden shall rest. This burden is concerning these people.

This will happen when the eyes of the Lord will look into the eyes of all the tribes, including the tribes of Israel. In other words, this is what's going to happen when the Lord brings his judgment. It's a scripture of judgment that's coming. He's describing what's going to happen in the future as this judgment approaches. Now he deals with event one.

That's verses two to four. Two to three. Hamath also shall border thereby Tyre and Zidon, though it would be very wise. Tyre did build herself a stronghold, heaped up silver as the dust, buying gold as the mire of the streets. There was the rising empire of Tyre.

He's describing in very brief fashion, this empire is going to rise and become very wealthy. Then in verse four, we've got Alexander. Behold, the Lord will cast Tyre out through the force of Alexander smiter power in the sea, and that's exactly where Alexander did it. It was the naval forces that Tyre was on a little island with a causeway between, and it was a causeway that was destroyed when he came in to force that.

And she should be devoured of fire. That literally happened. Those are literally fulfilled in the destruction that came at this time.

Now he turns his ascension from the northern cities. Hadrak, Damascus, Hamath, Tyre, Zidon, they're all in the north of Israel. Now he's going to mention some other cities, all in the south of Israel. He's turning his eyes away. Ashkelon shall see it in fear, Gaza shall see it and be sorrowful.

And Ekron, for her expectation shall be established, and the king shall perish from Gaza and Ashkelon shall not be inhabited.

Our third event was Antiochus. Antiochus goes into Egypt and he returns to the southern cities, to these very cities. These were the cities of his conquest when Antiochus came in against Israel. So he's describing this route of the invasion, and a bastard shall dwell in Ashdod and shall cut off the pride of the Philistines.

Most commentaries will liken this bastard to Alexander, and I think they're wrong. They liken it to him for a simple reason. Alexander was an illegitimate son, and so therefore it would be a descriptive figure. But I think the word is used more as we would use it in a moral connotation, and

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it describes Antiochus Because Antiochus is the figure being described here, and he is the one who dwelt in Ashdod. Alexander did not.

Alexander dwelt in the north and came from the north, and I will take, and this further confirms this, his blood, or the Hebrew is blood, plural. His bloods out of his mouth and his abomination between his teeth. These bloods and these abominations were the bloods of the sacrifices that he was demanding to be offered to himself in the temple. He said, I'm going to put them right into his face.

I'm going to take away these sacrifices, these sacrifices that he was forcing the Jews to make to himself to defeat their God. He said, I'm going to take that away.

But he that remaineth, those of the Israelites who did not bow down shall be for our God, and he shall be as a governor in Judah and Ekron, as a Jebusite. He was saying that the ones who defeat Antiochus last year, Hasmonean dynasty, that's Maccabees. The Maccabees became as a God to them. That was, unfortunately, too true.

They didn't become as a servant of God, they became as God. That was part of their problem. They ruined Israel with quite a bit of violence themselves, but at least it was their king, even though he was not really a very good king, or the ones that succeeded. The internecine rivalry in the house of the Maccabees is atrocious to read, and God said, the one who has been in Ekron, I.e.

antiochus, he shall be as a Jebusite, as one cast out. Just as David cast out the Jebusites from Jerusalem, so this one would be cast out, and I, Jehovah, will encamp about mine house because of the army, because of the forces that come against them, I would defend Israel, and then he Sundays, because of two people, because of him that passeth by and because of him that returneth. Him that passed by was Alexander.

He didn't come. He didn't stop to conquer. He passed right by. Him that returned was Antiochus. He went to Egypt and brought this on his return flight.

Because of these two invaders, I will defend Israel at this time, and no oppressor shall pass to them anymore. Ah, he said, that can't be true. Because after Greece, after the Seleucids, Rome came. But Rome and Greece both were not the oppressors that Seleucid and the Babylonians had been. They dominated the land with sheer force.

Greece brought in a more, we would call a civilized form of government. They recognized local autonomy in their governing of their provinces. Rome, the same way Rome appointed people who would be almost more like ambassadors, as pilots and others. These were people that were there to be a benign dictatorship. So they did not have the same kind of oppression they had before.

Even though it was an oppression, it was a far different type of oppression. Because now God says, I have seen with mine eyes. I have looked at this with mine eyes. I've seen what they're doing. This is my reactions, okay?

That's the hard part. That's out of the way. That's history. We need to get to that, to get to the heart of this chapter. Now we're at the first advent.

He's covered all the details that happened. Politically, we're now at the time of Jesus, and you know it because the next verse you recognize. Rejoice greatly, O daughter of Zion. Shout, O daughter of Jerusalem.

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Behold, thy king cometh unto thee. He is just and having salvation. Lowly riding upon an ass, upon a colt, the foal of an ass. Immediately Palm Sunday comes to your mind. The triumphal entry.

Matthew quotes the scripture. You know the Scripture applies, then you don't need to guess. This is not speculation. We know where it applies. Jesus, when he presents himself at that time, is presenting himself at a turning point in history.

Mark covered this very well in his study yesterday when he pointed out the turning point of the devil of Israel. That's the turning point you're looking at in history, and so Jesus presents himself in two roles. He presents himself to the Jews, and then he presents himself to the spiritual Israel, those of Israel who become spiritual and later, eventually the Gentiles. Both roles are encompassed in this verse.

If you read carefully your Gospel of Matthew and check what this verse says, you'll notice an oddity. Matthew quotes the first phrase, omits the second phrase, quotes the third phrase, omits the fourth phrase, quotes the fifth phrase. He's selective quoting. He's not quoting an entire prophecy. Sort of reminds you, doesn't it, of the time that Jesus was in the temple, in the synagogue, and he quotes Isaiah 60:1, and he says, the spirit of the Lord God is upon me.

And then he stops in the middle because that didn't apply. Here's the same thing. He quotes what applies. He leaves out what does not apply. When Jesus presents himself at the first advent, he presents himself in one role to the natural Israel, in another role to spiritual Israel.

And now we're going to look at these two roles and see how they're covered. Here's what he rejoices greatly, O daughter of Zion. The spiritual element. He does not quote shadow, daughter of Jerusalem. That's the natural element.

He's emphasizing the spiritual. He quotes, thy king comes unto thee. That's the spiritual element. He leaves off the natural element. He is just to having salvation.

True, but that was. He presented himself under the law. Perfect. The one who could bring salvation. He omits that part.

He quotes lowly of riding upon an ass. Upon a colt, the foal of an ass. This brings up an intriguing question that probably you discussed in your class and we have in ours, and there's no real solid proof of either answer. Were there two animals or one animal tied up there when Jesus rode in? In one gospel, there are two in three gospels, there's one, Zechariah's got two.

I'm going to suggest there were two. You could disagree with me and that's fine. But I'm going to suggest there were two animals there, a colt and the bull, and a Jesus rode on the bull, and I think as that whole day was highly symbolic.

There's a beautiful symbolism in that. A horse, donkey represents that which conveys men whose poles menism's doctrines. That which brings man forward is a good picture of doctrine. At that time there were two doctrines on the scene, Judaism and Christianity. They were not exactly alike.

Judaism says, keep the law and live. Christianity says, lose your life and gain it. Just the opposite in many ways, but they were related. Christianity is the daughter of Judaism. We are a Judaistic religion.

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We are the foal. Christianity was the foal. The mother was there and the foal both were there. He writhed upon the foal, presenting himself in the spiritual relationships. That's the relationships that he is now covering.

In this half natural. Israel did not receive him, they crucified him, and as a result, he said to them, O Jerusalem, Jerusalem, you are cast off. You know the Scripture. There were the full casting off comes, and that's what's covered in verse 10.

That casting off meant three things to Israel, and he covers all three things in chapter 10, verse 10. I will cut off a chariot from Ephraim, the horse of Jerusalem, and the battle bull shall be cut off. A chariot is what is pulled by horses. A chariot is what contains men.

But we don't even need to go that direction to identify what a chariot represents. Let me give you two incidents from Jewish history in which the same statement was made. Do you remember when Elisha, Elijah and Elisha crossed the river Jordan and the whirlwind separated them. What did Elijah say? My father, my father.

The chariot of Israel and the horsemen thereof. Two years later Elisha dies. The king is there when Elisha dies, and the king cries out, my father, my father. The chariot of Israel and the horsemen thereof.

The identical words both at the death of Elijah and Elisha. I would suggest we would use a different terminology in ours. The ship of state. What's going to happen to it? Who's going to be the leadership now?

That's what Elisha saw. Elijah, the spiritual direction that Israel should take. If you're gone, what's going to happen? The leader is gone, and when Elisha dies, the king who had a good relationship with him says the same thing.

So God said, Israel has been my organization. Israel has been my chariot. Israel is going to be cut off. They would not be. I like that scripture that was quoted by Amos.

Three, two, you only have I known of all the families of the earth. Now comes the other half. Therefore now comes the punishment. They are cut off. So the chariot of Israel is cut off.

He cuts the chariot from Ephraim and the horse from Jerusalem.

You recall what Paul said one occasion. What advantage then have the Jew? Much in every way, but chiefly because unto them were committed the oracles of God. That's where God's doctrines came from. That's where we get them.

We go back to the Old Testament. We get the Old Testament background. The horse went to Jerusalem. God's doctrines came from there. But at the first hand he cuts that off.

No longer do we get it from Jerusalem. Now we have to go to the spiritual side to get it. That's the second effect of their rejection and the battle bull should be cut off. Up to then God had always defended Israel. Even in the Maccabian revolt and unbiblical there was God behind the scene defending Israel.

But now he said your diasporas bull become the wandering Jew. At this point in time there is these three effects to them. There's a fourth effect and he shall speak peace to the heathen. He will reject

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Israel and he would turn to the Gentiles. Cornelius it began with he spoke peace, reconciliation that Romans 11 chapter if you recall what should the casting off of them be but the reconciliation of the world?

He speaks peace to those and it's a growing peace. It goes to Gentiles until Gentiles become the predominant number in the church. But it doesn't stop there. Eventually will go to more Gentiles in the kingdom until it reaches every man and woman. That's ever lived.

It will keep spreading to Gentiles, Jews and all men alike. But it starts with Cornelius. He speaks peace to the heathen and I'll insert a word eventually his dominion shall be from sea to sea and from the river to the ends of the earth. It will be universal. It will cover the entire.

But it begins with this transition from you only. We're looking now at the dark side of Israel's coin. It's a bright side for mankind, but it's a dark side for Israel. There's a phrase here that's intrigued me and I don't have a good thought on it. I'm just going to get your mind going on this one and then I'll go on as you go from sea to sea and from the river to the ends of the earth.

What river?

Euphrates. I like that. I rather think that is it Euphrates was one of the boundaries of Israel. But more than that, Euphrates was one of the rivers coming out of the Garden of Eden. It'll go from the very beginning of time to the very end of time.

It will cover the entire Others have suggested from Jordan, because from the baptism this thing begins spreading and going out. I don't know what the answer is. I. I leave that to you to think about. But I do think that we've got an interesting picture of this prophecy right immediately at the first advent. Notice he says it goes from sea to sea and from the river unto the ends of the earth.

Notice the phrase the ends of the earth. Compare this with Acts, the first chapter, when Jesus is really preparing this church for Pentecost and the work that would follow. Acts 18. Ye shall receive power after the Holy Spirit has come to you, and ye shall be witnesses to me in Jerusalem, in Judea, and in Samaria, and unto the uttermost parts of the earth.

Well, that's covers the same territory that our scripture covers, but it covers it in parts and literally that happened. Where did the gospel first reach the people? Jerusalem. The day of Pentecost. That's where it went out and the Spirit began to began.

But soon it encompassed the surrounding areas throughout Judea. But then persecution came in Acts, I think it's sixth or eighth chapter where persecution comes in and they are forced to Samaria. Remember how they sent Philip to Samaria? They got to send an apostle there to convert the gifts of the Spirit, and then we got a little drop in.

Just an incident that almost seems irrelevant, except it's very relevant. The Lord says to Philip, I have another work quick get to Gaza. You'll meet a man there. I want to hear the truth, and he meets the Ethiopian eunuch.

And this man, you recall was a Jew convert, at least because he was reading Isaiah. He had the Old Testament there. Do you understand it? No, I don't understand it, and Philip explains it to him.

And he says, there's water. Can I be baptized? And he's baptized. There's no question in his mind what he's going to do. But that was Ethiopia, was the next place it went.

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Remember the Queen of Sheba in the New Testament, she said, her voice will rise from the uttermost parts of the earth. That was considered the uttermost parts of the earth. So the gospel started. Jerusalem, Judea, Samaria, then jumped way over to the othermost parts of the earth, and then it's filled in between.

The gap has been filled in. So you have a little picture of the fulfillment of a much larger picture that will happen in the second advent of Christ. Now we come to the two hard verses. I think these are the hardest verses of the chapter, verses 11 and 12. As for thee also, by the blood of thy covenant I have set forth thy prisoners out of the pit where there is no water.

Turn ye to the stronghold, you prisoners of hope. Even today do I declare that I will render double unto thee. Some translations I think are slightly better, although the thought is the same. In verse 10. Read this.

As for these also, whose covenant is by blood I will send forth thy prisoners out of the pit where there is no water. Now, both verse 10 and 11. Excuse me, 11 and 12 speak of prisoners, but are they speaking of the same prisoners in both verses? I would suggest they are not.

We have two places in the New Testament where Zechariah is mentioned. Zechariah 9. 9 is quoted word for word. That's easy. The other is only an allusion to Zechariah 9.

It's allusion by Jesus in Luke 16 in a parable, the parable of the rich man and Lazarus. There also we have a pit where there's no water. That's, I think, where he gets this concept of pit where there's no water from Zechariah 9. It's the only place in the Bible where you find this pit where there's no water, and he's saying there are prisoners who will escape from this pit.

And there are prisoners who will be assigned to this pit for a term, for a sentence. In the story of rich man and Lazarus, you've got two people, both represent Jews, although Lazarus takes on A large representation eventually. But in the parable, he represents the public and the sinners, and the rich man represents the management, the authorities, the Pharisees, the Sadducees, and so he says, you will be cast off when the public and sinners are brought in. But then eventually that will go to the Gentiles also.

It's a growth of that same concept. So he's saying, Lazarus, you're not going to have to go to the pit where there's no water. But the rich man, you've got to go there. It's a great gulf, and I want to emphasize the next word, a great gulf.

Fixed. That word fixed is an important word. I think it implies it is a specific dimension. We don't know what the dimension is, but it is the gulf that is fixed. It is not gulf that moves up and closes up, but it is an established gulf.

It's one that is almost predictable. Now we come back to Zechariah. He said, some of you will escape the pit where there's no water. You are the ones who have a covenant made by blood. What is this covenant and its blood?

There are three possibilities. I think we can discard one easily. We can't discard so easily, and then the third one, I think is the correct one. The law covenant was certainly made by blood.

People were sprinkled with the blood, but the law covenant put them in the pit. It was the law covenant that had no water. So the blood of that covenant is not the blood of the law covenant. That would not fit the escape from the pit.

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There is the new covenant. Jesus partakes of the blood of the new covenant, and the new covenant certainly will be deliverance factor, but it will deliver all the prisoners. It is not selective. There is another covenant, almost two.

There are really four. The other two are very connected. There is the Abrahamic covenant, goes way back to Abraham's promise. That was a covenant by blood. The animals were killed, were divided.

He walked between the animals. It was a covenant of blood. But relationship to that is described by another term, and that is a covenant of sacrifice. It is not only the blood of Christ.

It is you who commit your own blood. Are you willing to give your own blood to this covenant? Are you willing to become part of the ratifying animals that Paul speaks of in Hebrews? If you're willing to be part of these ratifying animals, you have made a covenant by blood, and you who made this covenant do not go into that pit where there's no water.

But to the rest of you, you're prisoners in the pit. But you notice what he says. You're prisoners of hope. Take a man committed three foul murders, brought before a judge, and the judge says, I sentence you to run to life imprisonment for each of these to run sequentially. Well, that's pretty hopeless, isn't it?

If I get to one, I get to another life to run and a third life to run. It's about as hopeless as you can get. But take another man and say you committed a crime. I sentence you 20 years. Well, after the first day in prison, he could say only 19 years, 364 days to go, and he can count off, he can take off.

He has a hope, a place of getting out, and that's what the Lord is saying to the second group. Your prison is a hope. I declare I will give you a punishment. I will render double unto you.

The double was the term that was the fix of the great gulf, that was the measurement of this gulf. This is for a set period.

Now, this is hard to establish from the book of Zechariah for the simple reason that the word translated double. Here, the Hebrew Mishnah is a word that has two meanings. It can mean double exactly what the word says. You remember when Job went through his experiences and the Lord restored his possession, he restored it twice as much as he had. The first same word, Mishnah.

It meant double. It meant two times as much. The inheritance of the firstborn was a double inheritance. Same word. On the other hand, many times it means a fold, a repetition, as the Greek Septuagints say, a diplo, a duplicate of the first.

These two are alike. The word Mishnah cannot tell us which it is. It's a contextually defined word, what the context says. We believe that context we can make either interpretation fit Jeremiah. The same thing, same word.

But there's a third place. It appears in Isaiah 41:2. There he says, speak comfortably to Jerusalem. Tell her that her double she has received double percent and there the word is not Mishnah. There the word is kofel, which only means repetition.

So if you have three times the word use twice a word which can mean either of two things. For the third time, it can only mean one that defines the other two meanings. It means repetition. It means

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a duplicate part. As long as you were in sin, as long as you had favor, so long you would not have favor.

It describes, I think, exactly the time period that he's talking about.

Now he's going to jump in verse 13 to the end of this double, and Notice how verse 13 is exactly the opposite of verse 10. When I have met Judah, for me fill the bow of Ephraim, and raised up thy sons, o Zion, against thy sons, O Greece, and may be as the sword of a mighty man. Again I will be your battle bow.

I said I would take the battle bow away, but now the devil is back, I will fill the bow with you. You are again restored to the position you had as being that valuable.

Time will not permit an examination in depth of this term old Greece. But I just want to briefly cover that in going on. Because of the term Greece, many say this must refer back to the Maccabean revolt, and that's where it is generally applied, and I don't think that is totally false.

I think he's using that event as a picture of the larger event of Greece at the second advent. If you had time, look in Isaiah 66, you'll see that where they return from this final battle, from Jaban, which is Greece, another term for Greece, when the Lord fights for them, he says in verse 14, going to use three implements in doing this fighting. The Lord shall be seen over them. His arrow shall go forth as lightning. He'll blow the trumpet, and he'll go with whirlwinds of the south.

There are the three tools the Lord uses in the battle.

Arrows. Lightning is very easy because David identifies it. He said, you, words are like arrows in the hearts of the king's enemy. The conviction of truth, and that's why it says lightnings.

David explains that. David said, his lightnings enlightened the earth. The earth saw and trembled. So one tool the Lord uses is information, knowledge, enlightenment. That are the arrows that he'll use in his battle.

But he also uses the trumpet. Now, we think of the trumpet also often as a proclamation of truth, and it is, but not in all cases. The trumpet was used for four occasions in Israel. It was used to announce a holy day.

It was used to assemble a congregation. It was used for alarm and therefore called a war, and it was used of judgment. These are the trumpets that you use in the Old Testament. They had different blasts.

A short blast meant one, a long blast meant another, two blasts, and short trumpets meant one, and two long blasts meant another. There were distinctions between the sound of the trumpet. That's a study in itself. Which trumpet is here?

I would suggest that the trumpet we see in Revelation, the seven trumpets, trumpets of judgment. These are judgmental trumpets that go forth. God's judgment has come when he announces this upon them, and he goes with whirlwinds but where do you think of whirlwinds? Remember Jeremiah, I saw a seething pot, and its face was toward the north.

Ezekiel 38. The armies invade from the north. We think of the whirlwind coming from the north, and he goes with a whirlwind from the south, an opposing rod. He.

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He is not in the forces that come against Israel. He is in the opposite end. He is coming against those forces to repel those forces. He is the counterbalance for the storm that's there. He is coming to level the land and bring about his judgments.

Yes, the Lord of hosts shall defend them, they shall devour, and the next phrase. Subdue them with slings. Nice thought. But the accurate thought is, subdue their slings.

He would trample upon their weapons. Their weapons will be they'll beat their swords into plowshares. That is the thought of the Hebrew here, but the other is fine too, and they shall drink and make noises to wine. Hear not a drunken noise.

But here it is a noise of victory, the wine that came when they celebrated victory, and you have the triumphant noise, and a very nice expression. They should be filled like bowls at the corners of the altar. The altar was sanctified by the blood of atonement, of sacrifices put into bowls and poured at the corners of the altar.

This sanctified it. He said, when I fight for Israel, I will again sanctify my altar. It will be ready for its kingdom use. Yes, the Lord will save them in that day. They will be saved as the flock of his people.

They will be like the stones of a crown lifted up. Excuse me, I got to see if I'm overtime or not. Now we're okay. So I'm going to save them like the stones of a crown, and as an ensign.

Two different pictures. You think of the royal diadem as being the church, and it is. But there's other diadems. Israel also is a diadem in the hand of God. He will restore them as at the first.

They will be in a lesser position, but in the position of their diadem also, and their basic role will be. They will be an ensign. Let's take that word out. Put the modern English in.

There will be a flag. There will be a rallying point, a flag for the people to rally about. Now, if you recall, in the Tabernacle, there were 12 flags around the tabernacle, one for each tribe of Israel. There were three in the north, three in the east, three in the west, and three in the south, and these would be where the groups would gather and said, they will come to these flags.

Israel will be the flag that will attract them. Mark covered this well in his study when he quoted Zechariah 8:23, 10 men out of all nations shall grab hold of the skirt of him that is a Jew, and saying, we've heard that God is with you. That will be the attraction point. There will be a flag.

Since Zechariah 8:23 is the verse that precedes this chapter, let's just go back and notice that briefly, it doesn't say, they will grab hold of a Jew. They will grab hold of the skirt of him that is a Jew, and the skirt will tell them, God is with you. Not the shoe, it's a skirt.

You recall one day Jesus was going through Capernaum. He was met at the shore by Jairus, and Jairus said, my daughter is sick, nighed to death. You heal her, and so he says, yes.

And they go through to Jairus House, and on the way a throng gathers around them. A throng that is so thick, they're pressing on every side, and a woman touches the skirt of his garment. Now, some said, well, that just meant she was humble.

She touched the lowest thing. No, if you're in a crowd, you want to be humble. You're going to touch the closest thing you can touch. To touch the skirt requires forethought, bending down, obstructing the crowd, and every side is noticed because you are walking behind a person.

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And the skirt is not what your hand can reach. You've got to reach down to the hem of the skirt. It was a very deliberate act, and then Jesus says, who touched me? Why do you have everybody touched you?

He said, somebody touched me differently. There's an implied verse there. The multitude touched him not. Well, they did touch him. She touched him with faith.

They taxed him by rubbing shoulders with him. We could touch Jesus rubbing shoulders with him easily. Do we have the faith to go to the skirt of his garment? But why the skirt? Because the skirt of the garment was different than any other part of the garment.

The garments were usually white or gray, and the skirts were blue. The hem of the skirt was blue. To the Jewish skirt, it was given in the law that they were to have this blue hem, and that purpose of that hem was to show we are faithful to the law. She saw Jesus faithfulness, and that faithfulness she was grasping to.

She went to the one part of the garment that showed. I recognize this as a faithful Jew, as one who has kept these laws, and so in the kingdom, ten men of out of all nations will not just go to the Jew because he's a Jewish, but because they have seen the faithfulness of that skirt. They will go to the skirt of the garment and they will say, we have seen. Because you have kept God's law, you are blessed.

Therefore we want to be blessed, and therefore we will keep that law. It shows the entire format of their approach to the Lord.

Zechariah ends this prophecy similarly to the way Paul ends Romans 11, with a short rhapsody. The rhapsody is very brief. How great is his goodness, how great is his beauty. He recognizes the majesty of God in forgiving them for all that they had done, and they did learn lessons through it in bringing them back, not just temporarily from the Babylonian captivity, but in seeing a vision that would bring them back never more to be oppressed.

This was what he's praising the Lord for, and I don't know if Zechariah comprehended what he was saying in the next phrase, but I think it's a beautiful phrase. Corn shall make the young men flourish. Cheerful in English King James and new wine, the maids. It makes me think of that prophecy in Joel says, spirit should be poured upon all flesh.

And the young men in the maids and talks about them, and here he describes what will make them happy, what will bring the joy, what will bring the real blessings of that kingdom. He said, the corn will and the wine will. These are the two things where the blessings lie in. Now, corn, as you well know, is not maize, as we have maize and corn.

Here is wheat, grain, the wheat will, the wheat, the Lord's flock, the little flock, their being associated together, that's their function, to bring the blessings to the young men, to pass these blessings on, and they'll pass on a new wine. Not the old wine, but a new wine of spiritual truths that can enlighten the heart, that can truly make men glad. Recap time verses 1 to 8. A quick prophecy of history to bring us to the first advent.

Verse 9 through 9. 10. The events of the first advent in the presentation of Messiah, his rejection, the effects of that rejection. Verses 11 and 12. A description of how that affects two classes within the people, those who escape the pit and those who go into the pit.

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Verse 13. Onward. The blessings that will come to those that come out of the pit in the kingdom. How blessings will come to all mankind, not only to the Jews, but through them, to everyone who has ever died. How great is our God.