

THEY WILL WALK IN HIS NAME

ZECHARIAH 10:08–12

Introduction

The greatest promise ever given by God is the promise of the coming Messiah. God's Messiah would be the one through whom all the other promises of God would be realized. It would be through Christ that God would bring about all the wonderful promises of His Holy Word and fulfil His great purpose for the world. Note how the promises given in the earlier visions and in the present messages (oracles) build upon each other, escalating toward one central promise — the promise of the Messiah.

In chapters 1-8 Zechariah's proclaimed God's promises for the present generation to encourage them in rebuilding the temple. Now, he moves forward through time into the distant future, to the *first coming* of Christ. Next, he will move even further into the future and speak of the day when Christ will come again. It is this *second coming* of the Messiah toward which all the other promises are pointing. And it is the *second coming* of Christ that will be the culmination of Israel's long history, its *climax* — and not only of Israel, but also of the whole world. This is the subject of the present passage, *The Prophecy of the Messiah's Coming*, Zechariah 9:1-10:12.

- I. The preparation for the Messiah: a prediction that Alexander (Greece) would conquer and prepare the world for the Gospel and the New Testament by spreading the Greek language (vv. 9:1-8).
- II. The *first coming* of the Messiah: Christ would come as the humble King and Saviour (v. 9:9).
- III. The *second coming* of the Messiah: Christ will come as the exalted King and Conqueror — the Deliverer of His people (vv. 9:10-10:12).

Zechariah 10 08–12 They will Live Securely in His Name

Though the Messiah came in peace the first time to offer salvation, it will not be so the second time. Christ's Second Coming will be to conquer. He will come as exalted King and subdue the earth. His coming as conqueror is necessary because the human race has rejected Christ's offer of peace.

Today, and for several centuries, there has been much talk of bringing peace to earth. Many people optimistically think that with enough education, enough wise leaders, and enough negotiation and understanding between nations, we can work out our differences and establish peace on earth. Truthfully, history has never recorded such. Neither has it happened in the modern-day world. Despite all of our education, our increased standards of living in much of the world, our advances in medicine, technology, agriculture, transportation, and a whole host of other so-called advances, the world is still largely at war. Not only do nations still war against each other, but also they are at war within themselves. Nations across the globe and in almost every generation have engaged in

civil wars, uprisings and revolutions. Within cities themselves, civilians fight each other in political battles, drug wars, gang wars, class warfare and many other conflicts. A glance at any news source around the world will show that many streets are filled with violence and bloodshed somewhere — some constantly so. Truly, there is no universal or permanent peace on earth, even if and when nations choose to set aside their arms temporarily.

1. Christ will call His people to return to the promised land (vv. 8-11). The people had already returned from one exile, the Babylonian Captivity. Even though many had not yet returned, the land of Israel was well-populated with Jews during Christ's lifetime. Nevertheless, while on earth, Christ prophesied that Jerusalem would be destroyed and her people scattered again (Mat 24). This destruction came in A.D. 70 at the hands of the Romans. This was the first fulfilment of a double prophecy, since Mathew 24 also speaks of the end times. Although Israel was established again as a nation in 1948, most Jews are still dispersed. They have not returned to their homeland. But these verses also spoke of the end times. The LORD now promised that in the last days He would once again signal (hiss or whistle) to His people. He would call them to return and gather them together in the promised land. The LORD then proclaimed several additional promises:
 - a. God's people will be *redeemed* (pada, v. 8a). Redemption suggested that God's people would be delivered and preserved. They would be delivered from the hands of all enemies and preserved by the hand of the LORD. Spiritually, through the work of the Messiah, God's people would also be delivered or ransomed from the power of Satan, sin and death. This promise was not only to Israel but also foreshadowed the redemption of all believers in Christ.
 - b. God's people will multiply (v. 8b). God promised to increase their numbers and make them as numerous as before. Keep in mind that God promised Abraham that his descendants would be as numerous as the stars in the sky and the sands of the seashore. The promise to Zechariah's generation confirmed this. It also foreshadowed the worldwide increase of God's people through the adoption of Gentiles into Christ's church. All who would believe in Christ would be adopted into God's family and given abundant life (John 10:10; Eph 1:5). Thus, the number of God's people would continue to increase — not only the Jews but also the Gentiles — through the church, Christ's body on earth.
 - c. God's people will remember the LORD (v. 9a). The people had been scattered and exiled only recently. In view of that, Zechariah must have been prophesying of a future scattering. As mentioned, this dispersion would come at the hands of the Romans in A.D. 70. The Jews have also been scattered several times since. But the LORD promised His people that they would remember Him no matter where they were scattered and no matter for how long. This promise suggests that God's people will be eager and ready to return when the LORD calls them back to Israel in the last days.

- d. God's people will survive as a people and will always have the hope of returning home (v. 9b). Despite their being scattered in the future, they would survive. God would protect a remnant as He had always promised to do and deliver them through all adversity.
- e. God's people will return from Egypt and Assyria (v. 10a). These two nations represented all the nations where God's people would be dispersed. Wherever God's people were scattered, He would call them to return — and they would come back eagerly from all corners of the earth.
- f. God's people will live in all the land (Gilead and Lebanon) promised by God to Abraham (v. 10b). Gilead and Lebanon show that God's people will inherit all the land originally promised to Abraham (see Deut 30:3-5). Despite the fact that today much of the land of Palestine is controlled by Arab peoples, God will one day give all the land to Israel. It will all be theirs as their eternal inheritance.
- g. God's people will safely pass through all obstacles and afflictions as they return (v. 11). No matter how great the world's resistance, no matter how heavy the oppression, and no matter how grave Israel's troubles, the LORD will eliminate all stumbling blocks. He will allow nothing to hold them back, to discourage or defeat them.

The LORD will smother the pride and enslavement of Assyria. He will crush Egypt's rule and dominion. These represent the purging of every obstacle and power on earth. Nothing will prohibit God's people from coming back to the land He has promised them — no nation and no force on earth.

- 2. Christ will strengthen His people for one reason: that they might walk in His Name (v. 12). The great promises given up to this point have been leading to one thing: the promised Messiah. The Messiah would come not only once but also a second time to strengthen and win peace for His people — an everlasting and worldwide peace. His first coming was to redeem and save His people for God. It had the cross in view. Tragically, this salvation was largely rejected by Israel. In the last days, however, many in Israel will at long last recognize their true Saviour. They will finally accept the One whom they have pierced (Zec 12:10). At that time, Christ will strengthen them to gain victory over all their enemies. Not only will they be victorious, but God's people will also walk in the Name of the LORD. This is the goal and climax of all God's wonderful promises — that Israel and all believers might walk in the Name of the LORD. To do so suggests that everything God's people do be done for the glory of God. It also suggests that God's people will live under His perpetual and everlasting protection, that they will enjoy His peace and presence forever. This was the great promise given to Zechariah's generation and to all of Israel. The same amazing promise is given to every believer today.

Thought 1. Think of the great mercy of God: Christ's *first coming* to earth was to offer salvation. Rather than coming in judgment, He came in peace — gently and riding a donkey. He came to offer God's salvation to thousands of generations. How many more of us will He comfort with His love or win by His grace? Millions? Billions? Only the LORD knows. What we do know is that Christ first came to us to offer His life so that we may live and live abundantly. Therefore, we rejoice not only for our own salvation but also for the untold billions of others whom He has mercifully sought and is seeking until the time of His return.

In contrast to His *first coming*, Christ's *second coming* will not be peaceful. For many, it will be a day of terrifying judgment. Believers rejoice now, but we also tremble. We tremble because we know the day of Christ's return will be fierce. That will be the day of the warhorse, not the donkey. There will be warhorses and darkness — the inescapable darkness of Christ's judgment. Imagine the power of Christ when He comes. God's Word declares that He will come with all the hosts of heaven. He will come riding on a stallion with all the angelic armies of heaven. He will come in the clouds surrounded by thunderous bursts of lightning. All of His foes will then be vanquished. No army will be able to stand against Him. No empire will be able to stand. Nor will any man stand or any government, economic power or military might. Every power in heaven and earth and every last person will fall to their knees in submission to Christ — the one they pierced. They will at last submit to the true King, the Lion and the Lamb, the Suffering Servant, the Alpha and Omega, the Ancient of Days, and the King of all the earth. He is the King *for* whom all things were created and *through* whom all things were created. He lived and died for you and for me and for every person who will ever walk on the face of the earth. How heartbreaking, then, that so many still reject Him. To be sure, Christ's *second coming* will be a day of great rejoicing for believers. For those who have rejected Him, it will be a terrible day of judgment. God's Word graphically describes Christ's *Second Coming*:

2 Pet 3:8-10 *But do not forget this one thing, dear friends: With the Lord a day is like a thousand years, and a thousand years are like a day. The Lord is not slow in keeping his promise, as some understand slowness. Instead he is patient with you, not wanting anyone to perish, but everyone to come to repentance. But the day of the Lord will come like a thief. The heavens will disappear with a roar; the elements will be destroyed by fire, and the earth and everything done in it will be laid bare.*

Mat 25:31 *“When the Son of Man comes in his glory, and all the angels with him, he will sit on his throne in heavenly glory.”*

2 Th 1:8 *He will punish those who do not know God and do not obey the gospel of our Lord Jesus.*

Jude 1:14-15 *Enoch, the seventh from Adam, prophesied about these men: “See, the Lord is coming with thousands upon thousands of his holy ones to judge everyone,*

and to convict all the ungodly of all the ungodly acts they have done in the ungodly way, and of all the harsh words ungodly sinners have spoken against him.”

Rev 1:7 *Look, he is coming with the clouds, and every eye will see him, even those who pierced him; and all the peoples of the earth will mourn because of him. So shall it be! Amen.*

Dan 7:9-14 *“As I looked, thrones were set in place, and the Ancient of Days took his seat. His clothing was as white as snow; the hair of his head was white like wool. His throne was flaming with fire, and its wheels were all ablaze. A river of fire was flowing, coming out from before him. Thousands upon thousands attended him; ten thousand times ten thousand stood before him. The court was seated, and the books were opened. Then I continued to watch because of the boastful words the horn was speaking. I kept looking until the beast was slain and its body destroyed and thrown into the blazing fire. (The other beasts had been stripped of their authority, but were allowed to live for a period of time.) In my vision at night I looked, and there before me was one like a son of man, coming with the clouds of heaven. He approached the Ancient of Days and was led into his presence. He was given authority, glory and sovereign power; all nations and peoples of every language worshipped him. His dominion is an everlasting dominion that will not pass away, and his kingdom is one that will never be destroyed. ■*

ZECHARIAH 09: 13

THE PROMISED DELIVERANCE OF GOD’S PEOPLE

*“I will bend Judah as I bend my bow and fill it with Ephraim. I will rouse your sons, Zion, against your sons, Greece, and make you like a warrior’s sword.” **Zachariah 09:13***

Although Zechariah’s prophecy points ultimately to the victory that Christ will win in the end times, scholars are in general agreement that it likely pointed to the Maccabean victories as well. God promised to use His people to reinstate proper worship in the temple, and this is exactly what the Maccabees did. To understand this prophecy fully, it is necessary to refer to the book of *Daniel*. Then a quick glance at actual history will show how true and accurate the words were that were spoken by God’s prophets (including both Zechariah and Daniel). A very specific prophecy was given by Daniel concerning Alexander the Great and the division of his empire upon his death. It speaks of a cruel successor to Alexander, one who would persecute God’s people. This was a clear prophecy of Antiochus IV Epiphanes, who pointed to the antichrist in the end times. Note the interpretation given for Daniel’s vision of the ram and goat.

Dan 8:15-26 *While I, Daniel, was watching the vision and trying to understand it, there before me stood one who looked like a man. And I heard a man's voice from the Ulai calling, "Gabriel, tell this man the meaning of the vision." As he came near the place where I was standing, I was terrified and fell prostrate. "Son of man," he said to me, "understand that the vision concerns the time of the end." While he was speaking to me, I was in a deep sleep, with my face to the ground. Then he touched me and raised me to my feet. He said: "I am going to tell you what will happen later in the time of wrath, because the vision concerns the appointed time of the end. The two-horned ram that you saw represents the kings of Media and Persia. The shaggy goat is the king of Greece, and the large horn between its eyes is the first king. The four horns that replaced the one that was broken off represent four kingdoms that will emerge from his nation but will not have the same power. In the latter part of their reign, when rebels have become completely wicked, a fierce-looking king, a master of intrigue, will arise. He will become very strong, but not by his own power. He will cause astounding devastation and will succeed in whatever he does. He will destroy those who are mighty, the holy people. He will cause deceit to prosper, and he will consider himself superior. When they feel secure, he will destroy many and take his stand against the Prince of princes. Yet he will be destroyed, but not by human power. The vision of the evenings and mornings that has been given you is true, but seal up the vision, for it concerns the distant future."*

Thought 1. Whatever success the Maccabean revolt achieved, it did not last for long. The LORD acted and protected His people in order to ensure their survival as a nation through these trials and many more to come. More important, however, He used Zechariah's generation and those that followed to reinstate temple worship. Sadly, this too, was very short-lived, so much so that it is possible Israel's return to temple worship took place for one chief purpose: to prepare for the coming of the Messiah. Perhaps God was preparing Israel's national landscape so that when Christ did come, He would find the temple and temple worship intact. If this was the case, the LORD probably wanted His Son to connect His people to their past — to demonstrate in every way that He was the bridge from the past to the present and the future. Christ's worship at the temple and in the synagogues of His day demonstrated His obedience and reliance upon the Father. Yet the temple would only be a place of worship temporarily, which had been God's plan since before the world began. The temple, or Holy of Holies, would not be the only place where the LORD would dwell. The LORD's awe-inspiring plan had always been to dwell in the hearts of His people. The temple was only a foreshadowing of this and an introduction to the indwelling presence of God. It would be through Christ and the New Covenant established

by His blood that the Holy Spirit would come at Pentecost. This is just one of the many ways Christ was a bridge from the past to the present, for on one day Jesus worshipped His Father in the temple and on the next He went to the cross and died. In dying, Christ reconciled all men to God. It was upon Christ's death that God's Spirit could at last move from the confines of the temple to the hearts of all who were willing to accept Him as Saviour. At the moment of Christ's death, the curtain that divided the Holy Place from the Holy of Holies was torn apart from top to bottom, representing open access to God for the first time. Later, on the day of Pentecost, God's Spirit swept through the crowd and filled every heart that was open to Him. It was on that great day that the Holy Spirit of the LORD God Himself came to dwell and abide in His people — not just among them, but in them. This is the good news of the gospel, truly life-changing news.

Mat 27:50 *And when Jesus had cried out again in a loud voice, he gave up his spirit.*

Mat 27:51 *At that moment the curtain of the temple was torn in two from top to bottom. The earth shook, the rocks split.*

Acts 2:1-4 *When the day of Pentecost came, they were all together in one place. Suddenly a sound like the blowing of a violent wind came from heaven and filled the whole house where they were sitting. They saw what seemed to be tongues of fire that separated and came to rest on each of them. All of them were filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them.*

Heb 9:1-14 *Now the first covenant had regulations for worship and also an earthly sanctuary. A tabernacle was set up. In its first room were the lampstand and the table with its consecrated bread; this was called the Holy Place. Behind the second curtain was a room called the Most Holy Place, which had the golden altar of incense and the gold-covered ark of the covenant. This ark contained the gold jar of manna, Aaron's staff that had budded, and the stone tablets of the covenant. Above the ark were the cherubim of the Glory, overshadowing the atonement cover. But we cannot discuss these things in detail now. When everything had been arranged like this, the priests entered regularly into the outer room to carry on their ministry. But only the high priest entered the inner room, and that only once a year, and never without blood, which he offered for himself and for the sins the people had committed in ignorance. The Holy Spirit was showing by this that the way into the Most Holy Place had not yet been disclosed as long as the first tabernacle was still functioning. This is an illustration for the present time, indicating that the gifts and sacrifices being offered were not able to clear the conscience of the worshipper. They are only a matter of food and drink and various ceremonial washings — external regulations applying until the time of the new order. When Christ came as high priest of the*

good things that are already here, he went through the greater and more perfect tabernacle that is not man-made, that is to say, not a part of this creation. He did not enter by means of the blood of goats and calves; but he entered the Most Holy Place once for all by his own blood, having obtained eternal redemption. The blood of goats and bulls and the ashes of a heifer sprinkled on those who are ceremonially unclean sanctify them so that they are outwardly clean. How much more, then, will the blood of Christ, who through the eternal Spirit offered himself unblemished to God, cleanse our consciences from acts that lead to death, so that we may serve the living God! □