

PART IV THE PROPHECIES OF THE RESTORATION OF ISRAEL IN THE BOOKS OF HAGGAI AND ZECHARIAH

1 INTRODUCTION

1.1 THE PURPOSE AND SCHEME OF THIS PART

This part is designed as an auxiliary to the core, parts II and III. We will see whether or not the promises of the restoration of Israel given through the prophets Jeremiah and Ezekiel are valid after the people of Israel returned to their homeland. It is important to testify that the promises are still reinforced by post-exilic prophets. It means that the promises of restoration are not to be regarded as having been fulfilled by the event of their returning from exile.

The books of Zechariah and Haggai are relevant to our subject because they are directly related to the events of returning from the exile and they deal with the same issues of restoration as those in Jeremiah and Ezekiel, while the book of Malachi is concerned with the general situation of a settled community and its reformation. Thus, we will examine the relevant texts of restoration in those books of Zechariah and Haggai in order to compare them with the promises of preceding prophets.

1.2 THE HISTORICAL BACKGROUND

After a bitter experience of devastation and frustration for Israel for seventy years, Yahweh started his work of restoration as predicted through the prophets of Jeremiah and Ezekiel. He anointed king Cyrus to fulfil his purpose (Is 45:1ff; Ezr 1:2). In the very first year of his reign, king Cyrus issued a decree of permission that Judean exiles might return to Jerusalem (538 B.C.) (Ezr 1:1-4). Sheshbazzar, an appointed prince over the Judean region (Ezr

1:8), led the first group of returnees and rebuilt the altar. This return was thought of as a fulfilment of the seventy-year prophecy of Jeremiah (2 Chr 36:21f; Ezr 1:1). The project of rebuilding the temple was begun in the following year (Ezr 5:16), but opposition by the inhabitants of the land delayed the project for fifteen years. Later Zerubbabel, another appointed governor, and Joshua, the high priest, apparently led another group to Jerusalem, a group to which the prophets Haggai and Zechariah might have belonged (Leeseberg, 1963:79).²⁹

In the Empire of Persia, the situation had dramatically changed. Cyrus was killed in a battle with barbarians in the north-east of Persia in 530 B.C. The situation in the land was controlled by local political interests. The Persian empire went into confusion through an accident in that king Cambyses committed suicide (522 B.C.) after defeating the Egyptian kingdom (525 B.C.). The new king Darius' task was to overcome rebellions in the distant parts of the empire. However, the king gradually succeeded in controlling distant areas. When he re-established imperial rule over Judean land, he maintained a policy of tolerance and benevolence towards them; and he even encouraged the people in Judah to finish the work of rebuilding the temple (Ezr 6:11ff) (cf. Harrison, 1971:279).

²⁹ Traditionally Sheshbazzar and Zerubbabel have been identified as the same person. A question about this identification arises by seeing following facts: Ezra 2:8 refers to Sheshbazzar as governor of Judah under Cyrus, while 4:13 mentions Zerubbabel as one of Darius' guardsmen. Ezra 5, Haggai and Zechariah 1-8 testify to Zerubbabel as governor of Judah. Sheshbazzar started the project of rebuilding the temple; Zerubbabel, about fifteen years later, resumed the rebuilding project with spiritual encouragement of Haggai and Zechariah. Observing all the facts, the two cannot be easily identified. Sheshbazzar is assumed as a senior to Zerubbabel, the latter may have inherited the governor's position after Sheshbazzar died. The former is suggested to be Shenazar, a son of Jehoiachin mentioned in 1 Chronicles. In that case, he would be the uncle of Zerubbabel. See Leeseberg, 1963:83.

1.3 ESCHATOLOGICAL FRAMEWORK OF THE BOOKS

The new community: Fulfilled or delayed ?

While the temple project was laid off, the community discovered a lack of prosperity and no experience of restoration (cf. Hg 2:6). The new Jerusalem community found a striking contrast to the grandiose expectations of former prophets. When the prophets Haggai and Zechariah began their ministry, there was no spirit aimed at rebuilding the temple; neither was there enough evidence of purification of their sins and renewal of their hearts. In contrast, Haggai speaks against the uncleanness of the present people in 2:10-14. Zechariah also appeals to the people for repentance, and beseeches them to return to God (Zch 1:3f). The "return" in verse 3 involves repentance, exactly as the former prophets had invoked. Zechariah criticises hypocrites in chapters 7 and 8.

This is what the Lord Almighty says: "Administer true justice; show mercy and compassion to one another. Do not oppress the widow or the fatherless, the alien or the poor. In your hearts do not think evil of each other" (7:9f).

And the following verse indicates what the situation is like:

"But they refused to pay attention; stubbornly they turned their backs and stopped up their ears. They made their hearts as hard as flint and would not listen to the law or to the words..... "When I called, they did not listen; so when they called, I would not listen", says the Lord Almighty (7:11-13).

If crops failed, if happiness waned, and if enemies threatened from every side, the fault was not God's, but the people's sin. Haggai claims, "So it is with this people and this nation in my sight, whatever they do and whatever they offer there is defiled" (Hg 2:14). All these situations undoubtedly tell that the restoration promises were not fulfilled by the returned people from the Babylonian exile. After the "seventy-year" prophecy had been fulfilled,

Zechariah was apparently conscious that "the new age ought to have dawned already but has been delayed" (Ackroyd, 1968:153). Zechariah cites,

"Lord Almighty, how long will you withhold mercy from Jerusalem and from the towns of Judah, which you have been angry with these seventy years?" (1:12; cf. 7:5).

One may easily raise a question: How could the situation, which suggests disillusionment, disappointed hopes, and postponed expectations, be understood? (Ackroyd, 1968:154). Clements describes the situation:

The meagre fulfillment of the great hopes of the returning exiles, and the delay in Yahweh's coming, must soon have been felt as problems, and were no doubt regarded as results of the negligence of the people to obey the word of God (1965:124).

Clements expresses the unfulfilled hope of the prophets:

the near future, when the temple was rebuilt and true worship re-established, then the glowing hopes of Deutero-Isaiah would be fulfilled. Yahweh would come in glory to his people, and in consequence all nations would recognize Israel's greatness and would bring honor to Jerusalem; the sorrows and hardships of the struggling Jewish community would be miraculously overcome and joy and blessing would be given to them. But the temple was rebuilt, and no miraculous return occurred. Zechariah, the hoped-for messiah, disappears from history in unknown circumstances... The return of Yahweh, which Ezekiel and Deutero-Isaiah had foretold, was still delayed, even though a new temple had been erected for him (1965:125).

"Realised eschatology"

Some scholars attempt to solve the tension between expectation and delay in terms of "realised eschatology". The prophets were not aware of any kind of delay of the eschatological experience, according to those scholars, but prepared the way for the realisation of the eschatological hopes by rebuilding the temple (cf. Carroll, 1982:56) and by crowning Zerubbabel, one of Jehoiachin's grandsons (Hg 2:23; Zch 6:9-19). Brouwer describes Sellin's idea:

Sellin spreekt zelfs van "eine Realisierung der Heilandserwartung in den Tagen Serubbabels", alsof deze profeten, moe van het wachten op de messias, zich zonder meer hebben vastgeklemd aan de historische figuur van Zerubbabel, en deze voor de messias zouden hebben gehouden (Brouwer, 1949:111).

At first glance there seems to be a fair amount of evidence to support a framework of realised eschatology in the books of Haggai and Zechariah (cf. Dumbrell, 1978:33). Haggai identifies Zerubbabel as the legitimate heir of the Davidic promises (Hg 2:23), and seems to claim a Messianic fulfilment in that era. The possibility has also been advanced that the Messianic title of "branch" in Zechariah 3:8 and 6:12 was assigned to Zerubbabel whose name probably means "shoot of Babylon" (for the debate on this matter, see ch. 3.2.4.2). The fact of the connection of Zerubbabel with temple rebuilding in both books has led some to suppose that "these books contain a very conscious revival of Davidic-Temple conceptions" (1978:33). Besides this possible evidence, it has been said that the Book of Chronicles, in its last part, which has been thought as having been written in the post-exilic period, conveys the current idea of optimistic expectation of restoration of Davidic rule.

This idea of "realised eschatology" is clearly seen in the statement of Mowinckel that Haggai and Zechariah regard "the new historical situation as its restoration by Yahweh, and already in the process of being realised" and "the new ideal king of the ancient line is already present" in Zerubbabel (1956:120). Mitchell argues that the crown must be for Zerubbabel instead of Joshua because Haggai and Zechariah understood that "the Messianic prophecies were fulfilled in Zerubbabel" (1939:185). Mowinckel explains that the prophet bears in mind a political game in the event of the coronation of Zerubbabel against the empire to re-establish a promised kingdom (1956:120f). He states:

Here, too, we see the ancient, extravagant, religious ideology of kingship applied to a historical person, whom the prophets saw every day, and who played an insignificant enough part in the actual politics of the Empire. It is the mantle, not of the Messiah but of the ancient Israelite kings that they throw over the shoulders of Zerubbabel the governor, because he belonged to the ancient, chosen 'family of oil', which Yahweh anointed and established among His people as bearers of kingship (Mowinckel, 1956:121).

All these arguments are based on the understanding that these books describe the strong wish of the contemporary Jewish people to establish a new Messianic kingdom in their own time by their own hands.

We find an extreme opinion of this view in Haupt's article (1913:107-22). He interprets all visions of Zechariah in connection with rebellion against the Persian empire. The Jewish patriots hoped to restore their national independence by making Zerubbabel, a descendant of David, king of Judah. Zechariah expresses this in the form of a vision (1913:108). Haupt understands even chapter 3 (the fourth vision) as being concerned with the coronation of Zerubbabel. Haupt's assumption is totally based on his changing the text freely. He does not hesitate to change the text whenever he feels comfortable with his idea. For instance, he changes "Sons of oil" in the fifth vision into "Sons of God", due to his dislike of any implication of a priestly connotation (1913:115).

May also sees chapters 3 and 6 as concerned with the establishment of an independent kingdom. He, however, differs from Haupt's opinion, by seeing it under the leadership of both Zerubbabel and Joshua (May 1938:173-84). According to May, Zechariah was planning on holding the secret coronation of Zerubbabel in the near future, on New Year's Day (in ch 6), while on the same day Joshua would also take the rites of ordination as the high priest (in ch 3). May points out the fact that the crown, which had actually been made for the head of Zerubbabel, was deposited in the temple (v 14), as causing the substitution of the name Zerubbabel by Joshua (1938:175ff). In the prophecies in chapter 7, dated the fourth year of Darius, according to May, Zechariah admits the failure of his attempt to foster an independent kingdom under Zerubbabel and Joshua. Zechariah changes his attitudes to grasping the Messianic king, and "the failure of a part of his prophecy would not have discouraged him from continuing his preaching" (May, 1938:184). Based on verse 13d, "there will be harmony between the two", Ackroyd also wants to understand that both Joshua and Zerubbabel were crowned (1968:196f).

But the prophets were never satisfied by building of the temple itself. The restoration of the temple, for Haggai, meant atonement of the people for their sins, which was, for him, a precondition of the coming of the kingdom of God (2:10ff). Haggai addresses Zerubbabel as the Persian governor in most occurrences of his name (1:1,14; 2:2,21), not as a Davidic scion (Dumbrell, 1978:39). The preference for Zerubbabel's kingship in Haggai is made in terms of the fact of his descent from David. The reference to Jeremiah (22:24) may help one to understand the image of the signet ring, as it says:

"As surely as I live", declares the Lord, "even if you, Jehoiachin son of Jehoiakim king of Judah, were a signet ring on my right hand, I would still pull you off".

Brouwer remarks in this connection:

Ongetwijfeld heeft Haggai hier aan gedacht. Maar dan ligt in deze parallelie tevens een duidelijke heenwijzing, hoe wij het beeld van de zegelring moeten verstaan. Zerubbabel is met Jozua allen een dienaar van het komende heil, dat Haggai uitsluitend ziet in de te bouwen tempel. Op zichzelf genomen neemt hij een zeer belangrijke plaats in, maar dat is geen onomstreden en definitieve positie, zoals men van de messias verwacht. Er klinkt in de herinnering aan Jojachin iets door van een belofte voor het herstel van het Davidisch koningschap, maar dan ook onder dezelfde voorwaarde als waaronder de vorsten voor de ballingschap regeerden en zeker niet daar boven uit (1949:112).

While agreeing, we wish to go beyond Brouwer's statement. We must see all these texts in an eschatological framework. Haggai acknowledges Yahweh's ruling the world in a description of the nations' pilgrimage (2:6ff). Yahweh will shake the world, and shatter the power of the nations. "On that day", the Lord declares, He will make Zerubbabel like his signet ring. Haggai is concerned with something beyond the person Zerubbabel himself, the servant of Yahweh who rules all the nations on the throne of Yahweh (see ch. 2.2.3 and 4).

In Zechariah, the priestly work of atonement is emphasized more strongly than political matters. In the temple vision (4:1-14), Zechariah does not limit his

concern to the temple building itself. He expands his idea to universality (see ch. 3.2.3.1). The fourth vision (ch 3) is purely priestly. The ultimate concern of the prophet in this visionary message is the priestly work of the Messiah. It is hardly understood that Zerubbabel will take any significant role in the sayings of "branch" (see ch. 3.1.4.1 and 2). Zechariah furthermore goes beyond the figure of Joshua and describes Yahweh's rule over the world in pointing to the pilgrimage of the nations (6:15). The promise of deliverance from dispersion and bondage was reiterated again (8:7; 10:8ff). On the relevant day the righteous king will come to Jerusalem on a donkey (9:9ff). On the very day there will be a great war between Jerusalem and the nations (Hg 2:21f; Zch 14:1ff), the Lord himself will be enthroned over all the nations (Zch 14:9). The prophets do not bind Yahweh's kingship only upon Jerusalem but also over the nations. The true religion of Israel will become universal, and it will benefit the whole world (Zch 14:16-21; Hg 2:7-9). All the above-mentioned ideas obviously allude to eschatology. There is no doubt at all that the prophet Zechariah wrote the whole body of the book in an eschatological framework.

The eschatological restoration was never thought as something they must bring in. It is rather to be waited upon in the faith that Yahweh will give it to them. The problem in the eyes of the prophets was not the lack of prosperity but rather the lack of expectation (cf. Hg 2:18f). The prophets are evidently encouraging them not to lose their belief in the prophetic expectations of the future. Their main task was a warning that the people should not abandon their anticipation of the future. This warning was desperate, in the contemporary situation, to evoke "imminent eschatology". Haggai 2:6 says "In a little while I will once more shake the heavens and the earth...". In a literary sense, it anticipates the events as taking place in the immediate future (Ackroyd, 1968:154). This imminence, however, must not be understood as their having that it would come in their own time. Their messages are the eschatological promises as given through the greater prophets, and they had

not been fulfilled in the present but would be so in the future (Clements, 1965:126).

2 THE PROPHECIES OF RESTORATION IN HAGGAI

2.1 INTRODUCTION

When the new community of Israel returned to the land, they experienced hardship in rebuilding all the dwelling-places, fields and orchards upon the piles of destruction. Moreover, they confronted another difficulty in the drought which caused terrible poverty among them. They had an excuse for delaying the project of building the temple until they overcame all the urgent problems. But Haggai saw differently, and saw that the drought was a divine warning of their failure to respond rightly to God. The book conveys an accusation for their failure to come to God, encouragement to build the temple, and the promise of future glory.

The book of Haggai covers about a fifteen-week time period, from the second year of Darius I (ca 521-486 B.C.) in the contemporary time of Zechariah's ministry. Once Haggai had fulfilled his mission of rebuilding the temple, he withdrew from the scene, and Zechariah, a successor, continued the work.

The problem of the authenticity of the book has not been questioned seriously. However, because Haggai is referred to in the third person, it has often been suggested that the prophet Haggai himself could not be the writer of the book (cf. Mason, 1977:413). Beuken concludes, after an intensive examination of the nature of the materials in Haggai and Zechariah 1-8, that the Chronicler circle is responsible for these books (1967). Mason disputes Beuken's view, testifying that those particular phrases and formulas which Beuken used for his argument are not only found in the Chronicler's but also in various other places like the Priestly, Deuteronomistic, and Isaianic writings. Therefore,

he asserts that the book can not be limited to the Chronicler's circle (1977:421). We may, however, listen to Eissfeldt in this matter, who believes that the best editor is the prophet himself, for he says "It is only that this prophet, in order to enhance the impression of the complete objectivity of his report, has chosen not the first person but the third person form" (1965:428). Besides this, we must warn ourselves that if we over-emphasise the literary hypotheses, we may easily fall into giving "the impression that the prophets and their successors were rather like news editors working with a blue pencil" (Ackroyd, 1951:163). We must take the fact seriously that the book conveys inspired messages of God so as to be the Words of God.

The book consists of four messages which can be distinguished by the dated introductions, along with the introductory formulas, "the word of the Lord came to the prophet Haggai" (1:1; 2:1,10,20). Throughout the book, the prophet puts emphasis on the sovereignty of the Lord, who rules nature and the world, e.g., the drought is caused by their disobedience to his commandments. The prophet's purpose is not to rebuke people for their sins, but rather to give them satisfaction within the framework of faith. As the temple was ruined, their hope also decayed. The prophet pledges and challenges their spiritual morale. Haggai marks the temple as of the utmost importance because the temple means the Lord's presence. Zerubbabel is used as a type of the coming Davidic ruler. The ultimate redemption marks God's universal kingship. Thus, the prophet urges the people to submit to Yahweh's kingship.

To summarise, the prophet Haggai stands at "now" but envisions the "future". "Now" is not very happy, but the "future" is guaranteed by Yahweh's covenant (2:5).

2.2 EXEGETICAL AND REVELATION-HISTORICAL STUDY OF THEMES

2.2.1 THE COVENANT

The book strongly reflects the idea of the covenant. In Haggai the lack of prosperity, in traditional terms, ought to be characterised in terms of a covenant curse (esp. v 11) (Beuken, 1967:30ff). Beuken takes note that words and phrases such as "hearing my voice", "fearing", and "I am with you" (v 13) point to the re-establishment of the divine presence and the re-conclusion of the covenant between Yahweh and Israel (1967:33). The future of Israel is found within the framework of the old covenant with their forefathers: "This is what I covenanted with you when you came out of Egypt" (2:4f).

2.2.2 THE TEMPLE

The true meaning of the temple

Because Haggai strongly appealed to the people to build the temple, one can easily miss an important fact in that the true meaning of the temple is "God's presence" among the people. In another words, having the right temple and its service means having the right relationship with God. God cannot be bound within the building, even the earth and heaven are not fit to hold Him ((2 Chr 6:18). Thus, we must see that laying aside the ruined temple is much more than a matter of a building itself, for it tells of their spiritual condition (cf. 2:10ff) (Ackroyd, 1968:156).

The people say "The time has not yet come for the Lord's house to be built" (1:2). They meant that the urgent need for them was building and cultivating their houses and fields. The prophet asserts that the condition of the land directly relates to that of the temple. The presence of God among the people means "blessing" and his absence means "disaster". The disaster of the land

actually meant the judgment of Yahweh (1:2-11; cf. Am 2). They are special people, of whom God takes care. If God is present among them, He will bless them. The more they lack, the more they need his blessing. Thus, the prophet rightly claims that it is the right time for them to build the temple (v 4).

The temple should be a centre of Israel's life. It means that they should properly serve God and God should accept them. It is well said in a passage: "Build the house, so that I may take pleasure in it and be honored" (1:8). The expression "be pleased" is a technical term for accepting the sacrificial offerings (Ackroyd, 1968:160). The temple was a chosen place in which Yahweh dwelt; and sacrifice through the temple service is the very means of their approach to God. By ignoring the proper means they ignore their serving of Him. Their attitude for or against Yahweh can be measured by their attitude toward the temple (von Rad 1965 II:281f). Thus the emphasis is not to be laid on human endeavour for a building, but on their recognition of Yahweh and their desire of having the right relationship with Him.

The glorious future of the temple

The prophet begs his followers to prepare for the event which Yahweh is to accomplish for them. For Haggai the present is important because the old which can be characterised as "doom" has passed and the glorious new is waiting for them. Nonetheless, after they started the work on the temple, some elders felt gloomy about the temple. The new temple would never be like the old in terms of its splendour. But the Lord is so graceful as to give a message of comfort:

But now be strong, O Zerubbabel....Be strong, O Joshua son of Jehozadak, the high priest. Be strong, all you people of the land" (2:4).

The real comforting word is that He has not forgotten the covenant which He made with their forefathers when they came out of Egypt (v 5).

Haggai 2:6-9 is a message concerning the glorification of the temple. The words "the desired of all nations will come" in 2:7 indicate the participation of nations in the temple service (cf. Zch 14:16ff).³⁰ The most prominent promise concerning the temple comes with words relating to its glory:

"I will fill this house with glory" "The glory of this present house will be greater than the glory of the former house" (2:7c,9).

This glory must be understood as "his presence" which is more essential to the temple than the building itself. The purpose of Yahweh's own words is to give an assurance to the people that their work would not be despised because of poor supplies of material. In these passages it is obvious that the prophet sees the connection between the temple and the Messianic age which can be traced back to Ezekiel. Ackroyd states:

...his stress on rebuilding was due to his belief that the temple and the Messianic age belong together (Ackroyd, 1952:4).

However, the new temple itself can not be glorified automatically. The contemporary temple services (sacrifices) are not good enough to be accepted because of people's own defilement; the prophet says:

"Whatever they do and whatever they offer there is defiled" (2:14).

The passage Haggai 2:10-14 is crucial to the understanding of the message of Haggai. The key words "this people" (hym-hzh) and "this nation" (hgw' hzh) are in a parallel poetic phrase, therefore they refer to the same group. Since Rothstein (1908) viewed it as referring to "Samaritans", a number of

³⁰ Baldwin, following most modern English translations (NASB, ASV, JB, NEB), renders "the treasures of all nations shall come in" (1972:48). In this case it denotes the fact of bringing their wealth to the temple in homage to God.

scholars have followed it (von Rad 1965 11:283; see Ackroyd, 1956:165 and 1968:166, fn 166). Laying emphasis on the encouragement in 2:1-9, they feel that the reference of 2:10-14 cannot be to the same community as was entrusted with the rebuilding. Because they do not want to see the idea of "woe" for the people after the foundations of the temple are laid, they try to resolve the problem with the "woe" passage of 2:15-19 by transposition of these verses into the place after 1:15a (Rothstein, 1908:53-73; cited by May, 1968:190). Thus, their understanding is that this passage is involved in the Samaritan schism which had developed by the return from the exile (for Samaritan schism, see Rowley, 1955:166-98; Coggins, 1965:124-27). The result of this interpretation forces one to admit to the idea of "realised eschatology" which implies that the prophet was conscious of the present temple as the final glorified one.

Against this view, May starts with the statement: "The arguments for the transposition of verses 15-19 lose some of their force if it can be shown that 2:14 refers to the same people as those addressed in verses 15-19". Then May testifies to his assumption by observing the contemporary religious condition from Zechariah 8:9-13 the usage of the terms, and the concept of the "holiness" of the people (May, 1968:190ff). Ackroyd in his article dated 1952 (p 5f) also studies the term "this people" and "this nation", which has been used in distinction to "the nations" (hagg'm) in 2:7,22 where it refers to the Gentiles after the common manner of biblical usage of the terms. He concludes that "they" in 2:14 is identical with the same community in 2:4 who had been encouraged to be strong by Yahweh. Townsend, by comparing the structures of the two passages 2:10-19 and 1:1-11, supports May's conclusion that "this people" and "this nation" refer to Yahweh's own people (1968:559). According to Townsend two passages show the same structure: An assignment of date (1:1/2:10); an accusation of "this people" (1:2-4/2:11-14); a summons to consider a number of experienced woes (1:5-11/2:15-19). Thus, "this people" in both passages are identical.

To understand it correctly, we may draw a picture of the situation of the prophet Haggai's time: The prophet delivered encouragement and a promise of the age after the community had engaged in the rebuilding project(2:1-9). About two months later, however, he found it necessary to warn them again, seeing that the people still remained in uncleanness. The people's motivation seems to be clear since Haggai so much emphasised the building of the temple, they relied on the temple itself, thinking a decorated temple was a guarantee of the coming new age. Ackroyd says that "the real intention of the prophecy is to deny the 'automatic efficacy' of the Temple for salvation" (1956:165). Townsend states:

So, in Haggai's thought, the temple does not make holy, the people's lack of concern for Yahweh does make unclean. Therefore, the accusation is made explicit in 2:14 (1968:560).

It is clear by 2:11-14 that the rebuilt sanctuary cannot of itself give the quality of the new Messianic age (Ackroyd, 1952:6). The ruined temple stood as a witness to the sins of their fathers. The defilement had spread among the contemporary people. There was no known remedy for them. A promise of free acceptance by God is desperately needed. We find the best solution in Zechariah 3 (see ch. 3.2.4.1). In this sense, we may agree with May's understanding that "Haggai's criticism of "this people" and "this nation" in 2:10-14 must be set within the framework of his eschatological hope, along with the Messianic prediction in 2:20-23 (May, 1968:195). Freeman sees that the passage 2:7 is evidently Messianic and 2:9 refers to the future glory of the Millennial temple (1979:331).

2.2.3 THE KING

We arrive at the climax of Haggai's message with his statement about establishing Yahweh's kingdom over the nations, and enthroning Zerubbabel.

"On that day," declares the Lord Almighty, "I will take you, my servant Zerubbabel son of Shealtiel," declares the Lord, "and I will make you like my signet ring, for I have chosen you," declares the Lord Almighty" (v 23).

"Signet-ring" no doubt indicates a royal seal. It is a promise that Yahweh establishes his kingdom over the whole world: It seems that the Messianic promise made to David is to be transferred to Zerubbabel and is to be fulfilled in his person.

However, this passage is obviously Messianic. The term "my servant" indicates a strong influence from the Messianic idea of Isaiah and Ezekiel (Is 49:6; 55:3; Ezk 34:23; 37:24) (cf. Mitchell, 1939:78). Choosing Zerubbabel is not only significant for contemporary times, but also for the future. Zerubbabel was of the family of David. Hence, the chosen line was restored in Zerubbabel and was to stand secure until the kingdoms of the earth would fall (Freeman, 1979:331).

What is predicted here, such as the overthrow of all kingdoms and the coming of all the heathen to fill the temple of the Lord with their possessions (v 7), certainly could not take place Zerubbabel's lifetime. Furthermore, no satisfactory condition for the new future kingdom can be found in Zerubbabel's time, neither do the prophets Haggai and Zechariah recognise the contemporary one as the fulfilled eschatological kingdom (see esp. Zch 1:12). "On that day" in verse 23 means the day of the Lord in which He will shake the heavens and the earth, and overthrow royal thrones and shatter the power of nations (v 21f). The passage is purely apocalyptic and eschatological. Freeman rightly states:

The promises made to David that his seed should endure upon his throne forever (Ps. 89:36-37; 2 Sam. 7:16, etc.) were now passed on to Zerubbabel, the first ruler of restored Israel, because from his line would one day come the true Messiah (Matt. 1:12; Luke 1:21-33). Hence, the passage predicts the exaltation of the Messianic line symbolised in Zerubbabel. With the fall of The royal line of David had been cut off with the fall of Jerusalem. Israel's hope is restored in Zerubbabel as an heir of David (1979:332).

2.2.4 THE UNIVERSAL KINGDOM OF GOD

Haggai draws up an imminent eschatology, indicating that the nations are to worship Yahweh and bring to Him their treasures (2:6-9). Yahwehism will be the universal religion and He will be served in the newly-built temple by all the peoples. At that time Yahweh will overthrow all the nations and establish his universal kingdom (2:20-23). "Every throne and kingdom" in the verse 22 denotes that every power and nation must come to be subdued to the Lord. There will be no hostility against the people of God. And the passage also implies that the Messianic rule is a universal rule. It lays great emphasis upon the omnipotence of God. His shaking all nations in verse 21 refers to great changes brought about by the omnipotence of God. He would throw down from the summit of power those who proudly exalted themselves against Him. It is the coming of "the day of the Lord" in which the Lord brings down everything that has been exalted.

However, Haggai's nationalism has been often ignored by those regarding his eschatological perspective of universalism. But the prophet is primarily concerned with "this people" and "this nation" against "the nations". The coming of nations to Jerusalem also refers to the fact that Jerusalem and the nation Israel is to be the centre of the universal religion of Yahweh (2:7).

3 THE PROPHECIES OF RESTORATION IN ZECHARIAH

3.1 INTRODUCTION: AUTHORSHIP AND UNITY OF THE BOOK

The book Zechariah has been strenuously subjected to historical-literary criticism, questioning the unity of its composition and authorship. There has rarely been a question about the authenticity and authorship of the first eight chapters of the book. The later part of the book, the so-called second Zechariah (or even a separation into Deutero- and Trito-Zechariah), is dated

by various scholars from the days of the king Hezekiah down to those of the Hasmonians (140 B.C.).³¹ The theory of earlier dating was based on the historical description of Assyria and Egypt in chapter 9 and the reference to Ephraim (a representative of the northern kingdom) and Judea in 9:10, 13 and 10:6. Other scholars make reference to the Greeks in 9:13 for evidence of later dating (perhaps in the early Greek period), and assert that this reference to Assyrians and Egyptians is to the Seleucid and Ptolemaic kingdoms.

On the other hand, efforts to testify to the unity of the book are made by a few scholars. Childs strongly voices that view: "The major witnesses expressed in the canonical shaping of the book of Zechariah are in danger of being lost when the two parts of the book are separated" (1979:485). Harrison argues that the Near Eastern world felt the Greek influence as early as the seventh century B.C., and the city name "Javan", which has been used as a very important factor for the later date of the second part of the book, was known in the earlier time (see Is 66:19; Ezk 17:13,19). (17:13, 19) (1969:952f). An interesting statistical examination of the linguistic properties of every single word which, made by Radday with the aid of a computer, shows that there is no transition between chapter 8 and 9 in view of language behaviour (1975:31-54).³² Various scholars take the evidence of unity by examining sharing of common ideas, phrases, and words through out the whole book (Harrison, 1969:953f; also see Childs, 1979:482ff; Mason, 1976:225-38). Another study of a purely linguistic analysis of the texts of Zechariah 10-14 and other post-exilic literature made by Hill testifies that Zechariah 10-14 is linguistically similar to Malachi, Haggai, and Zechariah 1-8, yet contrasting

³¹ For the various dating see esp. Otzen, 1964:11-34; Hanson, 1975:287-90; Eissfeldt, 1965:434-40; Kaiser, 1975:287-290.

³² The data processing of the word occurrence through the book points out more dissimilarity between chapters 1-11 and chapters 12-14 than between any other parts.

to Chronicles, Ezra, and Nehemiah. Thus, Hill concludes that Zechariah 10-14 must be dated between 515-450 B.C. (most probably ca. 515-475 B.C.).

The result of all studies on the integrity of the book leaves one without consensus. Instead of getting involved in the endless debate, once again we had rather pay attention to Childs' suggestion:

The inability to reach a consensus on the dating of the book has left unresolved the historical context for interpretation. As a result, few Old Testament books reflect such a chaos of conflicting interpretations.... Although I am aware of the danger of offering still another approach, perhaps attention to the canonical shape of the book can aid rather than exacerbate the problem.

The book of Zechariah consists of several distinctive parts: A hortatory introduction (1:1-6); the collection of a series of eight visions (1:7-6:23); and an apocalyptic of two burden messages (9-11; 12-14). Visions and apocalypics have their own strong characteristics. Thus, we will examine those two groups of prophecies under separate headings.

3.2 THE VISIONS OF ZECHARIAH (ZCH 1:7-8:23)

3.2.1 THE CHARACTERISTICS OF VISIONARY PROPHECIES

In the earlier part of the book, the explicit messages of salvation are given in eight visions. Through the figurative pictures God clearly reveals his intention in response to the question of validity of the old promise and the future of Israel. Those eight visions are mutually complementary (Kaiser, 1978:253).

Despite the great efforts of scholars in these days, the visions of Zechariah are not easy to explain. Some, like Halpern, suggest that these visions may be thought of as an integrated "temple song" (Halpern, 1978:189). He thinks the materials in the book were rehearsed in the ritual of temple reconstruction (also see Petersen, 1984:196). But Petersen insists that the oracles in the visions are purely prophetic. The prophet envisioned the future event in

ecstatic experience. Thus the description must not be regarded as something totally in the earthly realm. Petersen characterises Zechariah's visions in terms of "inbetweenness" (1984:198).

If we describe the dimension of Zechariah's vision, it is really of this earthly world, and is not directly that of heaven in which the divine dwells; it must not, however, be totally limited as a description of earthly history by a human tongue. The visions stand somewhere between purely mundane concerns and a utopian vision of restoration. The four horns which Zechariah saw are this worldly objects and yet somehow removed from this world (1984:199). In the second vision the horns which have destroyed Judah refer to more than the Neo-Assyrians and Neo-Babylonians (1984:200). And the next two visions which focus on the restored Judean community do not include an explicit mention of world-wide scope. The flying scroll and an approaching ephah in the sixth and seventh visions are in mid-air, between the earth and the heavens. And yet the fifth, sixth, and seventh visions are concerned with "all the earth". Thus Zechariah's experiences of visions focus neither on the territory of Judah nor on a localised version of Yahweh's activity. The scope of the activity is cosmic, and worldly.

Childs says that "the referential reading of Zechariah which assumes that its text can only be illuminated when it is properly correlated with the historical moment from which it emerged has been an utter disaster for exegesis" (1979:486). The texts of the book obviously refer to discernible historical events. As Childs points out, however, the message of divine truth can not be blinded by mere historical research. In other words the historical experience of the returned community became an integral part of formatting the book. The author, however, never stops at the historical experience itself, at the same time he "develops testimony to the ultimate hope of the nation" (1979:486). He states:

Indeed the book of Zechariah is anchored to the reign of Darius. It retains the specificity associated with Zerubbabel's building of the temple

and the office of Joshua as high priest. At the same time the text points beyond these events to God's final purpose with his people which far transcends boundaries of the sixth century (1979:486).³³

Thus the visions do not comprise the restored community that is returned from exile. They are based on Zechariah's experiences with the problems in the community, but jump into an entirely different dimension from the present physical location. For instance, in answer to the problems of building the city of Jerusalem, Zechariah makes an allusion that Yahweh will be a wall of fire around the city. Zechariah's visionary message certainly begins with issues which confront the new community, and which must be resolved. Its purpose is the cosmic order, however. The work of restoration does not denote human, mundane work. Yahweh's angelic host are busy with the work of creating a new theocratic structure.

3.2.2 THE RESTORATION OF JERUSALEM, THE LAND, AND THE PEOPLE

3.2.2.1 Anger with the nations and jealousy of Jerusalem: The first and second visions (1:7-17, 18-21)

The entrance of Yahweh into Jerusalem and dwelling in her is the most emphatic message in the visions of Zechariah. The setting of the first vision is suggested as the heavenly court as in Job 1 and 2 (Ackroyd, 1968:176). Although both portrayals are not identical, they are similar in describing the report of angelic messengers after they have patrolled the whole earth, and the request of the angel (this angelic figure may be identical with the one that appears to be God Himself) (cf. Brouwer, 1949:93ff, esp. 95f). The object of this vision is to comfort the people who are depressed by the seeming delay in the restoration.

³³ Davies criticises Childs' misuse of the word "transcend", saying "whenever Childs meets with a difficulty, he 'transcends' it" (1986: 443). According to the present writer, however, Childs uses the right word as far as Zechariah's visions are concerned.

Anger with the nations

The report in Zechariah's vision concentrates on worldly life-style. "Peace" on earth described by the words *yšbt* and *šwqtt*, is not used in a good sense. First, the words may refer to something resulting from injustice and inhumanity like the cases in Isaiah 30:7 (in which the word *yšbt* is used in connection with Egypt's failure to honour international treaties) and in Jeremiah 48:11 and Ezekiel 16:49 (where the word *šwqtt* refers to selfish inactivity of Moab and Samaria) (Baldwin, 1972:96). Secondly, this peaceful situation caused the prophet Zechariah to worry that it might delay the restoration of Israel. It is not likely that this vision is aimed at describing the state of the contemporary world. Mitchell correctly understands that it is hardly possible that all adversaries of Darius were subdued, and the empire had complete tranquillity (1939: 121).

The impatient prophet puts a question to the angel, "Lord Almighty, how long will you withhold mercy from Jerusalem and from the towns of Judah, which you have been angry with these seventy years?" (v 12). The quotation indicates that the seventy-year prophecy of Jeremiah 29:10 was not yet regarded as having been fulfilled. We have a strong indication of the meaning of the idea "delay" (but see ch.1.3). Jeremiah's prophecy was thought of as being fulfilled in the physical sense by the first return as mentioned in 2 Chronicles 36:32 (cf. Ackroyd, 1958: 23-27), but not as completed in the spiritual sense.³⁴ Thus we must understand it as that the fulfilment had been started but had not yet been completed. To this complaint of the apparent delay, the comforting answer comes from Yahweh through the angel. Yahweh shows that He has determined to control the earth. The point Zechariah emphasises is that Yahweh is willing to take the initiative in the restoration, thus there is a willingness to take an initiative of restoration. It is expressed in strong language, "I am very jealous for Jerusalem and Zion" (v 14d). The exceeding

³⁴ For the references of the "seventy-year" discussion, see Ackroyd, 1968:240, fn 27).

love of God is often described in terms of the human emotion of "jealousy". His anger will be evoked in a counteraction of his jealousy against those who oppose the work of restoration for Israel.

The second vision of horns explains more about this matter. The horns are also symbolised as the strength of nations in the book of Daniel (Dn 7:7ff). Thus Zechariah's vision implies that the hostile powers of the nations which had overthrown the nation Israel were still strong. These remaining powers are identified as the ones that scattered Yahweh's people (vs 19b,21c).³⁵ The four craftsmen correspond to four horns. Their work is described in verse 21b:

"... but the craftsmen have come to terrify them and throw down these horns of the antions who lifted up their horns against the land of Judah to scatter its people."

Some commentators suggest amending the reading *lhryd atm* into *lgda* ("to uproot") or *lhkrt* ("to cut off") (cf. Good, 1963:56). They feel that on account of mentioning "smiths", it is proper to have such an idea of "cutting off" the horns. But Good maintains that the text amendment is not necessary and the term *lhryd* is accurate and correct for the activity of the ploughmen, as Isaiah 17:2 illustrates:

"The cities of Aroer will be forsaken; They will be for flocks to lie down in, And there will be no one to frighten them *mryd*" (NASB, Good renders "to drive them off").

Isaiah used the word *hrd* in hiphil, signifying the act of startling the animal away. Zechariah rightly chose the same word to indicate that ploughmen come to startle the beasts and to repel them from the land. The ploughmen have already been scattered (the verb *zrw* in *waw* consecutive imperfect form) to

³⁵ Many attempt to identify these "four horns" with certain historical kingdoms. But any conclusion from them can hardly be accepted to any degree of satisfaction. At least the text implies the kingdom of Babylon and its successors which still were influential over the land at that period of time, and possibly indicates the Gentile powers afterward, as well.

terrify and drive out the horns (v 21). It has been started with cutting off the power of Babylon, and will be completed when the time comes.

The promise to Jerusalem

In contrast with his anger towards the nations his jealousy for his people turns towards Jerusalem. "I will return to Jerusalem with mercy" (v 16b). The verb sbty is used in the perfect form, implying that the event has already commenced, and is still continuing (Keil & Delitzsch, 1885:236f).³⁶ The statement denotes the fact that the seventy-year prophecy has actually begun to be fulfilled and that the temple was already being rebuilt. The rebuilding of the city has not begun yet, but "the measuring line will be stretched out over Jerusalem" (v 16d) as Jeremiah has prophesied (Jr 31:38-40). The text stresses the fact that what once started will surely be finished.

In the time of deep distress, Yahweh promises that he will "again comfort Zion and choose Jerusalem" (v 17d). This vision indeed corresponds with the eschatological prophecy of Jeremiah (Jr 31 esp. vs 38-40). If we see the prophecy in Jeremiah 31:31-40 as being eschatological, we must consider that of Zechariah as an eschatological picture, too. The holy temple, the holy city, and the holy land are all "extensions of the central blessing which comes from the shrine which God chooses as his dwelling" (Ackroyd, 1968:178).

3.2.2.2 Measuring Jerusalem: The third vision (2:1-13)

The third vision parallels the idea of the first vision. Both visions contain Yahweh's wrath against the nations and a blessing for Jerusalem. The first provides the general idea, and the latter depicts more details.

³⁶ NIV and NASB translate the word in the future tense, while the KJV indicates the present state without an implication of action.

Concerning the nations

Subduing the nations is apparently necessary as a preliminary to the restoration of Israel. Yahweh warns the people of Israel to escape from the nations, due to the coming of his wrath (v 6). The phrase "four winds of heaven" (cf. Dn 2:36-43; 7) probably signifies "the totality of the hostile nations of the world" (Ackroyd, 1968:178).

Besides the judgment theme, there is an anticipation of salvation for all the nations. We read:

"Many nations will be joined with the Lord in that day and will become my people" (v 11).

The city of Jerusalem: Yahweh's dwelling place

A man with a measuring line in his hand represents the contemporary cautious Jews of those days. They are looking for a chance to rebuild the city. But the surveyor (symbolising the contemporary Jews) has failed to discern God's ways, so that he must be instructed in Yahweh's real plan for the city through "another angel" (v 3f). The message through the angel's mouth is clear that the human effort for their own safety will not work well enough. They must realise that Yahweh's blessing is upon the city and that Yahweh will protect her (cf. 9:8). When He blesses the city, the city will be so greatly enlarged, that no human will be able to fortify it. He promises that "I myself will be a wall of fire around it" (v 5a). The use of the "I" pronoun is emphatic in this sentence. The "fire" would be identical with "glory" as in Exodus (Ex 13:22; 14:20; 40:34) (cf. Baldwin, 1972:107).

This visionary promise apparently does not concern itself with the fortifying of the city in a political sense. It rather describes the nature of the new city which will be protected by the presence of God Himself, who dwells in the city (in the temple) (Ackroyd, 1968:179). Calling the exiles as "Zion who lives

in the Daughter (realm) of Babylon" in verse 7, which follows the concept of Ezekiel (Ezk 11:16), also suggests the same idea that God's presence should be taken into account seriously rather than the place or human devices. Since David transferred the ark to Jerusalem, Mt. Zion had become Yahweh's chosen mountain (Ps 78:68-69). A fundamental conception of the Zion tradition is that Yahweh chose Jerusalem for his dwelling place (Ps 78:68; 132:13; cf. Ps 46:5f; 48:2-3,4, 8-9)(Roberts, 1982:99).

In these passages Zechariah mainly focused on the glory of God, which returned to the temple as foreseen by Ezekiel (Ezk 43:2-5) (see ch. 2.2.2, Haggai's temple for "glory" in connection with temple). Yahweh's dwelling with glory in the city is the ultimate restoration, rather than the rebuilding of the buildings and walls. His holy dwelling will extend to the whole city and to the holy land (Zch 2:12f). Yahweh's action of "coming" and "dwelling" in the present passages is described in the futuristic tense in contrast with that in the perfect tense in 1:16.

The motif of "returning"

The promise of rebuilding Jerusalem in these passages is linked with people returning from all over the world (the four winds of heaven), and with joining the new community to the homeland. Judah will inherit the holy land as his portion (v 12).

The return motif here can not be limited to the contemporary return from Babylonia. Returning from all directions could be adopted from an independent idea of eschatology which is also found in Isaiah (Is 11:11,12; 43:5,6; 49:12). If one regards the fact that many nations will join that return (v 11), the argument of spiritualisation, taking Israel as the spiritual Israel of the church, will not easily rest on a sound basis.

3.2.3 The restoration of the temple

3.2.3.1 The gold lampstand and two olive trees: The fifth vision (4:1-10)

The text symbolically describes the temple. The articles such as a lamp-stand, a bowl, seven lights, seven channels and two olive trees symbolise the functions of the temple. The text itself proves it by interpreting two olive trees as being the two anointed, serving the Lord over all the earth (v 14). Although the text uses parts of the earthly temple, it is actually not a symbolical description of the earthly temple, namely the Zerubbabel temple. Douma makes a distinction between the vision and the Zerubbabel temple, considering the following factors: First in the vision the two olive trees signify the meaning of the vision. In earthly temples, the priests serve to light the lamp and douse it. In this vision the olive trees (anointed figures) are replaced by the human-priestly service (1924:148). Thus there is no need to bring in olive oil. The function of the lamp-stand is made clear by the standing by of the "sons of oil" (bn'-h'shr, which means "full of oil" (Baldwin, 1972:124). This two-tree figure corresponds with the temple vision of chapter 6, where the "branch" is said to have the coupled power of priest and king. Secondly the text clearly indicates the universality of God's work. Verse 10 links the seven branches of the lamp-stand to the universal work of God. The function of the two-olive tree is not limited to the temple, but it is "to serve the Lord of all the earth" (4:14). Douma sees its relation to John's temple vision which describes that Jesus as the high priest is serving his churches of the world in Revelation 1:13-20 (1924:148).

Verse 6 is significant in understanding the whole text: "Not by might nor by power, but by my Spirit, says the Lord Almighty". What does "by my Spirit" mean? Building the temple can be accomplished by political power and sufficient labour. But it is obvious to Zechariah that the completion of the temple is a matter of more than finishing a new building. It must go beyond finishing the construction, as illustrated in Haggai 2:7ff. The "great moun-

tain" in verse 7 is not "to be limited to mounds of rubble that impeded building" (Baldwin, 1972:121). The temple means no less than "God's presence" among his people. The work of the "Spirit" is to bring the dead to life as illustrated in Ezekiel 37:1-14 in the context of the restoration. When the "Spirit" has renewed the people's hearts, they will be able to keep the law perfectly; and they will have the right relationship with the Lord, and the Glory of God will prevail on earth. Only then can it be called the "completion of the temple".

Verse 7 reads "Then he will bring out the capstone (or top stone *habn hrašh*) to shouts of 'God bless it! God bless it!'" Some scholars understand, based on the references of verse 9 and some ANE texts, that it is a description of a public ceremony, where the foundation stone is laid. Baldwin argues, however, that it is not rare to find ANE records which speak about laying the "head" stone of the temple in public ceremony (1972:122, fn 1, citing Chary's thesis about the Babylonian Chronicles). As the Hebrew text reads, there will be a ceremony of rejoicing when the last stone has been laid (Baldwin, 1972:122).

We meet a more difficult situation with the debate on "laying the foundation" of the temple by Zerubbabel. Verse 9 reads:

"The hands of Zerubbabel have laid (*ysdw*) the foundation of this temple; his hands will also complete it."

If we take *ysd* as referring to a fresh "foundation" of the temple, we are compelled to agree to Pfeiffer's assessment that:

The unimpeachable testimony of Haggai and Zechariah shows that in 520 nothing was known of any decree of Cyrus issued in 538. More significant still, these prophets had never heard... of any previous plans for rebuilding the Temple (1952:821).

When did the rebuilding of the temple start, 536 or 520 B.C.? Ezra 5:16 suggests that it was immediately following their return to Jerusalem by the

leadership of Sheshbazzar, the appointed governor by Cyrus: "So this Sheshbazzar came and laid the foundations (yhb ašya) of the house of God in Jerusalem". Regarding this we may think of two possibilities: first the second temple foundation must have been laid by Sheshbazzar; secondly yhb, meaning "set, put, lay", is not necessarily derived from its use "in the particular sense of laying foundations", but of resetting the original foundation (Gelston, 1966:234).³⁷ Neither case in Haggai 2:15, 18 and Zecharia 4:9, however, allows us to think ysd as "laying a fresh foundation". Gelston, taking the examples of the usage of the word ysd in Ezekiel 13:14,; Micah 1:6; Psalms 104:5; Proverbs 10:25 (where it suggests the idea of "firmness and durability" rather than of "foundation") and 2 Chronicles 24:27 (meaning "renew, repair" in the context), suggests that the word in the present text rather has a more general meaning of "repair, restore, or rebuild" with the emphasis on the idea of firmness and durability (1966:235). In this case, it is not necessary to put emphasis on the building project itself from the foundation to the completion. The text rather pays attention to "the assurance that what is to be accomplished is to be in the power of the spirit of God" (Ackroyd, 1968:173).

Verse 10, "Who despises the day of small things?", implies an impression of old people who knew the former temple building, as shown in Haggai 2:3. The purpose of this oracle is to offer encouragement to those who are depressed by a shabby temple building in contrast with the past (cf. Hg 2:3-5). The oracle did start with the reference of the present temple, but does not stop with it. It pledges the full restoration, making it effective by the presence of God (cf. Mowinckel, 1956:137).

³⁷ The latter assumption is based on the idea that the first temple was burnt by Nebuchadnezzar, but not totally uprooted to the cornerstones as was the case with the city wall.

3.2.3.2 A promise that Joshua will build the temple: The eighth vision (6:12d-15)

In the vision of a crown for Joshua, we find important messages of building the temple. The crowned Joshua functions in two roles; as king and as priest. We will deal with the text in detail in the next sub-chapter, but at this moment we will take into account the statement of building the temple.

The present text is difficult to understand, due to the previous visionary message, in which the prophet declared that Zerubbabel would complete the temple. Chapter four even mentions the ceremony of laying the capstone, which implies that it will be finished in a very short time. Still more difficulties in understanding the text emerge by the mention of extra labourers brought from the far countries (v 15). Thus, the text ought to be understood beyond the present project of rebuilding the temple. Also we must understand that the text emphasises the priestly function of Joshua rather than his political leadership of controlling labours for the temple project.

The context directly involves the contemporary historical situation. The symbolical vision relates to men who have just returned from exile (vs 10f). It also reflects the difficult contemporary situation. However, it radically jumps into a spiritual dimension in the Messianic time. Undoubtedly the epithet "branch" is one of the titles of the Messiah (see ch. 3.2.4.1). It can be stated that it is an interconnection between the present and the future, and between the physical and the spiritual.

3.2.4 The prediction of the Priestly-Kingly Messiah

3.2.4.1 A clean garment for Joshua, the high priest: The fourth vision (3:1-10)

In the vision Joshua, wearing a filthy garment, was standing before the angel of the Lord, being charged by Satan. Brouwer interprets the heavenly court of law as being similar to the case in Job 33:23-28 (1949:95,93). The text seems to stand particularly close to the prologue of Job which presents a picture of the council operating as a court. It can also be compared with a heavenly council of 1 Kings 22 (Tidwell, 1975:347,353). The place for this vision, however, is not in the true sense heavenly but rather in the temple, as in the case of Isaiah 6. Tidwell observes it:

The picture contains no obvious mythological features or semi-apocalyptic figures but describes a scene which, but for the heavenly beings who take part in it, might have taken place on earth in the Temple itself. The situation is, in this regard again, reminiscent of Isa 6:1-8 (1975:346).

Isaiah very explicitly describes it: Isaiah saw the Lord seated on a throne, and the train of his robe filled the temple; the sound of angels shook the doorposts and thresholds of the temple, and the temple was filled with smoke. Zechariah shares the same image with Isaiah. The heavenly court is directly linked with the earthly temple in the vision. The earthly place is assumed to be inside the temple (more precisely the temple towards the end of its construction), where Joshua, accompanied by his fellow priests (v 8), was doing some kind of official work.

If we take the text as a temple vision, we are forced to ask a question of the background of the scene: "When and what was the priest doing in the temple?" May ascertains that "Zechariah is employing the symbolism of New Year ordination and coronation, with reference to the program which he has in mind

for the coming New Year's Day" (1938:175).³⁸ The setting of a New Year's feast is highly possible. Tidwell holds that:

The ritual preparation of the high priest for the celebration of the Day of Atonement may be reflected in this vision, and the Day of Atonement was one of the three main parts of that complex of festival-celebrations which took place at the autumnal "turn of the year" (1975:353).

Tidwell agrees with the idea of May that the text was designed for the ordination of Joshua at the New Year's festival of the Day of Atonement. The ritual performance of the Day of Atonement is very suitable for this vision, but we can not wholeheartedly go along with the idea of a coronation ceremony that Zechariah might have had in mind. The vision strongly indicates that Joshua, as the high priest leading his fellow priests, was performing the great sacrifice on the Day of Atonement. The visionary message is all about the question whether or not this sacrifice would be accepted and the sins of the people cleansed.

When Joshua approached the council of Yahweh in this vision, it could not be Joshua's personal case to be charged for a crime. Rather he is a representative of the nation (Baron, 1918:87). Nevertheless, his duty could not succeed because of his own fault. The high priest himself must first be cleansed before he could perform his duty of mediating for the people's sin (Lv 9:7; 16:6,11ff,23ff). The dirty clothes on Joshua indicate that the first duty, cleansing himself, had failed. The vision focuses on the vindication of Joshua (and the people) by God's favour, so that those charges against Joshua could not be sustained. The angel of Yahweh acts as a defender of the defendant, so that this idea is shared with that of Job's lawsuit in Job 33 (for a discussion or identification of this angel of Yahweh, see Brouwer, 1949:93ff). Joshua was told "See, I have taken away your sin, and I will put rich garments on you" (v 4c).

³⁸ May wants to regard chapter 3 as the ordination of Joshua as the high priest and chapter 6 as the secret coronation of Zerubbabel as king on the New Year festival.

On the other hand, the vision also implies the moral situation of the contemporary nation, and is concerned with God's salvational mercy upon the nation (Moore, 1979:150f). It is clearly indicated in response to Satan's charge in verse 2b where the angel of Yahweh expresses his concern with Jerusalem (not with Joshua): "The Lord, who has chosen Jerusalem" (v 2b). Also with regard to the verse 9, it is clear that cleansing sin extends not only to Joshua himself, but to the whole nation, "I will remove the sin of this land in a single day" (v 9d). Thus, we may bear in mind a sense that the one on trial is the nation of Israel in the person of Joshua who is a representative and a mediator of the people. If Joshua is rejected, the people are rejected; if he is justified, the nation is justified. The vision might speak that "You are not fit to appear before God, and there is nothing in you that can be pleasing to him, therefore abandon his service, which you are only polluting, and act out your character in your conduct, by indulging openly in sin and rebellion" (1979:150,149), but the angel exclaims "God forbid" Baron expresses it thus:

Yes, if Israel's position as the Lord's peculiar people depended on their own faithfulness, then there would have been an end of them long ago; but Israel's hope and safety rest on the immutable character and faithfulness of the Everlasting, Unchangeable God, and that makes all the difference.

Why did God choose Israel in the first instance? Was it because of their righteousness or their loveliness above all other peoples? Oh no! "Jehovah did not set His love upon you, nor choose you," He tells them through Moses, "because ye were more in number than any people; for ye were the fewest of all people." "Not for thy righteousness or the uprightness of thine heart, but because Jehovah loved you, and because He would keep the oath which He has sworn unto your fathers" (Baron, 1918:92f).

Yahweh proclaims guiltlessness upon Joshua and the nation, based on his sovereign "justice". Because He has chosen Jerusalem to be holy, none can rightly accuse her. The whole future of Israel comes from this declaration of God and this becomes the centre of the new covenant.

In the second stage of the vision, Zechariah is not to be satisfied with clean clothes on Joshua, for then he beseeches Yahweh to put a clean turban on Joshua. In the previous stage the Lord not only declared his intention of

taking away Joshua's sin, but also to put on new raiment. The word *mhlšwt* significantly means "festive vestment" and wearing this now is appropriate for the high priest to perform ritual duties (Ackroyd, 1968:185). Tidwell put it this way:

for the celebration of the Day of Atonement, the turban is the last item of the holy vestments to be put on before the atonement ceremonies begin (Lev 16:4). It is especially singled out for mention as a part of the vestments which signify the high priest's representative character as the one who takes upon himself the guilt of the whole community (Exod 28:36-38) (1975:344).

As a priest, Zechariah draws his attention to cultic perfection: The acceptable service to God must be accomplished by the proper means. This fact does help us to keep to the priestly background of this vision, and does not allow us to think of the political figure of Zerubbabel in the text. The placing of the turban signifies a moment of removing sin and guilt, and of changing the situation from desolation to celebration of restoration.

The visionary message goes over to the third phase at verse 8. In the usual manner, the passage jumps from the present situation into the eschatological realm. This is well described by Kimchi, "although I bring you this salvation now, I will bring you hereafter a greater salvation than this, at the time when I bring my servant Zemach" (cited from Hengstenberg, 1858 III:327, fn 2).

To interpret these passages, we may first search the meaning of *mwpt* ("symbol"). The primary meaning of *apt*, according to BDB (p 68), is "wonder, sign, portent". Hengstenberg suggests that the original meaning of this word from the Arabic root is primarily "something which excites surprise", and secondarily "a calamity, the greatness of which produces surprise and astonishment" (1858 III:328). The Hebrew word requires, according to Hengstenberg, to adopt something of "amazement". In the present text Joshua and his colleague (fellow priest) are used as a "sign" and "wonder" to present something with future meaning. The phrase "your associates seated before you" surely implies the priestly association with which Joshua performs his

official duty. What does the "sign and wonder" from this visual figures of Joshua and his company indicate? One thing that is a real wonder is to accept their sacrifice and to purify both Joshua and his colleague. There is no requirement or precondition, but it is declared by the will of the sovereign God. It is also a sign which foretells the great event of future purification. This *mwpt* never satisfies us with the indication of a present event but rather shows a great event to come.

Secondly we must examine the word "branch" (*ṣmḥ*). Mowinckel argues that this term originated from a cultic mythological idea, not Zechariah's own pun on and interpretation of the name Zerubbabel (1956:456). He goes further, saying "It is possible, however, that the analogy of the sprouting symbol of fecundity and life...was present in the prophet's thought and helped to suggest his interpretation of Zerubbabel's name" (1956:456f). But Mitchell argues that Zerubbabel was already in Jerusalem and actively engaged in the rebuilding of the temple. It is therefore improbable for Zechariah to speak of him as going to be brought by Yahweh (1937:156). This text deals with purification of sins and acceptance of Joshua's offering. There is thus no room to think about Zerubbabel in this context. Zechariah surely has in mind the texts of Isaiah 11:1 and Jeremiah 23:5, where the "branch" and "shoot" are not only used as implying a legitimate descendant of David but also used as a title of the ideal king to come. This is obviously a messianic passage. The "branch" primarily denotes the kingly position of the Messiah, but in this text the priestly position is added to Him and nothing is said about his kingly function in this text.

Another term, "my servant", is also the Messianic title in the second Isaiah and Ezekiel (see Part III, 4.2.4.1). The designation "my Servant" makes a good combination with another Messianic title, the "branch", for the promised deliverer. He is the servant of Yahweh in a different sense from anyone else. He will perform his duty perfectly according to God's will. We may borrow Brouwer's statement to conclude the Messianic point of view:

Het is duidelijk, dat wij in de woorden "Mijn knecht" en "de Spruit", te doen hebben met een aanduiding van de messias, waarbij Zacharia ongetwijfeld denkt zowel aan de profetieën over het rijtje en de Spruit bij Jesaja en Jeremia, als aan de lijdende knecht. Maar in dit verband kon de vermelding van de "knecht-Spruit" zoals wij zagen niet anders betekenen, dan dat hij de voorwaarde is van de reiniging van Jozua en de zijnen. Hierdoor zijn zij mannen van een wonderteken (1949:113).

"See, the stone I have set in front of Joshua! There are seven eyes on that one stone...and I will remove the sin of this land in a single day" (v 9). The stone is commonly understood as being something related to the new temple (mostly the cornerstone). But Mitchell rightly rejects it by seeing that the passage is not for Zerubbabel under whose direction the temple is to be erected, but for Joshua (1937:157). In addition to that the cornerstone had already been laid. Some others suggest it as a heptahedral seal or signet, engraved after the manner of Babylonian royal seals. Thus, they interpret it as the seal of Zerubbabel, who was an appointed governor of Judah by the Persian empire. But we cannot agree with this on the basis of the fact that the text does not refer to Zerubbabel. It is to be an ornament of the high priest as mentioned in Exodus 28, "Make a plate of pure gold and engrave on it as on a seal: HOLY TO THE LORD" (Ex 28:36) (cf. Akroyd, 1968:191). Aaron should wear this plate on his forehead as a token that "he will bear the guilt involved in the sacred gifts the Israelites consecrate", "so that they will be acceptable to the Lord" (Ex 28:38). The difference of this text from Aaron's stone is that Joshua's stone is given by God as a gift, in contrast to the people's gift for Aaron. On Joshua's stone Yahweh inscribes a promise of removal of sin, meaning that He accepts the people as holy, perhaps in response to the people's inscription of Aaron's stone.

All these descriptions in the present section consist chiefly of the promise of the coming of the priestly Messiah. Joshua, the contemporary high priest, stands in order to be a type of what the Messiah is like and what kind of blessing the people gets from Him. On a single day (more likely "in that day"), on which the atonement is made by the Messiah, the people of Israel will attain the forgiveness of sins.

This Messianic prediction concludes with the promises of fertility of the land and of people's enjoyment in their prosperity:

"In that day each of you will invite his neighbor to sit under his vine and fig tree," declares the Lord Almighty (v 10).

3.2.4.2 The symbol of a crown for Joshua in the eighth vision (6:1-15)

Judgment upon nations in the vision of horsemen (vs 1-8)

The eighth vision is compatible with the first vision in pattern and content. The general picture of horsemen patrolling the earth presents the sovereignty of God over all the nations, particularly over the northern land, namely Babylon. Verse 8 is difficult to understand, as it says: "Look, those going toward the north country have given my Spirit rest in the land of the north."³⁹ The phrase *hnyhw at-rwhy* can be translated into "give my Spirit peace, or satisfaction" (Ackroyd, 1968:182). In comparison with 4:9, which mentions "my Spirit" in the context of Yahweh's engaging in the work of restoration, the present text probably implies the completion of his work so that He can take a rest.

Taking into account the black colour of the horses, Ackroyd understands that the phrase properly implies God's judgement against Babylon. He says, "God's anger is appeased by bringing disaster there, and this would then pave the way for the returned exiles and the performing of the symbol in vv. 9-15" (1968:183). In the first vision there was peace and rest upon the earth, but not on God. God warned that He would be angry with the nations. In this vision, there is satisfaction and comfort on God's side, but not on the nations' side. Now Yahweh has achieved what He had planned to do against the nations

³⁹ NASB reads "See, those who are going to the land of the north have appeased My wrath in the land of the north".

and for Israel. The climax of the message of this vision is described in the last verse of this chapter, "Those who are far away will come and help to build the temple of the Lord".

A crown for Joshua (vs 9-15)

An interpretative instruction after the mysterious vision begins from verse 9 with the introductory formula as found in 4:8. Baldwin thinks that this section is not originally part of the vision in the preceding verses, but supplementary to the "Branch" oracle of chapter 3 (1972:130). But Ackroyd, on the other hand, testifies to this section as being the interpretation of the eighth vision in the usual manner found in Zechariah's visions. Smith rightly sees the unity between the two sections, because the event of overthrowing the nations correlates with Israel's liberty and having her own king again (1898:307).

The message of this section resembles that of the fourth vision in chapter 3. Chapter 3 focuses on the priestly work of the Messiah, while this section emphasises the kingly work. In fact, both passages retain those symbolic actions related to Joshua and the word "Branch" plays a significant part, so that both must be closely related to one another.

Zechariah was commanded to take silver and gold from those who had just returned from Babylon. It is difficult to identify them by name. Baldwin assumes that they came with gifts for the needy community in Jerusalem. But regarding the meaning of their names, they are possibly sincerely religious people and they might prepare offerings to God using their best things.

The phrase "set it on the head of the high priest, Joshua son of Jehozadak" has been much disputed. Smith, following Wellhausen, argues that the name of Joshua was substituted for that of Zerubbabel by a later editor when the high priest was sovereign in Israel and the messianic predictions concerning the latter failed to materialise (Smith, 1898:309, fn 4; cf. Harrison, 1969:956;

Mitchell, 1939:185f; Baldwin, 1972:133f). The biggest reason for this argument is that the crown is never used for a priest. They also take account of the possible meaning of Zerubbabel's name ("shoot" of Babylon") which is closely related to the word "branch".⁴⁰

But this argument is hardly acceptable because none of the ancient versions bears Zerubbabel's name in this text. The text clearly says that the "Branch" is a priest (v 13). Beside this, we find hardly any sign of enthusiasm to set their own king among the contemporary people, neither are the prophets urged to fight against the Persian empire in order to obtain independence.

Critical scholars present the fact of rebuilding the temple in verse 13 as strong evidence that Zerubbabel was responsible for this project according to Haggai and Zechariah 4:9. But Brouwer claims that this idea is a pure supposition. He asserts that, regarding the term "Branch", in reference to Isaiah and Jeremiah, the passage is purely eschatological (1949:114). The reason why Brouwer refers to the Messiah to come is that when Zechariah talks about the coming of the "sprout" and the building of the temple, the construction of the building was about three-quarters finished. Thus it would be strange if Zechariah meant Zerubbabel while talking about the coming of the "sprout", "crowned" and then "building the temple" (1949:114).

We would rather give Brouwer's argument full weight. When Haggai and Zechariah talk about the temple, they do not merely play a political game. The strongest idea in connection with the temple is contained in the words "Not by might nor by power, but by my Spirit" (Zch 4:6). Zechariah shares the same idea about the rebuilding of the temple: As the stones mounted higher, the disappointment of the prophet grew when he saw the way in which the people responded to the temple-building. No hope could be seen by the

⁴⁰ But the meaning of the name Zerubbabel is also debatable. Haupt interprets the name to mean, originally, "Grief for Babel", afterwards it may mean "He who will inflict distress upon Babel" or "who will cause Babel to suffer" (1913:108).

prophet in the present temple and the people's way of life (see ch. 2.2.2). The prophet could not help but speak of the "Sprout" who would come, and who would really accomplish the rebuilding of the temple and the new community. When the prophet speaks about this oracle, he advocates the promise of coming salvation along with a warning about the superficiality of the people's attitude (cf. Brouwer, 1949:115).

The passage is obviously eschatological, as seen in the preceding verses (vs 1-8); and the prophet's action must be a metaphorical instruction to the people to portray the Messiah to come. Joshua is the representative type of the priestly Messiah (Moore, 1979:182). It is proper to understand that Zechariah himself, and not later scribes, introduced the idea of the priestly king for the Messiah by the inspiration of the Spirit. The words "He will build the temple of the Lord" strongly indicate the priestly work of the Messiah. The prophet is also concerned with the kingly Messiah. The word "branch" (namely the "Davidic dynasty") and phrases "be clothed with majesty" and "will sit and rule on his throne" suggest that in contrast to the description of chapter 3, the present text puts emphasis on the kingship of the Messiah. It is in accordance with the night vision of verses 1-8. One day the nations' hostility toward the covenant people will cease, and even they will give cordial cooperation to Israel in building up and adorning the kingdom of God (v 15) (Lange, 1874:52). His kingship will, henceforth, prevail over the entire earth.

3.3 ZECHARIAH'S APOCALYPTIC (ZCH 9-14)

3.3.1 CHARACTERISTICS OF APOCALYPTIC

In this part of the book Zechariah retains its particular literary genre, namely the "apocalyptic", which is distinguished from the first part of this book. The term apocalyptic is mainly applied to some Jewish literatures in the last

two centuries B.C. and the first century A.D., which share certain striking characteristics. In the biblical books, John used this technical term in his book Revelation (1:3; 22:7,10,18,19). For the Old Testament, scholars have assigned parts of Joel, Daniel and Zechariah (often Ezekiel and the later part of Isaiah are included) to the apocalyptic genre. Soulen defines the term:

Apocalyptic is a collective term, appearing in Biblical criticism at the beginning of the 19th cent. to designate those ancient visionary writings or parts of writings which....purport to reveal the mystery of the end of the world (age) and of the glories of the world (age) to come (1976:17).

However, a question still remains: "What is apocalyptic?". It is generally speculated among scholars that there is not much choice but they admit the vagueness of definition, or it may be said to be "by no means normative or constitutive for the definition" (Rist, 1962:157).

Attempts to define its characteristics have been made in various ways, calling upon distinctive elements, such as symbolism, the fantastic, mythology, transcendentalism, cosmological orientation, dualism, the doctrine of two ages, pseudo-ecstasy, and mysteriousness to designate the apocalyptic genre (cf. Hanson, 1975:7). Hanson asserts that all these "adverse results" came from misunderstandings of the sources of the apocalyptic and the period of its origin. Soulen (1976:18), citing Koch's analysis, characterises it as follows: (1) The radical transformation of this world lies in the immediate future; (2) cosmic catastrophe (war, fire, earthquake, famine, pestilence) precedes the end; (3) the epochs of history leading up to the end are predetermined; (4) a hierarchy of angels and demons mediate the events in the two worlds (this world and the one to come) and victory is assured to the divine realm; (5) a righteous remnant will enjoy the fruits of salvation in a heavenly Jerusalem; (6) the act inaugurating the kingdom of God and marking the end of the present age is his (or the Son of Man's) ascension to the heavenly throne; (7) the actual establishment of the New Kingdom is effected through the royal mediator, such as the Messiah or the Son of Man; (8) the bliss to be enjoyed by the righteous can only be described as glory.

Scholars like to argue about dissimilarities between prophecy and the apocalyptic, and tend to regard the latter as being influenced outside of the prophetic tradition, mostly from Persian dualism (Zoroastrianism) and Hellenistic metaphysics (cf. Hanson, 1975:5; Rist, 1962:157; Soulen, 1976:18). Sometimes a distinction between "eschatology" and "apocalyptic" is made by scholars. Eschatology is thought of as belonging to the prophetic tradition, but the apocalyptic does not. Thus those scholars commonly assert that eschatology, which was given shape by prophets, is anterior to the apocalyptic (cf. Vawter, 1960:43). According to them, later prophets gradually introduced this foreign mythical genre to describe salvation prophecy; then it achieved its form within biblical material. With the disappearance of prophecy after Malachi, the apocalyptic remained in its unique literary form.

But we are not pleased with those assumptions. Firstly, those critics do not seriously distinguish between the inspired canon and the pseudo-prophetic literature or even other foreign mythical ones. Instead of separating apocalypse from prophecy, we would like to distinguish the prophetic apocalyptic from the pure Jewish apocalypics, because the former belongs to prophecy while the latter does not. Secondly, we intend not to limit the apocalyptic to the latest prophets together with the influence of Persian and Greek dualism. Vawter argues for the earlier usage of the apocalyptic in the prophets of the eighth century B.C. He affirms that Amos uses an apocalyptic eschaton. When Amos speaks of "the day of the Lord", it is purely "apocalyptic" language (1960:38). The prophet specifies coming events, describing the total eclipse of the sun and an earthquake. Cosmic disturbances in 9:5f are to signify the divine visitation in judgment (cf. Vawter, 1960:38). If those references belong to eschatology, then we must define them as an apocalyptic eschaton. In much the same way we find this case in the book of Joel. Joel describes "the day of Yahweh" in the apocalyptic genre. In Zephaniah, we find the picture that the remnant of Israel will receive salvation

after a universal catastrophe. In the exilic period, Ezekiel prophesies the coming of God in terms of the apocalyptic eschaton.

Commonly the apocalyptic is understood to be delivering a message to ages to come other than their own, while prophecy in general is more likely concerned with their own time. The apocalyptic shows an indifference to and independence from the contingencies of the politico-historical realm. Therefore, it departs from the language of the earthly realm and adopts the idiom of the cosmic realm or divine council (Hanson, 1975:12). The apocalyptic eschatology focuses on the restoration of Israel to a new ultimate community, emphasising God's acting on behalf of his people as Divine Warrior who destroys his/their enemies. It is based on hopeless pessimism concerning this historically present age which is evil and corrupt. Along with this pessimism, however, it carries a conviction that the better age will come into being by God's intervention (Rist, 1962:161). It preserves the visionary element. Prophets, living under the difficult time of the nation, have revealed what is going to happen. They describe what they saw in visions, in mythical and symbolical terms. But it must be distinguished from myth of other Near East literatures. The biblical apocalyptic recognises Yahweh's saving acts in the framework of historical events while the other figures present cosmic activities of conflicting deities (cf. Hanson, 1975:301). Just as in Zechariah's visions (see ch. 3.2), the perspective of the apocalyptic is also between the cosmic and mundane, not totally heavenly but also earthly and historical. While Zechariah's vision starts from the present situation of history and moves to the heavenly and eschatological realm, its apocalyptic starts from the heavenly realm and applies to earthly historical events. The prophets forged the visionary into the realistic hope that Israel would experience in future.

3.3.2 THE COMING OF THE HUMBLE KING TO ZION (9:1-17)

The entire chapter 9 depicts the activity of the kingly Messiah who comes to Zion and establishes the kingdom in the promised land. The first section

contains Yahweh's conquering actions toward the north and the west (the cities of Syria, and Phoenicia, and territory of Philistines) in reverse order of the enemies' invasion from the north to Jerusalem which earlier prophets had foreseen (Is 41:25; Jr 1:14; Ezk 26:7).⁴¹ The section ends with a promise that the purified remnant of the Philistines will be incorporated with the holy people. In the later section the prophet speaks of the return of the dispersed Israelites to Zion. He pictures the reunification of Judah and Ephraim like a weapon in Yahweh's hand. Yahweh will use this weapon to defeat enemies (esp. Greece), and peace and prosperity will follow.

Hanson acknowledges its genre as the Divine Warrior Hymn which also appears in the later part of Isaiah (59:15b-20; 66:15f; 63:1-6; 63:19b-64:2). He notes that "this genre was introduced to the prophetic tradition by Second Isaiah, who fused the league tradition of ritual conquest with various features of the royal festival to create an eschatological poem celebrating Yahweh's new act of delivering his people" (1975:300). Whether it is a ritual pattern of a divine conflict myth or not, we must note that Israel's mythical pattern of apocalypse is unique and separated from the same pattern of its neighbours. We recognise that Zechariah is describing Yahweh's saving acts within historical events.

Restoring the territory and Yahweh's enthronement on Damascus

The first section (vs 1-8) portrays Yahweh's enthronement in the northern and western parts of Canaan. It depicts Yahweh as a divine warrior, marching forth into battle against enemies and reconquering the land which was rightfully assigned as his. Hadrach, north of Hamath, a district of Syria, is located at the northern limit of David's sphere of influence. Damascus, the capital of Syria, is significant for Yahweh's throne because this country frequently extended her control over Israel throughout the history of Israel's

⁴¹ Dentan, in IB, remarks on this section that the oracle was probably inspired by the advance of the armies of Alexander the Great. However, the prophet must be inspired more by God than any other political situation (1956:1096).

kingdom (see esp. Is 7:1ff; 9:11; 17:1-3). Hamath, condemned along with Damascus by Jeremiah, is also significant as the northernmost boundary of the restored ideal kingdom in Ezekiel's vision (Ezk 47-48). In the next step, Israel's territory will be recovered down to the Mediterranean coast, which had originally been designated by Moses (Nm 34:5,6). The kingdom of the Philistines had never ceased her hostility toward Israel, but now they will subdue themselves to the rule of Yahweh, as the king of Israel. Tyre, Ashkelon, and Gaza are also mentioned and condemned along with other cities in Amos 1:3-9, Zephaniah 2:4-5, and Jeremiah 47:4f. Yahweh's kingdom will be firmly established and Yahweh is going to take a rest. It is remarkable that Philistia is transformed by a promise about her absorption into the people of God in a way in which the Jebusites had been so absorbed in the time of David (v 7) (cf. Mason, 1976:228). This oracle against foreign nations reaches its climax in the promise of Yahweh's deliverance of his own people in the verse 8.

"But I will defend my house (camp around my house) against marauding forces (msbh tybr wmsb). Never again will an oppressor overrun my people, for now I am keeping watch" (v 8).

His encampment around the city echoes Yahweh's returning to his holy city Jerusalem and protecting her. This image is in perfect correspondence with those in 1:16f and 2:4f, "I myself will be a wall of fire around it" (2:5a). The last verse of this section directly anticipates the following section.

The coming of Zion's King

The description of the establishment of the kingdom is naturally followed by the King's person and mission. Verse 9 proclaims the coming of the king:

"Rejoice greatly, O Daughter of Zion! Shout, Daughter of Jerusalem! See, your king comes to you, righteous and having salvation...."

Strikingly enough, it very much agrees with the description of chapter 2:10 in which God's glorious return to Jerusalem is depicted (cf. Mason 1976) (see

ch. 3.2.2.2). Baron points out the differences between the two texts, however, seeing the present passage as the first advent and the other as the second (1918: 305).

The phrases "your king" and "comes to you" in verse 9 along with "Daughter of Zion" emphasise his kingship over the city Jerusalem. His kingly quality is "righteousness" (cf. Is 9:7; 11:4,5; 32:1, where it is said in terms of his governing and administering justice), and "having salvation or being saved" (נִשְׁׁלָט', in Niphal participle of יָשָׁלַט'; "σωξων" in LXX; "pr'q", "redeemer or saviour" in Targum). The latter can be understood best in the sense that the king has been subjected to some ordeal and has experienced the Lord's victorious deliverance (cf. Baldwin, 1972:165). The expression of "humble" along with "having salvation" is an explicit characteristic of the king. The word 'ny is often used in the sense of "poor" (7:10; 11:7,11) or "afflicted" (Is 14:32; 51:21; 54:11). In recognition of all these expressions, we find that this passage to a startling degree matches the Servant Song of Isaiah, which provides a perfect picture of the person of Jesus Christ.

The next verses depict the coming kingdom along with complete disarmament. The "peace" prevails not only in Jerusalem but over the nations, unto the end of the sea.

Judgment over the power of the Gentiles (vs 11-15)

Verses 11-12 are the climax of the Messianic victory. The hope of prisoners is assured because of the covenant of God, made with his people at Sinai and sealed by the sprinkling of blood (Ex24:7-8) (Dentan, 1956:1096). Verse 13 refers to the history of the immediate future, of Greece's invasion of the land. It sketches the course of the victories of Alexander the Great who circles round the holy land but without destroying it. Then, it jumps to the eschatological future, describing events of judgment over the Gentile power

and mercy to Israel. The oracle (or cultic song) ends with jubilation about Yahweh's kingship and prosperity.

Jubilation and prosperity of the redeemed people and land (vs 16-17)

The oracle changes its attention from the nations to Yahweh's people. The people are strengthened enough by Yahweh to overcome all enemies. They are said to be "Yahweh's flock", to be protected safely in His land. They are regarded by Yahweh as being as precious and shining as the jewels of a crown. The land is protected and peace prevails in the land. Young men and women growing up in the land of peace will enjoy full harvests, instead of suffering from destructive wars. The land will yield supernatural fertility.

Under the particular circumstance of the rising of Greece, the Israelites once again meet with disappointment, but still retain faith in the future kingdom (cf. Dentan, 1956:1098). The new kingdom will be started with the coming of the humble king to the city of Jerusalem. The text contains the whole range of Messiah's activity from starting with the humbleness of the king (suffering) to obtaining the final glorious victory. It is not the purpose of the prophet to describe the details and the sequence of events, but the final great deliverance of the world by the advent of the Messiah.

3.3.3 THE PROMISE OF BRINGING THE PEOPLE BACK TO THEIR OWN COUNTRY (10:1-12)

The scattered flock (vs 1-3c)

Hanson testifies that this chapter also belongs to the Divine Warrior Hymn although there are some insertions of other elements (1975:331). This chapter speaks in symbolic terms, such as storm clouds, rain, plants, crops, and sheep, but nevertheless the subject is still salvation. Verses 1 and 2, taking the theme of the end of the preceding chapter, namely the fertility of the land,

stand in continuity with the preceding chapter.⁴² This chapter also reflects Yahweh's combat, through which the people would be delivered from the nations. Yahweh's conquest in the preceding chapter extends to the paradisiac farming, and the enjoyment of their lives in the peaceful land. The prophet foresees famine and maltreatment from the wicked leaders as things of the past. In the phrase, the Lord will visit his flock (v 3), the word *pqd* reflects three kinds of ideas: He will punish the bad leaders (expressed in words "shepherds" and "he-goat", obviously adopted from Ezekiel's shepherd theme in the chapter 34); He will take care of his people ("flock" also from Ezk 34); He will deliver them from their enemies (vs 4ff).

Divine deliverance (vs 4-7)

As in Ezekiel's passages, the flock was scattered because they were neglected by shepherds. But God Himself will visit them to care for them. His action of taking care of them starts with the gathering of the scattered flock and bringing them back to their own land. His deliverance will extend not only to Judah but also to the northern tribes (vs 6f). The deliverance theme is extensively described in connection with the divine conquest. Verses 4-6a tell about the combat, such as that Yahweh does not directly engage in the holy war, but He elevates his flock into becoming warriors. Yahweh's host who come from both the northern and southern kingdoms will fight for Yahweh in the holy war. This description reflects the characteristics of apocalyptic literature (Hanson, 1975:332).

The process of deliverance follows in the steps of the old Exodus-conquest tradition.⁴³ The following remarkable things in connection with the Exodus

⁴² Dentan finds these two verses out of the context and an insertion later in some time of drought when the people were turning to superstitious means of controlling the forces of nature (1956:1098). But the verses harmonise with the subsequent verses dealing with the people's affliction as Hanson testifies.

⁴³ Hanson sees it as the ritual pattern of a "re-enactment of the central event of the exodus-conquest" (1975:332).

events may be pointed out: First it will not come soon but they will stay there until their children become numerous (v 8); secondly they will suffer but still they will survive (v 9c); thirdly they will remember Yahweh (v 9b); fourthly, they will be delivered passing through the sea (vs 11f).

In these passages we are impressed that the prophet does not envisage the immediate fulfilment of the pending issue of bringing back the remaining people from the Babylonian exile. He rather describes it in the broader sense and in apocalyptically eschatological terms. By mentioning Egypt, Assyria, Gilead and Lebanon, He actually has in mind the gathering of his people from the whole earth.

3.3.4 THE FINAL WAR AND DELIVERANCE (ZCH 12-14)

This part of apocalyptic eschatology is clearly distinguishable from the songs of the Divine Warrior in chapters 9 to 11. If one regarded the genre of chapters 9-11 as cultic, one would see this part as being prophetic. We cannot fail to see, however, a close connection between the two parts in literary style being "apocalyptic" and of their contents. In the preceding chapters, the judgment theme was introduced in terms of "bad shepherd" who caused the flock to be scattered; in chapters 12-14, the prophet extends this theme as impending doom on the "day of Yahweh". The former chapters depicted God as "Warrior" or "Conqueror"; this part portrays the end-time battle in general terms. Also this part ends with a wonderful glorification of Jerusalem, the establishment of God's universal kingdom by the reference that all the nations will worship Him. But we find a new aspect of testing the people of Israel in this part.

3.3.4.1 The nations' marching against Jerusalem (12:1-9)

The text first portrays the siege of Jerusalem by the nations. If we do not date this text as pre-exilic, we arrive at an assumption that the city as well as the land of Judah has once again been built up strongly and holds a heavy population of people returned from exile. The attack of the nations against the city is portrayed in two images: "Cup of reeling" (sp-r'1) and "immovable (heavy) rock" (abn m'msh). The image of the cup filled with a beverage which would cause people to stagger, has been used elsewhere in the Old Testament to indicate doom for Israel or for the nations, too (Is 51:17-23; Jr 25:15-29; Lm 4:21; Ezk 23:31-34; Ob 16; Nah 3:11; Hab 2:15-16; Ps 60:5; 75:9) (Hanson, 1975:360). In this text it is used for the invader, identifying the cup as Zion which causes them to become intoxicated. The image of stone explains the disastrous result of the nation in their attack against the city. Yahweh's direct intervention causes two distinctive results: Panic, madness, and confusion on the enemy's side; safety, rejoicing, and trust in the Lord on the Israelite side. The phrase "the eyes of the Lord" keeping on Judah (v 4) occurs three times more in this book (3:9; 4:10; 9:8), and it shows the strong wish of the Lord to protect his people.

The attack extends to the whole land of Judah, indicating that the corruption of contemporary leaders would prevail over the country. It is remarkable that the prophet distinguishes the people of Jerusalem from "the house of Judah" (vs 4,5). In verse 4, it mentions "the house of Judah" for Yahweh's protection. Verse 5 is difficult to understand: "And the governors of Judah shall say in their hearts, 'The inhabitants of Jerusalem (shall be) my strength in the Lord of hosts their God'" (KJV). Mitchell argues that the word alp' should mean the "house or family" of Judah in the context of verses 4-6 (1939:323). Mitchell renders it: "When the Jews of the country see Jerusalem spreading confusion and misfortune among the surrounding peoples, they will recognise the hand of Yahweh in these results", and wish for the strength of the

Jerusalemites by trusting in Yahweh. Hanson agrees with Mitchell's understanding, but intends to go beyond it:

Verse 5 further develops the unique status of Judah: the clans of Judah express the wish that the inhabitants of Jerusalem would join the battle cry of their Warrior God, Yahweh the implication being that the visionaries feel that the land is in dire straits because the leaders of Jerusalem have ignored the message of their only sure protector, Yahweh. In effect, this verse, if our interpretation is correct, is a plea that the Jerusalemites join the visionaries in the eschatological faith expressed in hymns like Zechariah 9 and 10 (1975:362).

Adopting Mitchell and Hanson's interpretations as reasonable, we may assume that the situation of the country once again becomes disastrous as the consequence of the sins of the leaders (the political and religious) in Jerusalem; and the reformation arises from the country people, not from the Jerusalemites. It is clearly explicit in verse 7: "The Lord will save the dwellings of Judah first, so that the honor of the house of David and of Jerusalem's inhabitants may not be greater than that of Judah".

The oracle surely reflects the contemporary situation of Zechariah. Zerubbabel, the legitimate scion of David, and the priestly circle around Joshua have not achieved the ideal pure religious community. It is also in agreement with the songs of "flock" who were scattered because of the evil work of "shepherds" in 10:3ff. When we see our present text along with chapter 10 which mentions the divine anger against "shepherds", we are convinced that the final war in this chapter is caused by the evil doings of leaders. From verse 12:10 to 13:9, the oracle looks for the reformation and cleansing of their sins.

Such an image of Yahweh's leading foreign armies against his city and then turning against the invaders to punish them, is a familiar one in the Old Testament (cf. Is 10:5ff; Jr 25:8-14; Is 29:1-8; Ezk 38:1-23). As it is well illustrated in Habakkuk, the two events, however, do not occur at once, but a great time gap between them is expected. The former event is caused by Israel's sins and the latter will be caused by their turning back to God with

a long time period of waiting. In our present text the prophet grasps the eschatological events at once without discerning the period of time covered by events.

In the usual manner, the present text also indicates that Yahweh uses the foreign armies as his instruments to admonish, to put on trial, and finally to lead the people unto salvation through that ordeal (vs 10ff).

3.3.4.2 Mourning and awakening under persecution (12:10-13:9)

This composition pictures the future hope as moulded by the struggle within the community. On the way to the final battle, the text concerns itself with inner tension and division between the righteous and the wicked. The community which is looking forward to the final redemption needs a new spirit (12:10) and a new cleansing (13:1). Furthermore it must pass through the burning furnace (13:8f).

Mourning for the one they pierced (12:10-13)

"And I will pour out on the house of David and the inhabitants of Jerusalem a spirit of grace and supplication" (12:10). The pouring out of a spirit significantly makes a turning point toward the final redemption. After returning from the Babylonian exile, the new community has become stubborn. It would be impossible to soften their stubborn necks without a degree of grace. The "grace" and "supplication" must be seen along with the next statement, "They will look on me, the one they have pierced, and they will mourn for him...". There are various interpretations to define who is the one pierced and to which historical event it must be applied. Many scholars want to apply this verse to the assassination of Simon, the Maccabee in 170 B.C., or Onias III in 134 B.C., but they are not wholly accepted because of the following reasons: (1) the historiography of the Maccabean period does not strongly agree with the present text (Hanson, 1975:358); (2) if it is so, the unity and the au-

thority of the Scriptures will be corrupted since the New Testament passage applies to the death of Christ (Jn 19:37) (cf. Baldwin, 1972:191). Some others suggest that it would be Zechariah the son of Jehoida who was killed by King Joash, Gedaliah the governor, or even Zerubbabel, suggesting his death by violence. Some want to see it as a direct prediction of the death of Jesus Christ. To understand it correctly we may reason as follows: First the word *aly* ("upon me") must be Yahweh Himself because the sentence is in the speech form of the first person singular; secondly we must give weight to the statement of John the Apostle, applying these words to the death of Jesus Christ; in the context, thirdly, it relates to the forgiveness of sin and revival of the nation. Thus, we may agree with Calvin's suggestion that after the manner of men, God declares that "He is wounded by the sins of His people, and especially by their obstinate contempt of His word, in the same manner as a mortal man receives a deadly wound" (cited from Baldwin, 1972:191). Then John the Apostle was quite right in applying Yahweh's words to Jesus who died for people's sins.

The next verses (vs 11-13) express a great sorrow, illustrating several instances in Israel's history. The mourning shall extend to every family, and every individual, from the highest to the lowest. It would be as bitter as the death of one's own first-born son. This lamentation reflects two things: a lament for their suffering because of the nations' attack; and a lament for their sins. God is pouring a spirit upon the people, and their recognition of the great sins will bring the revival among the people of Israel.

Cleansing from sin (13:1-6)

The next step follows the cleansing of sins by Yahweh, and the reformation by casting out all kinds of impure practice (13:1-9). The reformation includes banishing idols (v 2), and terminating the counterfeiting of prophets (2c-6).

The Shepherd struck and the sheep scattered (13:7-9)

In poetry, the theme of the good shepherd is once again reiterated

Awake, O sword, against my shepherd,
against the man who is close to me!
Strike the shepherd,
and the sheep will be scattered,

The summons addressed to the sword is personified. The shepherd is Yahweh (r'y) and his closest companion ('myty in Lv 25:15, used as a synonym of ah). The word gbl, is used as a substitute for the shepherd, who is not an ordinary "man" but indicates a "warrior" (see Part II, 3.1, Jeremiah 31:22). The smiting is not a punishment but "a means of scattering the sheep and purifying them by suffering" (Dentan, 1956:1108). The shepherd is to suffer by the "sword" and the flock will be scattered after they have lost the shepherd. These poetic words are quoted by Jesus Christ Himself during the Last Supper, implying that He is the shepherd that is going to be struck, and his flock (the disciples) will be scattered (Mt 26:31; Mk 14:27).

The great affliction and loss of the people follow after the shepherd has been smitten. "Two parts" and "the third part" more likely refer to the inheritance. "Being cut off" and "perished" means not a cutting off from the land by transportation, but a cutting off from life (cf. Keil & Delitzsch, 1885b:400). We may portray the situation as follows: Yahweh will let Israel be scattered by the events of smiting the Messiah and his being subjected to persecution. A larger portion of Jews, after the Messiah has died, will perish through wars and persecution (like in the Jewish wars against the Romans, the rebellion of Bar Cochba, the holocaust under Hitler, etc.), and the small portion of the remainder will also be tested through an ordeal to come into their possession of the land. Through ordeals, and a burning furnace, the covenant people of Israel will be refined like silver and gold. Then they will be ready to inherit the promised salvation of Yahweh (Keil & Delitzsch, 1885b:398).

3.3.4.3 War and final salvation on "the day of the Lord" (14:1-21)

This chapter is the climax of the eschatological messages in Zechariah. It is purely apocalyptic. It portrays the attack of the nations on Jerusalem, Yahweh's intervention in the war, and the salvation of Israel and the nations.

There are various interpretations concerning the period of time of these predictions. The most prominent arguments seem to focus on the times of the Maccabees (including those of Calvin) and the conquest of Jerusalem by Titus. Lange disputes those interpretations, saying "but the circumstances here stated do not correspond to the facts of history, nor if they did, could the former part of the chapter be violently sundered from its plain connection with the latter part" (1874:109f). The latter part of this chapter (vs 16-21) no doubt alludes to the eschatological time, and verse 16 refers directly to the earlier part of this chapter.

On the other hand, Hengstenberg, Keil, Wright, Baron apply it to the whole development of the church from the commencement of the Messianic era to its close. They interpret it that the inhabitants of Jerusalem, the house of David, and Judah are "typical epithets applied to the representatives and members of the new-covenant people, namely the Christian Church" (cited from Baron, 1918:489). Baron unjustly maintains:

but when the prophet speaks of thing of which no fulfillment can yet be found in history, then the words, however definite and particular, must be spiritualized, and "Jerusalem" is no longer the capital of the Promised Land, but "the Church", and "Israel" no longer the lineal descendants of Abraham, Issaac, and Jacob, but "the people of God", by which.....is meant "Christendom" (1918:489f).

His main argument is that if there are predictions that must be valid for Israel, they have already been fulfilled in the literal sense, otherwise, all unfulfilled prophecies are to be spiritualized because there is no future for Israel as the promised people. His argument is, however, not found in Scripture (we will discuss it later in the NT passages), and he unjustly distorts the messages

of the Lord. There are plenty of prophecies which will remain unfulfilled until the second coming of our Lord, Christ. We may, however, incline to Lange's attitude about spiritualisation. While he admits that some portions of the text like the splitting of the valley of Mount Olive are figuratively written, Lange is rather cautious about taking the principle of interpretation of spiritualisation for this text as a whole (Lange, 1874:110).

The nations attack Jerusalem (vs 1,2)

The oracle starts with the warning, "Behold, a day is coming for the Lord" (NASB). This passage must belong to the eschatological oracles of "these days" or "the day of the Lord" (see Part II, 3.2.1), and in this time the words "day" and "of the Lord" are separated by the verb "come". This text is comparable with the oracles of "the day of Yahweh" in Joel 2:31ff and Ezekiel 38,39 which begin with the invasion of all nations. The structure of the sentence emphasises the Lord but not the day (Baldwin, 1972:199f). This day belongs to God: It does not allow any misunderstanding caused by thinking that the nations themselves make plans and bring about all the consequences. It implies that there is a divine purpose for Israel in these events. In other words, the judgmental aspect over Israel is secondary to the idea of promise. Yahweh, the Lord of Israel gives up the city to be conquered. The invaders take booty and divide it among themselves in the midst of the city. The people of Israel suffer plague, panic, captivity (half of the inhabitants), and death.

The advent of the Lord (v 3-11)

In verses 4 and 5 Yahweh is going to take action to rescue his people. He appears on the Mount of Olives, and as his feet touch the mountain it splits into two, forming a great valley. The mountain stands on the east side of the city, and is inconveniently steep for people to flee from the city. By

opening the mountain from east to west, Yahweh dramatically provides an escape route for those who remain in the city. The image of an earthquake is often used in eschatology by Amos (Am 6:11; 8:6; 9:1-5). Then, the Lord comes with his "holy ones" (v 5d). Keil & Delitzsch, Lange, Mitchell, Baldwin, etc. interpret the "holy ones" as heavenly angels, while Baron (1918:497) and Ryrie understand them to be believers who have previously been taken to heaven (1979:1428) (Hanson sees it in the ritual pattern of the conflict myth, depicting the warrior god entering his temple, accompanied by his holy ones, namely those who had been consecrated for holy war, 1975:375). At any rate it is sure that the text depicts the final glorious return of the Messiah.

The judgment upon the enemies (vs 12-15)

At the same time that Israel receives salvation, the nations who have attacked Jerusalem will experience Yahweh's judgment in plague (it possibly indicates leprosy), panic, confusion and killing of each other, and a counter-attack from the host of Judah. A similar plague will even fall upon all their animals and horses. The people of Judah will enjoy their wealth by collecting the enemy's property as booty. Any kind of hostility against Yahweh's chosen people will be terminated.

The feast of Tabernacles observed by the peoples in the sanctified city of Jerusalem (vs 16-21)

This second part of the book of Zechariah finishes in a way very similar to the first part of the book (8:20-23). Both closing sections mention the nations' incoming to worship the Lord. "Then the survivors from all the nations that have attacked Jerusalem will go up year after year to worship the King, the Lord Almighty" (v 16). The survivors are those who were spared after the great war in the preceding verses, perhaps because they converted to the Lord. They are called the "whole remnant" of those who marched against Jerusalem. Every year (year by year), they make the journey to the sanc-

tuary in Jerusalem in order to observe the feast of the tabernacle. The feast of the tabernacle commemorates the significance of the deliverance in the old time out of Egypt and passing through the desert, entering the land, and blessing (good harvest) in the land. Here it also refers primarily to the celebration of Yahweh's protection of Israel, and then it also refers to the blessings (possibly in terms of a good harvest) in the second sense. Isaiah's text describes the pilgrimage when people go to hear the teaching of the Lord (Is 2:1ff; cf. Mi 4:1ff). It is remarkable that the feast is celebrated by the Gentiles. The enthronement of Yahweh as universal king is the central idea to be praised in this feast. Hanson argues that the feast of the tabernacle is most appropriate in keeping with the emphasis of the ritual pattern on the universal reign of the warrior God (1975:386f).

The text also mentions the punishment upon those who do not come up to Jerusalem for the feast. Withdrawal of rain means the withdrawal of the blessings of his grace (Keil & Delitzsch, 1885b:413). It implies that God's deliverance and blessings will not be limited to the land of Judah, but extend to the whole earth. It notes the universality of his kingship.

The last verses depict the conditions of the temple sacrifice and celebration during the feast. The horses, the former power of war (cf. Ezk 38:4), now used for the transportation of pilgrims to Jerusalem, will bear the same inscription upon their bells as that on the stones of the high priest's turban, namely "Holy to Yahweh" (Ex 28:36; 39:30). In the old time, the inscription was meant to be true of all Israel (Ex 19:6), but it extends even to the warlike horse. Because of the great multitudes who come to worship Yahweh, huge cooking pots in the temple-yard can not be sufficient to hold all the sacred meat which is given to offerers as a portion to eat (cf. Ex 16:3). All the pots in the whole land are holy enough to be used for that purpose. The supply will be so generous that all who come to sacrifice will take some of the pots and cook in them according to the custom that the meat be allotted to the

offerer for a sacred meal (1 Sm 2:13; Dt 12:26f; 2 Chr 35:13). It demonstrates the universal participation in temple sacrifice.

"And on that day there will no longer be a Canaanite, in the house of the Lord Almighty" (v 21c). The word "Canaanite" may originally have meant a class of merchants, and thus also in this case, rather than a race of people (IDB, I:494; cf. Baldwin, 1972: 180). This verse can be understood best as indicating that there will be no such extortionate profits out of the worshippers (Baldwin, 1972:208). It will not be like the temple in Jewish history, especially the temple in Jesus' time which had to be cleansed by Jesus' chasing away the merchants (Jn 2:13-16).

Hanson sums up our present text:

An ancient dream would thereby be fulfilled on that day: "and you shall be to me a kingdom of priests and a holy nation" (Ex 19:6; cf. Dt 7:6; 14:2,21; 26:19). Again we recognize the line of continuity with ancient tradition, even as the development toward a redefinition of "holy nation" as including families of all the earth represents the new dimension carrying apocalyptic eschatology beyond its prophetic roots (1975:388).

Zechariah 14 fully describes the suffering of Jews, the destruction of nations, and the redemption of the nation as well as all the nations. Any trace of defilement in the holy land removed out; and any wicked leader of the world is eliminated. The nation Israel and the whole world are restored, and changed into wealth and comfort by the blessing of the Lord. The kingship of Yahweh has been established over the universe.

4 CONCLUSION

Haggai and Zechariah, the prophets returned from the exile, are often thought of as the prophets who lived in the restored community, and they are often characterised simply as men who promoted the building of the new temple. But the new Jerusalem community found a striking contrast to the grandiose

expectation of the former prophets. There was no spirit among the people to finish the project of rebuilding the temple. The social, economic, and cultic situations were not desirable. Disappointment and disillusionment prevailed among the community.

From such a difficult situation, the prophets envisage the future hope for Israel. The glorious future of the temple is one of the dominant ideas in the prophets. But both prophets never stop with the temple vision at the point of the temple building itself. They recognise the true meaning of the temple, namely God's presence, and their expectation of the temple was truly eschatological, describing the glorious future of the temple. The expectations of the Messianic king are emphatically depicted. While Haggai used Zerubbabel as a symbolical figure for the future king, Zechariah presents Joshua, the high priest, as the wonder and sign of the future Messiah. The idea of the kingly-priestly Messiah only appears in the book of Zechariah along with Psalm 110 in the whole Old Testament.

Through Zechariah's visions we find various predictions of the restoration which appear in the exilic prophets. The prediction of the return of the people from the countries where they were scattered is striking after they have already returned from the exile (Zch 2:12; 8:7f; 10:8ff; cf. 1:12). The promise of Yahweh's return to Jerusalem gives the true meaning of the rebuilding of the city. Yahweh dismisses the idea of the impatient young man who tries to measure the city in the hope of rebuilding the city. Yahweh's intention is shown by an angel that it will be not necessary for the people to rebuild the wall because He Himself will protect the city with fire (2:1-13). The city will be repopulated, and the children will play on the streets, and elderly people will sit on the streets (8:4). Finally Jerusalem will become the religious centre of the world (14:16-21). Other elements of the restoration, such as the forgiveness of sins (Zch 3:9; 13:1ff), peaceful life in the land (8:4f; 9:17), fertility of the land (1:17; 3:10; 8:12; 9:17), and establishing

the relationship between Yahweh and the people (the covenant formula) (8:8; 13:9), are confirmed by Zechariah.

The apocalyptic of Zechariah starts with the entrance of the king into Jerusalem. God strongly figures as a Warrior in the apocalyptic. The war and the affliction of the people are also characterised in the apocalyptic. On the one hand Yahweh as a Warrior destroys the nations through wars, on the other hand He will spare some of the nations to join the true religion of Israel (2:11; 4:9f; 9:7,10; 8:22f; 14:16).

A prevailing idea of "realised eschatology" in the book of Haggai and Zechariah cannot be proved. Haggai and Zechariah are not merely the prophets of the present, but also of the future. They have never regarded the contemporary situation as the fulfilled eschatological community. Kaiser rightly observes:

If the post-exilic returns to the land fulfilled this promised restoration predicted by the prophets [Jeremiah and Ezekiel], why then did Zechariah continue to announce a still future return (10:8-12), in words that were peppered with the phrases and formulas of such prophecies as Isaiah 11:11 and Jeremiah 50:19? (1981:309).

For the present, the prophets criticise Israel's impurity and hypocrisy in the observation of the cults (Hg 2:10-19; Zch 7; 11). There is no sign that the prophets have been satisfied by the contemporary situation as the eschatological community. The purpose of the prophets is to lead their people to the glorious future rather than reassure and comfort the people. Although the prophets often call it the imminent future, the predictions are totally eschatological. Even the messages referring to the temple are for the Messianic age (see ch. 2.2.2 and 3.2.3.1). The vision of Joshua's garment and Joshua's crown are also Messianic predictions rather than focusing on the contemporary political situation (crowning Zerubbabel). The great war in chapter 14 is a description of the final event of the earthly history.

The visionary and apocalyptic style of description of Zechariah employs figurative language through all the predictions. Thus, it is difficult to apply them word for word to the phenomena of worldly events. However, it cannot be

overlooked as heavenly language, which has no connection with the earthly events. The applications of some predictions (the king's entering Jerusalem in 9:9ff and the smiting of the shepherd in 13:7ff) well illustrate how these predictions can be applied. The priestly-kingly office of the Messiah must also be understood in the light of the New Testament (esp. Hebrews 7-9). The rescue of the nation of Israel from the invasion of the nations, and the salvation of the people through the test in chapters 13 and 14 may also not be applied as the chronological sequence of events. The predictions, on the other hand, cannot be overlooked either as if they had never related to the earthly events.

The messages of salvation are strongly represented as taking place through Yahweh's initiative. The Spirit is also involved in the restoration: "Not by might nor by power, but by my Spirit, says the Lord Almighty" (Zch 4:6). The conviction of the prophets for the future is based on the faithfulness of God to his covenant. Miller describes it:

Indeed, both prophets cast their message in language meant to recall the covenantal relationship which Israelites always had with their God. Chosen over all the other nations, God had set them aside as his portion, the "apple of his eye" (see Zch 2:8). He promised to be with them always just as he had been at the Red Sea (see Hg 2:4-5). They were his people and he was their God (see Zch 8:8) (1978:104).

Zechariah strongly emphasises the important place of Israel over and against the nations. Yahweh's zeal for Israel turns into anger towards the nations (1:15). Through the description of the wars, the prophet clearly distinguishes between the nation of Israel, as being in Yahweh's favour, and the nations which are judged because of their treatment of Israel (chs 9-14). However, the purpose of Yahweh's judgment upon the nations is not to terminate their existence but to lead them to their ultimate conversion (Hg 2:6f; Zch 2:15; 8:22; 14:6,16). The end of history comes with the whole world worshipping God. The religion of Israel becomes the world religion (14:16). Peoples from the nations will come to Jerusalem to worship Him. The boundaries of the city extend so that no one can measure them; Yahweh dwells in the city and protects it with fire (2:1-13). The ultimate restoration will be

Yahweh's dwelling in his city, the new Jerusalem, in which the people of Israel and the Gentiles serve Him.