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SYNAGOGUE.

1. **History.**—The word synagogue (συναγωγή), which means a “congregation,” is used in the New Testament to signify a recognized place of worship. A knowledge of the history and worship of the synagogues is of great importance, since they are the characteristic institution of the later phase of Judaism. They appear to have arisen during the exile, in the abeyance of the temple-worship, and to have received their full development on the return of the Jews from captivity. The whole history of Ezra presupposes the habit of solemn, probably of periodic, meetings. Ezra 8:15; Neh. 8:2; 9:1; Zech. 7:5. After the Maccabean struggle for independence, we find almost every town or village had its one or more synagogues. Where the Jews were not in sufficient numbers to be able to erect and fill a building, there was the proseucha (προσευχή), or place of prayer, sometimes open, sometimes covered in, commonly by a running stream or on the seashore, in which devout Jews and proselytes met to worship, and perhaps to read. Acts 16:13; Juven. Sat. iii. 296. It is hardly possible to overestimate the influence of the system thus developed. To it we may ascribe the tenacity with which, after the Maccabean struggle, the Jews adhered to the religion of their fathers, and never again relapsed into idolatry.

2. **Structure.**—The size of a synagogue varied with the population. Its position was, however, determinate. It stood, if possible, on the highest ground, in or near the city to which it belonged. And its direction too was fixed. Jerusalem was the Kibîleh of Jewish devotion. The synagogue was so constructed that the worshippers, as they entered and as they prayed, looked toward it. The building was commonly erected at the cost of the district. Sometimes it was built by a rich Jew, or even, as in Luke 7:5, by a friendly proselyte. In the internal arrangement of the synagogue we trace an obvious analogy to the type of the tabernacle. At the upper or Jerusalem end stood the ark, the chest which, like the older and more sacred ark, contained the Book of the Law. It gave to that end the name and character of a sanctuary. This part of the synagogue was naturally the place of honor. Here were the “chief seats,” for which Pharisees and scribes strove so eagerly, Matt. 23:6, and to which the wealthy and honored worshipper was invited. James 2:2–3. Here, too, in front of the ark, still reproducing the type of the tabernacle, was the eight-branched lamp, lighted only on the greater festivals. Besides this there was one lamp kept burning perpetually. More toward the middle of the building was a raised platform, on which several persons could stand at once, and in the middle of this rose a pulpit, in which the reader stood to read the lesson or sat down to teach. The congregation were divided, men on one side, women on the other, a low partition, five or six feet high, running between them. The arrangements of modern synagogues, for many centuries, have made the separation more complete by placing the women in low side-galleries, screened off by lattice-work.

3. **Officers.**—In smaller towns there was often but one rabbi. Where a fuller organization was possible, there was a college of elders, Luke 7:3, presided over by one who was “the chief of the synagogue.” Luke 8:41, 49; 13:14; Acts 18:8, 17. The most prominent functionary in a large synagogue was known as the shetičach (= legatus), the officiating minister who acted as the delegate of the congregation, and was therefore the chief reader of prayers, etc., in their name. The chazzâr or “minister” of the synagogue, Luke 4:20, had duties of a lower kind, resembling those of the Christian deacon or sub-deacon. He was to open the doors and to prepare the building for service. Besides these there were ten men attached to every synagogue, known as the batlanim (= otiosi). They were supposed to be men of leisure, not obliged to labor for their livelihood, able therefore to attend the week-day as well as the
Sabbath services. The legatus of the synagogues appears in the angel, Rev. 1:20; 2:1, perhaps also in the apostle of the Christian Church.

4. **Worship.**—It will be enough, in this place, to notice in what way the ritual, no less than the organization, was connected with the facts of the New Testament history, and with the life and order of the Christian Church. From the synagogue came the use of fixed forms of prayer. To that the first disciples had been accustomed from their youth. They had asked their Master to give them a distinctive one, and he had complied with their request, Luke 11:1, as the Baptist had done before for his disciples, as every rabbi did for his. "Moses," was "read in the synagogues every Sabbath day;" Acts 15:21, the whole law being read consecutively, so as to be completed, according to one cycle, in three years. The writings of the prophets were read as second lessons in a corresponding order. They were followed by the derash, Acts 13:15, the exposition, the sermon of the synagogue. The conformity extends also to the times of prayer. In the hours of service this was obviously the case. The third, sixth, and ninth hours were in the times of the New Testament, Acts 3:1; 10:3, 9, and had been probably for some time before, Ps. 55:17; Dan. 6:10, the fixed times of devotion. The same hours, it is well known, were recognized in the Church of the second century, probably in that of the first also. The solemn days of the synagogue were the second, the fifth, and the seventh, the last or Sabbath being the conclusion of the whole. The transfer of the sanctity of the Sabbath to the Lord's day involved a corresponding change in the order of the week, and the first, the fourth, and the sixth became to the Christian society what the other days had been to the Jewish. From the synagogue, lastly, come many less conspicuous practices, which meet us in the liturgical life of the first three centuries: Ablution, entire or partial, before entering the place of meeting, John 13:1–15; Heb. 10:22; standing, and not kneeling, as the attitude of prayer, Luke 18:11; the arms stretched out; the face turned toward the Kiblah of the east; the responsive amen of the congregation to the prayers and benedictions of the elders. 1 Cor. 14:16.

5. **Judicial functions.**—The language of the New Testament shows that the officers of the synagogue exercised in certain cases a judicial power. It is not quite so easy, however, to define the nature of the tribunal and the precise limits of its jurisdiction. In two of the passages referred to—Matt. 10:17; Mark 13:9—they are carefully distinguished from the councils. It seems probable that the council was the larger tribunal of twenty-three, which sat in every city, and that under the term synagogue we are to understand a smaller court, probably that of the ten judges mentioned in the Talmud. Here also we trace the outline of a Christian institution. The Church, either by itself or by appointed delegates, was to act as a court of arbitration in all disputes among its members. The elders of the church were not, however, to descend to the trivial disputes of daily life. For the elders, as for those of the synagogue, were reserved the graver offences against religion and morals.¹

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GLORY.

I. In the Old Testament

‘Glory’ generally represents Heb. קַדְמוֹן, with the root idea of ‘heaviness’ and so of ‘weight’ or ‘worthiness’. It is used of men to describe their wealth, splendour or reputation (though in the last sense קַדְמוֹן is often rendered ‘honour’). The glory of Israel was not her armies but Yahweh (Je. 2:11). The word could also mean the self or soul (Gn. 49:6).

The most important concept is that of the glory of Yahweh. This denotes the revelation of God’s being, nature and presence to mankind, sometimes with physical phenomena.

In the Pentateuch the glory of Yahweh went with his people out of Egypt and was shown in the cloud which led them through the wilderness (Ex. 16:7, 10). The cloud rested on Mt Sinai, where Moses saw his glory (Ex. 24:15–18). No man could see God’s face and live (Ex. 33:20), but some vision of his glory was granted (Ex. 34:5–8).

The glory of Yahweh filled the tabernacle (Ex. 40:34–35) and appeared especially at the hour of sacrifice (Lv. 9:6, 23). These passages seem all to be connected with a ‘thunderstorm-theophany’, but there are also passages which suggest more the character of Yahweh which is to be made known throughout the earth (Nu. 14:21–22).

The historical books tell of the Temple’s becoming the place where the glory of Yahweh was especially to be located (1 Ki. 8:11; 2 Ch. 7:1–3).

In the prophets there are both the quasi-physical conception of Yahweh’s glory as seen in the visions of Ezekiel (Ezk. 1:28, etc.) and also a more spiritualized doctrine (Is. 40:4–5; 60:1–3, etc.). The vision of Isaiah in the Temple seems to combine both ideas (Is. 6:1–4).

There can be found, likewise, in the psalms all the imagery of the storm (Pss. 18; 29) and also the idea of the future display of God’s character to the world (Pss. 57:11; 96:3).

II. In the New Testament

Here the LXX is followed in translating קַדְמוֹן by δόξα. In secular Greek this means ‘opinion’ or ‘reputation’. The former idea disappears entirely in the LXX and NT, and words akin to קַדְמוֹן are also rendered by δόξα.

In certain places in the NT δόξα refers to human honour (Mt. 4:8; 6:29), but its chief use is to describe the revelation of the character and the presence of God in the Person and work of Jesus Christ. He is the outshining of the divine glory (Heb. 1:3).
The glory of God was seen by the shepherds at the birth of Christ (Lk. 2:9, 14) and by his disciples during his incarnate life (Jn. 1:14). Particularly was it revealed in his sēmeia (Jn. 2:11) and at his transfiguration (Mt. 17:1–8; Mk. 9:2–8; Lk. 9:28–36). This recalls the ascent of Moses to Sinai (Ex. 24:15) and of Elijah to Horeb (1 Ki. 19:8) and their visions of the glory of God. Now Christ both sees and reflects the divine glory, but no tabernacle needs to be built because the Word of God has pitched his tent in the human flesh of Jesus (Jn. 1:14) and his glory is to be more fully revealed at the coming exodus at Jerusalem (Lk. 9:31) and finally at his parousia.

In the Fourth Gospel it is the hour of dedication to death which is essentially the hour of glory (Jn. 7:39; 12:23–28; 13:31; 17:5; cf. Heb. 2:9).

The resurrection and ascension are also seen as manifestations of the glory of God in Christ (Lk. 24:26; Acts 3:13; 7:55; Rom. 6:4; 1 Tim. 3:16; 1 Pet. 1:21). But above all it is to be revealed in its fullness at the parousia (Mk. 8:38; 13:26, etc.).

Man, who was made as the image and glory of God (1 Cor. 11:7) for relationship with him, has fallen short of his destiny (Rom. 3:23), which has been fulfilled only by Christ, the second Adam (Heb. 2:6–9).

The glory of God in the face of Jesus Christ is still to be seen and reflected by the church (2 Cor. 4:3–6). It is the glory of the new covenant (2 Cor. 3:7–11), and it is especially shared both now (1 Pet. 4:14) and hereafter (Rom. 8:18) by those who suffer with Christ. The object of the church is to see that the world acknowledges the glory which is God’s (Rom. 15:9) and is shown in his deeds (Acts 4:21), in his disciples (1 Cor. 6:20) and above all in his Son, the Lord of glory (Rom. 16:27).

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### BEHOLD ... MY SERVANT, “THE BRANCH”

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### BEHOLD ... MY SERVANT, “THE STONE”

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ZECHARIAH
Theme / Application Chart

SCRIPTURE: Zechariah 3

THEME: Do you believe God’s word?

APPLICATION: The Jewish nation is called to believe in that which we cannot yet see! In these first three visions God says 1) I will bless Israel. 2) I will judge her oppressors. 3) I will cleanse Israel of all her sin. Then she will be able to experience the blessing of the millennial kingdom.

SPECIFIC APPLICATION: We too are called to believe in that which we cannot yet see! God will bless those that trust in Him and he will personally judge those that do not. In order to experience the spiritual blessings God has for us today we must willingly stand before Him and be stripped of our filthy robes of sin and allow God to clothe us in His robes of righteousness (Isa. 61:10, Rev. 7:13-14). He does this when we acknowledge our sins and turn to Messiah Jesus for forgiveness. Then God can bless us with spiritual blessing now (Eph. 1:3). In the future we will enjoy the physical blessings of the millennium—absolute security and prosperity, (Zech 3:10).

PLAN OF ACTION: Write down something you can do now to respond to God’s 3 promises – 1) I will bless. 2) I will judge. 3) I will cleanse.

God wants to bless you. Where do you stand in relation to Him? Will He judge you or has He cleansed you? If you realize that He will be your judge, trust in Him for cleansing. If you are already clean, trust in Him for blessing.
ZECHARIAH
Theme / Application Chart

SCRIPTURE: Zechariah 4:1 – 6:15

THEME: THE BRANCH

APPLICATION: Messiah Jesus, Son of God who became wholly man to die for our sins. Now he cleanses us of our sins as priest and ultimately will reign as king over the world.

SPECIFIC APPLICATION:


Is Jesus your Man who bore your sin Phil. 2:6-11, John 1:12 & John 14:6, I Peter 2:24 so that you might be saved?


Is Jesus your King who you serve today? Rom. 12:1-2, Rom. 8:5-8 & 8:12-14. Who are you serving, God or self?

Write down the area that speaks strongest to you

PLAN OF ACTION:

Write down something practical you can do to improve in the area of worship, salvation, cleansing, or service.
ALEXANDER THE GREAT’S CONQUESTS
MENTIONED IN ZECHARIAH 9:1-8
# The Time Frames of Zechariah

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ASS (Heb. זָזָם, hamor), in the Talmud the feminine form hamorah occurs, or aton whose colt is called ayir. The ass belongs to the genus Equus to which belong the horse and the wild ass. Various strains exist in Erez Israel. The most common is small, usually brown in color (hamor is connected with Ar. hamar, "to be red"). However, other kinds exist such as the Damascus ass, which is tall, strong, and usually white or pale brown. This species is probably referred to in Judges 5:10, as ridden by the upper classes. Among other peoples the ass is regarded as a foolish animal; in ancient Jewish sources, however, it is the symbol of patience and understanding. Issachar, who chose the life of the modest farmer, is likened to a "strongbomed ass" who bowed his shoulder to bear (Gen. 49:14–15). One of the best-known incidents associated with the animal is the story of Balaam (Num. 22:22–30) whose ass sees an angel unperceived by his master and is given the power to speak in order to reprove Balaam for his obstinacy and quick temper. Unlike the horse which was regarded as a luxury or for war, the ass exemplifies the life of work and peace. The prophet Zechariah describes the savior of the people as "lowly and riding upon an ass, even upon a colt the foal of an ass [aton]." It is possible that the statement in the Talmud that "he who sees an ass in a dream should hope for salvation" (Ber. 56b) is connected with this passage.

Today the ass is still employed in Israel as a beast of burden.

HORSE (Heb. לְוֵד). The present-day horse is descended from the wild species which formerly roamed the steppes of Asia and Africa in herds and of which only one species survives today in Central Asia. Characteristic of the Middle East region is the swift Arab horse, the Equus caballus orientalis, drawings of which are common on Egyptian, Assyrian, and Babylonian steles. Being largely mountainous, Erez Israel was not noted for breeding horses, which are by nature animals of the steppes and plains. They were consequently regarded as a luxury and something strange in Erez Israel. In the Pentateuch, the king is admonished that "he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses" (Deut. 17:16). The prophets similarly warned against promoting horse breeding (Isa. 2:7; 31:1; Hos. 14:4; et al.). In the plain the horse and iron chariots were formidable implements of war (Judg. 4:13). A powerful description of the war horse is given in Job (39:19–25). Having imported horses, Solomon bred and traded in them (I Kings 10:28–29). "A chariot of the sun" harnessed to horses, which was used in idolatrous worship, was removed by King Josiah (II Kings 23:11). Although Isaiah (28:28) describes how corn was threshed by driving horses over the threshing floor (parash here means "horse," fars in Arabic), the horse was apparently not much used as a draft animal in biblical times, being in this respect not particularly efficient in Erez Israel. Hence the ox, mule, and ass were preferred for the purpose; the horse was used for war. In mishnaic and talmudic times, too, the horse was not highly regarded as a draft animal, one baraita enumerating its six drawbacks in this respect (Pes. 113b). On the other hand, Rav in Babylonia cautioned his pupil Rav Assi not to "live in a town in which no horse neighs and no dog barks," since the horse senses an enemy and warns its owners (Pes. 113a; and see Rashi ibid.). The horse sleeps for a very brief period, according to a Midrash for only 60 respirations at night (Suk. 26b), and hence in the Talmud one who takes a nap is said to "sleep like a horse" (Ber. 3b).

[Jehuda Feliks]
In rabbinic thought, the Messiah is the king who will redeem and rule Israel at the climax of human history and the instrument by which the kingdom of God will be established. While the Bible stresses the nature of the age called the "end of days," the rabbis focus as well on the person of their regent, who gives the messianic age (yemot ha-mashi'ah) its very name. "Messiah" (Mashi'ah) means "annointed" and in the Bible can refer either to a king or a priest. The agгадah restricts the term to the eschatological king, who is also called malka meshiha ("king messiah") in the Targums, ben David ("son of David"), and mashi'ah ben David ("Messiah, son of David"). The Messiah was expected to attain for Israel the idyllic blessings of the prophets; he was to defeat the enemies of Israel, restore the people to the Land, reconcile them with God, and introduce a period of spiritual and physical bliss. He was to be prophet, warrior, judge, king, and teacher of Torah.

A secondary messianic figure is the Messiah son of (i.e., of the tribe of) Joseph (or Ephraim), whose coming precedes that of the Messiah, son of David, and who will die in combat with the enemies of God and Israel. Though some (e.g., Torrey, Segal) claim that this figure is described in pre-Christian apocalyptic and apocryphal works, most scholars note that the first unambiguous mentions of this doctrine occur in tannaitic passages of uncertain date (Suk. 52a) and in the Targums (Pseudo-Jon., Ex. 40:11; Pesh., Song 4:5). The genetic function of the doctrine is similarly unclear: Messiah ben Joseph has been seen as the symbolic embodiment of the reunification with the ten tribes of Israel, as the Samaritan Messiah, and as a figure whose martial character and death testify to the impact of the abortive revolt under Bar Kokhba upon the Jewish imagination.

There are a number of developmental accounts of the messianic idea. Klausner argues that the nationalist-naturalist base of the idea was "spiritualized" after the political and military debacle of the Bar Kokhba revolt; Mowinckel claims virtually the same results due to the acceptance of apocalyptic and spiritualizing elements. It is true, on the whole, that the later Midrash is more extravagant and inventive than the earlier sources in the elaboration of many messianic motifs; the relative sobriety of the earlier sources contrasts markedly with the portrait drawn in the apocalyptic literature. The earliest sources speak little of messianic origins. Subsequently there is the belief that he was born at Beth-Lehem (cf. Micah 5:1) or Jerusalem on the day of the Temple's destruction. He is then hidden—either in Rome or (in the later Midrash) in heaven, where he pines over the agony of people and his own impotence—to come forth at the time of the Redemption. Some have him present at the creation of the world; for some the "name" (i.e., concept) of the Messiah existed before creation; yet others (assumed late), the Messiah himself exists before the world (PR 36:161).

The prophetic books do not all assume a personal messiah, nor do they identify him. The rabbis agree he is of Davidic lineage (based on Hos. 3:5 and Jer. 30:9), nor is this idea necessarily post-Bar Kokhba. Some expected a resurrected David, and others a messiah named David. Hezekiah, king of Judah, was a potential messiah: Johanan b. Zakkai announced the "coming" of Hezekiah in what some take to be a messianically oriented deathbed declaration. The name Menahem b. Hezekiah, which may refer to an anti-Roman patriot rebel or may simply be symbolic of "comfort," is also found. Various
amoraim derive the name of the Messiah from the names of their masters; there is also a puzzling identification of the Messiah and Judah ha-Nasi (Sanh. 98b). The messianic "name" is sometimes meant descriptively, as when Yose ha-Gelili said that the Messiah's name is Shalom ("peace"). The early sources do not mention a "suffering Messiah." In the Targum to Isaiah 53:3–6 suffering is the historical lot of the people, who are reconciled to God by the prayers of Messiah; the toils of Messiah are those of constructive achievement. Third-century sources speak of a suffering Messiah, or a leprous Messiah; still later, his suffering atones for Israel (Sanh. 98b; PR 37:162b). The vicarious atonement of all righteous for the wicked is a general aggadic theme, however.

The Messiah is generally assumed to be man, though writ large. As such, he can come either riding a donkey, in subdued fashion (cf. Zech. 9:9), or triumphantly riding the clouds (Dan. 7:13). That the Messiah is fully human is dramatically shown by Akiva's knowledge of the rebel leader, Bar Kokhba, as the Messiah. (Yet Akiva also declared that the Messiah would occupy a throne alongside God!) One talmudic source does apparently attribute immortality to Messiah (Suk. 52a), and the Midrash (mostly later) singles him out among the immortals of Paradise. The Messiah does not displace either God or Torah in rabbinic thought. Thus, Hillel (fourth century) can deny the coming of Messiah (for which he is rebuked), though he doubtless expected Israel's redemption. So too, the Midrash can declare that the ultimate author of redemption is not Messiah but God, and His kingship is stressed in the liturgy as well (Mid. Ps. to 31:1; 36:1; 107:1).

[ Gerald J. Blidstein ]

Recommended Reading:

**Messiah Texts: Jewish Legends of Three Thousand Years**

*by Raphael Patai*

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**Title:** Messiah Texts: Jewish Legends of Three Thousand Years

**Author:** Raphael Patai

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Available through Amazon.com or Barnes & Noble.com
RAIN. The importance and character of rainfall is emphasized in the OT by the use of several words. The general term is māṯār, combined sometimes with gešem, a violent downpour (1 Ki. 18:41; Ezr. 10:9, 13), to suggest torrential rains (Zc. 10:1; Jb. 37:6); zarem, a rainstorm (Is. 25:4; 28:2; 32:2; Hab. 3:10; Jb. 24:8), is sometimes accompanied by hail (Is. 28:2; 30:30). In contrast are the rēḇīṯām ‘showers’ (Dt. 32:2; Ps. 65:10; Je. 3:3; 14:22; Mi. 5:7), and rēḇišām, a ‘rain-mist’ (Ct. 5:2). Seasonal rainfall, yōreh and mōreh, ‘former rains’, and malqāš, ‘the latter rains’, are a reference to the onset and termination of the rainy season (Dt. 11:14; Jb. 29:23; Ho. 6:3; Joel 2:23; Zc. 10:1f.; Jas. 5:7).

Frequently the term māṯār indicates that this source of blessing to man comes from God himself, from the heavens. The Baalim were early associated with the springs, wells and streams, but Yahweh was the rain-giver (Je. 14:22), for can ‘any among the false gods of the nations … bring rain?’ This challenge was vindicated by Elijah before the priests of Baal (1 Ki. 18:17–40). Heaven is thus invoked for rainfall (Ps. 72:6), and its blessings are compared with the mechanical devices of the Egyptian. shaduf, for lifting river water from the Nile (Dt. 11:11). Hebrew. šeṭāp, ‘torrential rain’, ‘flood-water’ (Ps.

32:6; Pr. 27:4; Dn. 9:26; 11:22; Na. 1:3), is used in the plural in Jb. 38:25 to denote irrigation channels (normally pelegh, as in Pss. 1:3; 119:136; Pr. 5:16; 21:1; Is. 30:25; 32:2; La. 3:48), as though a heavy downpour were likened to a channel of water poured from the reservoir of heaven (cf. ‘the pelegh of God’, Ps. 65:9; also Gn. 7:11, where the 'ruβbōlt or 'sluices' of the sky are opened). Gentle rain or rain-mist (fāl) is associated with beneficent gifts (Dt. 33:13). It is the first of blessings promised to Jacob's land (Gn. 27:28) and to Israel (Dt. 28:12). The descent of rain is likened to the blessings of the kingdom (Ps. 72:6–7). In contrast, the presence of clouds and wind without rain is likened to a man who 'boasts of a gift he does not give' (Pr. 25:14). (*DEW.)

The rainfall of Palestine is so closely identified with the cool season that the Arabic šita 'refers to both winter and rain. There is the same significance in Ct. 2:11, 'For, lo, the winter is past, the rain is over and gone.' Equally the summer season is suggestive of the hot, dry period, e.g. 'My strength was dried up as by the heat of summer' (Ps. 32:4).

During the preliminary period of mid-Sept. to mid-Oct. the moist sea air encountering the very hot dry air from the land surface causes thunderstorms and the irregular distribution of rainfall. This is vividly described in Am. 4:7, 'I would send rain upon one city, and send no rain upon another city: one field would be rained upon, and the field on which it did not rain withered.' The onset of the effective rains usually begins in mid- or late Oct., but may be delayed until even Jan. These 'former rains', so earnestly longed for, cause a fall in temperature so that convectional currents are eliminated and the damp atmosphere produces a brilliance in the sky, described by Elihu: 'And now men cannot look on the light when it is bright in the skies, when the wind has passed and cleared them' (Jb. 37:21). The cool, rainy season is the pastoral setting to the joys described by the psalmist (Ps. 65:12–13). Between April and early May, the 'latter rains' describe the last showers at the close of the rainy season (Am. 4:7).

Modern scholars agree that no climatic change has occurred within historic times. See J. W. Gregory, 'The Habitable Globe: Palestine and the Stability of Climate in Modern Times', Geog. Journ, 76, 1947, pp. 487ff.; W. C. Lowdermilk, Palestine, Land of Promise, 1944, pp. 82ff.; A. Reifenberg, The Struggle between the Desert and the Sown, 1956, pp. 20–24; N. Shalem, 'La Stabilité du Climat en Palestine', Proc. Desert Research, UNESCO, 1953, pp. 153–175. This does not mean that there have not been minor fluctuations in climate, but they have not been great enough to influence civilizations materially. Prolonged droughts such as those recorded in 1 Ki. 17:7; Je. 17:8; Joel 1:10–12, 17–20, indicate their disastrous effects, especially when there is no dew to compensate the lack of rainfall (2 Sa. 1:21; 1 Ki. 17:1; Hag. 1:10). (*CLOUD; *DEW; *PALESTINE.)

J.M.H.²

The Curse of Cannibalism

Leviticus 26:29

29 ‘Further, you will eat the flesh of your sons and the flesh of your daughters you will eat.¹

Deuteronomy 28:53-57

53 “Then you shall eat the offspring of your own body, the flesh of your sons and of your daughters whom the LORD your God has given you, during the siege and the distress by which your enemy will oppress you.
54 “The man who is refined and very delicate among you shall be hostile toward his brother and toward the wife he cherishes and toward the rest of his children who remain,
55 so that he will not give even one of them any of the flesh of his children which he will eat, since he has nothing else left, during the siege and the distress by which your enemy will oppress you in all your towns.
56 “The refined and delicate woman among you, who would not venture to set the sole of her foot on the ground for delicateness and refinement, shall be hostile toward the husband she cherishes and toward her son and daughter,
57 and toward her afterbirth which issues from between her legs and toward her children whom she bears; for she will eat them secretly for lack of anything else, during the siege and the distress by which your enemy will oppress you in your towns.²

Examples

The Siege of Samaria: 2 Kings 6:24-29

The Babylonian Destruction of Jerusalem—586 BC: Jeremiah 19:9, Ezekiel 5:10

The Roman Destruction of Jerusalem—70 AD: Josephus

Now of those that perished by famine in the city, the number was prodigious, and the miseries they underwent unspeakable ... Now there was a certain woman ... the famine pierced through her very bowels and marrow ... She then attempted a most unnatural thing; and snatching up her child ... she slew her son and then roasted him and ate the one half of him ... ³

³ Whiston, W., Josephus, Complete Works. (Grand Rapids, MI: Kregel Publications) 1960
Three Shepherds are Annihilated
Zech 11:8

<table>
<thead>
<tr>
<th>Four Possibilities</th>
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<tbody>
<tr>
<td>1. Priests</td>
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<td>2. Civil Authority</td>
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<tr>
<td>3. Lawyers</td>
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<td>4. Herodians</td>
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Matthew 22:15-16

15 Then the **Pharisees** went and plotted together how they might trap Him in what He said.
16 And they *sent their disciples to Him, along with the **Herodians**, saying, “Teacher, we know that You are truthful and teach the way of God in truth, and defer to no one; for You are not partial to any.*

Matthew 22:23

23 On that day some **Sadducees** (who say there is no resurrection) came to Jesus and questioned Him,
ZECHARIAH
Theme / Application Chart

SCRIPTURE: Zechariah 9:11 – 11:17

THEME: Messiah:
- Cornerstone
- Tent Peg
- Battle Bow

BIBLICAL APPLICATION:

When the Lord returns to Israel, the Messiah of the tribe of Judah will be 1) Israel’s cornerstone, the foundation of their salvation 2) Israel’s tent peg, everything they consider important will hang on Him and 3) Israel’s battle bow, the power to defeat their enemies.

PERSONAL APPLICATION:

Is Jesus your **cornerstone**? Is He the single most important item in your spiritual salvation? Acts 4:10-12, Eph. 2:19-22, I Peter 2:4-6

Is Jesus your **tent peg**? Do you have everything that is meaningful to you hanging on Him? First, your sorrows – I Peter 5:6-7. Do you let Him bear your concerns? Do you hang your joys on Him, your talents, your possessions, your affections, your loves? All our best belongs to Jesus who purchased us with His own blood. Col 3:1-2; Matt. 6:19-20 & 24

Is Jesus your **battle bow**? We believers have 3 main enemies – the world, the flesh and the devil. They attack us and tempt us to sin in 3 areas: our body, our soul, our spirit. As Rabbi Paul said, Eph. 6:12; James 4:7, turn to Jesus and his word - for the weapons to defeat our spiritual enemies.
ELEMENETS OF SUKKOT

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Richman, Chaim, The Holy Temple of Jerusalem, (Jerusalem, Carta) 1997

Succah

Arava (Willow)

Ethrog

Lulav (Date Palm)

Hadass (Myrtle)

Arbah Minim
ZECHARIAH
Theme / Application Chart

SCRIPTURE: 12:1 – 14:1

THEME: The coming final battle.

APPLICATION: The future history of Israel.

SPECIFIC APPLICATION: What can we do now to share God’s message & prepare for the kingdom?

PLAN OF ACTION: Matt. 28:19-20 Our Message

19 “Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit,
20 teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age.”

II Peter 1:5-11 Our Kingdom Preparation

5 Now for this very reason also, applying all diligence, in your faith supply moral excellence, and in your moral excellence, knowledge,
6 and in your knowledge, self-control, and in your self-control, perseverance, and in your perseverance, godliness,
7 and in your godliness, brotherly kindness, and in your brotherly kindness, love.
8 For if these qualities are yours and are increasing, they render you neither useless nor unfruitful in the true knowledge of our Lord Jesus Christ.
9 For he who lacks these qualities is blind or short-sighted, having forgotten his purification from his former sins.
10 Therefore, brethren, be all the more diligent to make certain about His calling and choosing you; for as long as you practice these things, you will never stumble;
11 for in this way the entrance into the eternal kingdom of our Lord and Savior Jesus Christ will be abundantly supplied to you.