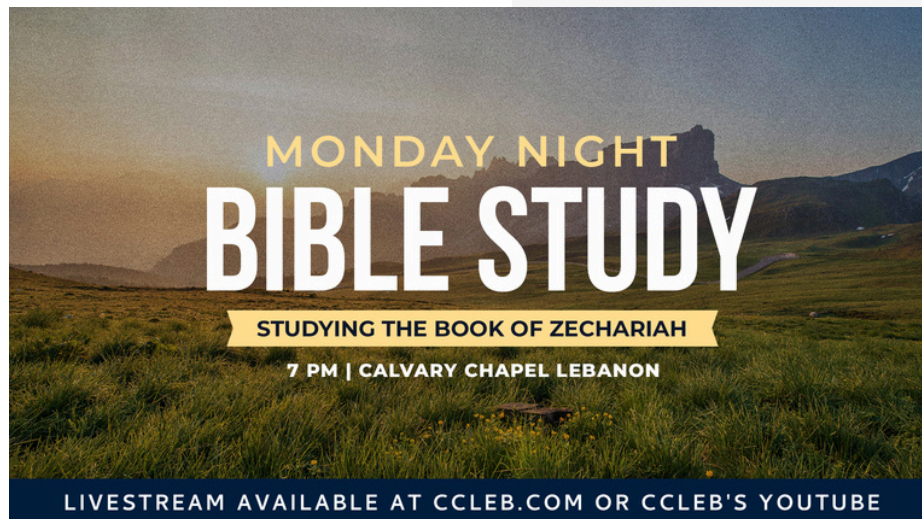


CCLEB BIBLE STUDY

NOTES

MONDAY SEPTEMBER 8, 2025
ZECHARIAH 9

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Verse 1: The first thing to point out here, is that the “message from the LORD,” mentioned here, is actually, “The Burden of the word of the LORD,” in Hebrew. The “message of the LORD” does convey what needs to be said here, but I think something is to be said about God’s message being a burden. Not only is it a burden to those hearing the message, “destruction is coming, get rid of your idols, stop this particular sin, etc.” but it is also a burden to the messenger.

Think about it, how fun is it to go tell people that they are going to hell unless they believe in Christ? That is not going to get you invited to any dinner parties. No, the message we carry is, as **2 Corinthians 2:14-17**

But, though this message is a burden, and there are those who will hate us, and only see their death in our message, **2 Corinthians 3**

So here, Zechariah, who has been mostly a good news prophet, brings another message of destruction, and it is a burden to his hearers, and to himself. But Zechariah wanted to please the Lord, not man, and that should be our motivation as well. The message of Christ, God’s message, God’s Word, is the smell of death to those who are perishing, but to those saved, it is the smell of life.

Verse 1: Now, there is difference in whose eyes are on who here in different translations. The ESV, for example, says, “The eyes of the LORD are on humanity.” The NKJV follows the NLT to say, “The eyes of humanity are on the LORD.” Well, the eyes of humanity and the tribes of Israel. That is likely because, the Hebrew wording is a bit tricky. It literally says, “For to the LORD eye mankind and all tribes of Israel.” That is indeed a tricky phrase to translate. I would think that the singularity of the word eye would mean that, since mankind and Israel are plural, that it is the Lord’s eye, but I have been wrong before. It has happened to me once or twice.

But someone’s eye is on someone else, and if we take what the NLT says, the whole world is watching for what God will do. I imagine it means that the world knows some sort of injustice has taken place, and they are waiting on God’s justice to be revealed. And so it is, and it begins with Syria.

Verse 2-7: The destruction of these cities/provinces are north to south.

Verses 1-4: As we travel south here, we have Aram, Hamath and Damascus. Aram would be the Persian district of Syria that encompassed Damascus, its capital. The path of destruction began there. Hebrew does not say Aram, it says, Hadrach, which is attested by the NKJV. Hadrach would have been a name, a district, or a god. There is debate as to what god that would be, and no one is certain.

Next we move down to Tyre and Sidon. These two coastal cities would have been formidable foes to the Babylonian Nebuchadnezzar, but before that, it was home to one of king Solomon's closest allies. What exactly went wrong with the relationship between Israel and Tyre and Sidon is conjecture, but they likely drifted apart with the division of the kingdom after Solomon. Jezebel was from Sidon, and most likely, some of the Canaanites kicked out during Joshua's day, moved north to Tyre and Sidon. A group of them moved from there to found the city of Carthage in northern Africa. More on that in the intertestamental times.

Verses 5-7: After Tyre and Sidon comes the Philistine territory, South of Tyre and Sidon, West of Israel. The Philistines were completely wiped out by the Babylonians, but they kept the land as provinces by the same name of these Philistine cities.

This appears to be a prophecy about Alexander the Great's conquest. The Greeks defeated the Persian expansion in 490BC at the battle of Marathon, but that did not defeat the Persians, it just stopped their advance westward. It wasn't until 330ish, when Alexander the Great took over, that the Persians were pushed back and destroyed.

Verses 2-4: There are a couple plays on words here, Hamath comes from the word Homah, which means wall, and the Hebrew word translated as clever here, is the word Hokmah, which means wisdom. So, Homah thought itself Hokmah.

Tyre literally means tower, the Hebrew word is Tsor, so it says, "Tsor built Matsor." So God is toying with Tyre and Sidon here a bit. But also interestingly, Tyre held out from the Babylonians, because they had a military fortress on an island about half mile off the mainland. But where the Babylonians failed, Alexander the Great used wood and rubble from the mainland city to build a causeway, which, even to this day, Tyre is no longer an island, but a little peninsula attached to the mainland. **Verses 3-4**

Verses 6-7: As I had mentioned, the Philistines no longer occupied Philistia, but the land still retained their name. Quick note about that, it holds that name to this day: Palestine

But even in the midst of the destruction, God still looks to save anyone who turns to Him.

Verse 7-8

Now this talk about bloody meat and detestable sacrifices, seem to be a reference to disregard for the sanctity of the blood, and a knowledge of clean and unclean animals. God commanded the Israelites to drain all the blood out of an animal, for the life was in the blood. Now, this is not a reference to a rare steak, but people left blood in the meat because they believed they would receive powers and the strength of the animal if they ate its blood, because the life was in the blood. That coupled with a side of bacon makes for a very unclean meal.

But even though the people of Philistia are engrossed in unclean practices, God still loves them and desires them to be saved. The Jebusites were those who dwelt in Jerusalem when king David ruled there **2 Samuel 5:1-10**

Now, God had told the Israelites that if they allowed any of the Canaanites to live, they would be a snare. So this makes us ask the question, "Why couldn't they drive the Jebusites out?" Well, before we consider that, let's look at a story where a Jebusite appears **2 Samuel 24**

Just like Ruth, who was a Moabite, God blessed certain people among the enemies of Israel. **Deuteronomy 23:3** says that no Moabite will enter the assembly of God's people to the 10th generation. In the case of our verses, God will make the Philistines like a clan in Judah. We are talking about the worse of the worst when it comes to Israel's enemies. Think of Goliath, the many wars David fought against the Philistines. God takes the worse of the worst and calls them His own.

And isn't that good news for me and you—well, maybe no one here, but definitely me. I am the worse of the worst. The Lord took me out of a prison cell, is sanctifying me, and put me up here to have the burden of His word. I am sure everyone in here that knows the Lord will have a similar sort of story. **Ephesians 2:1-10**

We all, like the Jebusites, like the Philistines, were objects of God's wrath, until, as **Romans 5:6-11** says it:

"For while we were still weak, at the right time Christ died for the ungodly. For one will scarcely die for a righteous person—though perhaps for a good person one would dare even to die— but God shows his love for us in that while we were still sinners, Christ died for us. Since, therefore, we have now been justified by his blood, much more shall we be saved by him from the wrath of God. For if while we were enemies we were reconciled to God by the death of his Son, much more, now that we are reconciled, shall we be saved by his life. More than that, we also rejoice in God through our Lord Jesus Christ, through whom we have now received reconciliation."

Praise God for His undeserved mercy.