

ISSUES

A MESSIANIC JEWISH PERSPECTIVE

THE RETURNING KING

THE
“TWO MESSIAHS” IN ZECHARIAH

3000 BC 2000 1000 1 1000 BCE 2000

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Literature throughout the ages is replete with stories of mysterious and enigmatic kings, cryptic characters whose rule is often full of uncertain sorrows, yet strangely hopeful. Aragorn, the ranger-turned-ruler in J.R.R. Tolkien’s *The Lord of the Rings* trilogy is one example. There were those who believed in Aragorn’s right to the throne from the very beginning and others who refused to submit to his rule until the very end, when he proved himself in battle. For much of the series, his true identity is cloaked in mystery. Is he a gallant king, or an honorable man, or both?

(continued inside)

Throughout history human imagination has been captivated by such figures, and for good reason. Sometimes imagination hints at the greater reality.

The Bible presents us with a mysterious king as well. Some of the most seemingly enigmatic, yet detailed, descriptions of this king occur in the prophetic book of Zechariah, written over 2,500 years ago. Over the centuries various attempts have been

made to explain this kingly figure. Some have concluded that he is the long-awaited Messiah. Others say we can't know anything about him for sure. Still others say he is the carpenter from Nazareth about whom the whole world wonders.

Why did this ancient Jewish prophet obsess over this kingly character? Is it possible to understand this seemingly inscrutable figure? What could his kingship mean to us today? Let's take a look.

A BIT OF BACKGROUND

Though Zechariah was born during the exile of Israel to Babylon, his writing occurred once the Jewish people were back in the Land. Jewish tradition maintains that the prophet Zechariah was a man of the Great Synagogue, the group that is believed to have carefully preserved the Hebrew Scriptures and traditions during the period after the exile.

Along with remembering the past, Zechariah, whose name means "The Lord Remembers," speaks much in terms of God's promises for Israel's future. According to Zechariah, this future for Israel includes eventual total restoration of the Jewish people to her former glory. Zechariah is trying to preserve hope. And for Israel this hope is inextricably linked to a king who was yet to come. Zechariah chooses to focus much of his writing describing this coming king.

Most of us today have learned to distrust our leaders. With the United States in the throes of an election year, cynicism, skepticism and disillusionment are the reigning forces. And yet, deep down, most of us could admit we wish there were someone who had our best interests at heart, a leader who truly desired to improve our lot and could actually make things better. It's the "better" that we all long for.

What Zechariah tells us is that there is such a person. He is the king who is to come, the fulfillment of our hopes for a leader who will not disappoint us. Since that person has been promised to us, it's well worth considering the details of that promise so that we can recognize this king when and if he comes.

ZECHARIAH 9:9-10—A KING OF PEACE

Israel certainly had her share of disappointing kings. The books of Samuel, Kings and Chronicles attest to this history. But in Zechariah 9:9-10, the prophet points to a coming king who is unique.

"Rejoice greatly, O daughter of Zion!
Shout in triumph, O daughter of Jerusalem!
Behold, your king is coming to you;
He is just and endowed with salvation,
Humble, and mounted on a donkey,
Even on a colt, the foal of a donkey. . . .
And He will speak peace to the nations;
And His dominion will be from sea to sea,
And from the River to the ends of the earth."

This isn't just any king. The prophet tells the people of Israel to be joyful, to get excited, because the promised one, the one sent from God, the long awaited king, is coming. And so this passage has been interpreted as messianic; that is, it is often supposed that the king in this passage is none other than the Messiah, the savior of Israel.

Traditional Judaism teaches that, "The messiah is a G-d fearing, pious Jew, who is both a Torah scholar and a great leader. He is to be a direct descendent of King David, anointed as the new Jewish King. (In fact, the Hebrew word for messiah—'Moshiach'—means 'anointed one.')

Many Jewish people do not give much thought to the coming of a Messiah anymore, and those who do often picture him as a mighty conqueror, even a superhero-type figure. But here in Zechariah 9 the picture is very different—the king is not coming to fight a war; he comes in gentleness and meekness. He is the king over all the earth and he has all authority, but he comes in this humble fashion, riding on a baby donkey, as opposed to a chariot or even a great horse.

This passage of Scripture provides a picture of a Messiah-king, a deliverer of salvation, gently offering his kingship to Israel and



to the world—he is a man of peace for all peoples. He will proclaim peace to all the nations, not just to Israel.

In our world today peaceful people may win prizes, but they don't necessarily command authority. We've come to expect a certain amount of confidence, even arrogance, from our leaders. We expect them to do what they have to do to maintain order. Especially in Israel and the Middle East, it is difficult to fathom that someone could come to such power on peaceful terms. A king who does not fight? Yet in this passage, that is exactly what is promised.

ZECHARIAH 14: 2-4—A KING OF WAR

Later, however, Zechariah gives another description of the coming king, a picture quite different from that of chapter 9. Let's take a brief look at the context for his statement:

“For I will gather all the nations against Jerusalem to battle, and the city will be captured. . . . Then the LORD will go forth and fight against those nations, as when He fights on a day of battle. In that day His feet will stand on the Mount of Olives, which is in front of Jerusalem on the east; and the Mount of Olives will be split in its middle from east to west by a very large valley, so that half of the mountain will move toward the north and the other half toward the south.”

This picture is very much like an epic battle scene from a movie full of bloodshed and tragedy and triumph. Then in verses 8-9 we read:

“And in that day living waters will flow out of Jerusalem, half of them toward the eastern sea and the other half toward the western sea; it will be in summer as well as in winter. And the LORD will be king over all the earth; in that day the LORD will be the only one, and His name the only one.”

Chapters 9 and 14 are the central passages in Zechariah telling of this king who will reign over all the earth. In chapter 9 the king is humble, but in chapter 14 he is a force to be reckoned with. In the latter picture, the king is a conqueror; he comes in wrath, meting out judgment to the enemies of Israel. This is perhaps a more traditional picture of Messiah, a mighty hero who fights on our behalf.

Mysteriously, this passage seems to suggest that this Messiah-king is none other than the Lord God himself, God coming to fight

on behalf of his people (see page 8). In any case, we are presented with a dramatically different picture of the king here than the one we see in Zechariah 9.

TWO DESCRIPTIONS, TWO KINGS?

So the question is, does this king who reigns over all the earth come gently, riding on a donkey in peace? Or in great wrath, ready to do battle? Is Zechariah contradicting himself?



This is a big puzzle for Jewish scholars as well. But this is not the only place in the Scriptures where we find seemingly divergent pictures of Messiah (see chart on page 5). For example, Micah 5 tells us he is born in Bethlehem, the city of David. But in Daniel 7 the prophet tells us he will arrive, riding on the clouds of heaven. Is the Messiah going to be cut off (killed) as predicted in Daniel 9, or will he come in regal splendor and reign forever, as Isaiah 9 tells us? Is he the suffering servant of Isaiah 53 or a royal king portrayed in Psalm 2?

In response to these two seemingly opposite pictures of Messiah, some rabbis decided that there must be two messiahs, the Messiah ben Yosef who would come and suffer and Messiah ben David, who would come as a conquering king.

Another Jewish tradition explains the two contrasting portraits of Messiah like this: “If the people of Israel will be righteous, the Messiah will come in the clouds of Heaven. If they will not be righteous, he will come as a poor man riding upon an ass” (Sanhedrin 98a).

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The book of Zechariah contains many messianic prophecies that, when viewed alongside New Testament passages, seem to point to Jesus.

You decide.

PROPHECY	IN THE TANAKH	WHAT THE NEW TESTAMENT SAYS	
The Messiah would be seen as King	ZECHARIAH 9:9 Rejoice greatly, O daughter of Zion! Shout in triumph, O daughter of Jerusalem! Behold, your king is coming to you; He is just and endowed with salvation, Humble, and mounted on a donkey, Even on a colt, the foal of a donkey.	MATTHEW 21:6-9 The disciples went and did just as Jesus had instructed them, and brought the donkey and the colt, and laid their coats on them; and He sat on the coats. Most of the crowd spread their coats in the road, and others were cutting branches from the trees and spreading them in the road. The crowds going ahead of Him, and those who followed, were shouting, "Hosanna to the Son of David; BLESSED IS HE WHO COMES IN THE NAME OF THE LORD; Hosanna in the highest!"	
The Messiah would be despised.	ZECHARIAH 11:8B "Then I annihilated the three shepherds in one month, for my soul was impatient with them, and their soul also was weary of me."	MATTHEW 26:3-4 Then the chief priests and the elders of the people were gathered together in the court of the high priest, named Caiaphas; and they plotted together to seize Jesus by stealth and kill Him	MATTHEW 27:20 But the chief priests and the elders persuaded the crowds to ask for Barabbas and to put Jesus to death..
The Messiah would be betrayed for thirty pieces of silver.	ZECHARIAH 11:12-13 I said to them, "If it is good in your sight, give me my wages; but if not, never mind!" So they weighed out thirty shekels of silver as my wages. Then the LORD said to me, "Throw it to the potter, that magnificent price at which I was valued by them." So I took the thirty shekels of silver and threw them to the potter in the house of the LORD. "	MATTHEW 26:14-15 Then one of the twelve, named Judas Iscariot, went to the chief priests and said, "What are you willing to give me to betray Him to you?" And they weighed out thirty pieces of silver to him.	
The Messiah's body would be pierced.	ZECHARIAH 12:10A "I will pour out on the house of David and on the inhabitants of Jerusalem, the Spirit of grace and of supplication, so that they will look on Me whom they have pierced; and they will mourn for Him, as one mourns for an only son, and they will weep bitterly over Him like the bitter weeping over a firstborn."	JOHN 19:34-37 But one of the soldiers pierced His side with a spear, and immediately blood and water came out. And he who has seen has testified, and his testimony is true; and he knows that he is telling the truth, so that you also may believe. For these things came to pass to fulfill the Scripture, "NOT A BONE OF HIM SHALL BE BROKEN." And again another Scripture says, "THEY SHALL LOOK ON HIM WHOM THEY PIERCED."	
It was God's will that the Messiah would die for all humanity.	ZECHARIAH 13:7 "Awake, O sword, against My Shepherd, And against the man, My Associate," Declares the LORD of hosts. "Strike the Shepherd that the sheep may be scattered; And I will turn My hand against the little ones.	JOHN 18:11 So Jesus said to Peter, "Put the sword into the sheath; the cup which the Father has given Me, shall I not drink it?"	
Israel would be scattered as a result of rejecting the Messiah.	ZECHARIAH 13:7 "Awake, O sword, against My Shepherd, And against the man, My Associate," Declares the LORD of hosts. "Strike the Shepherd that the sheep may be scattered; And I will turn My hand against the little ones."	MATTHEW 26:31,56 " Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. . . . Then all the disciples forsook him, and fled."	
The Messiah would bring salvation.	ZECHARIAH 9:9 Rejoice greatly, O daughter of Zion! Shout in triumph, O daughter of Jerusalem! Behold, your king is coming to you; He is just and endowed with salvation, Humble, and mounted on a donkey, Even on a colt, the foal of a donkey.	LUKE 19:10 "For the Son of Man has come to seek and to save that which was lost."	

TWO PICTURES OF MESSIAH

	SUFFERING MESSIAH	VICTORIOUS MESSIAH
ORIGIN	<p>BETHLEHEM</p> <p>But you, Bethlehem Ephrathah, though you are small among the clans of Judah, out of you will come for me one who will be ruler over Israel, whose origins are from of old, from ancient times (Micah 5:2).</p>	<p>HEAVEN</p> <p>In my vision at night I looked, and there before me was one like a son of man, coming with the clouds of heaven. He approached the Ancient of days and was led into his presence (Daniel 7:13).</p>
APPEARANCE	<p>ON A DONKEY</p> <p>Rejoice greatly, O Daughter of Zion! Shout, daughter of Jerusalem! See, your king comes to you, righteous and having salvation, gentle and riding on a donkey, on a colt, the foal of a donkey (Zechariah 9:9).</p>	<p>IN THE CLOUDS</p> <p>In my vision at night I looked, and there before me was one like a son of man, coming with the clouds of heaven. He approached the Ancient of days and was led into his presence (Daniel 7:13).</p>
PURPOSE	<p>GIVES HOPE</p> <p>The Spirit of the Sovereign LORD is on me, because the LORD has anointed me to preach good news to the poor. He has sent me to bind up the brokenhearted, to proclaim freedom for the captives and release from darkness for the prisoners, to proclaim the year of the LORD's favor (Isaiah 61:1-2a). (See also Isaiah 11:1-3 and Isaiah 49:6)</p>	<p>JUDGMENT</p> <p>. . . but with righteousness he will judge the needy, with justice he will give decisions for the poor of the earth. He will strike the earth with the rod of his mouth; with the breath of his lips he will slay the wicked. Righteousness will be his belt and faithfulness the sash around his waist (Isaiah 11:4-5). (See also Isaiah 61:2)</p>
	<p>SUFFERING / REJECTION</p> <p>He had no beauty or majesty to attract us to him, nothing in his appearance that we should desire him. He was despised and rejected by men, a man of sorrows, and familiar with suffering. Like one from whom men hide their faces he was despised, and we esteemed him not. Surely he took up our infirmities and carried our sorrows, yet we considered him stricken by God, smitten by him, and afflicted. But he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was upon him, and by his wounds we are healed. We all, like sheep, have gone astray . . . and the LORD has laid on him the iniquity of us all. (Isaiah 53:2b-6) (See also Psalm 118:22)</p>	<p>VICTORY OVER ENEMIES</p> <p>A day of the LORD is coming when your plunder will be divided among you. I will gather all the nations to Jerusalem to fight against it . . . Then the LORD will go out and fight against those nations, as he fights in the day of battle. On that day his feet will stand on the Mount of Olives, east of Jerusalem, and the Mount of Olives will be split in two from east to west, forming a great valley, with half of the mountain moving north and half moving south. You will flee as you fled from the earthquake in the days of Uzziah king of Judah. Then the LORD my God will come, and all the holy ones with him . . . On that day living water will flow out from Jerusalem, half to the eastern sea and half to the western sea, in summer and in winter. The LORD will be king over the whole earth. On that day there will be one LORD, and his name the only name (Zechariah 14:1-9). (See also Isaiah 11:6-9 and Ezekiel 31:24)</p>
	<p>ATONING DEATH</p> <p>After the sixty-two "sevens," the Anointed One will be cut off and will have nothing. The people of the ruler who will come will destroy the city and the sanctuary. The end will come like a flood: War will continue until the end, and desolations have been decreed (Daniel 9:26). (See also Psalm 22:14-18 and Isaiah 53:7-9)</p>	<p>ETERNAL DOMINION</p> <p>He was given authority, glory and sovereign power; all peoples, nations and men of every language worshiped him. His dominion is an everlasting dominion that will not pass away, and his kingdom is one that will never be destroyed (Daniel 7:14). (See also Isaiah 9:6-7)</p>
	SUFFERING AND VICTORIOUS MESSIAH	
RESURRECTION	<p>...because you will not abandon me to the grave, nor will you let your Holy One see decay. You have made known to me the path of life; you will fill me with joy in your presence, with eternal pleasures at your right hand (Psalm 16:10-11).</p>	

Are such explanations necessary or is it possible that one individual might “fit the bill” of both pictures; someone who would be both a king of peace and a king of power, a humble servant and a conqueror? If so, what would this extraordinary person look like?

THE ONCE AND FUTURE KING

There is still another Jewish view concerning the two pictures of the Messiah-king that accurately fulfills the portrait we see in Zechariah and elsewhere in the Hebrew Scriptures. This view actually predates the other two mentioned. It’s the position presented in the New Testament.

The writers of the New Testament were Jewish people, living in the first century, who believed that the prophecies in the Hebrew Scriptures described one Messiah, a great king who was to come twice, first as a servant, then as a conqueror. They believed that Y’shua (Jesus) was the fulfillment of both expectations.

BLESSED IS HE WHO COMES

ברוך הַבָּא
הוֹשֵׁנָא



Y’shua was not a typical king. His was a life marked by humility. He was a man of gentleness and peace. But the peace he offered was different from what most people think about—it was a peace that comes from the depth of personal spiritual solutions that Y’shua offered to people who would follow him.

“Peace I leave with you; My peace I give to you; not as the world gives, do I give to you. Let not your heart be troubled, nor let it be fearful” (John 14:27).

“For the Son of Man has come to seek and to save that which is lost” (Luke 19:10).

Near the close of Y’shua’s life on earth, he called to his disciples to get a donkey with its colt. Just before Passover, Jesus rode into Jerusalem on a colt of a donkey, fulfilling the prophecy Zechariah gave more than five hundred years earlier. And the people shouted and rejoiced:

“Hosha-na to the Son of David;

BLESSED IS HE WHO COMES IN THE NAME OF THE LORD; Hosha-na in the highest!” (Matthew 21:9).

The people were shouting, “Save us!” They understood that their king had come and that he was offering powerful, life-changing salvation to those who would welcome him. In fact, the name “Y’shua” means “God saves.”

Though Y’shua did not usher in an age of “peace on earth” as many hoped then and many wish for today, he did offer peace with God to everyone willing to trust in him and the atonement for sin he offered through his death and resurrection.

Y’shua was a man of peace, but he was also a man of strength. He boldly proclaimed himself to be the Messiah, the Son of God, even though he knew that he would be crucified for these claims.

That’s because Y’shua also knew that he possessed the power of an indestructible life. Though he was to die, he knew that he would rise again. Consider his words to a Jewish audience:

“I lay down My life that I may take it again. No one has taken it away from Me, but I lay it down on My own initiative. I have authority to lay it down, and I have authority to take it up again . . .” (John 10:17b-18d).

It was a hard claim to believe . . . and yet many witnessed Jesus’ resurrection and were willing to die proclaiming the truth of his life. Today, millions of people around the world wait for his return.

What will that return look like? According to Zechariah it will be a day of judgment, but also a day of deliverance for those who honor the king:

“Then the survivors from all the nations that have attacked Jerusalem will go up year after year to worship the King, the LORD Almighty . . .” (Zechariah 14:6).

So the king came first to offer his kingship, to give people the chance to enthrone him. One day he’ll come again to take by force what is rightfully his. Like a parent dealing with children: the father or mother hopes the children will obey on their own, so they begin dealing with them gently, but when the children refuse to submit, the parents insist and enforce their will with resolve. This is the picture Zechariah paints of the king who has come, the one who will come again.

CONCLUSION: CONFUSION OR CLARITY?

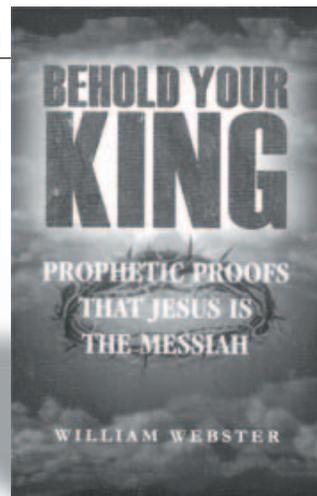
The book of Zechariah does not explicitly state that Messiah will come twice, yet we do see two pictures of the king, coming once as a man of peace and again as a conquering king. Without a doubt these passages should cause one to stop and think. Is it necessary to believe in two messiahs?

RECENT AND RECOMMENDED

Behold Your King: Prophetic Proofs that Jesus is the Messiah

By William Webster

421 pages



“**P**rophecy and its literal historical fulfillment distinguishes the Bible from all other religious writings and sets Jesus apart as the most unique man who has ever lived,” says William Webster in his introduction to *Behold Your King*. What distinguishes his body of work from others on messianic prophecy is his interaction not only with Scripture, but also with ancient rabbinic sources.

Webster begins with a systematic discussion of how Jesus fulfilled certain messianic prophecies in the Tanakh. His analysis is skillful, but it is his extensive collection of appendices (they take up more than half the book) that truly make his work worthy of commendation. Quoting from a variety of sources, from Targum Jonathan to the writings of Bruce Chilton, Webster gives the reader thorough documentation of the prophetic passages in the

Tanakh that have long been interpreted as messianic by Jewish scholars. The author also draws from the works of such noted scholars as Alfred Edersheim and Samson Levy, providing readers with a comprehensive list of passages from the Tanakh that have been interpreted messianically by the Targums and rabbinic writings.

This book is an ideal reference resource for both Jewish skeptics and seekers who have an interest in discovering if Y’shua is or isn’t the fulfillment of messianic prophecy, as well as for those with questions as to the reliability of the Hebrew Scriptures and the New Testament. It can be ordered by going to www.christiantruth.com.

Or is it possible that he came to live among us two thousand years ago and that he’ll come again to be enthroned as the victorious, reigning king?

In the third and final book of *The Lord of the Rings*, after a long, wearying battle, Aragorn finally takes up his throne. And Tolkien writes this scene wherein one of the hobbits encounters Gandalf, the wizard he thought had been vanquished:

“Gandalf! I thought you were dead! But then I thought I was dead myself. Is everything sad going to come untrue? What’s happened to the world?” “A great Shadow has departed,” said Gandalf, and then he laughed, and the sound was like music, or like water in a parched land . . . It fell upon his ears like the echo of all the joys he had ever known.”)

Tolkien’s words are a good illustration of the yearning in the human soul for a time when all that is wrong will be made right. But it will take an extraordinary individual to accomplish this, a figure like the one portrayed in the mosaic of messianic prophecies we are given in the Hebrew Scriptures, and like the one we confront in the accounts of Y’shua’s life.

Those who believe Y’shua is the Messiah have seen how he fulfills these expectations. Because of what he did in his first coming, we can be assured that he will return. Yes, the king will return.

The final question remains: Are you prepared to welcome him as your king? Will you welcome him now?

—Garrett Smith

1. http://www.aish.com/tishabav/tishabavdefault/The_Messiah_in_Judaism.asp

A FURTHER QUESTION

Modern Judaism eschews the idea that a man can be God, and this is often cited as an objection to the messiahship of Jesus.

But Zechariah forces us to consider the validity of this objection, as the prophet repeatedly refers to the Messiah-king figure as “LORD.”

Zechariah 14:9: “The LORD will be king over the whole earth.”

Zechariah 14:16: “Then the survivors from all the nations that have attacked Jerusalem will go up year after year to worship the King, the LORD Almighty.”

Paradoxically, the king as we understand it from Zechariah 9 seems to be a man. He is given physical attributes: he rides on a donkey; later in Zechariah 14, he puts his feet on the Mount of Olives.

Traditional Judaism has always seen the Messiah as a man. But here in Zechariah, the Messiah doesn't seem to be merely a man; he also appears to be the Almighty himself.

Many times the Scriptures speak of God reigning over all the earth. We also see passages about the Messiah reigning over the earth. So if the LORD reigns, and Messiah reigns, then it could be interpreted to mean that Messiah is the LORD. Traditional Judaism's conviction that the Messiah is only a man is hard to reconcile with these passages.

Another passage in Zechariah seems to bring these two passages together: “Shout and be glad, O Daughter of Zion. For I am coming, and I will live among you,” declares the LORD” (Zechariah 2:10).

As in Zechariah 9:9, the command is to rejoice, but rather than rejoice because the king is coming, what does it say? “I am coming, I will live among you.” And who is speaking? God.

And if that wasn't mysterious enough, take a look at Zechariah 2:11: “Many nations will be joined with the LORD in that day and will become my people. I will live among you . . . and you will know that the LORD Almighty has sent me to you.”

The switch from the third person to the first person is eye-catching. The one referred to as the LORD is talking here and yet the verse reads, “many nations will be joined with the LORD in that day, and they will become my people.” The phrase, “My people” is reminiscent of the familiar phrase from the Hebrew Scriptures, “I will be your God and you will be my people,” which speaks of intimacy of relationship.

But when will it happen, when will we become his people? It says, when, “I will live among you.” This is like the prior verse, “shout and be glad for I am coming, and I will live among you, declares the LORD.” So what we see is that the Lord is coming to dwell among people.

But then verse 11 continues: “and you will know that the LORD Almighty has sent me to you.”

The Lord is talking . . . but then it says the Lord is “sending me.” “Me” is clearly the LORD in this verse, but he is also the one doing the sending. And this one who is sent will live among the people, and the people will be joined with the Lord, and become “my people”—this sent one's people.

This idea of the “sent one” we see here in Zechariah, can also be seen in Isaiah as well (48:12-16) and it is a theme that the New Testament Jewish writer, Yochanan (John) dwells on in his account of the life of Jesus, mentioning the concept of “sent” 56 times. Jesus referred to himself as the one who was “sent” by God:

John 5:24: “Truly, truly, I say to you, he who hears My word, and believes Him who sent Me, has eternal life, and does not come into judgment, but has passed out of death into life.”

John 6:38: “For I have come down from heaven, not to do My own will, but the will of Him who sent Me.”

Jesus called everyone to worship God, just as Zechariah said the Messiah would do (14:16). But he also wanted to be worshiped, as he himself claimed to be God.

While the book of Zechariah does not explicitly state that Messiah is divine, it allows for a Messiah who is somehow, mysteriously, both God and man.

(ZECHARIAH 2:10)

**“SHOUT AND BE GLAD, O DAUGHTER OF ZION.
FOR I AM COMING, AND I WILL LIVE AMONG
YOU,’ DECLARES THE LORD”**

If the king is the Lord as in chapter 14, then this makes sense. Zechariah seems to be echoing the same thought throughout his book—the Messiah-king and God are one and the same.