The Prophecies of Jesus

Zechariah 9:9-10, Zechariah 12:10, and Psalm 16:10

Lesson 11

1. My name is Ken Samuel, and this is the eleventh and final part of our series on the prophecies of Jesus that was originally created by Stephen Katz of Jews for Jesus. Today we’ll study Psalms 16:10. But that’s not all. We’ll also study Zechariah 9:9-10. But wait! There’s more! You get all this, and we’ll give you Zechariah 12:10 for free!!! By the way, these pictures were created by DALL-E, an AI program. <click>
2. So, we’ll begin with Psalms 16:10. “You will not leave my soul in Sheol, nor will You allow Your Holy One to see corruption.” <click>
3. Next, Zechariah 9:9-10. “‘Rejoice greatly, Daughter Zion! Shout, Daughter Jerusalem! See, your king comes to you, righteous and victorious, lowly and riding on a donkey, on a colt, the foal of a donkey. I will take away the chariots from Ephraim and the warhorses from Jerusalem, and the battle bow will be broken. He will proclaim peace to the nations. His rule will extend from sea to sea and from the River to the ends of the earth.’” <click>
4. And here is Zechariah 12:10. “‘And I will pour on the house of David and on the inhabitants of Jerusalem the Spirit of grace and supplication; then they will look on Me whom they pierced. Yes, they will mourn for Him as one mourns for his only son, and grieve for Him as one grieves for a firstborn.’” <click>
5. Of course, the missionaries think that all three of these prophecies refer to Jesus Christ. <click> They say that Psalms 16:10 is a prophecy of Jesus’ resurrection, which was reported by Luke in chapter 24 of his Gospel: <click> “Then the women went in the tomb and did not find the body of the Lord Jesus... Behold, two men stood by them in shining garments... They said to them, ‘Why do you seek the living among the dead?He is not here, but is risen!’” <click> And Acts 2:27 quotes Psalms 16:10. “You will not abandon me to the realm of the dead, you will not let your holy one see decay.” And Zechariah 9:9-10 prophesies Jesus’ triumphal entry into Jerusalem, which is reported in John 12: <click> “Then Jesus, when He had found a young donkey, sat on it; as it is written: ‘Fear not, daughter of Zion; behold, your King is coming, sitting on a donkey’s colt.’” <click> And then Zechariah 12:10 prophesies the Roman soldier thrusting a spear in Jesus’ side after he had died. <click> “But one of the soldiers pierced His side with a spear... For these things were done that the Scripture should be fulfilled... ‘They shall look on Him whom they pierced.’” <click>
6. Well, as usual, the anti-missionaries have very different interpretations of these prophesies. <click> They say that Psalms 16:10 is about David, promising that God would not let King Saul kill him. <click> And they agree that Zechariah 9:9-10 is prophesying the coming of the Messiah, but they think that this will be the first and only time that he comes. <click> And Zechariah 12:10 predicts a future battle in which many Jews will be killed. <click>
7. So then, the anti-missionaries provide some reasons why they disagree with the missionaries. <click> The sixteenth psalm was written by David about himself. <click> He was on the run, because King Saul was chasing him. <click> This psalm said that God would not let him die. <click> So, you see, it is about David being delivered *from* death, not Jesus being delivered *out of* death. <click> In fact, the Jews didn’t even have a clear concept of resurrection at that time, because nobody had ever done it yet. <click> Moving on to Zechariah 9, the anti-missionaries say that this can’t be about Jesus, because it's talking about a king who will rule over the entire world, <click> and Jesus never ruled over anybody. <click> The true Messiah will rule over the entire world when he comes for the first and only time. There’s no such thing as a “second coming.” <click>
8. And the anti-missionaries claim that the NIV translators have done it wrong again. <click> Besides the questionable translation of the Hebrew word “דָּקָרוּ” (/dakaru/) into “pierced,” their translation makes it sound like only one person is pierced, but the true translation shows that there are many people. <click> The Stone edition of the Bible says, “They will look toward me because of *those* whom they have stabbed...” <click> The direct object of the verb is plural, not singular. So, it cannot refer to a single person. <click> In fact, it refers to Jewish martyrs who will be killed in a war that has not yet happened. <click> Rabbi Tovia Singer explains this. “‘This mistranslation…demonstrates that the NT is fallacious’ and furthermore demonstrates from the context that the NT applies it to the Roman soldiers who speared Jesus, not to Jews as the ones who did the piercing.” <click>
9. Well, the missionaries agree that the sixteenth psalm is about David. But it’s also about Jesus. <click> This is what’s called a type, or a prototype. It has two meanings, <click> one at the time of the writing <click> and <click> a prophetic meaning. There are other examples of typing throughout the Old Testament. <click> And as for the anti-missionaries’ claim that David didn’t have a concept of resurrection, <click> look at I Samuel, 2:6. “‘The Lord brings death and makes alive; he brings down to the grave and raises up.’” Hannah, the mother of the prophet Samuel, spoke these words when he was just a boy, long before David wrote any psalms. <click> And, of course, the missionaries agree that Jesus hasn’t ruled yet, <click> but the anti-missionaries will see him rule when he comes again. <click>
10. Now about that mistranslation, let’s go back to the Hebrew. <click> The phrase in question has five Hebrew words, which are shown in the first column of this table. The first word, /vuh-hib-ee-too/, means “And they looked” or “And look,” according to Google Translate. And the second word, /ay-lie/, “to me.” The next word, /ait/, doesn’t have a corresponding word in English. It’s a grammatical marker. Then, the fourth word is /ah-shair/, which translates to “who,” “which,” or “that.” And the final word, /dah-kah-roo/, means “they stabbed,” according to Google Translate. Now let’s compare that word-for-word translation to the NIV and Stone translations. I’ll accept the change from “and” to “then,” which simply adds a time component that can be inferred from the context. And the Stone Edition’s removal of that word doesn’t bother me either. Both of them changed the past tense to the future tense. Verb tenses can be flexible in the Bible, though I don’t really see the need to change it here. Still, both groups of translators agreed to do it, so I’ll let it go. The translations of the next word differ on the preposition, “to,” “on,” and “toward.” But that’s not really a big deal, since it doesn’t change the meaning. Still, I don’t understand why translators feel the need to change words when it’s unwarranted. Moving on to the fourth Hebrew word, both translations correctly changed “who” to “whom,” since it’s in the object position in the sentence. And for that last word, the change from “stabbed” to “pierced” raises my eyebrows, but that’s nothing compared to the fifth row of the table, where there’s nothing in the Hebrew that corresponds to “because of those” in the Stone Edition. And that’s a critical problem, because remember that the anti-missionaries’ whole point was that the word specifying who was stabbed is plural rather than singular. But that word is “those,” which was created out of thin air by the translators. And there is additional evidence that one will be stabbed or pierced, rather than many. <click> The Talmud, which anti-missionaries think of as inerrant scripture, says, <click> “What is the cause of the mourning... The cause is the slaying of Messiah... And they shall look upon me because they have thrust him through...” So not only does this make it clear that the “who” in question is singular, referring to him as “Messiah” singular and “him” singular, it also clearly states that this person is Messiah, not a group of Jews. <click>
11. So, for the last time, you have the right to decide who to believe, the missionaries or the anti-missionaries. <click>