

“The Glory-Theophany by the Deep” (Zech 1:8)
GCC, Morning Worship, 11/1/20

Review

- A. The main theme of Zechariah’s night visions: The restoration of God’s kingdom
 - B. Identity of man upon red horse=the angel of the LORD, the preincarnate Jesus Christ
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- I. “By the deep” (Zech 1:8)
 - A. Different translations
“Ravine” (NASB, NET, NIV), “glenn” (ESV, RSV), “hollow” (NKJV), “valley” (CHSB), “bottom” (KJV, ASV).
 - B. How it should be translated and why?
 - 1. “By the deep’ [of the sea].” (See also Jon 2:4; Ps 69:3, 16; 107:24; Jb 41:23; Exod 15:5; Zech 10:11; Neh 9:11)
 - C. How do we understand what it means in Zechariah without any explanation by the prophet?
 - II. At creation, the deep was the chaos out of which the Creator-King imposed the order of a life-giving world
 - A. The Glory-Theophany (i.e., the presence of God) was hovering over the deep watery chaos and he imposed order and life upon the chaos and lifeless primeval deep (Gen 1:2).
 - B. Out of the chaos of the deep, the image-bearers of man and woman were brought into the land of Eden and were commissioned to fill and subdue the earth.
 - C. What does this show us?
 - III. In the Flood, the deep was the judgement waters of chaos out of which the Re-creating God brought a new world
 - A. Flood as judgment and re-creation event (Gen 8:1–2; cf. 2 Pet 3:5–7).
 - B. The “deep” is a familiar synonym for death and *Sheol* (Pss 18:4 and 69:1, 2, 14, 15; cf. Pss 42:7; 88:6; Jonah 2:2ff).
 - C. The ark’s passage through the deep flood waters of death becomes an image of resurrection (see 1 Peter 3:20–21)
 - D. In the resurrection scene in Rev. 20:13, the “sea” is paralleled by death and Hades, each giving up that dead that were in it
 - IV. In the Exodus, the “deep” of the sea of death threatened the life of the covenant people
 - A. Presence of Glory-Theophany in *Pillar* and *Wind/Spirit* (14:19, 20, 22).
 - B. The watery deep is portrayed as a monster that needs to be conquered by YHWH (Psalm 74:13, 14a; Isa 51:9–10).
 - 1. There is a close connection with death and Satan. In fact, scripture applies the same name “Belial” to both (Ps 18:4, [בְּלִיַּעַל] and 2 Cor 6:15). Satan is said to be one who has the power over death (Heb 2:14).
 - C. Deliverance at the Red Sea is an Echo of the Overcoming of Chaos at Creation (Deut 32:10, 11)

- V. Application for Exilic Prophets and Zechariah
 - A. The Waters by which the Prophets behold their visions represent the kingdoms through which those waters flow (Ezek 1; Dan 8:2, 16ff; Dan 10:4ff; 12:5ff)
 - B. Zechariah
- VI. Satanic Counterfeits (Dan 7:2ff; Rev 13:1ff; cf. Eph 2:2, 5:12)
- VII. Final Demise of the Sea in New Heavens and New Earth (Rev 20:13, 21:1)

Questions for Application and Discussion:

1. Who is the man upon the red horse and why (Zech 1:8)?
2. To what does “by the deep” refer (Zech 1:8)?
3. How do we understand what “by the deep” means in Zechariah with little to no explanation by the prophet?
4. What is a motif and how do they open up meaning for difficult passages in the bible?
5. What did the “deep” signify at creation and how was it overcome?
6. What did the “deep” signify at the flood and how was it overcome?
7. What did the “deep” signify at the flood and how was it overcome?
8. How is the “deep” a synonym for “death” and “Sheol?”
9. How is the “deep” used to symbolize the resurrection in the flood according to Peter (1 Peter 3:20–21)?
10. How was the Exodus an echo of the overcoming of chaos at creation (see Deut 32:10)?
11. How does Satan seek to counterfeit God’s sovereignty over the deep (Rev 12:17-13:2)?
12. Why is the “sea” not present in the New Heavens and the New Earth (Rev 21:1)?