

Zechariah 9:1-13

1. Zechariah 9-14 contain two undated oracles.
 - a. No date is given for these messages.
 - b. It could be assumed they came after chapters 1-8
 - c. And, most likely after the completion of the temple in 516 BC when culture and society had settled in after the return from exile.
2. The two “oracles” from the Hebrew *massa* also translated “burden”, “pronouncement”) are:
 - a. 9-11 – the destruction of Gentile world-power and Israel’s strengthening and protection
 - b. 12-14 – the purification of Israel through trials to purge them for the final great conflict with the nations before they are transformed into the nation of the Lord
3. Both sections have a clear coming of the Lord. This has led many Jewish groups in the ancient world to anticipate two Messiah’s:
 - a. 9-11 – the savior, gentle and humble (the cross)
 - b. 12-14 – the sovereign king conquering and ruling in victory (the crown)
4. The style and focus of the Zechariah’s writing change in 9-14.
 - a. The same happens in Isaiah chapters 40-66
 - b. There are no clear outlines
 - c. There is no accompanying interpretation or interpreting angel
 - d. There is no clear connection to contemporary people or events
 - e. There are cryptic allusions vague references to enemies, battles betrayal
 - f. There is sections that promise peace, prosperity and the final victory, but the journey to this is long and winding.
 - g. Jerome referred to the book of Zechariah as “that most obscure book of the prophet Zechariah, and of the Twelve the longest”
5. “on that day” occurs 18 times and points to the distant future based on the context.
 - a. This phrase “on that day” seems to introduce new sections or units of thoughts
 - b. These sections or units tend to match the outline below.
6. The focus of these last six chapters is the Messiah King
 - a. The Messiah King will appear
 - b. The Messiah King will bring both judgment and blessing
7. The declaration of judgment on the individual nations and ultimately all nations serves to support Israel’s faith in their God, but also to warn the Gentiles of their futility without YHWH which also comes with an invitation to join Israel in serving YHWH
 - a. God’s judgment on the nation demonstrates the impotence of the god’s ruling those nations. Thus, only YHWH is God. Only YHWH should be worshipped.
 - b. After defeat the remains of the nations will flee to Zion for protection and to honor the Lord
 - c. The defeat of the nations will result in deliverance, joy and prosperity for the world.
 - d. The judgment of the nations will end their attempt for universal dominion and open the way for the universal establishment of the righteous kingdom of the Lord
8. The whole church age occurs between Zechariah 9:9 and 9:10
 - a. This is the same thing that occurs between Isaiah 9:6 and 9:7
 - b. The Gospels clearly identify Jesus as having fulfilled Zechariah 9:9
 - c. The Gospels never claim Jesus fulfilled 9:10 during his earthly ministry
 - d. The New Testament is based in the anticipation and hope that Jesus will fulfill 9:10

9. The Gospels quote verses from these six chapters:

Zechariah	General Content	Gospel
9:9	The king comes to Zion humble and riding a donkey	Matt. 21:5; John 12:15
11:13	Thirty pieces of silver thrown into the house of the Lord	Matt. 29:9
12:10	Looking on him whom they have pierced	John 19:37 (Rev. 1:7)
13:7	The shepherd is struck and the sheep are scattered	Matt. 26:31; Mark 14:27

Outline of 9-14 (can be seen with a chiasmic pattern):

1. 9:10 – God comes to protect and bless (A)
2. 11:1-14 – People reject God’s shepherd (B)
3. 11:15-17 – The worthless shepherd hurts the flock (C)
4. 12:1-9 – Nations come to destroy Jerusalem (C)
5. 12:10-13:6 – People repent and turn to God (B)
6. 13:7-14;21 – God comes to protect and bless (A)

A similar more detailed Outline of 9-14:

1. 9:1-8 – Judgment and salvation of surrounding nations
2. 9:9-10 – Introduction of the king
3. 9:11-10:1 – Israel’s battle and victory
4. 10:2-3 – Idolatry and judgment
5. 10:3-11:3 – Israel’s battle and victory
6. 11:4-17 – People reject the shepherds
7. 12:1-9 – Israel’s battle and victory
8. 12:10-13:1 – YHWH’s Servant pierced
 - a. mourning
 - b. purification
9. 13:2-6 – Idolatry and judgment
10. 13:7-9 – Shepherd struck
 - a. Judgment
 - b. Purification
 - c. Return to God
11. 14:1-15 – Israel’s battle and victory
12. 14:16-21 – Judgment and salvation of all nations

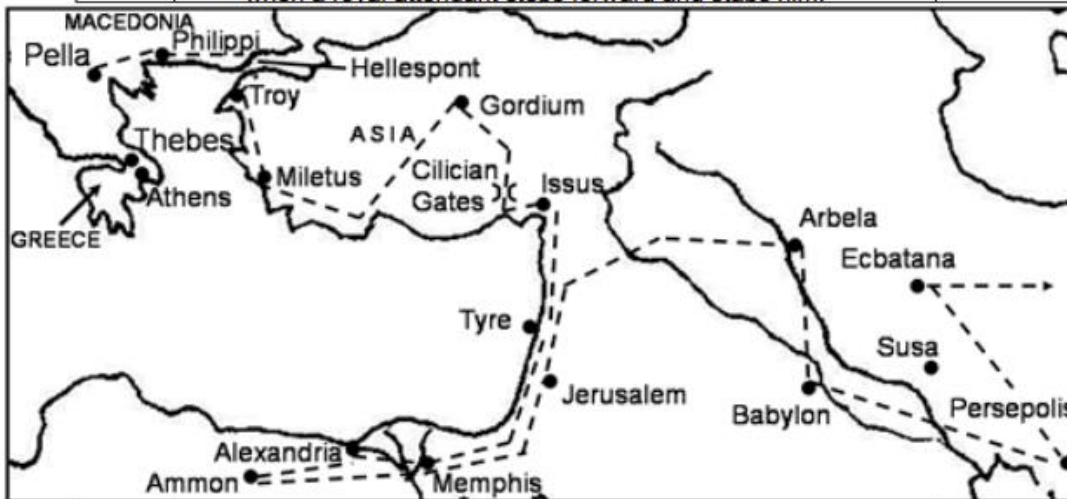
520	<ul style="list-style-type: none"> The two prophets, Haggai and Zechariah, minister in Jerusalem. August 29, the word of the Lord comes to Haggai and the book of Haggai begins. October 17, Haggai 2:1-9 the word of the Lord is a message for Zerrubabel, the governor, Joshua, the high priest, and the remnant of people. Oct/Nov Zechariah records his first message from the Lord in Zechariah 1:1-6. Darius Hystaspes searches the royal archives in Babylon and finds that Cyrus had ordered the rebuilding of the temple in Jerusalem. Opposition stops. Rebuilding of the temple resumes after opposition had stopped it 16 years earlier. (Ezra 5-6) December 18, 520 BC, Haggai prophecies blessings on the remnant. (Hag. 2:10-23) 	<p>Haggai</p> <p>Zechariah</p> <p>Haggai 1:1-15 Haggai 2:1-9 Zechariah 1:1-6 Ezra 5-6 Haggai 2:10-23</p>
519	<ul style="list-style-type: none"> February 15, in one night Zechariah is given a series of eight night visions in one night. 	Zechariah 1:7-6:8
518	<ul style="list-style-type: none"> December 7, Zechariah receives the word of the Lord in the fourth year of Darius Hystaspes. (Zech. 7) 	Zechariah 7
516	<ul style="list-style-type: none"> The temple is completed by Zerubbabel. It has been 70 years since the temple was destroyed in 586 BC. 	Ezra 6:13-18 Temple Rebuilt 70 Years After It Was Destroyed
490	<ul style="list-style-type: none"> Darius attacks Athens by sailing across the Aegean Sea and land 20 miles from Athens on the plains of Marathon. <ol style="list-style-type: none"> The Persians have 600 ships with 20,000 men; Athenians have 10,000 men. A Greek runner runs 150 miles in 36 hours to Sparta for help but Sparta does not come. Miltiades, an Athenian general, launches an attack by charging down the hill in formation with thin middle ranks. Persia breaks through the middle line but find themselves trapped. They rush back to their ships. The Persians head for the bay of Athens but the Athenians out run them there and Persia returns home. Athenians capture 7 Persian ships. Casualties suffered: Persia-6,400 Athens-192. 	Battle of Marathon
485	<ul style="list-style-type: none"> Xerxes begins to reign. 	Xerxes
483	<ul style="list-style-type: none"> Samaritans take this chance to file a complaint. (Ezra 4:6) Xerxes displays his vast wealth and military power at a banquet in preparation for his invasion of Greece. 	Ezra 4:6 Esther 1

<p>481 480 479</p>	<ul style="list-style-type: none"> Xerxes goes to war against Greece. Persia fights the battles of: <ol style="list-style-type: none"> 1. Thermopylae – This battle is the basis of the movie “300” that features the Spartan king Leonidas and his 300 men who fight the invading King Xerxes and his Persian troops. 2. Salamis – Persians occupy Athens and burn the temple. The Persians move their ships into a strait through a bottle neck thinking the beached Greek trireme ships are trapped. Xerxes watches from his ivory throne placed on a hill in disbelief as his ships are rammed, congested and unable to maneuver while Persians ships continue to sail into the bottle neck. Xerxes heads back to Persia, leaving behind 1/3 of his troops which then burn Athens to the ground. 3. Plataea – In what looked like a rout of the Greeks, the Persians fail to stay organized and are driven from Greece. These Greek battles fulfill Daniel 11:2: “a fourth Persian king, who will be far richer. . . will stir up everyone against the kingdom of Greece.” This sets the stage for the rise of Alexander the Great who will seek deliverance and revenge for the burning of Athens in 336 BC. 	<p>Battles of: Thermopylae Salamis Plataea</p> <p>Daniel 11:2</p>
<p>478 474</p>	<ul style="list-style-type: none"> Esther goes to Xerxes and becomes Queen in Dec/Jan. Esther’s fifth year as queen. April 17 is the date set to meet to determine fate of Jews. 	<p>Esther 2 Esther 3:7 Haman Esther Mordecai</p>
<p>473</p>	<ul style="list-style-type: none"> According to Haman’s plans and Xerxes order, the Jews are to be killed in Persia on March 7 March 7, the Jews defend themselves. The Jews kill 500 men in Susa and 10 of Haman’s sons. 	<p>Esther 3:12-14</p>
<p>465</p>	<ul style="list-style-type: none"> Xerxes is inside his bedchamber when he is assassinated by 3 conspirators. They convince Artaxerxes, Xerxes’s son, to slay his older brother. They then try to kill Artaxerxes who is only wounded but kills his attacker. Artaxerxes becomes Persian Emperor and will reign for 41 years. Esther would be about 38 years old if she became queen when she was 25. 	<p>Artaxerxes</p>
<p>464</p>	<ul style="list-style-type: none"> Artaxerxes orders the rebuilding of the rebellious city, Jerusalem, to stop. Samaritans send a letter to Artaxerxes to say Jerusalem is a rebellious city. (Ezra 4:7) Artaxerxes replies: “this city will not be rebuilt until I so order.” (Ezra 4:21) 	<p>Ezra 4:7-23 Ezra 4:21 Daniel 9:25</p>
<p>458</p>	<ul style="list-style-type: none"> In Artaxerxes’ seventh year he issues the decree to rebuild and restore Jerusalem. Ezra leaves Babylon on April 8 and arrives in Jerusalem on August. December 19 the people assemble and the investigation of intermarriage begins. The 70 weeks (or, 490 years) of Daniels prophecy in Daniel 9:25 begins with Artaxerxes’ decree to restore and rebuild Jerusalem in 458 BC. The decree is found in Ezra 7:12-26. The 70 weeks (490 years) are interrupted after 69 weeks (483 years) with the coming of the Messiah. 458 BC minus 483 years equals 25/26 AD which is when John the Baptists will introduce the Messiah to the Jewish nation. 	<p>Decree to Rebuild</p> <p>Ezra Ezra 7: 8-9, 12-26 Daniel 9:25 Ezra 10:9-16</p>

457	<ul style="list-style-type: none"> Ezra committee ends their three month long investigation into intermarriage by Mar/Apr. 	Ezra 10:17
446	<ul style="list-style-type: none"> Nov/Dec, Nehemiah is in Susa and hears a report from a Jew from Jerusalem that the walls of Jerusalem have not been rebuilt. 	Nehemiah Nehemiah 1
445	<ul style="list-style-type: none"> Artaxerxes 20th year Mar/Apr, Nehemiah, Artaxerxes cup bearer, speaks to Artaxerxes about Jerusalem's ruined wall system. (Neh. 2:1) August 10, Nehemiah begins to rebuild the walls of Jerusalem. Opposition to building the walls. (Neh. 4, 6) October 2, The walls of Jerusalem are completed in 52 days. (Neh. 6:15) October 8, Ezra reads the law to public for first time in thirteen years. (8:2) October 9, the people of Jerusalem celebrate the Feast of Tabernacles. (8:13) October 30, Israel confesses their sin. (Neh. 9) If Esther were 25 when she married Xerxes she is now 58. 	Nehemiah 2:1 Nehemiah 4 Nehemiah 6:15 Nehemiah 8:2 Nehemiah 8:13 Nehemiah 9
433	<ul style="list-style-type: none"> Nehemiah is recalled to Artaxerxes after a 12 year absence. Artaxerxes is in his 32 year as the king of the Persian Empire. 	Nehemiah 5:14; 13:6
432	<ul style="list-style-type: none"> The book of Malachi is written. Malachi accuses: <ol style="list-style-type: none"> the priest of not honoring God the people of unlawful marriages the people of having given up on the Lord's return the people of failing to give properly to God Malachi ends with a promise in 3:1, "See, I will send my messenger." 	Malachi

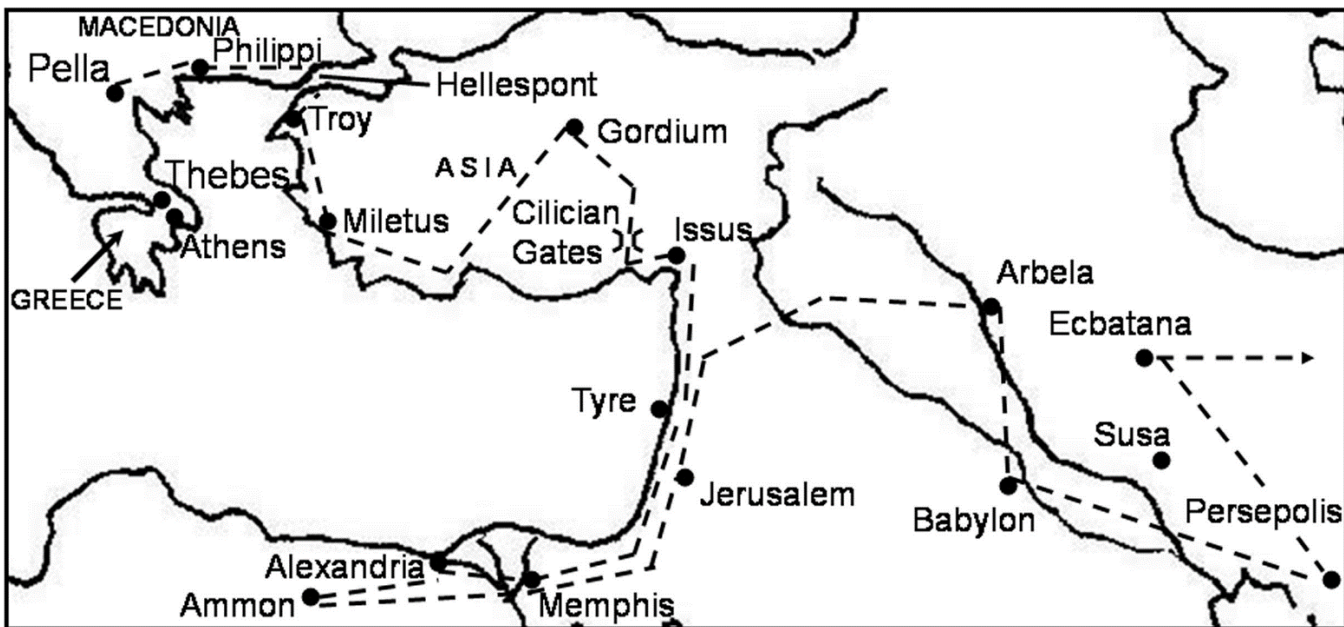
<p>430 to 370</p>	<ul style="list-style-type: none"> • The High Priest in Jerusalem <ul style="list-style-type: none"> • After Zerubbabel the high priest fulfills the role as governor. The high priest position gains power and becomes the head of the Jewish state. • The priestly line was made up of an aristocratic class that could trace their lineage back to Zadok (of David's day) and some back to Aaron. • A tenth of the produce of the land was given to the Levites; 1 of every 25 loaves of bread went to the priest; The first born of all the cattle went to the priest; A part of every sacrifice were the priestly fee; Fines and vows went into the priest's pocket; plus more. • In addition to having the religious power the priests soon control the governmental power, the economic power and the political power. • The only thing above the priest was the written Law of Moses which began to be seriously studied in the days of Ezra. • The Scribes <ul style="list-style-type: none"> • Since a man who knew the law could control the priest, the scribe eventually rose to a position of power and dignity. • Jewish People <ul style="list-style-type: none"> • The major portion of Jews lived outside of Judea and were caught up in the commercial spirit in Susa, Ecbatana, Persepolis, Mesopotamia, Syria, Seaport cities of Asia Minor, Egyptian delta. • Jewish View of Gentiles <ul style="list-style-type: none"> • Isaiah's View: The Messiah's kingdom would include all nations. • Nehemiah's View: The Messiah's kingdom would only be Jewish. • Samaritan Division <ul style="list-style-type: none"> • Division had always existed between the returning Jewish exiles and those that had never left the land but had stayed and intermarried. • The high priest brother, Manasseh, married the daughter of a Samaritan. • Judea demanded a divorce but Samaria invited Manasseh to move. • Manasseh moved to Samaria and another temple on Mt. Gerizim was built. • The two groups moved further apart until John could write in John 4:9, "Jews have no dealings with Samaritans." • Language <ul style="list-style-type: none"> • Jewish religion was growing narrower and more intense. • The world was moving in on the Jews. • Aramaic was the language of the nations with trade and government. • Aramaic began to co-exist with Hebrew until, due to lack of use, the Hebrew language was discontinued. 	<p>High Priest</p> <p>Scribes</p> <p>Jewish People</p> <p>Gentiles</p> <p>Samaritans</p> <p>Aramaic</p>
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367	<ul style="list-style-type: none"> 15 year old Philip, son of the Macedonian king, is taken hostage to Thebes, Greece for 2 years at the age of 15. 	Philip of Macedonia	
366	<ul style="list-style-type: none"> In Greece Philip learns military science and the Greek passion to overthrow the Persians. 		
365	<ul style="list-style-type: none"> Philip becomes co-regent with his father in Macedonia and demonstrates ability as a general and in diplomacy. 	Macedonian Warfare	
359	<ul style="list-style-type: none"> Philip becomes king of Macedonia. Philip turns the Macedonian military into a tool of expansion by taking Greek cities and the gold and silver mines of Philippi. Philip reorganizes the Macedonian army and begins to use phalanx (fay-lanks) which are heavily armed infantry troops in tight ranks of 8-12 rows deep that carry long spears and overlapping shields. The phalanx are supported with a cavalry. Alexander the Great is born. 		
346	<ul style="list-style-type: none"> Philip has become the master of Greece. 		Greece Conquered
337	<ul style="list-style-type: none"> Philip announces his decision to his Greek confederacy that he is going to invade Persia. The Greek city/states unite behind Philip. 		Philip Unites Greece
336	<ul style="list-style-type: none"> Philip sends 10,000 troops across the Aegean Sea to Troy or Troas. Summer, Philip is assassinated at his daughters wedding when a roval attendant steps forward and stabs him. 	Philip Assassinated	



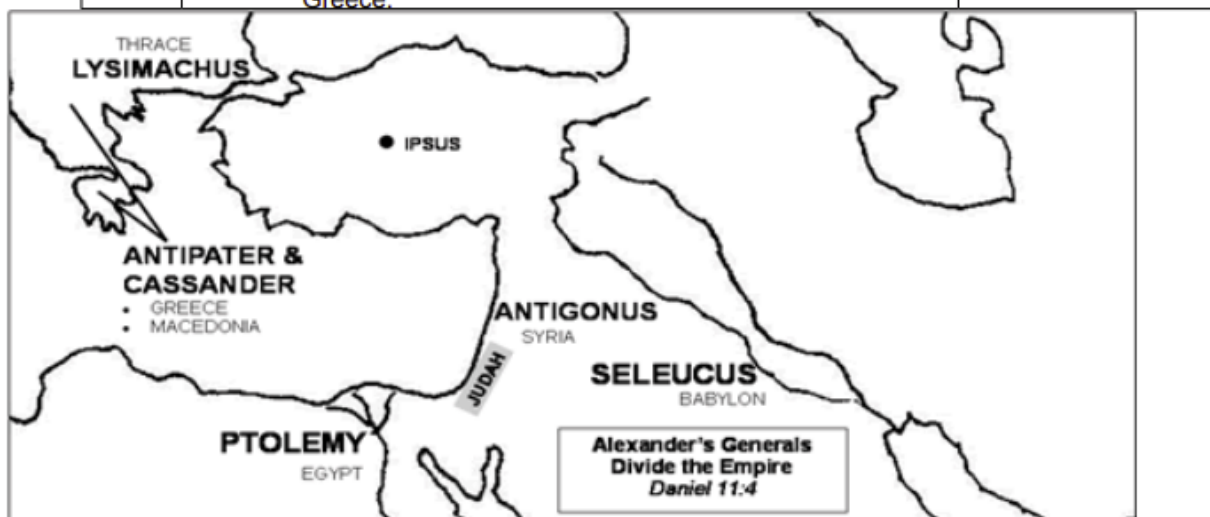
The Grecian Empire		
336	<ul style="list-style-type: none"> Philip's son, Alexander (356-323 BC), becomes king of Macedonia and Greece, age 20. <ol style="list-style-type: none"> Educated by Aristotle and memorized the "Iliad" at 13 years old. Macedonia's ambassador to Athens at 18 years old. Mother Olympias taught him his ancestor was the Greek god Achilles and his father, Philip, came from the line of Hercules. Thebes rebels against Alexander so Alexander attacks and sells 30,000 of its people into slavery. All of Greece unites behind Alexander. 	Alexander

334	<ul style="list-style-type: none"> At the age of 22 Alexander leaves Pella for Asia Minor to begin an invasion of Persia with 30,000 foot soldiers and 5,000 cavalry. Alexander would never see Greece again. He covers 300 miles in 20 days to arrive at the Hellespont. He crosses it and sails for Troy. At a temple to Athena in Troy Alexander exchanges his armor for the sacred armor from the Trojan War. Alexander led his troops across the wild Granicus River to meet Persian soldiers but they flee. Greek colonies along the coast welcome Alexander. In seven months Alexander controlled the coast of Asia Minor. Alexander is the "hero-king" of Daniel 11:3. 	<p>Alexander begins to Conquer</p> <p>Daniel 11:3</p>
333	<ul style="list-style-type: none"> Alexander goes through Gordium. In a night attack he passes through the Cilician Gates which should have been easily defended, since two loaded camels could not pass through together. Fall, Alexander meets the Persian king, Darius III, for the first time at Issus. The Greeks outmaneuver the Persians. Alexander and the Champions, his elite cavalry, charge and collapse the Persian frontline. Alexander pursues Darius III. Darius escapes into the night but Alexander spends the night in Darius' royal tent. This battle is the meeting of the ram from the east with two horns (Darius III, Persia) and the goat from the west with one prominent horn (Alexander, Greece) from Daniel's prophecy in Daniel 8. 	<p>Alexander Faces Darius III</p> <p>Daniel 8</p>



<p>332</p>	<ul style="list-style-type: none"> • Alexander continues south between the Mountains of Lebanon and the Mediterranean Sea to Tyre. • Alexander sends ambassadors to the island city of Tyre, a half mile off the coast. However, the people of Tyre kill the ambassadors and throw their bodies over the wall into the sea. Alexander then takes the next seven months to build a 200 foot wide and a half mile long mound in the sea in order to make a road out to the island city of Tyre. Alexander then rolls his catapults and battering rams up to the wall and destroys the city of Tyre. This fulfills Ezekiel's prophecy in Ezekiel 26:2-18. • Darius offers Alexander his daughter in marriage, \$300,000,000 in gold, the territory west of the Euphrates (1/3 of the Persian Empire). Alexander declines and leaves to conquer Egypt. • On his way to Egypt, the Philistine city of Gaza refuses to open its gates and is destroyed by Alexander. • Egypt welcomes Alexander who stops first at Memphis and then establishes one of several cities he would call Alexandria. • While in Egypt Alexander goes out in the desert to Ammon to speak with the priest of the goat-god, Ammon. • Alexander leaves Egypt, heads back towards Darius and goes to Jerusalem. • Jaddua is the high priest from 371-320 BC and watches Alexander's conquest. Jaddua is mentioned in Nehemiah 12:10, 11. <ol style="list-style-type: none"> 1. Jaddua began to think that this young Macedonian might be the goat or the four-winged leopard of Daniel's prophecy. 2. As Alexander approached Jerusalem Jaddua did not lead Jerusalem to resist but instead put on his high priestly garments, took the Scriptures in his hands, opened the gates and went out to meet Alexander. The other priests went with him dressed in white robes. 3. Alexander got off his horse, hurried over to Jaddua and bowed down in front of him. 4. Alexander then said that he had seen Jaddua in a vision and that Jaddua was a representative of heaven. 5. Alexander told Jaddua that what he had to say would be of great advantage to Alexander. 6. Jaddua then opened the scroll to Daniel and read to Alexander the prophecies of himself. 7. Alexander then promised Jerusalem would never be touched nor its temple polluted. He entered Jerusalem and worshipped as a Gentile at the temple. Before leaving in peace Alexander gave gifts to Jerusalem and to Jaddua. • Alexander moves north to Samaria who killed Alexander's deputy and rebelled. Samaria is destroyed. • Alexander moved to Tyre and rests his troops before he began to move across Syria to meet Darius III. 	<p>Alexander Destroys Tyre</p> <p>Ezekiel 26</p> <p>Alexander Destroys Gaza</p> <p>Alexander in Egypt</p> <p>Alexander in Jerusalem</p> <p>Jaddua</p> <p>Nehemiah 12:10, 11</p> <p>Alexander in Samaria</p>
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331	<ul style="list-style-type: none"> In preparation to meet Alexander, Darius III burns the fertile plains to cut off Alexander's food supply and levels a plain called Gaugamela so he could use his chariots with curved blades in the wheels. Darius III attacks Alexander with the chariots but the Greeks part their ranks, trapping the chariots which cannot stop or turn quickly. The Persians are pulled from their chariots and Darius flees on horseback. Alexander moves into Babylon and rests his troops for a month. The people of Babylon offer no resistance. Alexander appoints a Persian as governor in his first step to uniting the west with the east. Alexander and his generals also wear Persian clothing and marry Persian women. Alexander then moves to Persepolis. In revenge for the Persians burning of Athens in 480 BC, Alexander burns Persepolis. 	<p>Darius III Flees</p> <p>Alexander in Babylon</p> <p>Alexander in Persepolis</p>
330	<ul style="list-style-type: none"> Spring, Alexander leaves to catch up with Darius III. Alexander travels 36 miles a day and when he catches Darius III he has already been killed by the Persian generals. 	<p>Darius III Killed</p>
330 to 324	<ul style="list-style-type: none"> Alexander continues conquering to the east thinking he will reach the end of the world. His army finally refuses to go any further and Alexander turns back towards Babylon. Alexander and his army had left Greece 10 years before to attack Persia. <u>They faced great difficulties in their return to Babylon.</u> 	<p>Alexander in the East</p>
323	<ul style="list-style-type: none"> Alexander arrives back in Babylon. At the age of 32 he is worn out from wounds, hardships and over drinking. June 11, Alexander is sick with a fever and dies. At his death his oldest son, Hercules, is killed by his generals. A second son, Alexander II is born after his father died and is killed at the age of 13 in 310 BC. Alexander's Generals: <ol style="list-style-type: none"> Ptolemy takes control of Egypt. Seleucus takes Babylon. Antigonus seizes Syria from Ptolemy. Lysimachus goes to Thrace and Asia Minor. Antipater and his son Cassander take Macedonia and Greece. 	<p>Alexander Dies</p> <p>Alexander's Generals Divide Empire</p> <p>Daniel 11:4</p>



- i. To other people
 - ii. Back to Israel (land north of Israel, Philistia coast, etc.)
 - d. Remove any hope the nations held out to assist Israel. Only the Lord can help.
 - e. The defeat of the nations brings the world joy and prepares the world and Israel for peace.
 - f. Only YHWH worthy of worship
 - g. Nations will turn to YHWH for answers and nations will flow to Jerusalem for answers
- 3. God's word was coming against the following people
- 4. God's word comes to the earth to:
 - a. Doing Good (Micah 2:7)
 - b. Healing (Psalm 107:20)
 - c. Falling on nations to bring judgment (Isaiah 9:8)
 - d. Coming as a destructive fire (Jeremiah 5:14)
 - e. Transforming and shaping future events as the Lord plans (Ezekiel 12:28)
- 5. The enemies of these lands always came from the north, even if they were from the east (Babylon, Assyria) or the west (Greece, Rome)
- 6. The Lord is invading from the north also, but instead of using Assyria, Babylon or Persia he is using Alexander.
- 7. Notice the translation of whose eyes are looking at whom.
 - a. The ESV above says: "For the Lord has an eye on mankind and on all the tribes of Israel."
 - b. But, a better translation is taken from the literal Hebrew text also seen above: "Are on YHWH the eyes of men and all the tribes of Israel."
 - i. This matches:
 - 1. NIV: "for the eyes of all people and all the tribes of Israel are on the LORD"
 - 2. Berean Standard Bible: "for the eyes of men and of all the tribes of Israel are upon the LORD"
 - 3. KJ: "when the eyes of man, as of all the tribes of Israel, shall be toward the LORD."
 - 4. NAS: "for the eyes of mankind, especially of all the tribes of Israel, are toward the LORD"
- 8. These verses describe Alexander's invasion after he defeated the Persians at Issus in 333 BC, and all the eyes of mankind, including the eyes of the Jews, were on Alexander's advance against the Persians, Syria, Tyre and Gaza. All mankind was watching the Lord move through Alexander.
- 9. The eyes of the whole world were watching Alexander's movements. Judah was particularly aware due to:
 - a. Their defeat by Babylon
 - b. Their standing in the Persian Empire
 - c. The prophecies of Daniel

10. Only mention of Hadrach is here in the Bible
- thought to have been North of Lebanon.
 - Tiglath-Pileser III and other Assyrians identified Hadrach in cunieform texts
 - the Assyrian place-name Hatarikka, or Aramean Hazrik
 - today it is ancient archaeological site of Tell Afishe in Syria
 - Taken by the Hittites in 1350 BC and ruled by Hittite king Hattusili III in the 1200's BC
 - In 785 Hadrach was in the Kingdom of Hamath
 - Hadrach was mentioned in the basalt Stele of Zakkur as Hazrach. The inscription says Zakkur, the king of Hamath, was besieged by King Ben-Hadad III the son of Hazael and seventeen other kings.
 - 28 miles SE of Aleppo



11. An interesting note: Matthew Henry, who is an amillennialist, interprets these verses like this:

“When Saint Paul was converted at Damascus, and preached there, and disputed with the Jews, then the word of the Lord might be said to rest there, and then the eyes of men, of other men besides the tribes of Israel, began to be towards the Lord.” (Acts 9:22)

9:2 – **“and on Hamath also, which borders on it, Tyre and Sidon, though they are very wise.**

3986 [e]	2449 [e]	3588 [e]	8721 [e]	8865 [e]		1379 [e]	2574 [e]	1571 [e]
mə·'ōd.	ḥāk·mah	kī	wə·šî·dō·wn,	šōr	bāh;	tiḡ·bal-	ḥā·māt	wə·gam-
מְאֹד:	חַכְמָה	כִּי	וְשִׂדּוֹן	צֹר	בָּהּ	תִּגְבַּל-	חַמַּת	וְגַם 2
very	they are wise	though	and Sidon	and [against] Tyre	on it	[which] borders	[against] Hamath	and
Adv	V-Qal-Perf-3fs	Conj	Conj-w N-proper-fs	N-proper-fs	Prep 3fs	V-Qal-Imperf-3fs	N-proper-fs	Conj-w Conj

1. Hamath

- On the Orontes River
- A major Syrian city (or, city of Aram)
- Hamath was within the limits of the border given to Israel as part of the Promised Land:
 - Numbers 13:21
 - Joshua 13:5
 - Judges 3:3
- In the future the people of Hamath would turn to the Lord

2. Damascus

- Capital of Aram

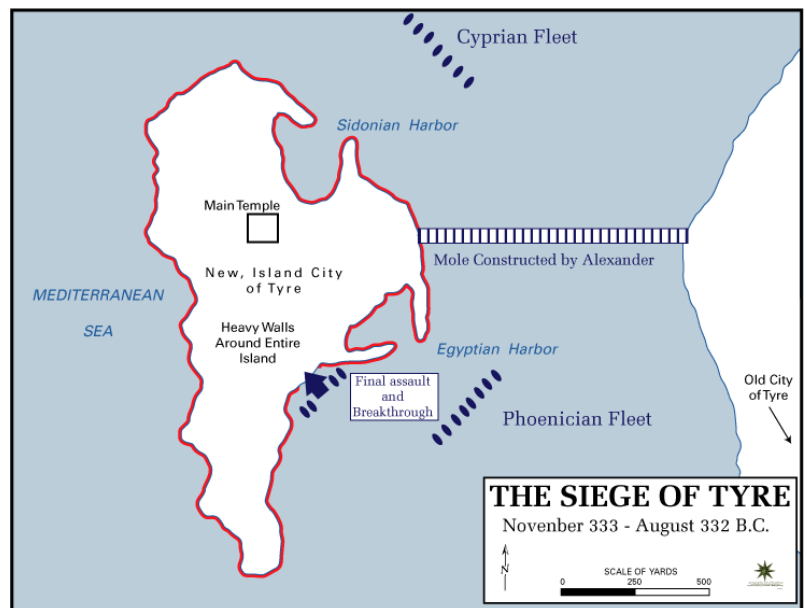
3. Tyre

- Phoenician city
- Trusted physical fortifications
- Trusted stockpiles of silver and gold
- Tyrians had a 150-foot-high wall around the city which stood on an island just off the coast
- Tyre had withstood a five-year siege from the Assyrians. But, from 724-663 BC all the Assyrian kings laid siege to Tyre: Shalmaneser V, Sargon II, Sennacherib, Esarhaddon, Ashurbanipal

- f. Nebuchadnezzar fought against Tyre for 13 years (586-573 BC) and defeated the city on the mainland, but could not reach the city on the island.
 - i. Ezekiel 29:17-21 -

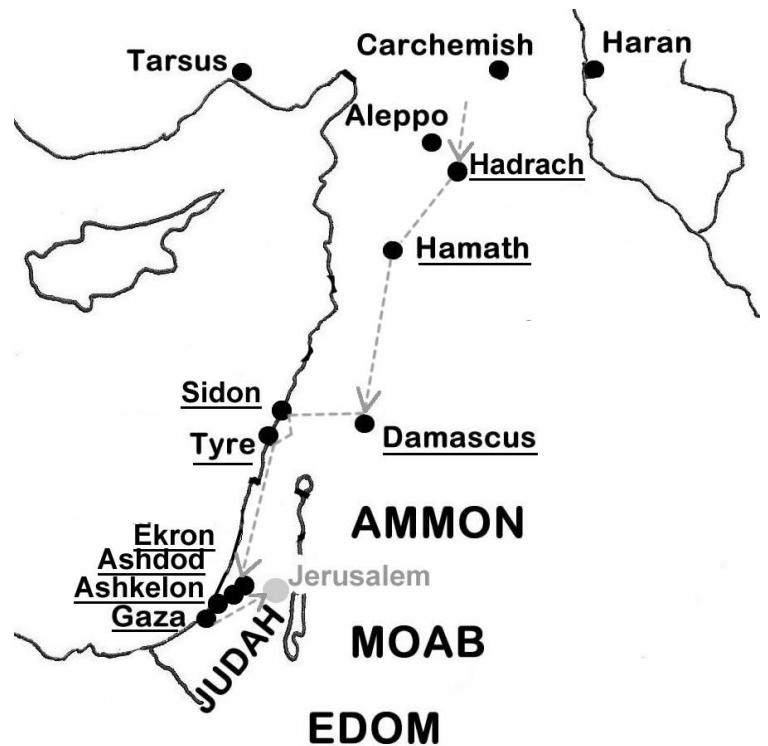
“In the twenty-seventh year, in the first month, on the first day of the month, the word of the Lord came to me: “Son of man, Nebuchadnezzar king of Babylon made his army labor hard against Tyre. Every head was made bald, and every shoulder was rubbed bare, yet neither he nor his army got anything from Tyre to pay for the labor that he had performed against her. Therefore thus says the Lord God: Behold, I will give the land of Egypt to Nebuchadnezzar king of Babylon; and he shall carry off its wealth and despoil it and plunder it; and it shall be the wages for his army. I have given him the land of Egypt as his payment for which he labored, because they worked for me, declares the Lord God. On that day I will cause a horn to spring up for the house of Israel, and I will open your lips among them. Then they will know that I am the Lord.”

- g. Ezekiel 26:1-14
- h. Alexander destroyed Tyre on the island by building a road or a causeway from the mainland to the island city which was about 0.6 miles (1 km) from the coast. He used the debris of the destroyed mainland city left from Nebuchadnezzar’s siege to build the “bridge” out to the island
- i. Alexander tore down the 150 ft high walls on the eastern, landward facing, side of the island.
- j. Alexander’s road of debris was never removed and eventually converted the island into a peninsula as silt from the sea settled alongside of it.
- k. According to the online Britannica article “Fishing remains a major source of income.”



- 4. Sidon
 - a. Phoenician city
 - b. Ezekiel 28:20-26

9:3 – “Tyre has built herself a rampart and heaped up silver like dust, and fine gold like the mud of the streets.



2351 [e]	2916 [e]	2742 [e]	6083 [e]	3701 [e]	6651 [e]	4692 [e]	6865 [e]	1129 [e]	
hū·šō·wt.	kə·ʔit	wə·hā·ruš	ke·'ā·pār,	ke·sep	wat·tiš·bār-	lāh;	mā·šō·wr	šōr	wat·ti·ben
חוצות:	קטיט	והרוץ	כעפר	כסף	ותצבר	לה	מצור	צור	ותבן 3
of the streets	like the mire	and gold	like the dust	silver	and Heaped up	herself	a tower	Tyre	For built
N-mp	Prep-k N-msc	Conj-w N-ms	Prep-k, Art N-ms	N-ms	Conj-w V-Qal-Conseclmperf-3fs	Prep 3fs	N-ms	N-proper-fs	Conj-w V-Qal-Conseclmperf-3fs

1. Notice word play in Hebrew between “Tyre” (*sor /tsor/* meaning “rock”) and “a tower” (*masowr* pronounced *maw-tsore*)
2. Tyre recovered from Nebuchadnezzar to reinforce their island stronghold and store their silver and gold on the island city.
3. “heaped up” – *wattisbar* – is also used to describe how the dead, putrid frogs were piled up in Egypt (Exodus 8:14)

9:4 – “But behold, the Lord will strip her of her possessions and strike down her power on the sea, and she shall be devoured by fire.

398 [e]	784 [e]	1931 [e]	2428 [e]	3220 [e]	5221 [e]	3423 [e]	136 [e]	2009 [e]
té-'ā·kél.	bā-'éš	wə·hī	hē·lāh;	bay·yām	wə·hik·kāh	yō·w·ri·šen·nāh,	'ā·dō·nāy	hin·nēh
תאכל:	באש	והיא	חילה	בים	והקה	יורשנה	אלני	הנה 4
will be devoured	by fire	and she	her power	in the sea	and He will destroy	will cast her out	Yahweh	Behold
V-Nifal-Imperf-3fs	Prep-b, Art N-cs	Conj-w Pro-3fs	N-msc 3fs	Prep-b, Art N-ms	Conj-w V-Hifil-ConjPerf-3ms	V-Hifil-Imperf-3ms 3fse	N-proper-ms	Interjection

1. Alexander did this in 332 BC about 186 years after Zechariah prophesied these words.
2. Tyre lost her possessions and piles of gold and silver.
3. Tyre was consumed by fire and scraped into the sea.
4. “Behold” is used to:
 - a. emphasize the imminence of an action,
 - b. or, to underscore the content in this verse.

- c. Here both are true. This will happen soon and this is the point of this story! Tyre will be brought down after enduring 151 years of siege from the Assyrians and Nebuchadnezzar (724-573), this time it will fall to Alexander in 332 BC (or, 186 years after Zechariah wrote this in 518 BC)!
- 5. “Lord” not “LORD” for the first time in the book of Zechariah God is called *adonay* “Lord” and not YHWH (LORD)
 - a. This emphasizes his sovereign reign as master and victor in battle.
- 6. “power on the sea” – the word “power” is from *hayil* or *helah* /khah-yil/ which means “strength, efficiency, wealth, army”

9:5 – “Ashkelon shall see it, and be afraid;
 Gaza too, and shall writhe in anguish;
 Ekron also, because its hopes are confounded.
 The king shall perish from Gaza;
 Ashkelon shall be uninhabited;

954 [e]	3588 [e]	6138 [e]	3986 [e]	2342 [e]	5804 [e]	3372 [e]	831 [e]	7200 [e]		
ho·bîš	ki-	wə·'eq·rō·wn	mə·'oḏ,	wə·tā·hîl	wə·'az·zāh	wə·tî·rā,	'aš·qə·lō·wn	tê·re		
— הָבִישׁ	כִּי —	וְעַקְרוֹן	מְאֹד	וְתַחִיל	וְעִזָּה —	וְתִירָא	אֲשַׁקְלוֹן	תִּירָא 5		
He dried up	for	and Ekron	very	and shall be sorrowful	and Gaza	and fear	Ashkelon	Shall see [it]		
V-Hifil-Perf-3ms	Conj	Conj-w N-proper-fs	Adv	Conj-w V-Qal-ConjImperf-3fs	Conj-w N-proper-fs	Conj-w V-Qal-ConjImperf-3fs	N-proper-fs	V-Qal-Imperf-Jus-3fs		
				3427 [e]	3808 [e]	831 [e]	5804 [e]	4428 [e]	6 [e]	4007 [e]
				tê·šêb.	lō	wə·'aš·qə·lō·wn	mé·'az·zāh,	me·lek	wə·'ā·bad	meb·bā·tāh;
				תִּשָּׁב:	לֹא	וְאֲשַׁקְלוֹן	מֵעִזָּה	מֶלֶךְ	וְאָבַד	מִבְּטָחָהּ
				shall be inhabited	not	and Ashkelon	from Gaza	the king	and shall perish	her expectation
				V-Qal-Imperf-3fs	Adv-NegPrt	Conj-w N-proper-fs	Prep-m N-proper-fs	N-ms	Conj-w V-Qal-ConjPerf-3ms	N-msc 3fs

- 1. The Philistine cities would see the fate of Tyre and fear
 - a. Ekron was the closest city to Tyre and feared the most.
 - b. Gath is not mentioned because they fell to Uzziah, king of Judah in 2 Chronicles 26:6 (792-740 BC) and fell to Sargon II in 711 BC (Amos 6:2).
- 2. Alexander was on his way to Egypt
- 3. The Siege of Gaza in 332 BC occurred when Alexander used the same siege engines he had built at Tyre.

- a. The city of Gaza fell to Alexander on his third assault
- b. Wikipedia writes:

“One day during the siege, the Gazans made a sortie against enemy siege equipment constructed on site, and Alexander led his shield bearing guards into counterattack. Alexander's shoulder was injured in the attempt. According to Arrian, the rest of the mound was completed shortly after, around the whole of Gaza. At some undefined period after this, the siege equipment from Tyre arrived, and was put into use also. It was after this that major sections of the wall were broken by the Macedonians. After three attempts to enter the city, the Macedonians finally entered the city. The Gazans fought bitterly; at one point, an Arab mercenary pretended to surrender and after being taken to the Macedonian camp, attacked Alexander who suffered a minor injury before the Arab was struck down.”

- c. Batis, Persian king Darius III's commander of the fortress of Gaza, controlled the main road that connected Persia to Egypt, and thus, controlled the large area that often rose in revolt
 - i. Batis was aware of Alexander's destruction of Tyre and his march down the Mediterranean coast.
 - ii. Batis prepared Gaza for a long siege when Alexander passed by.
 - iii. Batis refused to surrender and when Gaza fell the men were executed and the women and children sold into slavery.
 - iv. Upon being defeated and captured Batis refused to speak to Alexander and his refused to kneel before Alexander.
 - v. The Roman historian records that Batis was killed when Alexander imitated Achilles' execution of Hector by inserting a rope between Batis's ankle bone and his Achilles tendon and then dragging him alive by chariot around the walls of the city until he died.
- 4. With the defeat of Gaza and the Philistine cities Alexander controlled the Mediterranean coast.
 - a. Alexander could count on Persia being cut off from any Western contact by Sea
 - b. Alexander could attack Egypt without concern of the Persians approaching from the north.
 - c. Once Egypt was taken Persia was isolated and could only fight or retreat into the mountains of other nations.

9:6 – “a mixed people shall dwell in Ashdod,
and I will cut off the pride of Philistia.

6430 [e]	1347 [e]	3772 [e]	795 [e]	4464 [e]	3427 [e]
pe·liš·tīm.	ge'ō·wn	wə·hiḵ·rat·tī	bə'āš·dō·wq;	mam·zêr	wə·yā·šab
פְּלִשְׁתִּים:	גְּאוֹן	וְהִכַּרְתִּי	בְּאַשְׁדּוֹד	מִמֶּזֶר	וַיָּשֶׁב 6
of the Philistines	the pride	and I will cut off	in Ashdod	a mixed race	And shall settle
N-proper-mp	N-msc	Conj-w V-Hifil-ConjPerf-1cs	Prep-b N-proper-fs	N-ms	Conj-w V-Qal-ConjPerf-3ms

1. These Philistine cities would be repopulated with people from different countries.
2. The Philistines would be eliminated to such an extent by Alexander (or, the LORD working through Alexander) that the land of the Philistines would be occupied by people from other nations moving in.
3. “a mixed people” or “a mixed race” from *mam-zer* means “a bastard, child of incest” and is used here translators say to mixed races of people.
4. Alexander executed 1,000's of Philistines and sold the rest into slavery.

9:7 – “I will take away its blood from its mouth,
and its abominations from between its teeth;
it too shall be a remnant for our God;
it shall be like a clan in Judah,
and Ekron shall be like the Jebusites.

1931 [e]	1571 [e]	7604 [e]	8127 [e]	996 [e]	8251 [e]	6310 [e]	1818 [e]	5493 [e]
hū	gam-	wə-niš-'ar	šin-nāw,	mib-bēn	wə-šiq-qu-šaw	mip-pīw,	dā-māw	wa-hā-si-rō-tī
הוא	גם	וְנִשָּׂאֵר	שָׁנָיו	מִבֵּין	וְשִׁקְצָיו	מִפִּיו	דָּמָיו	וְהִסְרֹתִי
he [shall be]	even	But he who remains	his teeth	from between	and the abominations	from his mouth	the blood	And I will take away
Pro-3ms	Conj	Conj-w V-Nifal-ConjPerf-3ms	N-cdc 3ms	Prep-m	Conj-w N-mpc 3ms	Prep-m N-msc 3ms	N-mpc 3ms	Conj-w V-Hifil-ConjPerf-1cs

2983 [e]	6138 [e]	3063 [e]	441 [e]	1961 [e]	430 [e]
kī-bū-sī.	wə-'eq-rō-wn	bī-hū-dāh,	kə-'al-lup	wə-hā-yāh	lê-lō-hē-nū;
כִּיבֻסִי	וְעֶקְרוֹן	בְּיְהוּדָה	כְּאַלְלָפ	וְהָיָה	לְאַלְהֵינוּ
like a Jebusite	and Ekron	in Judah	like a leader	and shall be	for our God
Prep-k N-proper-ms	Conj-w N-proper-fs	Prep-b N-proper-ms	Prep-k N-ms	Conj-w V-Qal-ConjPerf-3ms	Prep-l N-mpc 1cp

1. “blood” and “forbidden food” appear to refer to pagan Philistine practices of eating and idol worship.
 - a. God will end their pagan culture
 - b. God will end their worship practices and idol worship.
2. Half way through 9:7 God says he will take a remnant of people from Philistia to be his people.
 - a. They will be like the people of Judah
 - b. They will be like the Jebusites, a group of Gentile Canaanites that God brought into join Israel in David’s day
3. In Joshua’s day the cities of Ekron, Ashdod and Gaza were given to Israel and in the territory of the Promised Land (Joshua 15:45-47)
4. In Acts 8:40 Philip brought the Gospel to Azotus, the Roman name for the ancient city of Ashdod, and continued through Philistine territory until he reached C
“Philip, however, appeared at Azotus and traveled about, preaching the gospel in all the towns until he reached Caesarea.”

9:8 – “Then I will encamp at my house as a guard,
 so that none shall march to and fro;
 no oppressor shall again march over them,
 for now I see with my own eyes.

5674 [e]	3808 [e]	7725 [e]	5674 [e]	4675 [e]	1004 [e]	2583 [e]
ya-'ā-bōr	wə-lō-	ū-miš-šab,	mé-'ō-bēr	miš-šā-bāh	lō-bé-tī	wə-hā-nī-tī
יַעֲבֹר	וְלֹא	וּמִשָּׁב	מַעֲבֵר	מִמַּצְבָּה	לְבֵיתִי	וְהִנֵּיתִי
shall pass	and No	and him who returns	because of him who passes by	because of the army	around My house	And I will camp
V-Qal-Imperf-3ms	Conj-w Adv-NegPrt	Conj-w, Prep-m V-Qal-Prtcpl-ms	Prep-m V-Qal-Prtcpl-ms	N-fs	Prep-l N-msc 1cs	Conj-w V-Qal-ConjPerf-1cs

s	5869 [e]	7200 [e]	6258 [e]	3588 [e]	5065 [e]	5750 [e]	5921 [e]
	bə-'ē-nay.	rā-'ī-tī	'at-tah	kī	nō-gés;	'ō-wd	'ā-lē-hem
ס	בְּעֵינָי	רָאִיתִי	עַתָּה	כִּי	נֹגֵשׁ	עוֹד	עֲלֵיהֶם
-	with My eyes	have I seen	now	for	an oppressor	more	through them
Punc	Prep-b N-cdc 1cs	V-Qal-Perf-1cs	Adv	Conj	V-Qal-Prtcpl-ms	Adv	Prep 3mp

1. After the conquest of the Pagan nations to the north and west the Lord turns and encamps at his “house” which refers to “the Temple” or “Jerusalem” or “Judah” or “the people of Israel”. All of these would be correct.
 - a. The Lord guards his house
 - b. The Lord establishes peace in his house
 - c. No military approaches his house
2. The text says “no oppressor shall again march over them”

- a. This could refer to a temporary state until the rise of the Seleucid Empire in Syria
- b. This could refer to the ultimate fulfillment at the coming of the Kingdom, but Alexander provides a temporary type of this peace.
3. "oppressor" is from *noges* means "to press, drive, oppress, exact" and is used of:
 - a. "tyrant" (Isaiah 9:3),
 - b. "donkey driver" (Job 39:7),
 - c. "one who exacts tribute" (Daniel 11:20)
4. Alexander approached Jerusalem, but did not attack or destroy it. Alexander worshipped in the Jerusalem temple as a Gentile worshipper of YHWH.
5. Josephus reports that Alexander had a dream, met with the priest, worshipped in the temple and decided to spare Jerusalem:

[11.317] So when Alexander besieged Tyre, he sent an epistle to the Jewish high-priest, to send him some auxiliaries, and to supply his army with provisions; and that what presents he formerly sent to Darius, he would now send to him, and choose the friendship of the Macedonians, and that he should never repent of so doing.

[11.318] But the high-priest answered the messengers, that he had given his oath to Darius not to bear arms against him; and he said that he would not transgress this while Darius was in the land of the living. Upon hearing this answer, Alexander was very angry;

[11.319] and though he determined not to leave Tyre, which was just ready to be taken, yet as soon as he had taken it, he threatened that he would make an expedition against the Jewish high-priest, and through him teach all men to whom they must keep their oaths.

[11.320] So when he had, with a good deal of pains during the siege, taken Tyre, and had settled its affairs, he came to the city of Gaza, and besieged both the city and him that was governor of the garrison, whose name was Babemeses.

[11.321] But Sanballat thought he had now gotten a proper opportunity to make his attempt, so he renounced Darius, and taking with him seven thousands of his own subjects, he came to Alexander; and finding him beginning the siege of Tyre, he said to him, that he delivered up to him these men, who came out of places under his dominion, and did gladly accept of him for his lord instead of Darius.

[11.322] So when Alexander had received him kindly, Sanballat took courage, and spoke to him about his present affair. He told him that he had a son-in-law, Manasseh, who was brother to the high-priest Jaddus (or, Jaddua); and that there were many others of his own nation, now with him, that were desirous to have a temple in the places subject to him;

[11.323] that it would be for the king's advantage to have the strength of the Jews divided into two parts, lest when the nation is of one mind, and united, upon any attempt for innovation, it prove troublesome to kings, as it had formerly proved to the kings of Assyria.

[11.324] Whereupon Alexander gave Sanballat leave so to do, who used the utmost diligence, and built the temple, and made Manasseh the priest, and deemed it a great reward that his daughter's children should have that dignity;

[11.325] but when the seven months of the siege of Tyre were over, and the two months of the siege of Gaza, Sanballat died.

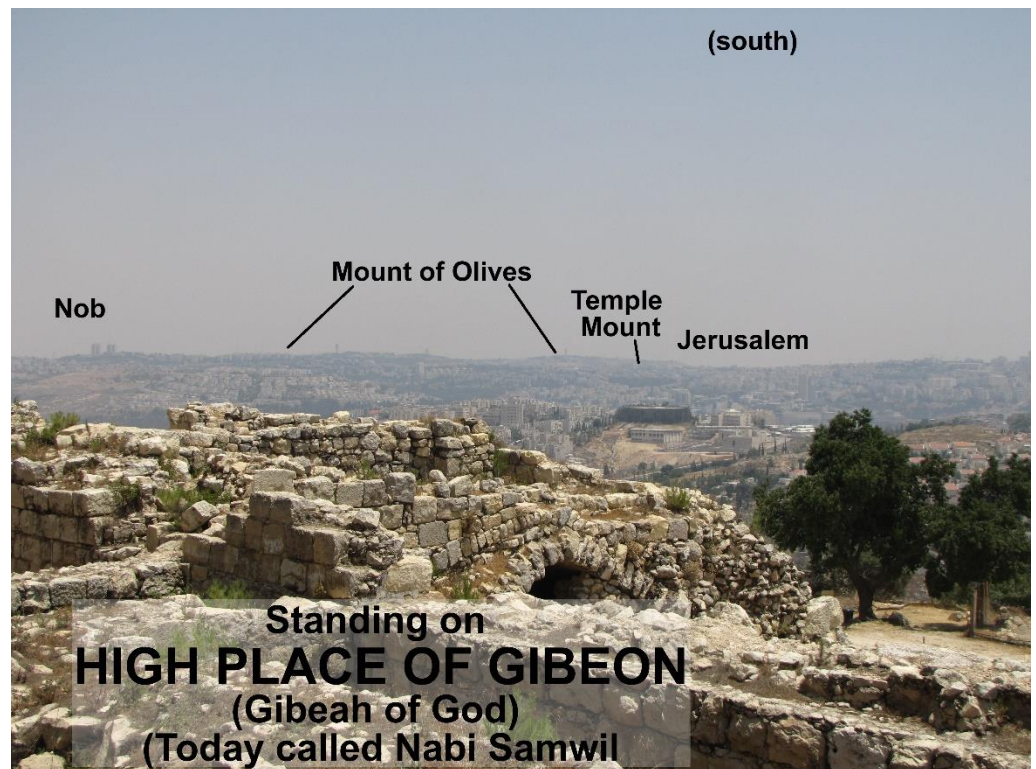
Now Alexander, when he had taken Gaza, made haste to go up to Jerusalem;

[11.326] and Jaddus (or, Jaddua) the high-priest, when he heard that, was in an agony, and under terror, as not knowing how he should meet the Macedonians, since the king was displeased at his foregoing disobedience. He therefore ordained that the people should make supplications, and should join with him in offering sacrifice to God, whom he besought to protect that nation, and to deliver them from the perils that were coming upon them;

[11.327] whereupon God warned him in a dream, which came upon him after he had offered sacrifice, that he should take courage, and adorn the city, and open the gates; that the rest should appear in white garments, but that he and the priests should meet the king in the habits proper to their order, without the dread of any ill consequences, which the providence of God would prevent.

[11.328] Upon which, when he rose from his sleep, he greatly rejoiced, and declared to all the warning he had received from God. According to which dream he acted entirely, and so waited for the coming of the king.

[11.329] And when Jaddus (or, Jaddua) understood that Alexander was not far from the city, he went out in procession, with the priests and the multitude of the citizens. The procession was venerable, and the manner of it different from that of other nations. It reached to a place called Sapha, which name, translated into Greek, signifies a prospect, for you have thence a prospect both of Jerusalem and of the temple.





[11.330] And when the Phoenicians and the Samaritans that followed him thought they should have liberty to plunder the city, and torment the high-priest to death, which the king's displeasure fairly promised them, the very reverse of it happened;

[11.331] for Alexander, when he saw the multitude at a distance, in white garments, while the priests stood clothed with fine linen, and the high-priest in purple and scarlet clothing, with his mitre on his head, having the golden plate whereon the name of God was engraved, he approached by himself, and adored that name, and first saluted the high-priest.

[11.332] The Jews also did all together, with one voice, salute Alexander, and encompass him about; whereupon the kings of Syria and the rest were surprised at what Alexander had done, and supposed him disordered in his mind.

[11.333] However, Parmenion alone went up to him, and asked him how it came to pass that, when all others adored him, he should adore the high-priest of the Jews? To whom he replied, "I did not adore him, but that God who has honored him with his highpriesthood;

[11.334] **for I saw this very person in a dream, in this very habit, when I was at Dion in Macedonia, who, when I was considering with myself how I might obtain the dominion of Asia, exhorted me to make no delay, but boldly to pass over the sea thither, for that he would conduct my army, and would give me the dominion over the Persians;**

[11.335] whence it is that, having seen no other in that habit, and now seeing this person in it, and remembering that vision, and the exhortation which I had in my dream, I believe that I bring this army under the

Divine conduct, and shall therewith conquer Darius, and destroy the power of the Persians, and that all things will succeed according to what is in my own mind."

[11.336] And when he had said this to Parmenion, and had given the high-priest his right hand, the priests ran along by him, and he came into the city. And when he went up into the temple, he offered sacrifice to God, according to the high-priest's direction, and magnificently treated both the high-priest and the priests.

[11.337] And when the Book of Daniel was showed him wherein Daniel declared that one of the Greeks should destroy the empire of the Persians, he supposed that himself was the person intended. (Note: Daniel 7:6; 8:3-8, 20-22; 11:3) And as he was then glad, he dismissed the multitude for the present.

But the next day he called them to him, and bid them ask what favors they pleased of him;

[11.338] whereupon the high-priest desired that they might enjoy the laws of their forefathers, and might pay no tribute on the seventh year. He granted all they desired. And when they asked him that he would permit the Jews in Babylon and Media to enjoy their own laws also, he willingly promised to do hereafter what they desired.

[11.339] And when he said to the multitude, that if any of them would enlist themselves in his army, on this condition, that they should continue under the laws of their forefathers, and live according to them, he was willing to take them with him, many were ready to accompany him in his wars.

[11.340] So when Alexander had thus settled matters at Jerusalem, he led his army into the neighboring cities; and when all the inhabitants to whom he came received him with great kindness, the Samaritans, who had then Shechem for their metropolis - a city situate at Mount Gerizim, and inhabited by apostates of the Jewish nation - seeing that Alexander had so greatly honored the Jews, determined to profess themselves Jews.

[11.341] for such is the disposition of the Samaritans, as we have already elsewhere declared, that when the Jews are in adversity, they deny that they are of kin to them, and then they confess the truth; but when they perceive that some good fortune hath befallen them, they immediately pretend to have communion with them, saying that they belong to them, and derive their genealogy from the posterity of Joseph, Ephraim, and Manasseh.

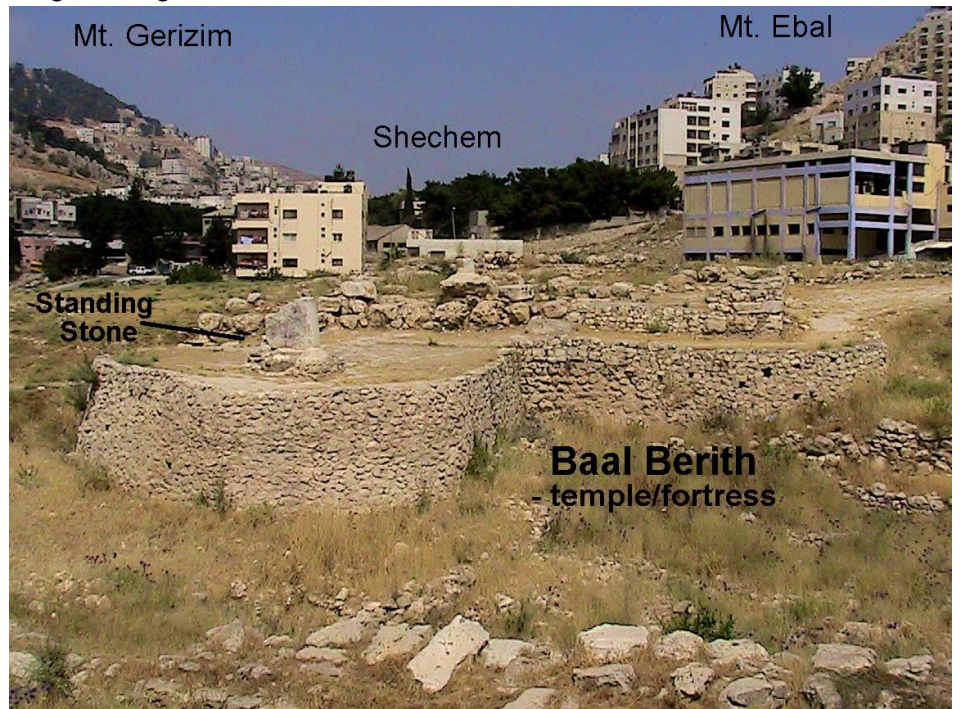
[11.342] Accordingly, they made their address to the king with splendor, and showed great alacrity in meeting him at a little distance from Jerusalem. And when Alexander had commended them, the Shechemites approached to him, taking with them the troops that Sanballat had sent him, and they desired that he would come to their city, and do honor to their temple also;

[11.343] to whom he promised, that when he returned he would come to them. And when they petitioned that he would remit the tribute of the seventh year to them, because they did but sow thereon, he asked who they were that made such a petition;

[11.344] and when they said that they were Hebrews, but had the name of Sidonians, living at Shechem, he asked them again whether they were Jews; and when they said they were not Jews, "It was to the Jews," said he, "that I granted that privilege; however, when I return, and am thoroughly informed by you of this matter, I will do what I shall think proper."

[11.345] And in this manner he took leave of the Shechemites; but ordered that the troops of Sanballat should follow him into Egypt, because there he designed to give them lands, which he did a little after in Thesis, when he ordered them to guard that country.

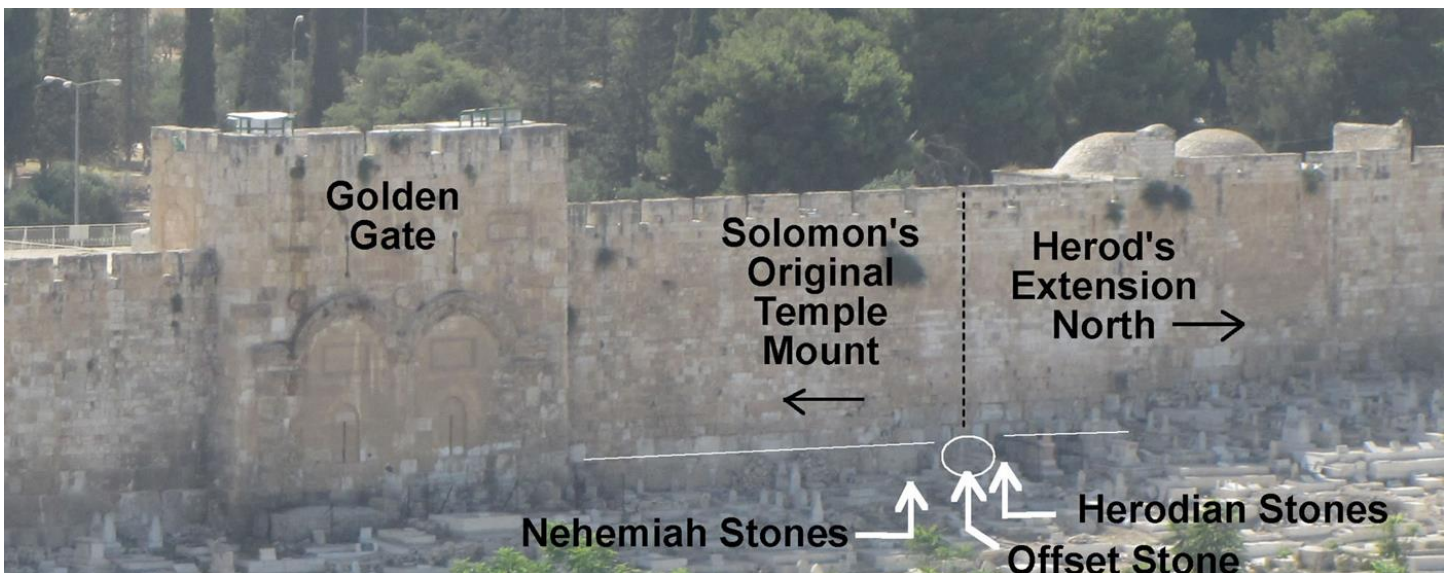
(The Samaritans sent 8,000 troops with Alexander into Egypt, but while he was gone the Samaritans killed their newly appointed governor, Andromachus. When Alexander returned, he destroyed the city of Samaria and set up a garrison of 600 troops there. The Samaritans fled Samaria to the base of Mt. Gerizim and Mt. Ebal. In 331 BC they rebuilt the city of Shechem there.)



**View of the Eastern Gate of Jerusalem (Golden Gate)
as viewed from the Garden of Gethsemane
midway down the Mount of Olives.**



In 30 AD (300 years after Alexander came from the north on a horse) Jesus would ride on a donkey, the foal of a donkey, from over the Mount of Olives into Jerusalem through the Eastern Gate in Jerusalem's eastern wall.



9:9 – “Rejoice greatly, O daughter of Zion!
 Shout aloud, O daughter of Jerusalem!
 Behold, your king is coming to you;
 righteous and having salvation is he,
 humble and mounted on a donkey,
 on a colt, the foal of a donkey.

6662 [e]	935 [e]	4428 [e]	2009 [e]	3399 [e]	1323 [e]	7321 [e]	6726 [e]	1323 [e]	3966 [e]	1523 [e]	
šad-dîq	lāk,	yā-bō-w	mal-kēk	hin-nēh	yə-rū-ša-lim,	bat	hā-rî-î	šî-yō-wn,	bat-	mə-'od	gî-lî
שָׂדִיק	לָךְ	יָבוֹא	מַלְכֶךָ	הִנֵּה	יְרוּשָׁלַיִם	בַּת	הָרִיעִי	צִיּוֹן	בַּת	מְאֹד	גִּילִי
just	to you	is coming	your King	behold	of Jerusalem	daughter	Shout	of Zion	daughter	greatly	Rejoice
Adj-ms	Prep 2fs	V-Qal-Imperf-3ms	N-msc 2fs	Interjection	N-proper-fs	N-fsc	V-Hifil-Imp-fs	N-proper-fs	N-fsc	Adv	V-Qal-Imp-fs

860 [e]	1121 [e]	5895 [e]	5921 [e]	2543 [e]	5921 [e]	7392 [e]	6041 [e]	1931 [e]	3467 [e]
'ā-tō-nō-wî.	ben-	'a-yîr	wə-'al-	hā-mō-wr,	'al-	wə-rō-kēb	'ā-nî	hū;	wə-nō-wō-šā'
אֲתֹנֹוֹת:	בֶּן	עֵיִר	וְעַל-	הַמֹּר	עַל-	וְרֹכֵב	עָנִי	הוּא	וְנוֹשֵׁעַ
of a donkey	the foal	a colt	and	a donkey	on	and riding	Lowly	He [is]	and having salvation
N-fp	N-msc	N-ms	Conj-w Prep	N-ms	Prep	Conj-w V-Qal-Prtcppl-ms	Adj-ms	Pro-3ms	Conj-w V-Nifal-Prtcppl-ms

1. 9:9 describes the character of the coming King.
 9:10 presents the king's accomplishments when he comes.
2. The first Coming of Christ is 9:9 and the Second Coming of Christ is 9:10.
 - a. The whole church age occurs between Zechariah 9:9 and 9:10
 - b. This is the same thing that occurs between Isaiah 9:6 and 9:7
 - c. The Gospels clearly identify Jesus as having fulfilled Zechariah 9:9
 - d. The Gospels never claim Jesus fulfilled 9:10 during his earthly ministry
 - e. The New Testament is based in the anticipation and hope that Jesus will fulfill 9:10
3. Israel's king will come:
 - a. Being Righteous (Just)...not oppressive, lawless or showing favoritism
 - b. Having Salvation...not captivity, destruction, or death
 - c. Humble...not proud, boastful or rebellious
4. “Rejoice greatly” – *gili me'od* – is an imperative commanding the reader or the one who hears this message to obey with rejoicing.
5. “Shout” or “shout in triumph” is the Hebrew *rua /roo-ah/* meaning “to raise a shout” and “give a blast” (Here it is Hiph written ha-ri-i) which is used for these in Scripture:
 - a. Shouting affirmation for a king – “And Samuel said to all the people, “Do you see him whom the Lord has chosen? There is none like him among all the people.” And all the people shouted, “Long live the king!” (1 Samuel 10:24)
 - b. Crying out in liturgy – “And all the people shouted with a great shout when they praised the Lord, because the foundation of the house of the Lord was laid... so that the people could not distinguish the sound of the joyful shout from the sound of the people's weeping, for the people shouted with a great shout, and the sound was heard far away.” (Ezra 3:11, 13)
 - c. War cry – “When they make a long blast with the ram's horn, when you hear the sound of the trumpet, then all the people shall shout with a great shout, and the wall of the city will fall down flat, and the people shall go up, everyone straight before him.” (Joshua 6:5, 10, 16, 20 and more)
 - d. Cry of military defeat – “Every man stood in his place around the camp, and all the army ran. They cried out and fled.” (Judges 7:21)

- e. Shout of military triumph – “By this I know that you delight in me: my enemy will not shout in triumph over me. But you have upheld me because of my integrity, and set me in your presence forever.” (Ps. 41:11)
6. The context of the shout is #e above of shouting out in military triumph like Psalm 41:11
7. The people of Judah and the Israelites are identified with the city of Jerusalem as:
 - a. “Daughter of Zion”
 - b. “Daughter of Jerusalem”
8. *lak*, as in “your king is coming **lak**” in the Hebrew can be translated “to you” or “for your benefit”
 - a. “Daughter your king is coming **to you**”
 - b. “Daughter your king is coming **for your benefit**”
 - c. Soon the king would be coming to the people of Jerusalem for the benefit of the people of Jerusalem.
9. The city of Jerusalem or “Daughter” matches the many examples of a city (female) receiving news from the military battle front that their men, their king, their side, their city has been victorious in battle. So, this is arrival on a donkey is the result of a military victory!
 - a. Typically, the winning side would respond with joyful songs. Usually, the women would sing since they were the once delivered from defeat by the men doing the fighting.
 - b. The opposite would be true if their male protectors (husbands, sons, fathers) had been defeated. The women would have met the news of defeat and their coming enslavement with funeral dirges.
 - i. Lamentation 1:1-2 – *“How lonely sits the city that was full of people! How like a widow has she become, she who was great among the nations! She who was a princess among the provinces has become a slave. She weeps bitterly in the night, with tears on her cheeks; among all her lovers she has none to comfort her; all her friends have dealt treacherously with her; they have become her enemies.”*
 - ii. 2 Samuel 1:24 – *“You daughters of Israel, weep over Saul, who clothed you luxuriously in scarlet, who put ornaments of gold on your apparel.”*
 - iii. Jeremiah 9:17-18, 20 – *“Thus says the LORD of hosts: “Consider, and call for the mourning women to come; send for the skillful women to come; let them make haste and raise a wailing over us, that our eyes may run down with tears and our eyelids flow with water. . . .Hear, O women, the word of the LORD, and let your ear receive the word of his mouth; teach to your daughters a lament, and each to her neighbor a dirge.*
 - iv. Ezekiel 32:16 – *“This is a lamentation that shall be chanted; the daughters of the nations shall chant it; over Egypt, and over all her multitude, shall they chant it, declares the Lord GOD.”*
 - v. Nahum 2:7 – referring to Nineveh’s fall: *“its mistress is stripped; she is carried off, her slave girls lamenting, moaning like doves and beating their breasts.”*
 - c. The “Daughter of Zion”, the “Daughter of Jerusalem” is told here they will receive Good news of military victory won by the Divine Warrior YHWH having defeated the enemies of Jerusalem (seen here in 9:1-8)
 - d. Jesus words to the women crying for him a week later after 9:9 was fulfilled must also be considered here since he uses the phrase “Daughters of Jerusalem”: *“But turning to them Jesus said, “Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children.”* (Luke 23:28)

10. "Your king"

- a. "your king" refers to YHWH who was marching through Syria, Phoenicia and Philistia in 9:1-8 as Alexander the Great.
- b. Alexander did march to Jerusalem, but on a horse. The horse was Bucephalus (about 355 BC-June 326 BC). The historian Plutarch writing at 344 BC says that at the age of 12-13 Alexander and his father King Philip II were negotiating on a horse with horse dealer named Philonicus the Thessalian. Bucephalus appeared to be untrainable and the price was too high. Alexander told his father that he would be able to train the horse and if not he would pay the high price. Alexander calmed the horse, turned its face towards the sun so the horse could not see its shadow and rode the horse. Bucephalus was a black horse with a star on his brow and one blue eye. Alexander rode Bucephalus into many battles. The horse died in 326 after the battle of Hydaspes and is buried in Pakistan.
- c. 9:9 is clearly interpreted to be Jesus who himself had defeated the demonic opposition for 3 years and "marched" to Jerusalem from the north coming from Caesarea Philippi in Syria for Palm Sunday.
- d. YHWH (God) is speaking in 9:9 saying "your king (man) is saved"
 - i. Both divine YHWH saving the royal king
 - ii. And, the human royal Son of David is saved by YHWH
 1. The humble king that needs saved by God
 2. Psalm 72 –
"Give the king your justice, O God, and your righteousness to the royal son! May he judge your people with righteousness, and your poor with justice! Let the mountains bear prosperity for the people, and the hills, in righteousness! May he defend the cause of the poor of the people, give deliverance to the children of the needy, and crush the oppressor!" (Psalm 72:1-4)
- e. YHWH is king in Zechariah 14:9 and Zephaniah 3:14-15 (see below point iii) and clearly Zechariah 9:1-8 describes YHWH as coming, but here (9:9) YHWH is introducing the king from the line of David that he has anointed to rule for him.
 - i. YHWH and David are not the same, but YHWH anoints and protects King David and all of the kings from David who sat on David's throne.
 - ii. Jesus will be both YHWH and a son of David. So, God is introducing the human king, but the human king is Jesus the Messiah, the Lord Jesus Christ.
 - iii. Zephaniah 3:14-15 – *"Sing aloud, O daughter of Zion; shout, O Israel! Rejoice and exult with all your heart, O daughter of Jerusalem! The Lord has taken away the judgments against you; he has cleared away your enemies. **The King of Israel, the Lord, is in your midst**; you shall never again fear evil."*

Zephaniah 3:14-15 Hebrew text:

5937 [e] wə-‘ā·lə·zī	8055 [e] šim·hī	3478 [e] yis·rā·‘él;	7321 [e] hā·rī·‘ū	6726 [e] šî·yō·wn,	1323 [e] baṭ-	7442 [e] rān·nī	
ועלוי	שמחי	— ישראל	הריעו	— ציון	בת-	רני	14
and rejoice	Be glad	Israel	Shout	of Zion	daughter	Sing	
Conj-w V-Qal-Imp-fs	V-Qal-Imp-fs	N-proper-ms	V-Hifil-Imp-mp	N-proper-fs	N-fsc	V-Qal-Imp-fs	

3389 [e] yə·rū·šā·lim.	1323 [e] baṭ	3820 [e] lēb,	3605 [e] bə·kāl
ירושלם:	בת	לב	בכל-
of Jerusalem	daughter	[your] heart	with all
N-proper-fs	N-fsc	N-ms	Prep-b N-msc

3478 [e] yis·rā·‘él	4428 [e] me·lek	341 [e] ‘ō·yə·bēk;	6437 [e] pin·nāh	4941 [e] miš·pā·ṭa·yik,	3068 [e] Yah·weh	5493 [e] hē·sîr	
ישראל	מלך	— אִיבךָ	פָּגַח	משפטיך	יהוה	הסיר	15
of Israel	the King	your enemy	He has cast out	your judgments	Yahweh	Has taken away	
N-proper-ms	N-msc	V-Qal-Prtcpl-msc 2fs	V-Piel-Perf-3ms	N-mpc 2fs	N-proper-ms	V-Hifil-Perf-3ms	

5750 [e] ‘ō·wd.	7451 [e] rā‘	3372 [e] tî·re·‘î	3808 [e] lō-	7130 [e] bə·qir·bēk,	3068 [e] Yah·weh
עוד:	רע	תיראי	לא-	בקרביך	יהוה
more	disaster	You shall see	no	in your midst	Yahweh [is]
Adv	Adj-ms	V-Qal-Imperf-2fs	Adv-NegPrt	Prep-b N-msc 2fs	N-proper-ms

11. The king will come to you or with the benefit for you:

- a. **ONE:** *Saddiq* – “righteous” or “just”
 - i. The opposite of evil (*rasa*)
- b. **TWO:** *Nosa* – “having salvation” or bringing salvation to the people
 - i. Passive verb as in “having salvation”, so the king receives salvation for himself
 - ii. Reflexive as in “manifesting himself as a savior”, so by his own strength he saved himself.
 - iii. In either case the Messiah comes and is saved as the servant of the Lord
 - iv. NICOT for Book of Zechariah writes in footnotes for “saved” the following: “MT *nosa* is a *Niphal* ptc., while OG has *sozon* (pres. Act. Ptcp.), the latter suggesting an underlying Hebrew text with a Hiphil ptc. (*mosia*). IBHS 37.4.d notes that ‘the participles of the reflexive or passive stems, especially the *Niphal*, correspond occasionally to an English **-ible** or **-able** term or a Latin gerundive,’ offering *nora* (“feared, terrible”), *nehmad* (“desirable”) as examples. IBHS, 620.n.35 (rev. digital version, Logos Bible Program) notes the ptc. Here in 9:9 as possibly having the sense of “saveable, (worthy) of being saved.”...The MT

reading is the more difficult reading here, as one might expect this picture of the returning king to highlight his “saving” quality, as does the OG. Instead, the one who comes is one who has experienced the rescue of Yahweh, which does fit with the broader royal theological emphasis on the reliance of the human royal figure on Yahweh, made explicit in 9:10.”

- c. Isaiah combines “righteous” and “salvation” in these verses also:
- i. Isaiah 45:8 – “*You heavens above, rain down my righteousness; let the clouds shower it down. Let the earth open wide, let salvation spring up, let righteousness flourish with it; I, the Lord, have created it.*”
 - ii. Isaiah 46:13 – “*I am bringing my righteousness near, it is not far away; and my salvation will not be delayed. I will grant salvation to Zion, my splendor to Israel.*”
 - iii. Isaiah 51:4-5 – “*Listen to me, my people; hear me, my nation: Instruction will go out from me; my justice will become a light to the nations. My righteousness draws near speedily, my salvation is on the way, and my arm will bring justice to the nations. The islands will look to me and wait in hope for my arm.*”
 - iv. Also, 1 Peter 3:18 – “For Christ also suffered once for sins, the righteous for the unrighteous, to bring you to God. He was put to death in the body but made alive in the Spirit.
- d. **THREE:** *Ani* – means “poor, afflicted, humble” and is translated as “humble” or “lowly” or “gentle”
- i. The person who is in a “humble”, or *ani*, condition is poor, without adequate resources and dependent on others.
 - ii. The opposite would be arrogant with haughty eyes
 - iii. The idea here matches the suffering servant
 - iv. Isaiah 53:2-3 – “*He grew up before him like a tender shoot, and like a root out of dry ground. 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 mankind, a man of suffering, and familiar with pain. Like one from whom people hide their faces he was despised, and we held him in low esteem.*”
 - v. This king would be totally reliant on YHWH and in total submission, stricken in spirit and trembling before YHWH’s word as in Isaiah 66:2 – “*this is the one to whom I will look: he who is humble and contrite in spirit and trembles at my word.*”
 - vi. The king (man) that YHWH wants ruling his people is one who looks to YHWH and trusts in YHWH for military ability and wisdom to lead.
 1. Saul is an example of what this is not.
 - a. Consider 1 Samuel 8:20 – “*that we also may be like all the nations, and that our king may judge us and go out before us and fight our battles.*”
 - b. 1 Samuel 9:2 – “*he had a son whose name was Saul, a handsome young man. There was not a man among the people of Israel more handsome than he. From his shoulders upward he was taller than any of the people.*”
 2. David is an example of what this is.
 - a. Consider David being chosen instead of his brothers (1 Samuel 16:1-13)

- b. Consider David vs Goliath: David rejects wearing the armor of Saul and instead says to Goliath, *“I come to you in the name of the Lord of hosts, the God of the armies of Israel, whom you have defied.”* (1 Samuel 17:45)
- c. Consider David’s battle plans: *“And David inquired of the Lord, “Shall I go up against the Philistines? Will you give them into my hand?” And the Lord said to David, “Go up, for I will certainly give the Philistines into your hand.”*(2 Samuel 5:18)
- vii. The leader or king of YHWH’s Israel is the royal man that is saved by YHWH. This king will be humble and be delivered from his enemies by YHWH, not by his own strength.

12. “Donkey” is identified as “a colt, the foal of a donkey” which identifies this animal a purebred and not a mule (a hybrid of a male donkey and a horse) .

- a. **Donkeys** (some translations “ass”, which is the same thing as “donkey”), or purebreds, where the mounts rode by royalty
 - i. Judges 5:10 – *“Tell of it, you who ride on white donkeys (the wealthy, elite, ruling class), you who sit on rich carpets and you who walk by the way (the working, middle class).”*
 - ii. Judges 10:4 – *“And he (Israel’s Judge Jair the Gileadite) had thirty sons who rode on thirty donkeys, and they had thirty cities, called Havvoth-jair to this day, which are in the land of Gilead.*
 - iii. Judges 12:14 – *“He (Abdon son of Hillel, from Pirathon) had forty sons and thirty grandsons, who rode on seventy donkeys, and he judged Israel eight years.*
- b. **Mules** are a domestic hybrid between a donkey and a horse. A mule is the offspring of a male donkey and a female horse. Since a mule is crossbred and since crossbreeding was prohibited in Israel (Lev 19:19), mules were likely imported. Once Israel started importing with the success of David, and even more during the reign of Solomon, these mules became more valuable and replaced donkeys for the wealthy, royals and elite:
 - i. 1 Kings 10:24-26 – Solomon began to import crossbred mules since it was against the Law to crossbreed: *“The whole world sought an audience with Solomon to hear the wisdom that God had put in his heart. Year after year, each visitor would bring his tribute: articles of silver and gold, clothing, weapons, spices, horses, and mules. Solomon accumulated 1,400 chariots and 12,000 horses, which he stationed in the chariot cities and also with him in Jerusalem.”*
 - ii. 2 Samuel 13:29 – *“So the servants of Absalom did to Amnon as Absalom had commanded. Then all the king’s sons arose, and each mounted his mule and fled.”*
 - iii. 2 Samuel 16:2 – Mephibosheth’s (Saul’s grandson and Jonathan’s son; Saul was king before the mule replaced the status of the donkey) servant Ziba brought supplies to King David when he was a fugitive running from his son Absalom: *“And the king said to Ziba, “Why have you brought these?” Ziba answered, “The donkeys are for the king’s household to ride on, the bread and summer fruit for the young men to eat, and the wine for those who faint in the wilderness to drink.”*
 - iv. 2 Samuel 18:9 – *“Absalom was riding on his mule, and the mule went under the thick branches of a great oak, and his head caught fast in the oak, and he was*

suspended between heaven and earth, while the mule that was under him went on.”

- v. 1 Kings 1:32-34 – “Then King David said, “Call in for me Zadok the priest, Nathan the prophet, and Benaiah son of Jehoiada.” So they came before the king. “Take my servants with you,” said the king. “Set my son Solomon on my own mule and take him down to Gihon. There Zadok the priest and Nathan the prophet are to anoint him king over Israel. You are to blow the ram’s horn and declare, ‘Long live King Solomon!’”
- c. The real difference in the context of Zechariah is the donkey is not a horse.
 - i. Ruling royalty rode on donkeys and mules. Donkeys (and mules) were the ride of royalty when they ruled kingdoms at peace.
 - ii. Obedient, law-abiding Jewish royalty would ride on donkeys.
 - iii. Conquerors would ride on horses. Horses were the animal of war.
 - iv. Donkey is royalty in peace; Horse is royalty at war.
- d. The terms used to describe the animal the king is riding are a series that move from general terms to specific terms:
 - i. *Hamor* – a male donkey
 - ii. *Ayir* – a male donkey
 - iii. *Ben-* – a foal
 - iv. *Atonot* – a female donkey
- e. The king was to ride a purebred donkey. The king was to ride a male donkey which was a male donkey born from a female donkey who had been bred from male and female donkeys, and this female donkey would itself be bred with another donkey to produce the male donkey the king would ride.
 - i. The king would be riding a purebred donkey bred from purebred donkeys.
 - ii. The king would not be riding a mule bred from a male donkey and a female horse.
 - iii. Neither would the king be riding a male donkey bred from a female donkey who it self was the offspring of a male donkey and a female horse.)

935 [e]	4428 [e]	2009 [e]	3389 [e]	1323 [e]	7321 [e]	6726 [e]	1323 [e]	3966 [e]	1523 [e]
yā·bō-w	mal·kéḵ	hin·nēh	yə·rū·šā·lim,	bat	hā·rī·ī	ṣī·yō·wn,	bat-	mə·'ōd	gī·lī
יָבֹוא	מַלְכֶךָ	הִנֵּה !	יְרוּשָׁלַיִם	בַּת	הַרִיעִי	צִיּוֹן	בַּת-	מְאֹד	גִּילִי
is coming	your King	behold	of Jerusalem	daughter	Shout	of Zion	daughter	greatly	Rejoice
V-Qal-Imperf-3ms	N-msc 2fs	Interjection	N-proper-fs	N-fsc	V-Hifil-Imp-fs	N-proper-fs	N-fsc	Adv	V-Qal-Imp-fs

5895 [e]	5921 [e]	2543 [e]	5921 [e]	7392 [e]	6041 [e]	1931 [e]	3467 [e]	6662 [e]	lāk,
'a·yir	wə·'al-	hā·mō·wr,	'al-	wə·rō·kēḅ	'ā·nī	hū;	wə·nō·wō·šā'	ṣad·diq	lāk,
עֵיִר	וְעַל-	חֲמֹור	עַל-	וְרֹכֵב	עָנִי	הוּא	וְנוֹשֵׁעַ	צַדִּיק	לְךָ
a colt	and	a donkey	on	and riding	Lowly	He [is]	and having salvation	just	to you
N-ms	Conj-w Prep	N-ms	Prep	Conj-w V-Qal-Prtcp1-ms	Adj-ms	Pro-3ms	Conj-w V-Nifal-Prtcp1-ms	Adj-ms	Prep 2fs

First, *hamor* - a male donkey

Second, *'ayir* - jackass, a male donkey

Third, *ben-atonot* - a foal of a female donkey which means the animal Jesus rode was a purebred. A male donkey born of a female donkey who was itself born from a union of a male donkey with a female donkey (and, not the foal of a donkey which had come from crossbreeding a male donkey with a female horse.)

860 [e]	1121 [e]
'ā·tō·nō·wī	ben-
אַתְּנוֹת:	בֶּן-
of a donkey	the foal
N-fp	N-msc

13. Jesus fulfilled Zechariah 9:9 according to Matthew and John:

a. Matthew 21:1-6 – “Now when they drew near to Jerusalem and came to Bethphage, to the Mount of Olives, then Jesus sent two disciples, saying to them, “Go into the village in front of you, and immediately you will find a donkey tied, and a colt with her. Untie them and bring them to me. If anyone says anything to you, you shall say, ‘The Lord needs them,’ and he will send them at once.” This took place to fulfill what was spoken by the prophet, saying,

“Say to the daughter of Zion,
‘Behold, your king is coming to you,
humble, and mounted on a donkey,
on a colt, the foal of a beast of burden.’”

The disciples went and did as Jesus had directed them. They brought the donkey and the colt and put on them their cloaks, and he sat on them.”

- i. Notice the “donkey” Jesus rides is NOT the foal of a horse, but the “foal of a beast of burden” or a “donkey”
 - ii. Jesus was in no way riding a horse or a foal of a horse.
 - iii. Jesus came as ruling royalty in peace to a kingdom at peace.
 - iv. Jesus did not come as royalty at war to a kingdom at war.
- b. John 12:12-16 – “The next day the large crowd that had come to the feast heard that Jesus was coming to Jerusalem. So they took branches of palm trees and went out to meet him, crying out, “Hosanna! Blessed is he who comes in the name of the Lord, even the King of Israel!” And Jesus found a young **donkey and sat on it**, just as it is written,

“Fear not, daughter of Zion;
behold, your king is coming,
sitting on a **donkey's colt!**”

His disciples did not understand these things at first, but when Jesus was glorified, then they remembered that these things had been written about him and had been done to him.”

- i. Notice, the crowd goes out to meet Jesus like Jadda, the priests and the people went out to meet Alexander the Great.
- ii. Alexander was meet at the high place overlooking the city and the Temple to the north of Jerusalem. Jesus was meet by the people as he came from the east from the high place overlooking the city and the Temple (from Bethphage over the Mount of Olives.)
- iii. The disciples did not immediately make a connection, or at least did not understand the difference between the donkey and the conquering Messiah with the verses in the book of Zechariah. If the disciples were thinking of a revolt they should at least had taken note that Jesus was not riding a war horse, but instead a donkey.

14. Jesus does not ride a horse to fulfill Zechariah 9:10 until Revelation 19:11-16:

a. Revelation 19:11-16 – “Then I saw heaven opened, and behold, **a white horse!** The one sitting on it is called Faithful and True, and in righteousness he judges and makes war. His eyes are like a flame of fire, and on his head are many diadems, and he has a name written that no one knows but himself. He is clothed in a robe dipped in blood, and the name by which he is called is The Word of God. And the armies of heaven,

arrayed in fine linen, white and pure, were following him on white horses. From his mouth comes a sharp sword with which to strike down the nations, and he will rule them with a rod of iron. He will tread the winepress of the fury of the wrath of God the Almighty. On his robe and on his thigh he has a name written, King of kings and Lord of lords.”

- i. This is when Zechariah 9:10 is fulfilled.
 - ii. Verse 9:9 and 9:10 are remarkably different.
 - iii. Palm Sunday and the Second Coming are also remarkably different.
- b. Without the Gospels and the New Testament we would like the disciples be unable to see the stark difference between 9:9 and 9:10.

15. In the first century many Jewish sects, including the Qumran community, anticipated two different Messiah’s

9:10 – **“I will cut off the chariot from Ephraim and the war horse from Jerusalem; and the battle bow shall be cut off, and he shall speak peace to the nations; his rule shall be from sea to sea, and from the River to the ends of the earth.**”

1696 [e]	4421 [e]	7198 [e]	—	3772 [e]	3389 [e]	5483 [e]	669 [e]	7393 [e]	3772 [e]	10
wə·dib·ber	mil·hā·mah,	qe·šet		wə·niḵ·ra·tāh	mī·rū·šā·lim,	wə·sūs	mē·'ep·ra·yim,	re·keb	wə·hiḵ·rat·tī-	
וַדַּבֵּר	מִלְחָמָה	קֶשֶׁת	—	וַנִּכְרַתְהָ	מִירוּשָׁלַם	וּסוּס	מֵאֶפְרַיִם	רֶכֶב	וְהִכְרַתִּי	
and He shall speak	battle	the bow		and shall be cut off	from Jerusalem	and the horse	from Ephraim	the chariot	And I will cut off	
Conj-w V-Piel-ConjPerf-3ms	N-fs	N-fsc		Conj-w V-Nifal-ConjPerf-3fs	Prep-m N-proper-fs	Conj-w N-ms	Prep-m N-proper-ms	N-ms	Conj-w V-Hifil-ConjPerf-1cs	

776 [e]	657 [e]	5704 [e]	5104 [e]	3220 [e]	5704 [e]	3220 [e]	4915 [e]	1471 [e]	7985 [e]
'ā·reṣ.	'ap·sē-	'aḏ-	ū·min·nā·hār	yām,	'aḏ-	mī·yām	ū·mā·šə·lōw	lag·gō·w·yim;	šā·lō·wm
אֶרֶץ	אֶפְסַי	עַד	וּמִנְהָר	יָם	עַד	מִיָּם	וּמִשְׁלֹו	לַגּוֹיִם	שְׁלוֹם
of the earth	the ends	to	and from the River	sea	to	from sea	and His dominion [shall be]	to the nations	peace
N-fs	Adv	Prep	Conj-w, Prep-m N-ms	N-ms	Prep	Prep-m N-ms	Conj-w N-msc 3ms	Prep-l, Art N-mp	N-ms

1. This verse includes the work of two:
 - a. “I” or YHWH
 - i. “I will cut off the chariot from Ephraim”
 - ii. (I will cut off) “the war horse from Jerusalem”
 - iii. (I will cut off) the battle bow
 - b. “He” or the king
 - i. “**He** shall speak peace to the nations”
 - ii. “**His** rule shall be from sea to sea, and from the River to the ends of the earth.”
2. Three military resources will be “cut off”
 - a. Chariot
 - i. Chariots were pulled by horses and a bowman rode in the chariots shooting arrows with their bow.
 - ii. Hebrew word for “chariot” is *rekeb*
 - b. War horse
 - c. Battle bow
3. “Cut off” – *karat* - /kaw-rath/ - means “to cut off, cut down”
 - a. Saul cut off mediums and spirits from Israel and the frogs were “cur off (removed) in Exodus 8:5

- b. Micah 5:9-10 – “Your hand shall be lifted up over your adversaries, and all your enemies shall be cut off. And in that day, declares YHWH, I will cut off your horses from among you and will destroy (perish) your chariots.”
1. The use of “cut off” – *karat* – continues in 5:11-13
 2. Read all Micah 5 to see the first coming (5:1-3) and second coming (5:4-15)
- c. Daniel 9:26 – The Messiah (king) is “cut off” after the seven and sixty-two weeks and Jerusalem and the Temple are destroyed. Then there will be war until the end.

5892 [e] wə·hā·'îr	lōw;	369 [e] wə·'ên	4899 [e] mā·šî·'aḥ	3772 [e] yik·kā·rēt	8147 [e] û·šə·na·yim,	8346 [e] šîš·šîm	7620 [e] haš·šā·bu·'îm	310 [e] wə·'a·hā·ré	
וְהָעִיר	לוֹ	וְאֵין	מְשִׁיחַ	יִכָּרֵת	וּשְׁנַיִם	שִׁשִּׁים	הַשְּׁבַעִים	וְאַחֲרָי	26
and the city	for Himself	but not	Messiah	shall be cut off	and two	sixty	the weeks	And after	
Conj-w, Art N-fs	Prep 3ms	Conj-w Adv	Adj-ms	V-Nifal-Imperf-3ms	Conj-w Number-md	Number-cp	Art N-mp	Conj-w Prep	

5704 [e] wə·'ad	7858 [e] baš·še·teḗp,	7093 [e] wə·qîš·šōw	935 [e] hab·bā	5057 [e] nā·gîd	5971 [e] 'am	7843 [e] yaš·hîṭ	6944 [e] wə·haq·qō·deš	
וְעַד	בַּשֶּׁטֶף	וְקִישׁוֹ	הַבָּא	נֶגִיד	עַם	יַשְׁחִיחַ	וְהַקֹּדֶשׁ	
and till	with a flood	and the end of it [shall be]	who is to come	of the prince	the people	shall destroy	and the sanctuary	
Conj-w Prep	Prep-b, Art N-ms	Conj-w N-msc 3ms	Art V-Qal-Prtcpl-ms	N-ms	N-msc	V-Hifil-Imperf-3ms	Conj-w, Art N-ms	

8074 [e] šō·mē·mō·wṭ.	2782 [e] ne·hē·re·šet	4421 [e] mil·hā·mah,	7093 [e] qēš
שְׁמֹמֹת:	נִחְרְשֵׁת	מִלְחָמָה	קֶץ
desolations	are determined	of the war	the end
V-Qal-Prtcpl-fp	V-Nifal-Prtcpl-fs	N-fs	N-ms

- d. In Zechariah 9:10 “cut off” seems to refer to the violent destruction and removal of the chariots, horses and battle bows by YHWH.
- i. This is the removal all offensive military weapons that could be used to attack YHWH’s king.
 - ii. In Zechariah 9:11-17 Jerusalem/Zion are defended by YHWH
4. Before Messiah can reign in peace on earth all enemies will need to be defeated-Psalm 110
5. The mention of “Ephraim” and “Jerusalem” gives the impression this is more than the city and more than southern Judah, but the deliverance comes to both northern Israel (Ephraim) and southern Judah (Jerusalem) as the Land and the twelve tribes are restored.

9:11 – “As for you also, because of the blood of my covenant with you,
I will set your prisoners free from the waterless pit.

	4325 [e]	368 [e]	953 [e]	615 [e]	7871 [e]	1285 [e]	1818 [e]	859 [e]	1571 [e]	
bōw.	ma-yim	'ên	mib-bō-wr,	'ă-sî-ra-yik	šil-lah-tî	bē-rî-têk,	bē-ḏam-	'at	gam-	
.	בּוֹ:	מַיִם	אֵין	מִבּוֹר	אֲסִירֶיךָ	שְׁלַחְתִּי	בְּרִיתְךָ	בְּדַם־	אֶתְּ	גַם־ 11
	-	waterless	there no	from the pit	your prisoners	I will set free	of your covenant	because of the blood	you	As for also
Prep 3ms	N-mp	Adv	Prep-m N-msc	N-mpc 2fs	V-Piel-Perf-1cs	N-fsc 2fs	Prep-b N-msc	Pro-2fs	Conj	

1. “As for you”
 - a. Who is this?
2. “the blood of my covenant with you”
 - a. Which covenant?
 - i. Abrahamic?
 - ii. Mosaic?
 - iii. The New Covenant?
3. “prisoners” set free?
 - a. From Egypt in Exodus?
 - b. From Babylonian captivity?
 - c. From dispersion among the nations? The Jews were “prisoners” in the nations.
 - d. From sin?
 - e. From Hades?
4. What is the “waterless pit”?
 - a. A metaphor?
 - b. Hades?

9:12 – “Return to your stronghold, O prisoners of hope;
today I declare that I will restore to you double.

	7725 [e]	4832 [e]	5046 [e]	3117 [e]	1571 [e]	8615 [e]	615 [e]	1225 [e]	7725 [e]		
lāk.	'ā-šîb	miš-neh	mag-gîd	hay-yō-wm	gam-	hat-tiq-wāh;	'ă-sî-rê	le-biṣ-šā-rō-wn,	ū-bū		
.	לָךְ:	אָשִׁיב	מִשְׁנֵה	מַגִּיד	הַיּוֹם	גַּם־	—	הַתְּקוּהָה	אֲסִירֵי	לְבִצְרוֹן	וְשׁוֹבוּ 12
	to you	[That] I will restore	double	I declare	today	Even	of hope	You prisoners	to the stronghold	and Return	
Prep 2fs	V-Hifil-Imperf-1cs	N-ms	V-Hifil-Prtcpl-ms	Art N-ms	Conj	Art N-fs	N-mpc	Prep-l N-ms	V-Qal-Imp-mp		

1. “Return” from where?
2. “Stronghold”? What is this “stronghold”?
 - a. YHWH?
 - i. Psalm 18:2 – “The Lord is my rock and my fortress and my deliverer, my God, my rock, in whom I take refuge, my shield, and the horn of my salvation, my stronghold.”
 - ii. Psalm 31:3 – “For you are my rock and my fortress.”
 - iii. Psalm 71:3 – “for you are my rock and my fortress.”
 - iv. Psalm 91:2 – “the Lord, “My refuge and my fortress, my God, in whom I trust.”
 - v. Psalm 144:2 – “he is my steadfast love and my fortress, my stronghold and my deliverer, my shield and he in whom I take refuge, who subdues peoples[a] under me.”
 - vi. Jeremiah 16:19 – “O Lord, my strength and my stronghold,

*my refuge in the day of trouble,
to you shall the nations come
from the ends of the earth and say:
“Our fathers have inherited nothing but lies,
worthless things in which there is no profit.*

- vii. Nahum 1:7 – *“The Lord is good,*
- viii. *a stronghold in the day of trouble;*
- ix. *he knows those who take refuge in him.*

- b. Jerusalem?
 - c. Fellowship with God?
 - d. Righteousness?
3. “Prisoners of hope”...what are the prisoners hoping in or hoping for?
 4. When is “today”?
 5. What will God “restore”?
 - a. Joy?
 - b. Possessions? 6. “Double”? How much does “double” represent?
 - a. Isaiah 40:2 – *“Speak tenderly to Jerusalem, and cry to her that her warfare is ended, that her iniquity is pardoned, that she has received from the Lord's hand double for all her sins.*
 - b. Isaiah 51:19 – “
 - c. Isaiah 61:7 – *“Instead of your shame there shall be a double portion; instead of dishonor they shall rejoice in their lot; therefore in their land they shall possess a double portion; they shall have everlasting joy.*

**9:13 – “For I have bent Judah as my bow;
I have made Ephraim its arrow.
I will stir up your sons, O Zion,
against your sons, O Greece,
and wield you like a warrior's sword.**

1121 [e]	5921 [e]	6726 [e]	1121 [e]	5782 [e]	669 [e]	4390 [e]	7198 [e]	3063 [e]	1869 [e]	3588 [e]	
bā·na·yik	'al-	šî·yō·wn,	bā·na·yik	we·'ō·w·rar·tî	'ep·ra·yim,	mil·lê·tî	qe·šet	ye·hū·dāh,	lî	dā·rak·tî	kî-
בְּנֵי־יִשְׂרָאֵל	עַל-	שִׁי־יוֹנָן	בְּנֵי־יִשְׂרָאֵל	וַעֲרַרְתִּי	אֶפְרַיִם	מִלְלַתִּי	קֶשֶׁת	יְהוּדָה	לִי	דָרַקְתִּי	כִּי
your sons	Against	Zion	your sons	and raised up	with Ephraim	Fitted	the bow	Judah	My [bow]	I have bent	For
N-mpc 2fs	Prep	N-proper-fs	N-mpc 2fs	Conj-w V-Piel-ConjPerf-1cs	N-proper-ms	V-Piel-Perf-1cs	N-fs	N-proper-ms	Prep 1cs	V-Qal-Perf-1cs	Conj
						1368 [e]	2719 [e]	7760 [e]	3120 [e]		
						gib·bō·wr.	kə·he·reb	we·šam·tik	yā·wān;		
						גִּבּוֹרִים	קַתְרֵב	וַשְׁמַתִּיךָ	יָוֶן		
						of a mighty man	like the sword	and made you	Greece		
						Adj-ms	Prep-k N-fsc	Conj-w V-Qal-ConjPerf-1cs 2fs2	N-proper-fs		

1. The rise of Greece verse the Maccabees matches this.
 - a. Maccabees may have been a partial fulfillment.
 - b. A complete and repeated event may take place at the end.
 - c. (Some of the events and wars since 1948 have followed this pattern on a limited basis.)
2. Rise of Rome is predicted in Zechariah 11:4-14

3. YHWH will use Israel as a weapon to subdue the nations as he used the Gentile leaders (Sennacherib, Nebuchadnezzar, Cyrus, Alexander, etc.) and nations (Assyria, Babylon, Persia, Greece, Rome) to strike Israel, Judah and Jerusalem.
 - a. “Judah is my bow”
 - b. “Ephraim its arrow”
 - c. “stir up your sons, O Zion, against your sons, O Greece”
 - d. “sons (of Zion)...wield you like a warrior’s sword”

9:14 – “Then the Lord will appear over them,
and his arrow will go forth like lightning;
the Lord God will sound the trumpet
and will march forth in the whirlwinds of the south.”

136 [e]	2671 [e]	1300 [e]	3318 [e]	7200 [e]	5921 [e]	3068 [e]
wa·dō·nāy	ḥiṣ·šōw;	ḵab·bā·rāq	wə·yā·šā	yē·rā·'eh,	'ā·lê·hem	Yah·weh
וַאֲדֹנָי	חִישׁוֹ	—	וַיֵּצֵא	יֵרָאֶה	עֲלֵיהֶם	וַיְהִי 14
and the Lord	His arrow	like lightning	and will go forth	will be seen	over them	Then Yahweh
Conj-w N-proper-ms	N-msc 3ms	Prep-k, Art N-ms	Conj-w V-Qal-ConjPerf-3ms	V-Nifal-Imperf-3ms	Prep 3mp	Conj-w N-proper-ms

8486 [e]	5591 [e]	1980 [e]	8628 [e]	7782 [e]	3069 [e]	
tê·mān.	bə·sa·'ā·rō·wṭ	wə·hā·lak	yit·qā',	baš·šō·w·pār	Yah·weh	
·	תִּמְנָן	בְּסַעֲרוֹת	וַיֵּלֶךְ	יִתְקַע	בְּשׁוֹפָר	יְהוָה
the south	with whirlwinds from	and go	will blow	the trumpet	GOD	
N-fs	Prep-b N-fpc	Conj-w V-Qal-ConjPerf-3ms	V-Qal-Imperf-3ms	Prep-b, Art N-ms	N-proper-ms	

1. When the Lord uses Israel as his bow, arrow and sword, then he will himself appear over them to fight for them since he is using them to fight for him.
2. “his arrow” (9:14) was Ephraim in 9:13
3. “trumpet” leads the charge, so the Lord will lead Israel into battle against the nations
 - a. Greece 167-160 BC;
 - b. nations alligned with antiichrist in endtimes
4. The Lord will march in natural events
5. The Lord will march from the south as in many other cases:
 - a. From Sinai
 - b. From Edom

9:15 – “The Lord of hosts will protect them,
and they shall devour, and tread down the sling stones,
and they shall drink and roar as if drunk with wine,
and be full like a bowl,
drenched like the corners of the altar.”

7050 [e]	68 [e]	3533 [e]	398 [e]	5921 [e]	1598 [e]	6635 [e]	3068 [e]
qe·la'	'ab·nê-	we·ka·be·šû	we·'a·ke·lû,	'ä·lé·hem	ya·gên	še·ba·'o·wt	Yah·weh
—	קָלַע אֲבָנִי	וַיִּכְבְּשׁוּ	וְאָכְלוּ	עֲלֵיהֶם	יִגְנוּ	צָבָאוֹת	יְהוָה 15
	with slingstones stones	and subdue	and they shall devour	them	will defend	of hosts	Yahweh
	N-ms N-fpc	Conj-w V-Qal-ConjPerf-3cp	Conj-w V-Qal-ConjPerf-3cp	Prep 3mp	V-Hifil-Imperf-3ms	N-cp	N-proper-ms

4196 [e]	2106 [e]	4219 [e]	4390 [e]	3196 [e]	3644 [e]	1993 [e]	8354 [e]
miz·bé·ah.	ke·zā·wí·yō·wt	kam·miz·rāq,	ū·mā·le·'ū	yā·yin;	ke·mōw-	hā·mū	we·šā·tū
·	מִזְבְּחֵי קַרְנוֹת	כַּמִּזְרֵק	וּמְלֵאוֹ	— יַיִן	כַּמֹּוֹ	הִמּוּ	וְשָׁתוּ
	of the altar Like the corners	like basins	and they shall be filled [with blood]	wine	as if with	[and] roar	and they shall drink
	N-ms Prep-k N-fp	Prep-k, Art N-ms	Conj-w V-Qal-ConjPerf-3cp	N-ms	Prep	V-Qal-Perf-3cp	Conj-w V-Qal-ConjPerf-3cp

1. The Lord will protect Israel as they are fighting for him
2. Israel shall devour
3. The enemies sling stones will be tread down
4. Israel's military will be full, vigorous and completely successful
 - a. Drink and roar as if drunk
 - b. Be full like a bowl
 - c. Drenched like the corners of the altar (covered in blood of enemies)

9:16 – “On that day the Lord their God will save them,
as the flock of his people;
for like the jewels of a crown
they shall shine on his land.”

3588 [e]	5971 [e]	6629 [e]	1931 [e]	3117 [e]	430 [e]	3068 [e]	3467 [e]	
kī	'am·mōw;	ke·šōn	ha·hū	bay·yō·wm	'ē·lō·hé·hem	Yah·weh	we·hō·wō·šî·'ām	
כִּי —	עַמּוֹ	כַּצֹּאֵן	הַהוּא	בַּיּוֹם	אֱלֹהֵיהֶם	יְהוָה	וְהוֹשִׁיעֵם 16	
	for of His people	as the flock	that	in day	their God	Yahweh	And will save them	
	Conj	N-msc 3ms	Prep-k N-csc	Art Pro-3ms	Prep-b, Art N-ms	N-mpc 3mp	N-proper-ms	Conj-w V-Hifil-ConjPerf-3ms 3mp

127 [e]	5921 [e]	5264 [e]	5145 [e]	68 [e]	
'ad·mā·tōw.	'al-	mit·nō·ws·sō·wt	nê·zer,	'ab·nê-	
·	אֲדָמָתוֹ:	עַל־	מִתְנוֹסֶסוֹת	לְגֹרֶן	
	His land	over	Lifted like a banner	of a crown	
	N-fsc 3ms	Prep	V-Hitpael-Prtcpl-fp	N-ms	N-fpc

1. The Lord will save Israel
 - a. Like a shepherd saves his flock the Lord will save Israel
 2. Israel will be like jewels on a crown as they live (shine) in the land of Israel (in the Lord's land)
- 9:17 – “For how great is his goodness, and how great his beauty!
Grain shall make the young men flourish,
and new wine the young women.”

8492 [e]	970 [e]	1715 [e]	3308 [e]	4100 [e]	2898 [e]	4100 [e]	3588 [e]
wə·tî·rō·wōš	ba·ḥū·rīm,	dā·gān	yā·pə·yōw;	ū·mah-	tū·bōw	mah-	kî
ותירוש	בחורים	דגן !	יפיו	ומה	טובו	מה	כי 17
and new wine	the young men	Grain	[great] its beauty	and how	[great] is its goodness	how	For
Conj-w N-ms	N-mp	N-ms	N-msc 3ms	Conj-w Interrog	N-msc 3ms	Interrog	Conj

1330 [e]	5107 [e]
bə·tu·lō·wt.	ye·nō·w·bēb
בתולות:	ינוב
the young women	shall make thrive
N-fp	V-Piel-Imperf-3ms