

Zechariah Chapter 9

Summary

Post exile ZECH - >2000yrs 1st &2nd advents

Haggai – the house Malachi - offering

Zech ch 9 v9 behold thy king

Ch 11 30pcs of silver

Ch 12 pierced

Ch 14 siege mt of olives

v1 syria

2-4 tyre and sidon

5-7 philistines

8 lord's protection

9 entry to Jerusalem.

10 peace – Israel & nations

10 universal kingdom

11-16 sons of Greece

17 doxology

Enemies 2 dangers - annihilation and imitation

Judges 10:6 gods of Syria, zidon,moab,ammon,philistines

Ammon moab edom

Israel's failure satan – gen 3/gen6/ attaliah/Temptation/

Church/rev12/ rev13

Verse1 burden malachi 4 paul woe debtor

Eyes of men toward the lord

Verse2 tyre hiram ever a lover of david

Matls and craftsmen for the temple

Wisdom/wealth/walls island, 150 ft god resisteth the proud

Nebuchadnezzar and Alexander

Sidon carpenters merchants neh 13 gods

Verse 5-7 philistines goliath of gath

Judges saul david

Blood abominations

V8 divine protection king of the north Isaiah 28 covenant

Harmony of Isaiah dan zech rev

V9 10th day palm Sunday lambs

Matthew 21 1-8 bethpage obedience Bethany nr heaven

Never man sat ass tied omniscience

Meek rev 19 crowns king blood eyes judge war

Rejoice palm trees levit 23 tabernacles transfiguration

Just having salvation – not quoted by matt or john

Garments subjection and submission ezek 26:16

Hosannah – psalm 118

John 12 church jews gentiles much fruit

V10 peace in Israel and the nations isa 2 mic 4 swords spears

Universal kingdom Nebuch and Artaxeres

11-16. Greece king of the north?

17 doxology

Introduction

Zechariah is one of the three prophets sent to Judah after the return from the captivity in Babylon, which lasted 70 years. The other two prophets are Haggai and Malachi. They deliver their prophecies round about 400 years before the birth of Christ. The prophet Haggai takes issue with the Jews regarding their failure to complete the construction of the temple in Jerusalem, while Malachi takes issue with the Jews regarding the quantity and the quality of the offerings being presented to Jehovah.

Zechariah, on the other hand, looks at much wider issues concerning Israel and her neighbours, and deals with events which cover a period of more than two thousand years. In the second half of his book, from chapters 8 to 14, Zechariah mainly looks forward to the second advent of the Lord Jesus. Israel's enemies will be judged, peace will be introduced, and Israel shall be established as the head of the nations. But there are also prophecies which were fulfilled during the Lord's time on earth such as in verse 9 of this chapter which deals with His entry into Jerusalem, and also in chapter 11 where details are given regarding the 30 pieces of silver for which the Lord was sold by Judas Iscariot. Even more amazingly, the prophet tells us what will happen to those 30 pieces – they will be cast unto the potter in the house of the Lord: a fact which was fulfilled many centuries later by Judas Iscariot. In chapter 12, we read the words, "They shall look upon me whom they pierced", a prophecy which was fulfilled at Calvary when the Roman soldier pierced His side with a spear. As you come into chapter 14, we read of the siege of Jerusalem, and the return of the Lord Jesus to the mount of Olives to save His people Israel. It has been said by commentators that Zechariah is the most frequently quoted of the prophets in the New Testament.

First of all, let us divide chapter 9 into manageable proportions.

Verse 1 – judgment upon Syria

Verse 2 – judgment upon Tyre and Sidon (The Phoenicians)

Verse 3 to 7 – judgment upon the Philistines

Verse 8 – God’s protection from the oppressor

Verse 9 - The prophecy regarding the Lord’s entry into Jerusalem, fulfilled in the gospels

Verse 10a - Peace established in the nation and in the nations

Verse 10b - The Lord’s universal dominion established in His kingdom.

Verse 11 to 17 - God’s judgment upon the sons of Greece using Israel as His army.

From verse 1 to verse 8, we read of various judgments that the Lord will bring upon certain cities which surround Israel. They stretch from Tyre and Sidon in the north to the area of Gaza in the south. This is the area known as the land of the Canaanites. God left Israel under no illusion when they first entered the land. They were to drive out the Canaanite without mercy. They failed miserably in this and the cities and nations that we read of in this chapter have remained as a thorn in the flesh to Israel even to this present day.

Israel was in two very different dangers from the Canaanites – one was annihilation, the other was imitation. Annihilation was a military threat – imitation was more subtle as Israel often went whoring after the pagan gods of the Canaanites and suffered as a result from divine punishment.

What we get in verses 1 to 8 are a series of judgments upon some of Israel’s neighbours who at some time in Israel’s past have fought against Israel. As one looks at these nations, one cannot help but get the impression that the God of Israel is a good friend but a bad enemy. God has not forgotten these enemies and will dole out His judgment against them all at the end of this dispensation. Nor are the cities mentioned here the only enemies of Israel. One only has to look at a map of the period to see also the names of Ammon, Moab, and Edom. Why did Israel have so many enemies? It is partly due to the fact that they did not drive them out at the beginning, but it is perhaps more the case that they were the objects of Satanic attacks against them. Whenever God is doing a work upon earth, the devil is never far away. So it was in Eden with the serpent, in Genesis chapter 6 with the sons of God, with the murder of the royal seed of Judah by Athalia, with the Lord and Satan in the wilderness, and with the church today. In a future day, the true Israel will face opposition from the beast and the false prophet, both of them inspired by the Dragon himself.

But God will yet fulfil His promise to Abraham:

Gen 12:3 And I will bless them that bless thee, and curse him that curseth thee

Let us look now at some of the details of verses 1 to 8:

Verse 1

The burden of the word of the LORD in the land of Hadrach, and Damascus shall be the rest thereof: when the eyes of man, as of all the tribes of Israel,

shall be toward the LORD.

The prophet begins with explaining his burden – the burden of the word of the Lord. Zechariah was conscious of the weight of responsibility that rested upon him to make the things that follow known to the people of God. Malachi had a similar burden - "The burden of the word of the Lord unto Malachi". Malachi felt the weight upon his shoulders to make known the word of the Lord to Israel. We also have a burden to bear. It is the burden of the gospel which God has revealed to us. It is our responsibility to make known this gospel to the world. We would have to confess we do not feel the burden enough. Paul certainly did – he looked upon himself as being a debtor to all men. He owed them the truth of the gospel, and hence he wrote, "Woe is unto me if I preach not the gospel".

The prophecies of Zechariah will come to pass when the eyes of man and the tribes of Israel shall be toward the Lord. For the past 60 years, the eyes of the world have never strayed far from Israel. It has been, and remains, a tinderbox – waiting for the slightest spark to set it alight. How much more will this be so when the momentous events of this and other prophecies shall begin to unfold.

Hadrach and Damascus were two cities of Syria. We know nothing more about Hadrach but Damascus was the ancient capital of Syria. Thus in verse 1 we have the Syrians, in verses 2 to 4 the cities of Tyre and Sidon, and in verses 5 to 7 the Philistines. All three groups are mentioned in Judges chapter 10:

6 And the children of Israel did evil again in the sight of the LORD, and served Baalim, and Ashtaroth, and the gods of Syria, and the gods of Zidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistines, and forsook the LORD, and served not him.

The main issue that the Lord had against these nations was their many gods, and how these peoples enticed Israel to forsake the Lord.

Syria of course was a constant enemy of Israel throughout the period of I and II Kings and many battles waged to and fro throughout this period. Ahab king of Israel fought many battles against Benhadad king of Syria. God has not forgotten nor forgiven and in a day to come these cities shall fall.

Syria of course is much in the headlines in 2013 because of the civil war now raging. We do not know what the final outcome shall be – perhaps a government that is even more anti Jewish than what has prevailed up till now.

Verses 2 to 4

2 And Hamath also shall border thereby; Tyrus, and Zidon, though it be very wise.

3 And Tyrus did build herself a strong hold, and heaped up silver as the dust, and fine gold as the mire of the streets.

4 Behold, the Lord will cast her out, and he will smite her power in the sea; and she shall be devoured with fire.

Next we read about the judgment of God against Tyre and Sidon.

When one looks through the history of these two cities, one might almost ask

why they are included in this section. We read, for example, in I Kings 5 of Hiram king of Tyre that he was ever a lover of David. He supplied both David and Solomon with materials to build the house of God. He gave them not only materials but supplied them with cunning craftsmen to do the work.

History tells us that the city of Tyre was famous for three things:

Its wisdom

Its wealth

Its walls

Its wisdom is seen in the skill of her pilots and the cunning workmanship of her craftsmen.

Its wealth is stated in verse 3 of our chapter.

and heaped up silver as the dust, and fine gold as the mire of the streets.

The men of Tyre and Sidon were known throughout the Mediterranean as great merchants and sailors. They had become rich by these activities. The cities lay in what is now Lebanon, but historians know this people as the Phoenicians, the great traders of the middle east.

Historians tell us that the city of Tyre was in two parts. The major part lay on the mainland and this was besieged and conquered by Nebuchhadnezar. Verse 3 of our chapter tells us that Tyre had built a stronghold. It was a fortress on an island just off the coast. The walls of the city were said to be 150 feet high. They prided themselves as being insurmountable but how wrong they were for the city fell to Alexander the Great according to history, and will fall again in the day of the Lord.

People with such resources often are the first to forget God and perhaps that is what God had against them. They trusted in their wealth, their wisdom, and their walls and left God out of their lives. No doubt that is why the Lord mentions them in the gospels:

Mt 11:21 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

The New Testament has many things to say about wealth and wisdom etc. The Lord taught his disciples to lay up for themselves treasures in heaven and not upon earth where thieves can break through and steal. God says about the wisdom of this world that it is foolishness. The apostle James taught in his epistle, "God resisteth the proud but giveth grace unto the humble."

What we have said about Tyre is equally true of its sister city Sidon, just a bit further north on the Mediterranean coast. The bible says three things about Sidon:

The carpenters of Sidon

The merchants of Sidon

The gods of Sidon

God hated idolatry, hence these cities will fall

Verses 5 to 7

5 Ashkelon shall see it, and fear; Gaza also shall see it, and be very sorrowful, and Ekron; for her expectation shall be ashamed; and the king shall perish from Gaza, and Ashkelon shall not be inhabited.

6 And a bastard shall dwell in Ashdod, and I will cut off the pride of the Philistines.

7 And I will take away his blood out of his mouth, and his abominations from between his teeth: but he that remaineth, even he, shall be for our God, and he shall be as a governor in Judah, and Ekron as a Jebusite.

What shall Ashkelon see? What shall cause Gaza to be sorrowful? It is the fall of Tyre and Sidon. If these two great cities have fallen, what chance have they? Again history tells us that Alexander, having defeated Tyre and Sidon, then turned his attention southwards towards the Philistines. But these cities shall have more cause to fear the coming of the Lord in a future day. Zechariah mentions four of the five cities of the Philistines.

Ashkelon

Gaza

Ekron

Ashdod

The city that is missing from the above list is Gath and we immediately remember that Goliath the giant came from the city of Gath. The cities shall fall yet a remnant shall be saved. These Philistines were great enemies of the people of Israel throughout the days of the judges and then the days of Saul and David. God has not forgotten the Philistines, and they will have their day of reckoning. Verse 7 in particular speaks about the blood in his mouth and the abominations between his teeth. This no doubt refers to various sacrifices and sacrificial rites that were an abomination to the Jews under the law of Moses.

Verse 8

And I will encamp about mine house because of the army, because of him that passeth by, and because of him that returneth: and no oppressor shall pass through them any more: for now have I seen with mine eyes.

I believe that this looks forward again to the day of the Lord, when Israel shall become a battleground for two kings – the king of the North and the king of the South. The former is the Assyrian – the latter is the king of Egypt. I believe the king of the north is the one described in Zech 9:8 as "him that passeth by" and "him that returneth". Isaiah 28 calls him the "overflowing scourge":

Isa 28:15 Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves:

Isa 28:18 And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass

through, then ye shall be trodden down by it.

Daniel chapter 11 also describes the coming and going of this king, and for fear of him, the Jews in the last days shall make a covenant with the Beast, the first beast of Revelation chapter 13.

It is remarkable how Isaiah, Daniel, Zechariah, and John in the Revelation all merge together to describe these days. The consolation for Israel in Zechariah 9 is that the Lord "Will encamp about mine house because of the army".

Verse 9 that follows now goes on to describe the first occasion when Messiah the King entered Jerusalem.

Verse 9

Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.

This is one of several great messianic prophecies in this book, this verse referring of course to the Lord's entry into Jerusalem on the ass's colt – what churchmen call "Palm Sunday". It took place on the 10th day of the month of Abib, the same day on which the Jews would head out to the flock to find a suitable lamb to be offered on the 14th day as the Passover Lamb. But here He presents Himself, not as a lamb, but as their king. Their rejection of Him as king led to them offering Him up in their ignorance as the Paschal lamb on the 14th day.

All four gospel writers describe His entry into Jerusalem, although only Matthew and John quote directly from our verse in Zechariah 9:9, Mark and Luke both describe the occasion in their own way. We shall concentrate mainly on Matthew's account in chapter 21 of his gospel, and only bring in the other three writers as points of difference occur.

1 And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples,

2 Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me.

3 And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them.

Matthew tells us that He came to Bethpage, while Mark and Luke tell us that He came to Bethpage and Bethany. The two villages were very close together on the summit of the mount of Olives. Here obviously were two villages that were very much in harmony with the Lord and His disciples. In Bethpage, the two disciples found the ass and the colt, and loosed them. They are questioned by those that stood by, "Why loose ye the colt?" They accepted without question the reply of the disciples, "The Lord hath need of them". There was a willing submission to meet the Lord's request.

Bethany, the neighbouring village, is well known to us as the home of Martha, Mary, and Lazarus. Here was a home in which the Lord was welcomed and in

John chapter 12, a home in which the Lord was served and worshipped. Bethpage and Bethany were so different from Jerusalem, where the Lord was rejected. In Luke 24, we read of the Lord's ascension, "He led them out as far as to Bethany". The phrase "as far as" might suggest that Bethany was a long way off from Jerusalem, but it is no more than two miles away. What Luke is telling us is that Bethany to the Lord Jesus was the nearest place on earth to heaven – it had a special place in His heart. When He ascended up to heaven, He left from Bethany, and it is to this same spot that He shall return at His second advent as described for us in Zechariah chapter 14. "His feet shall stand upon the mount of Olives".

The Lord was very specific about His instructions to the two disciples. "Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her:" It is another example of His omniscience – yet another proof of His deity. He did the same thing in Luke 22 when He sent 2 disciples to find a place in Jerusalem where they could eat the Passover. They didn't have to knock on doors looking for a place. As soon as they entered the gate, a man would them bearing a pitcher of water. The Lord's timing was perfect. All they had to do was to follow this man to the house, and there they would find a room furnished. Another example is found in John chapter 11. How was Lazarus doing, many miles away in Bethany? The Lord made the solemn announcement, "Lazarus is dead". He knows all things.

Why did the Lord take both the ass and its colt, and not just the colt? Was it a touch of compassion perhaps? – was He unwilling to separate the colt from its mother? The Philistines had no such feeling when they returned the ark to Israel, carried along by the milch kine – leaving their calves behind them.

Mark in his gospel adds another detail regarding the colt – "whereon never man sat". The colt was unbroken, yet it accepted the Lord Jesus as its master. The Lord showed similar authority over the fish when the disciples gathered in the shoals of fish in Luke 5 and in John 21 - similarly when Peter caught the fish with the coin in its mouth to pay the tax for Himself and Peter.

How does Matthew continue in chapter 21?

4 All this was done, that it might be fulfilled which was spoken by the prophet, saying,

5 Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.

It is interesting to note how the verbs are changed between the original verse in Zechariah and the verses in the gospels. What does the OT prophet say?

Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem:

The expressions used are "Rejoice greatly" and "Shout". The prophet is anticipating the infinite joy of the daughter of Jerusalem when the city will welcome its King. But the prophecy was only partly fulfilled in Matthew 21. Within four days, the mob would be crying out "Away with Him." "Crucify Him". The daughters of Jerusalem in Luke 23 would be weeping for Him as He was led out to Calvary. Hence Matthew says only, "Tell ye". It was for their information only.

In John 12, the word to Jerusalem is, "Fear not" for many would be fearful that day to hear of the entrance of One claiming to be their King, just as when Herod and the citizens of Jerusalem were troubled in Matthew chapter 2, when the wise man brought them news of the birth of the Messiah.

But this king riding into Jerusalem would be different from any other. Matthew tells us about Him:

Meek, and sitting upon an ass, and a colt the foal of an ass.

His entrance was not marked by great pomp and ceremony. Rather it was marked by meekness. He rode, not upon a horse, but on the colt of an ass. When He comes again in power and in glory, He shall be riding upon a white horse according to Revelation 19. He shall be seen as King of Kings, and Lord of Lords. Then every knee shall bow to Him – not in salvation but in the day of God's vindication of His Son.

There is one expression that is not quoted by either Matthew or John:

he is just, and having salvation;

This will be literally fulfilled when He comes again. He is just or righteous, and righteousness shall be the character of His kingdom. "A king shall reign in righteousness". (Isaiah 32:1). And then He shall bring salvation to His people – both physically and spiritually.

Matthew continues:

6 And the disciples went, and did as Jesus commanded them,

7 And brought the ass, and the colt, and put on them their clothes, and they set him thereon.

8 And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way.

Matthew, Mark, and Luke all mention the garments placed on the ass and its colt, and the garments which were spread in the way. I believe the casting down of the garments is a symbol of subjection, such as is found in Ezekiel 26:

16 Then all the princes of the sea shall come down from their thrones, and lay away their robes, and put off their brodered garments: they shall clothe themselves with trembling; they shall sit upon the ground, and shall tremble at every moment, and be astonished at thee.

The cutting down of the branches is more easily explained. This was part of the celebrations undertaken during the feast of tabernacles, as recorded in Leviticus chapter 23:

40 And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the LORD your God seven days.

This was the last of the feasts of Jehovah, carried out in the seventh month of the Jewish calendar. It lasted seven days and was to be marked by rejoicing. It typifies the joy of Israel when at last their Messiah shall come to them and establish His kingdom.

The multitude in Matthew continued with their celebration:

9 And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest.

Now they are quoting, not from Zechariah 9, but from Psalm 118:

25 Save now, I beseech thee, O LORD: O LORD, I beseech thee, send now prosperity.

26 Blessed be he that cometh in the name of the LORD:

The word "Hosanna" means, "Save now". But the Lord was not received as Saviour by the nation when He came the first time. Yet these words will still be fulfilled in a future day, to which the Lord referred in Matthew 23:

39 For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

Before that day comes, another false Christ will seek to usurp His place:

John 5:43 I am come in my Father's name, and ye receive me not: if another shall

come in his own name, him ye will receive.

It only remains to add a few comments as to how John records the entry into Jerusalem. He omits any detail as to how the disciples came to find the colt for such details are irrelevant in the gospel of the Son of God. Neither does he give any details as to how the disciples found the upper room in Jerusalem where they would eat the Passover. Likewise, he makes no mention of the word "meek" when describing the Lord.

What is noteworthy in John 12 is the way in which John groups together three events:

The house in Bethany

The Lord's entrance into Jerusalem

The conversation between Philip and certain Greeks

The home in Bethany is a lovely picture of the Church of God today – Martha served Him, Mary worshipped Him, and Lazarus had fellowship with Him at the table. The Lord's entrance into the city is a foretaste of His return to Israel and their acceptance of Him. The request of the Greeks is a foretaste of the day when the nations shall also seek after Him. Thus we have the Church of God, Jews, and Gentiles in the chapter – a snapshot of the great purpose of God for mankind. The Lord also had a preview of the fruit that would be borne out of Himself, the corn of wheat, falling into the ground and dying.

Zechariah 9:10

And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off: and he shall speak peace unto the heathen: and his dominion shall be from sea even to sea, and from the river even to the ends of the earth.

There are three things stated in this verse.

1. Peace between Ephraim and Jerusalem.

The centuries old rivalry between the ten northern tribes of Israel, and the two southern tribes, Judah and Benjamin, shall be no more. The Lord when He returns will cut off the chariot from Ephraim, and the horse from Jerusalem.

{:start="2"}

2. Peace amongst the nations

He shall speak peace unto the heathen or the nations. War shall be no more. Then shall be fulfilled the words of Isaiah the prophet:

Isa 2:4 And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.

Mic 4:3 And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more.

It is remarkable to find Micah the prophet quoting almost verbatim the words of Isaiah who was a contemporary of Micah. It demonstrates how God has not only preserved the sacred writings but made them available to the then existing generation and to many generations that follow. The same is true of the second part of verse 10 that follows. It is almost an exact repetition of the words of Psalm 72:8. "His dominion shall be from sea to sea: from the river to the ends of the earth". We see also in the book of Daniel how he read in the book of Jeremiah regarding the length of Judah's captivity in Babylon.

{:start="3"}

3. Universal dominion of the Lord

Having established peace in the land and peace amongst the nations, the Lord will establish His kingdom. He will establish first of all the boundaries of Israel. The land in the millennium will not be the narrow strip of land that we know today. God will fulfil the promise that He made to Abraham in Genesis 15:

18 In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates:

The land will extend from the river Nile in Egypt to the river Euphrates in Iraq. Ezekiel tells us that it will be divided into 12 horizontal strips of equal width, one strip for each of the twelve tribes of Israel.

Once that is established, the administration of the whole world will be done through Jerusalem, or rather, through the King who will reign from Jerusalem. Thus His dominion will be universal, from sea to sea, from the river to the ends of the earth.

Verses 11 to 17

The remaining verses of the chapter tell how the Lord will overcome His enemies among the nations. He shall use Judah as His bow, and Ephraim as His arrow against the sons of Greece. This could be another indirect reference

to the king of the North. His land of Assyria is a remnant of the empire of Alexander the Great. After the death of Alexander, the kingdom of Greece was divided into four parts by his generals, and one of these portions was the domain of the king of the North.

The Lord of hosts shall fight for Israel as He did in the days of Joshua. God shall save the flock of His people.

No wonder the prophet ends the chapter with a doxology:

17 For how great is his goodness, and how great is his beauty! corn shall make the young men cheerful, and new wine the maids.

The millennium kingdom will truly be an occasion for Israel initially, then for all the world, to rejoice.