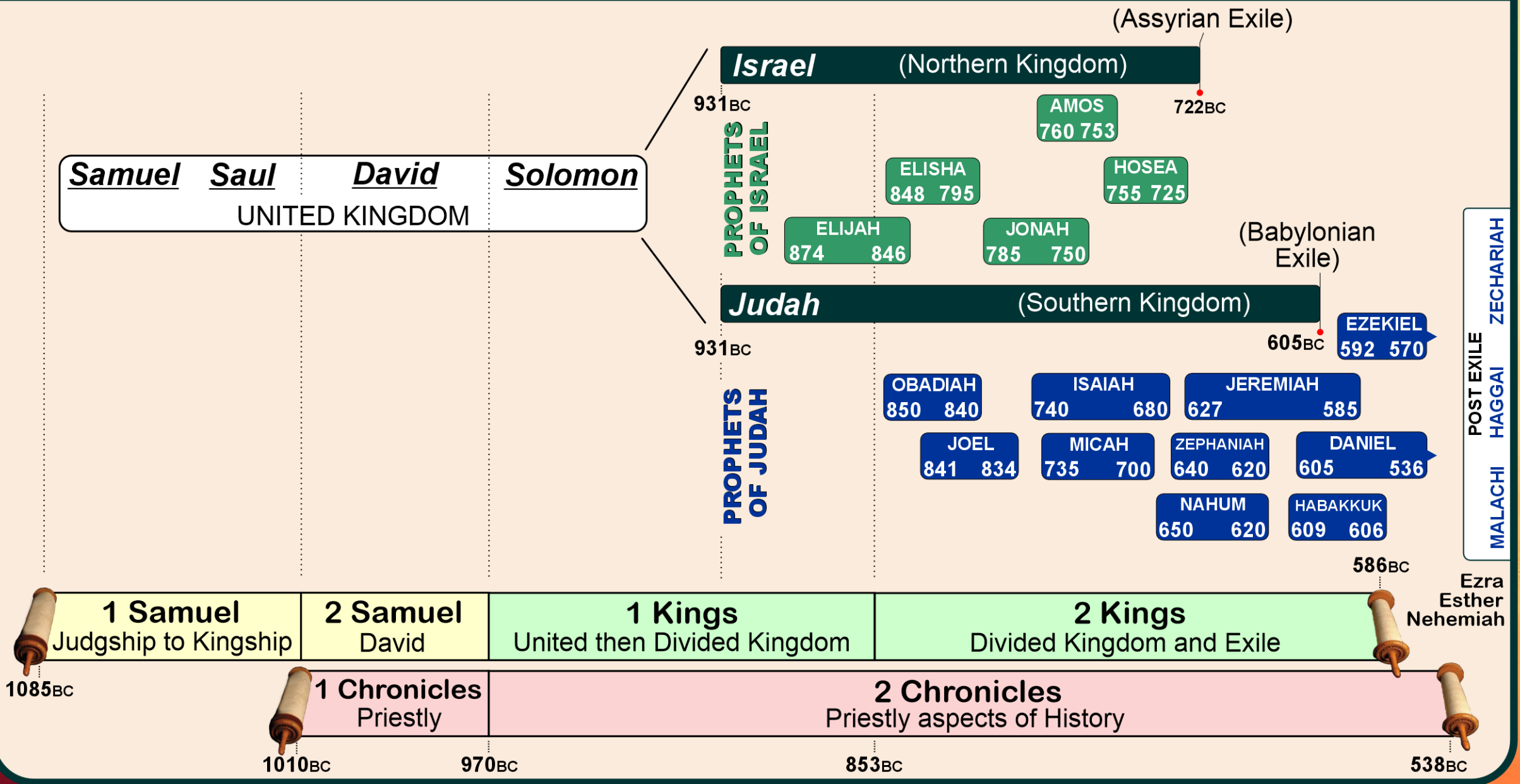


Zechariah

**Rejoice greatly, O daughter of Zion!
Shout, O daughter of Jerusalem!
Behold, your King is coming to you**

CHAPTER 9

HISTORICAL BOOKS RELATIONSHIP



POST-EXILE HISTORY

536BC
Began to rebuild the Temple
(Ez.3:1-4:5)



HAGGAI
520 520


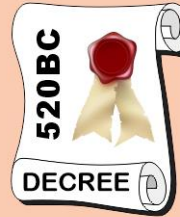


ZECHARIAH
520 515

515BC
Temple completed
(Ez.6:15)

MALACHI
433 424

Nehemiah returned to Persia (433BC), then returned to Israel (424BC).

NEHEMIAH
445 415

| BABYLONIAN KINGDOM | PERSIAN KINGDOM | | | | |
|--|--|--------------------------|--|--------------------------|--|
| | Cyrus 559-530BC | Cambyses II 530-522BC | Darius 522-486BC | Xerxes I 486-465BC | Artaxerxes I 465-424BC |
| 70-Year Exile in Babylon (Je.25:11-12; 29:11) |  537BC DECREE | |  520BC DECREE | |  457BC DECREE |
| | Cyrus permits Israel to return to homeland (Ez.1:1-4) 537BC | | | |  445BC DECREE |
| 606-536BC | | | EZRA 1-6 521 515 | ESTHER 483 473 | EZRA 7-10 458 440 |

BEGAN THE 70TH WEEK PROPHECY (Da.9:24-27)

WORK ABANDONED
Opposition from neighbors and indifference by the Jews caused the work to be abandoned (Ez.4:1-24)
530BC 520BC

Cyrus the Persian conquers Babylon
539BC

FIRST RETURN
Under Zerubbabel to build Temple (49,897 exiles)
536BC

SECOND RETURN
Under Ezra (5,000 exiles)
458BC

THIRD RETURN
Under Nehemiah to build Walls (42,000 exiles)
444BC



ZECHARIAH OUTLINE



PREFACE

1:1-6

VISIONS

1:7—Chap. 6

Apocalyptic

RESTORATION

Chapters 7-8

Ethical Prophecy

ESCHATOLOGY

Chapters 9-14

Predictive Prophecy



Chapters 1-8: Written during the building of the Temple (520BC)

Chapters 9-14: Written after the completion of the Temple (515BC)



GOD'S COVENANT WITH ISRAEL

8 Night Visions



HISTORY

4 Restoration Messages



FUTURE

2 Prophetic Burdens

- 1** Man Among the Myrtle Trees 1:7-17
- 2** 4 Horns and 4 Craftsmen 1:18-21
- 3** Man with Measuring Rod Chap. 2
- 4** Cleansing of High Priest Chap. 3
- 5** Lampstand & 2 Olive Trees Chap. 4
- 6** Flying Scroll with Warning 5:1-4
- 7** Woman in an Ephah Basket 5:5-11
- 8** 4 Chariots 6:1-8
- Crowning Joshua as High Priest 6:9-15

Messages Concerning Fasting

- 1** A Message of Rebuke 7:4-7
- Wrong Motives
- 2** A Message of Repentance 7:8-14
- Command to Repent
- 3** A Message of Restoration 8:1-17
- Restore to Favor
- 4** A Message of Rejoicing 8:18-23
- Return to Feasts



Burden 1 9-11

First Coming
- **Rejected** -

- 1** Coming of the true King (9)
- 2** Restoration of the true people (10)
- 3** Rejection of the true King (11)

Burden 2 12-14

Second Coming
- **Received** -

- 1** Repentance of Judah (12)
- 2** Restoration of Judah (13)
- 3** Reign of the Messiah (14)



JUDGMENT ON ISRAEL'S ENEMIES

(Zechariah 9:1-8)

**The burden of the word of the
LORD— Against the land of
Hadrach, And Damascus its
resting place (For the eyes of
men And all the tribes of Israel
Are on the LORD);**

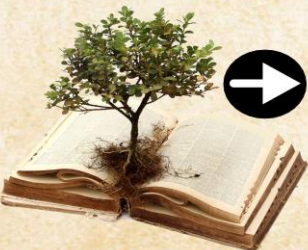
ZECHARIAH 9:1





**“The burden of the word of the LORD— Against the land of Hadrach,
And Damascus its resting place (For the eyes of men And all the tribes
of Israel Are on the LORD);” (Zc.9:1)**

- Chapters 9-14 were likely written after the completion of the Temple (515BC).**
- The two oracles (Burden 1, Zc.9-11; Burden 2, Zc.12-14) that make up the remainder of Zechariah are undated.**
- God's judgment through Alexander the Great would be visible to all mankind (“eyes of men”), especially Israel.**





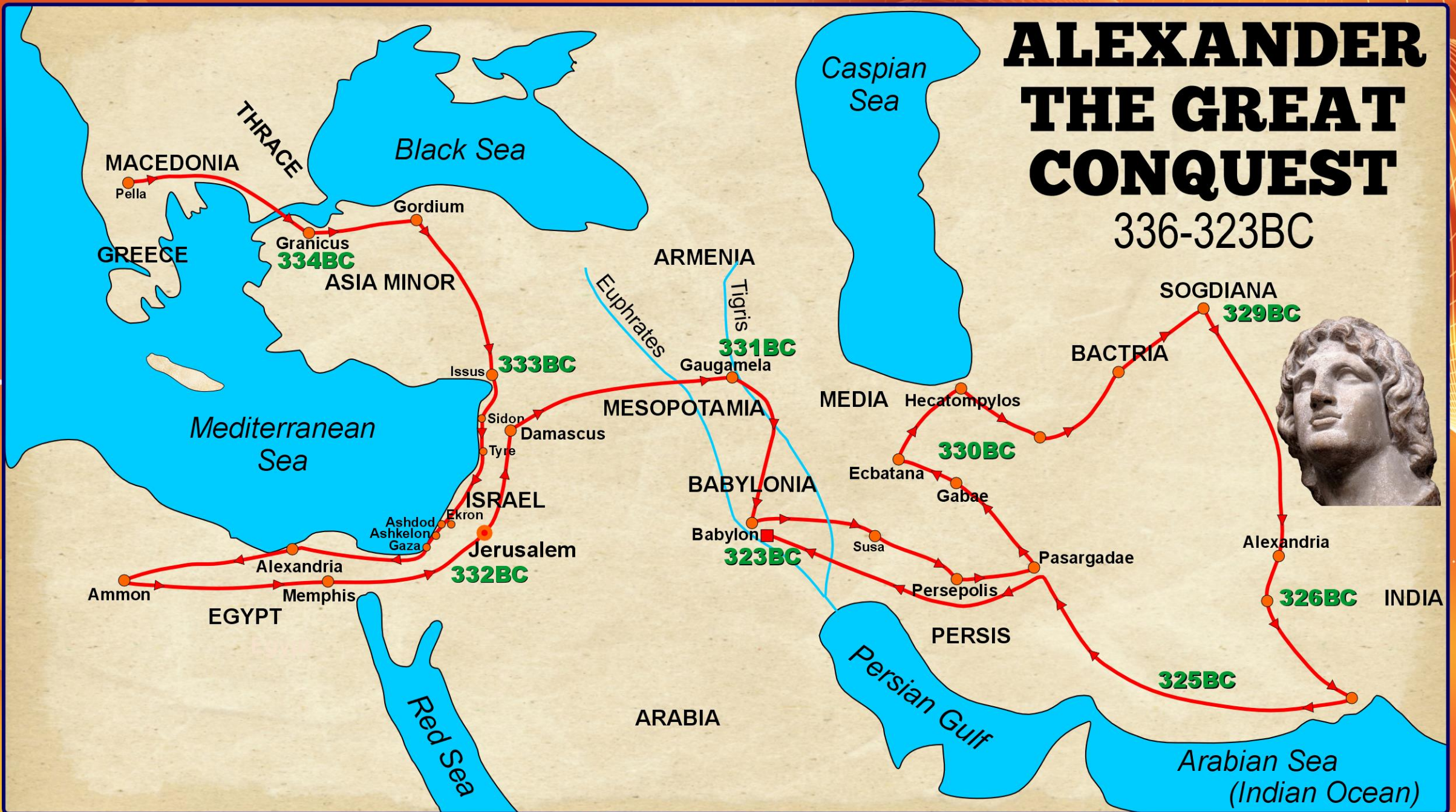
**“The burden of the word of the LORD— Against the land of Hadrach,
And Damascus its resting place (For the eyes of men And all the tribes
of Israel Are on the LORD);” (Zc.9:1)**

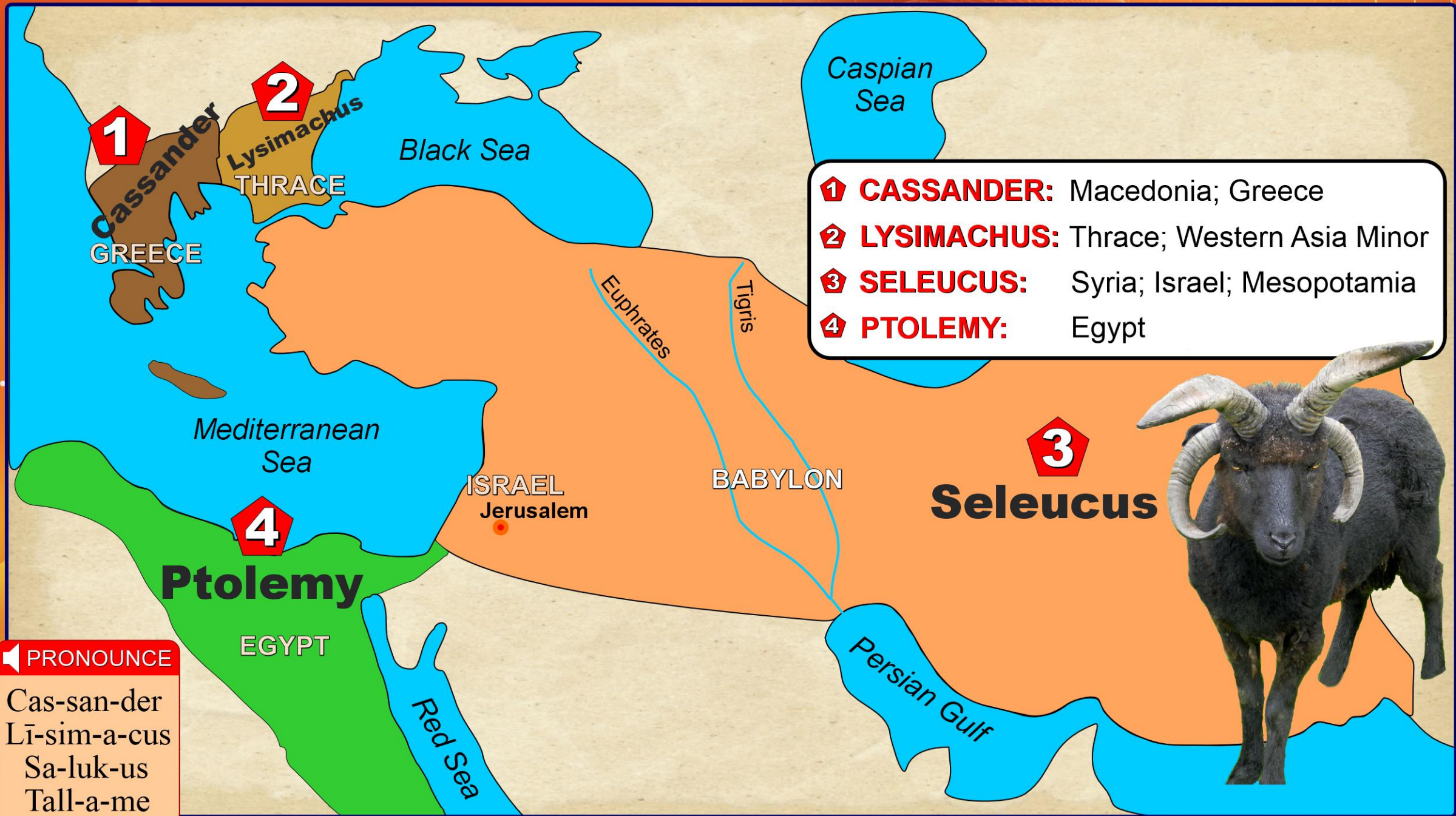
- Hadrach is only mentioned once in Scripture. It likely denotes a place, king, or a deity revered in the boundaries of Damascus.**
- Most see this “burden” against the “land of Hadrach” as fulfilled by the armies of Alexander the Great when he conquered this region.**
- Damascus was to be the main target of the judgment of God, through Alexander, upon the capital of Syria, one of Israel's worst enemies (from 900-722 BC).**
- The cities mentioned in verses 1-8 trace Alexander’s march through the Promised Land in 332-331 BC.**



ALEXANDER THE GREAT CONQUEST

336-323BC





- 1 **CASSANDER:** Macedonia; Greece
- 2 **LYSIMACHUS:** Thrace; Western Asia Minor
- 3 **SELEUCUS:** Syria; Israel; Mesopotamia
- 4 **PTOLEMY:** Egypt

PRONOUNCE
Cas-san-der
Lī-sim-a-cus
Sa-luk-us
Tall-a-me

**Also against Hamath, which
borders on it, And against
Tyre and Sidon, though they
are very wise.**

ZECHARIAH 9:2



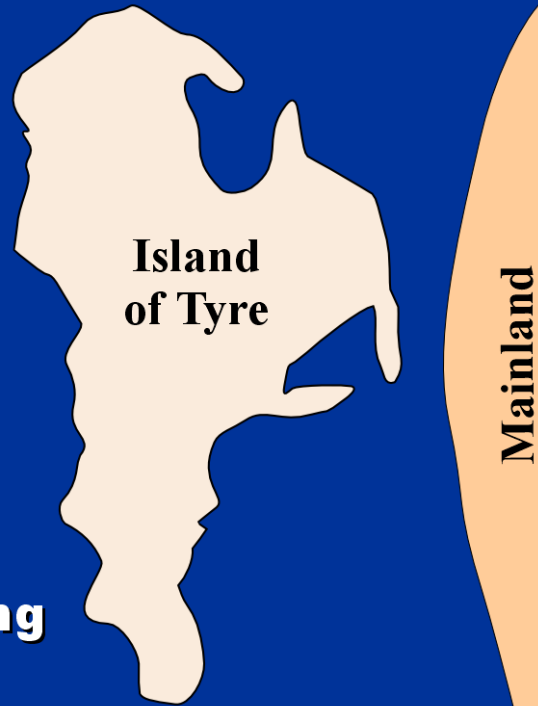


“Also against Hamath, which borders on it, And against Tyre and Sidon, though they are very wise.” (Zc.9:2)

- There are two major cities north of Israel in Lebanon.**
- Tyre was an important commercial city that was thought of as impossible to conquer.**
- The Assyrians laid siege against Tyre for five years, but never conquered the city.**
- Nebuchadnezzar tried unsuccessfully for 13 years to conquer Tyre, but Alexander did it in seven months.**



- Tyre is built on an island and on the neighboring mainland.
- It developed commercial relations with all parts of the Mediterranean world.
- The ruler then was Ethbaal III (591-572BC).
- The underlying sin of Tyre's king was his pride, which prompted him to view himself as a god.
- The king's claims to deity were false. God said, "You are a man and not a god."
- Babylon defeated Tyre.



EZEKIEL 28

Ezekiel prophesied during the Babylonian captivity



**Divided Kingdoms
930-722B.C.**

**For Tyre built herself a tower,
Heaped up silver like the dust,
And gold like the mire of the
streets.**

ZECHARIAH 9:3





“For Tyre built herself a tower, Heaped up silver like the dust, And gold like the mire of the streets.” (Zc.9:3)

- Alexander the Great conquered Tyre by laying siege for seven months, then using the rubble from the old city to make a causeway out to the island city. It was a spectacular achievement of both military and engineering strategy.**
- Tyre was a strong commercial city as signified by the words, “silver like the dust.”**
- Tyre had trusted in physical fortifications for her defense and in stockpiles of silver and gold for her security.**



**Behold, the LORD will cast her
out; He will destroy her power
in the sea, And she will be
devoured by fire.**

ZECHARIAH 9:4





“Behold, the LORD will cast her out; He will destroy her power in the sea, And she will be devoured by fire.” (Zc.9:4)

- Tyre (Heb. *sor*, rock) was a fortress.**
- But the Lord would dispossess Tyre and displace her wealth casting it into the Mediterranean Sea.**
- The parts of the city that would not go down into the water would “be devoured by fire.”**
- Tyre had built a 150-foot high wall around the city, which stood on an island just offshore (Is.23:4; Ek.29:18).**



**Ashkelon shall see it and fear;
Gaza also shall be very sorrowful;
And Ekron, for He dried up her
expectation. The king shall perish
from Gaza, And Ashkelon shall not
be inhabited.**

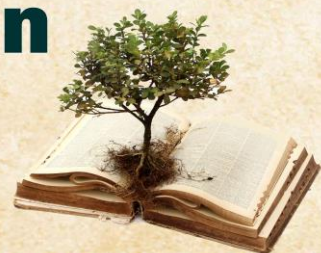
ZECHARIAH 9:5





“Ashkelon shall see it and fear; Gaza also shall be very sorrowful; And Ekron, for He dried up her expectation. The king shall perish from Gaza, And Ashkelon shall not be inhabited.” (Zc.9:5)

- The Philistine cities of Ashkelon, Gaza, Ekron, and Ashdod are south of Tyre and Sidon, and were also conquered by Alexander the Great in 332-331 B.C.**
- This accurately foretells the conquest of the eastern Mediterranean coast lands by Greek armies under the command of Alexander the Great.**
- We learn from Js.15:45-47, that Ekron, Ashdod, and Gaza were considered to be in the tribal allocation of Judah and were its traditional enemy!**



**A mixed race shall settle in
Ashdod, And I will cut off the
pride of the Philistines.**

ZECHARIAH 9:6





“A mixed race shall settle in Ashdod, And I will cut off the pride of the Philistines.” (Zc.9:6)



- “A mixed race” seems to refer to the Assyrian exile of the Jewish people from Israel (722 B.C.) and the import of pagan people from Media.**
- This area was populated by people of mixed national origins.**
- The rabbis later use this term to describe a child of the union between a Jew and a pagan or to a child born of rape or incest.**
- Here there is a change from third person to first person. This is common in prophecy as God begins to speak for Himself through the prophet.**



I will take away the blood from his mouth, And the abominations from between his teeth. But he who remains, even he shall be for our God, And shall be like a leader in Judah, And Ekron like a Jebusite.

ZECHARIAH 9:7





“I will take away the blood from his mouth, And the abominations from between his teeth. But he who remains, even he shall be for our God, And shall be like a leader in Judah, And Ekron like a Jebusite.” (Zc.9:7)

- The Jebusites inhabited Jerusalem when David conquered the city (Js.15:8; 2Sm.5:6-9; 24:16-18).**
- David did not wipe out the Jebusites, rather he incorporated them into Israel.**
- The same will happen to the people of Ekron.**
- The Philistines are also going to be included in the covenant people. What a surprising message of grace!**



**I will camp around My house
Because of the army, Because of
him who passes by and him who
returns. No more shall an oppressor
pass through them, For now I have
seen with My eyes.**

ZECHARIAH 9:8





“I will camp around My house Because of the army, Because of him who passes by and him who returns. No more shall an oppressor pass through them, For now I have seen with My eyes.” (Zc.9:8)

- When Alexander the Great marched through Lebanon and the Promised Land towards Egypt he did not conquer or attack Jerusalem.**
- God promised to protect and spare His house during this time.**
- “I will camp around My house” appears to be an allusion to Zc.2:5 (Ps.34:7-8), which speaks of God's protecting His people (Is.60:15-22) in a military sense.**





“I will camp around My house Because of the army, Because of him who passes by and him who returns. No more shall an oppressor pass through them, For now I have seen with My eyes.” (Zc.9:8)

- The Promised Land had been invaded again and again because of its strategic location, but there will come a day when God will personally indwell and protect the Promised Land.**
- There will be no more invasions of the Promised Land because of God's personal presence (“I have seen with My eyes”) and power (Du.11:12).**





THE COMING

KING OF

ZION

(Zechariah 9:9-13)

**Rejoice greatly, O daughter of Zion!
Shout, O daughter of Jerusalem!
Behold, your King is coming to you;
He is just and having salvation,
Lowly and riding on a donkey, A
colt, the foal of a donkey.**

ZECHARIAH 9:9





“Rejoice greatly, O daughter of Zion! Shout, O daughter of Jerusalem! Behold, your King is coming to you; He is just and having salvation, Lowly and riding on a donkey, A colt, the foal of a donkey. ” (Zc.9:9)

- This Messiah-King is “lowly” riding the customary mount of royalty.**
- This was quite a contrast to the conqueror Alexander the Great who comes in riding a triumphant stallion.**
- We feel that it would be well if all were as humble as we are. We boast that we detest boasting.**





“Rejoice greatly, O daughter of Zion! Shout, O daughter of Jerusalem! Behold, your King is coming to you; He is just and having salvation, Lowly and riding on a donkey, A colt, the foal of a donkey. ” (Zc.9:9)

- “Behold, your King is coming” prophesies what is known as the triumphal entry of Jesus (Mt.21:5), when He presented Himself as the Messiah to Jerusalem and the people of Israel.**
- Compared to a Roman parade His 'parade' was quite humble. Jesus was a different kind of King.**
- Zion's promised King would come—first as a servant on a donkey's colt, later as a powerful Ruler and Judge.**





**“Rejoice greatly, O daughter of Zion! Shout, O daughter of Jerusalem!
Behold, your King is coming to you; He is just and having salvation,
Lowly and riding on a donkey, A colt, the foal of a donkey. ” (Zc.9:9)**



- “The foal of a donkey” appears to express a purebred, and royal mount.**
- God had commanded the kings of Israel not to multiply horses.**
- Had Jesus in his title of king rode upon a horse, it would have been a breach of God's Word. Therefore he rode upon a donkey.**



**I will cut off the chariot from Ephraim
And the horse from Jerusalem; The
battle bow shall be cut off. He shall
speak peace to the nations; His
dominion shall be 'from sea to sea,
And from the River to the ends of the
earth.**

ZECHARIAH 9:10





“I will cut off the chariot from Ephraim And the horse from Jerusalem; The battle bow shall be cut off. He shall speak peace to the nations; His dominion shall be 'from sea to sea, And from the River to the ends of the earth.” (Zc.9:10)

- Verse 9 belongs to the first Coming of Christ. Verse 10 belongs to His Second Coming.**
- In that day there will be an enforced righteousness, and He will no longer allow war (Is.2:4).**
- When Matthew quotes from Zechariah he refers to verse 9 (first coming), but not to verse 10 (Second Coming).**
- When Jesus rules over this earth, His reign will be universal. The entire earth will be under His authority (Ps.72; Is.2:2-4; 11:4-9; Je.23:5-6; Lk.1:32-33).**



**As for you also, Because of the
blood of your covenant, I will
set your prisoners free from
the waterless pit.**



ZECHARIAH 9:11





“As for you also, Because of the blood of your covenant, I will set your prisoners free from the waterless pit.” (Zc.9:11)

- This is probably God acting towards Israel in light of the blood of the Covenant of Moses (Ex.24:1-8).**
- As Israel turns to God, He will turn to them and rescue them as if they were trapped in a dry cistern (“free from the waterless pit”).**
- “Prisoners free from the waterless pit” apparently is a metaphor describing the returning Jewish exiles (Is.24:22; 51:14).**



**Return to the stronghold, You
prisoners of hope. Even today
I declare That I will restore
double to you.**

ZECHARIAH 9:12



“Return to the stronghold, You prisoners of hope. Even today I declare That I will restore double to you.” (Zc.9:12)

- Because of His faithful promise, even the prisoners are prisoners of hope.**
- The stronghold is both in the military sense of a fortress and a spiritual sense in the Lord Himself.**
- Very few of the Jews in exile ever “returned” to Israel proper. This term also has the idea of returning to God personally (Zc.1:3-4).**
- “Restore double to you” is an idiom for something that is complete and full.**



**For I have bent Judah, My bow,
Fitted the bow with Ephraim, And
raised up your sons, O Zion, Against
your sons, O Greece, And made you
like the sword of a mighty man.**

ZECHARIAH 9:13





“For I have bent Judah, My bow, Fitted the bow with Ephraim, And raised up your sons, O Zion, Against your sons, O Greece, And made you like the sword of a mighty man.” (Zc.9:13)

- “Judah...Ephraim” denotes Israel and Judah. The divided kingdom will be reunited! As a bow and arrow are used as one instrument, so too, God's reunited people.**
- It seems that the ultimate fulfillment of this promise is yet to come.**
- This chapter is filled with paradoxes! The coming Messianic peace is mentioned in Zc.9:8-11 and yet Zc.9:13 speaks again of war.**
- This was partially fulfilled in the days of the Maccabees, when God raised up Jews to fight against the successors of Alexander’s Empire.**





**THE LORD
WILL SAVE
HIS PEOPLE**

(Zechariah 9:14-17)

Then the LORD will be seen over them, And His arrow will go forth like lightning. The Lord GOD will blow the trumpet, And go with whirlwinds from the south.

ZECHARIAH 9:14





“Then the LORD will be seen over them, And His arrow will go forth like lightning. The Lord GOD will blow the trumpet, And go with whirlwinds from the south.” (Zc.9:14)

- The idea is that the LORD Himself leads the battle (“blow the trumpet”).**
- Both the Bible and the Koran have the idea of a holy war — which Islam calls Jihad.**
- There is a huge difference between the idea of the holy war in the Bible and in Islam.**
- Jesus alone carries out the Biblical holy war — never His people.**



**The LORD of hosts will defend them;
They shall devour and subdue with
slingstones. They shall drink and
roar as if with wine; They shall be
filled with blood like basins, Like the
corners of the altar.**

ZECHARIAH 9:15





“The LORD of hosts will defend them; They shall devour and subdue with slingstones. They shall drink and roar as if with wine; They shall be filled with blood like basins, Like the corners of the altar.” (Zc.9:15)

- God Himself will act on His people's behalf. His victory is their victory.**
- The term “hosts” in this context would refer to the angelic army at YHWH's command.**
- The VERB “defend” is used of a mother bird protecting her young (Du.32:11; Ps.91:4).**





“The LORD of hosts will defend them; They shall devour and subdue with slingstones. They shall drink and roar as if with wine; They shall be filled with blood like basins, Like the corners of the altar.” (Zc.9:15)

- “Slingstones” are weapons used to defend cities. This metaphor is used for complete destruction of a military foe.**
- “Drink and roar as if with wine” refers to the victory celebration of God's soldiers.**
- The “corners of the altar” are where the blood in the bowl was poured out at the base of the altar of sacrifice.**



**The LORD their God will save them
in that day, As the flock of His
people. For they shall be like the
jewels of a crown, Lifted like a
banner over His land—**

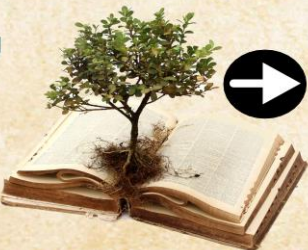
ZECHARIAH 9:16





“The LORD their God will save them in that day, As the flock of His people. For they shall be like the jewels of a crown, Lifted like a banner over His land—” (Zc.9:16)

- God makes it clear who does the fighting. It is YHWH Elohim, the covenant title.**
- This is God’s battle, not the battle of men.**
- The term “save” includes several connotations from the context: (1) military victory; (2) spiritual renewal and inclusion; and (3) God's personal care, protection, and provision.**





“The LORD their God will save them in that day, As the flock of His people. For they shall be like the jewels of a crown, Lifted like a banner over His land—” (Zc.9:16)

- This whole section of Zechariah reflects God as the shepherd (Ps.23; Je.31:10-14) who acts on behalf of His flock.**
- The “jewels” may be an allusion of replacing the slingstones for the coronation of the new King.**



**For how great is its goodness And
how great its beauty! Grain shall
make the young men thrive, And
new wine the young women.**



ZECHARIAH 9:17





“For how great is its goodness And how great its beauty! Grain shall make the young men thrive, And new wine the young women.” (Zc.9:17)

- **“Grain” and “new wine” are pictures of prosperity and blessing in the Millennial Kingdom (Ho.2:21-22; Jl.2:19).**
- **This appears to return from exile, but extends it to the eschatological future and the time of the “new covenant” (Je.31:31-34).**
- **The promised days of abundance and stability for an obedient covenant people (Du.27-29) have now been realized by the gracious actions of YHWH, not human performance.**



Zechariah

CHAPTER 9

Zechariah

**Rejoice greatly, O daughter of Zion!
Shout, O daughter of Jerusalem!
Behold, your King is coming to you**

CHAPTER 9