



**The King Is Coming  
The First and Second Coming of Messiah  
Zechariah 9**

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As we enter chapter 9, we enter into prophecy that will take us to the first and second coming of Jesus Christ.

But before we get there, we need to pick back up in the present day. The nations surrounding Judah are all facing judgment and the Lord is going to outline just how that will take place, and soon, by the hand of Alexander the Great.

By the way, Daniel wrote about the rise and division of the Greek Empire in great detail.

Zechariah 9:1–3

“The pronouncement of the word of the LORD is against the land of Hadrach, with Damascus as its resting place (for the eyes of mankind, especially of all the tribes of Israel, are toward the LORD), And Hamath also, which borders on it; Tyre and Sidon, though they are very wise. For Tyre built herself a fortress, And piled up silver like dust, And gold like the mud of the streets.” (NASB 2020)



This is a pronouncement, or burden of the word of the Lord. In other words, this is an announcement of pending judgment as well as blessing. This burden is against the land of Hadrach.

This is the only place in the Bible where this land is referenced. “Hadrach is located in biblical northern Syria (but in Lebanon today) north of Damascus on the Orontes River, and it is most likely identified with Hatarikka, found in Assyrian inscriptions. Tiglath-Pileser III refers to the city in an account of his war with Azariah of Judah as “the city of Hatarikka,” one of nineteen districts of Hamath that rebelled in support of Azariah. Hadrach is identified with Tell Afis, located twenty to twenty-five miles southwest of Aleppo.” (Gilbrant 1998)

The land of Hadrach is another way of referring to what we would today call Syria. This is a prophetic word against this land, and it has come to rest, centered on Damascus. We also see Hamath referenced, a city which lies between Hadrach and Damascus; as well as Tyre and Sidon which are further west along the coastline of the Mediterranean in Lebanon.

In the past, prophets have used this north to south language as a means of stating where the enemy was coming from that would destroy Israel, but this time the burden is against these specific nations and not against Israel.

As we read this part of Zechariah, we hear the echoes from the prophecies of two other prophets who also prophesied about this area. Those can be seen in Isaiah 23 and Ezekiel 27-28 who both prophesied against Tyre and Sidon.

Ezekiel 28:2–7

““Son of man, say to the prince of Tyre, ‘This is what the Sovereign LORD says: “ ‘Your heart is proud and you said, “I am a god; I sit in the seat of gods, in the heart of the seas”— yet you are a man and not a god, though you think you are godlike. Look, you are wiser than Daniel; no secret is hidden from you. By your wisdom and understanding you have gained wealth for yourself; you have amassed gold and silver in your treasuries. By your great skill in trade you have increased your wealth, and your heart is proud because of your wealth. “ ‘Therefore this is what the Sovereign LORD says: Because you think you are godlike, I am about to bring foreigners against you, the most terrifying of nations. They will draw their swords against the grandeur made by your wisdom, and they will defile your splendor.” (NET 2nd ed.)

The future for this city is grim.

Zechariah 9:3–4

“For Tyre built herself a fortress, And piled up silver like dust, And gold like the mud of the streets. Behold, the Lord will dispossess her And throw her wealth into the sea; And she will be consumed with fire.” (NASB 2020)

The order of the the cities is from north to south moving from the east to the west as you move to the south. This is the same path taken by Alexander the Great after he defeated Darius III at Issus in 333 BC. A major historical event.

Alexander moved southeast towards Damascus where Darius had prepositioned his gold and other resources and occupied it taking everything. Sidon then surrendered to him, but Tyre did not. As a result, Alexander built a causeway to the island that was Tyre and conquered them before heading south into Philistia, Egypt and Judah.

Alexander the Great “built a man-made causeway out of rubble from the mainland fortress, and he stretched it out across the water to the island and then, finally, defeated the fortress. As a result of the



attack, the population of the city swelled, and after the defeat, Alexander sold 30,000 people into slavery; 15,000 were rescued. He killed 6,000 people in battle, and 2,000 of them were crucified.” (Tully 2017)

Alexander was thorough in his destroying Tyre. Isaiah tells us that “The result of the devastation is that there is no house left in Tyre which one may enter. The devastation is complete and utter. Ships coming from Kittim had been told of this destruction. Hence, they cannot continue on to Tyre and land there, for the city is destroyed.” (Young 1969, 123)

In Joshua 19:24-31, Joshua referenced both Tyre and Sidon as he parceled out territory to the tribes. It was the responsibility of Asher to subdue the land including those two towns. Asher did not do it. Today it is in Lebanon.

I continue to find it intriguing that those areas where Israel was not entirely faithful in possessing the land are still problems today.

What Assyria could not do in 5 years and what Nebuchadnezzar could not do in 13 years, Alexander the Great did in 7 months. Then he moved south.

At incredible effort he had his armies fill in the half-mile channel to the island, using stones, timber, and other material from the remains of the old city on the shore. This Tyre was literally scraped flat, thus fulfilling the prophecy of Ezekiel... (Boice 2002, 530)

There was a potential problem in Jerusalem though. While the siege of Tyre was going on, Alexander sent a letter to the High Priest in Jerusalem requesting provisions for his army as well as troops to assist. He was denied this because the High Priest had sworn loyalty to Darius. But Darius had been defeated by Alexander along with most of his army and Alexander considered Jerusalem one of his provinces now.

This did not go over well with Alexander, and of course the Samaritans did all they could to make the situation worse.

But politics in the middle east were interesting even then.

...the Samaritans sought the house of our God from Alexander of Macedonia, intending to destroy it. He gave it to them. (Neusner 2011, 261)

But the loyalty Alexander extracted from the Samaritans did not last long as they killed their Greek governor Andromachus. “In revenge, Alexander destroyed Samaria and, on its lands, settled Macedonian veterans...In a cave in Wadi Daliah papyrus documents were found belonging to refugees from Samaria. They took refuge here from the advancing Macedonian army and brought with them their personal documents. The Macedonians had trapped them there and smothered them by building fires at the mouth of the cave. The Macedonian colony in Samaria resulted in the revival of Shechem as a Samaritan center for future generations.” (Aharoni, et al. 2011, 139)

This is part of the protection we will see promised to Jerusalem by the Lord here in Zechariah.

Zechariah 9:5

“Ashkelon will see it and be afraid. Gaza too will writhe in great pain; Also Ekron, because her hope has been ruined. Moreover, the king will perish from Gaza, And Ashkelon will not be inhabited.” (NASB 2020)

In the past, invaders would hit the roadblock of Tyre and wear themselves out there. But not this time. Now the riches of Tyre belonged to Alexander, as did those of Persia which he took in Damascus. So, after 7 months and Tyre was his, he continued south to Gaza. The people decided to resist and fight.



The prophecies of Zephaniah 2 were about to be partially fulfilled.

I say partially because Gaza is not abandoned as prophesied in Zephaniah 2:4. Zechariah says they will writhe in great pain, and they indeed did so as a result of Alexander the Great. But the area was resettled. There is still an event coming that will fulfill all of what Zechariah and Zephaniah have prophesized will happen to the cities of Philistia. "Presently, Gaza is not deserted; rather, Palestinians occupy it. Ashkelon and Ashdod are modern-day cities under Jewish jurisdiction." (Salus 2013, 291)

Alexander captured Gaza in September, 332 B.C., after a siege of two months, by means of earthworks and siege machinery brought from Tyre. Most male captives were killed on the spot; the women and children were sold into slavery. The city was repopulated with people from the neighboring areas. (Aharoni, et al. 2011, 139)

Per Josephus, either while the siege of Gaza was going on, or shortly after, Alexander moved towards Jerusalem.

Zechariah 9:6–8

"And a people of mixed origins will live in Ashdod, And I will eliminate the pride of the Philistines. And I will remove their blood from their mouth And their detestable things from between their teeth. Then they also will be a remnant for our God, And be like a clan in Judah, And Ekron will be like a Jebusite. But I will camp around My house because of an army, Because of him who passes by and returns; And no oppressor will pass over them anymore, For now I have seen with My eyes." (NASB 2020)

Alexander did indeed possess Ashkelon, Gaza, Ekron and Ashdod.

Verse seven was not fulfilled in Alexander's day but it will be fulfilled at the Second Advent of Christ, when the remnants of all the nations within the promised and ultimately-possessed borders of Palestine will either be destroyed or incorporated into the greatly enlarged nation of Israel (as were the Jebusites in David's day, 2 Sam. 24:16). (Gingrich 1999, 44)

Zechariah 9:8

"But I will camp around My house because of an army, Because of him who passes by and returns; And no oppressor will pass over them anymore, For now I have seen with My eyes." (NASB 2020)

So now about Jerusalem. This verse is a promise that God will camp around His house while the events involving the other nations are taking place around them. Alexander the Great will not be conquering Jerusalem or subjecting the Temple to destruction again. God is promising here to protect His people.

Remember though, the High Priest did not aid Alexander.

Add to that the friendly help provided by the Samaritans when they were still in favor and how they were working to undermine the situation in Jerusalem.

The High Priest, watching what was going on in Gaza is rightly concerned. Especially seeing Alexander pass by Jerusalem multiple times but never laying siege to it. "The ultimate cause of this was the divine protection of the city (I will defend My house). This defense foreshadows God's final protection of the city in the Millennium, when never again will enemies invade Jerusalem (cf. Joel 3:17)." (Lindsey 1985, 1562)

Needless to say, the High Priest was more than a little concerned about this because of the events a few months earlier. This time, he decided to fast and pray. "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 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.” (Josephus and Whiston 1987, 307)

Meanwhile, Alexander had also had a dream, prior to leaving Macedonia, in which he saw the High Priest, dressed as he normally would be in Temple service, telling him in the dream that he would indeed conquer Asia.

So, the Priests showed up, dressed in all their normal priestly attire, and together greeted Alexander. Alexander’s dream about this, years earlier was confirmed. So rather than attack, he went into Jerusalem and offered sacrifices to God there.

It was then that the priests brought out the scroll of Daniel.

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; and as he was then glad, he dismissed the multitude for the present, but the next day he called them to him, and bade them ask what favors they pleased of him. (Josephus and Whiston 1987, 307)

They received what they wanted and many enlisted in Alexander’s armies.

The last sentence of verse 8 has not yet been fulfilled, but it will be when Jesus Christ returns in power and deals with all of the enemies of Israel at Armageddon.

Zechariah will say more about that coming event.

But now we move from a human conqueror and deliverer, who will be fulfilled in Alexander the Great, to that of a divine conqueror and deliverer. This is a key verse, not just for Zechariah, but for the Bible. It is one of the hinges of prophecy and as such, we are going to camp here awhile.

Zechariah 9:9

“Rejoice greatly, daughter of Zion! Shout in triumph, daughter of Jerusalem! Behold, your king is coming to you; He is righteous and endowed with salvation, Humble, and mounted on a donkey, Even on a colt, the foal of a donkey.” (NASB 2020)

Alexander the Great and his conquest of Persia as well as the surrounding nations was seen by the folks in Jerusalem as deliverance. No wonder the recruiters for his army had no trouble picking up recruits in and around Jerusalem.

The righteous King works out a righteous salvation for His own. His perfect work issues from His perfect Person and purpose. The Grecian Alexander came to break down and destroy; the righteous Messiah comes to save and redeem. (Feinberg 1990, 317-318)

Alexander the Great is a type of Jesus Christ. He will conquer the nations and deliver Israel doing so at the end of the Tribulation.

This verse has components which are all about what took place when Jesus presented Himself as Messiah on Palm Sunday, but there are also elements which are all about His return at the end of the Tribulation as He arrives as the avenger of blood and the Lord of Heavenly Armies.

There are some elements which are still to take place.



In the New Testament, the record of the first coming of Messiah, the moment He presented Himself to the people as such, is recorded for us in all four gospels.

- Matthew 21:1-11
- Mark 11:1-11
- Luke 19:28-44
- John 12:12-19

Those who were looking for a conqueror, missed it.

We are told here, how that King would present Himself to the people as their Messiah. Let's unpack what we see here in verse 9.

#### When Messiah Comes

1. He should be received with great joy. I say should because the imperative form of the verb meaning "shout in exultation, rejoice" (Koehler, et al. 1994-2000, 189) is used here.

This is the one they have been waiting for and as He arrives there should be joy and shouting. The word for shouting, also in the imperative, means "they cried out with a great shout or to raise the war-cry." (Koehler, et al. 1994-2000, 1206-1207)

This is no ordinary event but is one that should be celebrated. We celebrate it every year as Palm Sunday. This King who is coming is bringing victory, He is coming to deliver. But this was not the greeting on that day.

2. He comes as Israel's King. Just as a delegation went out to meet Alexander the Great, dressed in all of their regalia, so should the people of Israel greet their King. He is their long promised, long-awaited deliverer and savior. He is God in the flesh. Instead, He was told to tell the those who did show up, to be quiet.
3. He has come in righteousness. Unlike Alexander who came in his own name, Messiah comes to rule and reign and do so in righteousness. Isaiah 11:3-5. He comes as the Lord of Heavenly Armies.

The king is righteous and "saved" passive pointing to his reliance upon Yahweh. The saved king returning to his city on a lowly donkey draws attention to the significance of the blessing of Judah. The Judah-king rides on a donkey when he comes into the prosperity of his vineyard. Zechariah evokes hope and glory by accenting the humble mount of the coming king. (Schnittjer 2020, 28-29)

4. He has come to save His people. He brings victory with Him not just for His people but for all the nations of the world.
5. He comes in humbleness. He does not show up the first time as Alexander the Great did, in the lead of an army with all the retinue of majesty. "For he grew up before him like a young plant, and like a root out of dry ground; he had no form or majesty that we should look at him, and no beauty that we should desire him." (Isaiah 53:2, ESV) But He will the second time.
6. He comes into town riding on a donkey. Earlier Zechariah, in his vision, had the Angel of the Lord riding on horseback, but when He presents Himself as Messiah, as the King, He will do so on a young male donkey that has never been ridden before. Not exactly on the same level as



Alexander the Great. No huge army behind him, no arms, no armor because this King comes in peace and brings peace.

All of this was partially fulfilled on Palm Sunday. Some is still awaiting His return.

How did Palm Sunday go down?

Matthew 21:1–11

“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. Most of the crowd spread their cloaks on the road, and others cut branches from the trees and spread them on the road. And the crowds that went before him and that followed him were shouting, “Hosanna to the Son of David! Blessed is he who comes in the name of the Lord! Hosanna in the highest!” And when he entered Jerusalem, the whole city was stirred up, saying, “Who is this?” And the crowds said, “This is the prophet Jesus, from Nazareth of Galilee.”” (ESV)

We count. We are impressed by the trappings of power. We bow down before the big and the rich. The meek and the gentle are of small consequence. Jesus was more like those things we disdain. So, the entry into Jerusalem still comes hard for us. But the prophets foretold it. Jesus was always in touch with who he was and what he was supposed to do. Zechariah got it right. (Sherman 2006, 80)

Matthew tells us what part of Zechariah 9:9 Jesus fulfilled the first time. Jesus is coming into Jerusalem from the east, the same direction that the spirit departed to when the Holy Spirit left the Temple in Ezekiel. It is the lead up to Passover and at this time, the population of Jerusalem had probably swelled to over 1 million in preparation for the festival. But most of them had no idea what was going on east of town as Jesus began to ride into Jerusalem.

We tend to call this the triumphal entry of Jesus, but it was far from that. Why do I say that?

Rome ignored this as it hardly met their standard of a Triumph.

“Regarding the victor celebrated in the triumph, the emperor would enter the parade (usually last in succession) in a chariot pulled by four white horses, sometimes with royal family riding in close proximity on single white horses. Typically the emperor was dressed in a tunic ordained with palm designs and draped with a purple toga laced with gold thread. The emperor also bore a crown upon his head and key depictions of Jupiter to emphasize his divinity. The emperor was surrounded by his army and various symbols expressing their victory. The main attraction of the parade, however, was the enemy captives and their leader bound in chains marching in front of the emperor. The final destination toward which the parade marched was to the steps of the temple of the god Jupiter. It is here that the audience waited in silence for the penultimate moment of the Roman triumph to commence. Hafemann writes, “At the climax of the pageant, those prisoners and royalty who had been led in triumph and were not destined to be sold into slavery were executed in honor to the victor as the ultimate sign of his conquest and in homage to Rome’s deity.” The purpose of these triumphal processions was to give a public display of the sovereignty and glory of the Emperor by presenting him as both their god and savior. (Wood 2011, 185-186)

The first coming did not even come close to the Roman standard, but the second coming will exceed it.



Zechariah 9 carries the command to rejoice and shout, but in Matthew 21:5, the language is “say to the daughter of Zion.” There is no rejoicing, no war cry of triumph and victory. Matthew also leaves out He is righteous and brings victory.

Matthew is only quoting those portions of Zechariah 9 pertaining to the first coming of Christ. Mark and Luke do not quote from Zechariah at all. John does, but also leaves out those items pertaining to the second coming.

Matthew highlights for us the irony implicit in Jesus’ last pilgrimage to the holy city. The Son of David enters David’s city, but the only throne he finds is a cross. The city that should have welcomed him with its fullest homage refused to accept its gentle king. (Hare 1993, 240)

But not everyone got it. Very few did. But Jesus got the reaction He was looking for as He rode into Jerusalem obediently per the Father’s guidance. His arrival restarted the discussions that began back on the Feast of Tabernacles.

When Jesus came the first time, He came bringing peace riding on an animal of peace. When a King came in peace, he would ride on a donkey rather than a horse. When He returns the second time, He will be riding on a white horse, the animal of warfare. He will also be bringing peace then as well, by putting down all unrighteousness and destroying the armies of the world that have come against Him and His people.

Peace will come then by the sword and His global rule will be with an iron rod. Those who stand against Him at His second coming, are eliminated.

He comes riding in on a royal animal as well. When Solomon was made King, His coronation arrival was a type of what we would see with Messiah the King at His arrival in Jerusalem.

1 Kings 1:33–34

“The king also said to them, “Take with you the servants of your lord, and have Solomon my son ride on my own mule, and take him down to Gihon. There let Zadok the priest and Nathan the prophet anoint him king over Israel; and blow the horn, and say, ‘Long live King Solomon!’” (NKJV)

You see, the world has had over nineteen hundred years to decide what it is going to do with Jesus Christ, and He is pretty much rejected in our day. So God is going to make it very clear that the Son is coming back to reign. He came the first time to die for our redemption, but the next time He will come to reign. (McGee 1997, 955)

He fulfilled a portion of this literally on Palm Sunday, the rest is pending another event. The real Triumph of Jesus Christ when He returns the second time.

Revelation 19:11–21

“Then I saw heaven opened, and a white horse was standing there. Its rider was named Faithful and True, for he judges fairly and wages a righteous war. His eyes were like flames of fire, and on his head were many crowns. A name was written on him that no one understood except himself. He wore a robe dipped in blood, and his title was the Word of God. The armies of heaven, dressed in the finest of pure white linen, followed him on white horses. From his mouth came a sharp sword to strike down the nations. He will rule them with an iron rod. He will release the fierce wrath of God, the Almighty, like juice flowing from a winepress. On his robe at his thigh was written this title: King of all kings and Lord of all lords. Then I saw an angel standing in the sun, shouting to the vultures flying high in the sky: “Come! Gather together for the great banquet God has prepared. Come and eat the flesh of kings, generals, and strong warriors; of horses and their riders; and of all humanity, both free and slave, small and great.” Then I saw





the beast and the kings of the world and their armies gathered together to fight against the one sitting on the horse and his army. And the beast was captured, and with him the false prophet who did mighty miracles on behalf of the beast—miracles that deceived all who had accepted the mark of the beast and who worshiped his statue. Both the beast and his false prophet were thrown alive into the fiery lake of burning sulfur. Their entire army was killed by the sharp sword that came from the mouth of the one riding the white horse. And the vultures all gorged themselves on the dead bodies.” (NLT)

Did Zechariah fully understand what it was that he was writing as he put this verse to paper? I am sure he was a bit puzzled. Rejoice your King is coming to you with great victory on a donkey? Really?

He, like many who did so after him, may have looked at this and thought it was all to take place at the same time with one person. Not with one person but at two separate times separated by almost 2000 years in between.

When Isaiah was writing Isaiah 52:13-14, he probably was a bit curious as well.

Isaiah 52:13–14

“See, my servant will prosper; he will be highly exalted. But many were amazed when they saw him. His face was so disfigured he seemed hardly human, and from his appearance, one would scarcely know he was a man.” (NLT)

How can the Lord’s Servant prosper and yet at the same time be so disfigured that He would hardly seem human.

Then there is all of what is in Isaiah 53.

Peter wrote about this.

1 Peter 1:10–12

“Of this salvation the prophets have inquired and searched carefully, who prophesied of the grace that would come to you, searching what, or what manner of time, the Spirit of Christ who was in them was indicating when He testified beforehand the sufferings of Christ and the glories that would follow. To them it was revealed that, not to themselves, but to us they were ministering the things which now have been reported to you through those who have preached the gospel to you by the Holy Spirit sent from heaven—things which angels desire to look into.” (NKJV)

The data the prophets lacked in particular were time (“what time”) and context (“what manner of time”), which were needed to give full understanding of their words, for communication has meaning only in context. (Davids 1990, 61)

In the Dead Sea Scrolls we find a commentary on Habakkuk, and the author says this:

And God told Habakkuk to write what was going to happen to the last generation, but he did not let him know the consummation of the era...Its interpretation concerns the Teacher of Righteousness, to whom God has made known all the mysteries of the words of his servants, the prophets. (Martinez and Tigchelaar 1998-1998, 17)

The prophets did not see the church age. They saw events on both sides of the church age, like looking across a valley from one mountain top to another.



You have this blend in Zechariah 9:9 with two different periods being looked to for fulfillment, but then there is verse 10, and between verse 9 and verse 10 is the entire church age of around 2000 years and still counting.

Zechariah 9:10

“And I will eliminate the chariot from Ephraim And the horse from Jerusalem; And the bow of war will be eliminated. And He will speak peace to the nations; And His dominion will be from sea to sea, And from the Euphrates River to the ends of the earth.” (NASB 2020)

As we study the Bible, we see that there are three classes of Biblical prophecy. “1. Prophecies which have found already their fulfillment. 2. Prophecies which are now in process of fulfillment. Many predictions written several thousand years ago are now being accomplished before our eyes. We mention those which relate to the national and spiritual condition of the Jewish people and the predictions concerning the moral and religious condition of the present age. 3. Prophecies which are still unfulfilled.” (Gaebelein n.d., 2-3)

The prophets understood this even as they were writing down the prophecies being given to them by the Lord. All of them had been in the divine council. They had all been through the interview process and remained faithful to what it was they were to communicate, even if they did not fully comprehend it as they wrote it.

We love it when they ask questions, as Zechariah did, and they are answered. But then there is what was told to Daniel when he asked.

Daniel 12:8–9

“I heard, but I did not understand. Then I said, “O my lord, what shall be the outcome of these things?” He said, “Go your way, Daniel, for the words are shut up and sealed until the time of the end.” (ESV)

In the case of Zechariah 9:9, we have prophecy pointing to what will take place with Alexander the Great in a couple hundred years as a type and then we are transported to Palm Sunday and finally to Armageddon.

Once we get to Armageddon and the second coming of Messiah at the end of the age, then we get verse 10.

What we have seen here so far in Zechariah, is a prophecy of the coming of Alexander the Great, who will be a type of Messiah when He comes the second time. We see the movement of Alexander the Great after a definitive battle, conquering as he goes and moving ever closer to Jerusalem as he does so. As it pertains to Alexander, YAHWEH is encamped around the Temple and Jerusalem, He is the one protecting it from this invader. But then from history, we see, much to the chagrin of legalists, the entire priestly class to include the High Priest go out to meet him.

The gates of the city are opened, everyone is wearing white, and the High Priest is wearing his blue and white robes as they go out to meet this one who has delivered them from the Philistines, Samaritans, Tyre, Persia and all others who had oppressed them in the past.

When Jesus Christ returns the second time, He will be doing the same. The goal of the march of the Divine Warrior in Zechariah 9 is the temple (9:8). God says, “I will encamp (חנה) at my house” (v. 8a), meaning he will “station troops” (cf. Isa 29:3; 1 Sam 11:1; 13:5; Ps 27:3), doing so with the aim of ensuring the protection of the temple from foreign attack. (Goswell 2016, 9)



When Jesus came the first time, He rode a donkey, and this is intentional. He is entering the place He will defend in the future. He is the warrior king, but He comes in peace to His people. This becomes much clearer when verse 9, which many tend to extract out of context here, is left in context with what we have seen so far in the chapter. Verse 10 makes the warrior king clear. But He is humble, and now we wind up looking at the type of Christ we see in King David and that this conquering King is referred to as humble.

Psalm 45:3–7

“Gird Your sword upon Your thigh, O Mighty One, With Your glory and Your majesty. And in Your majesty ride prosperously because of truth, humility, and righteousness; And Your right hand shall teach You awesome things. Your arrows are sharp in the heart of the King’s enemies; The peoples fall under You. Your throne, O God, is forever and ever; A scepter of righteousness is the scepter of Your kingdom. You love righteousness and hate wickedness; Therefore God, Your God, has anointed You With the oil of gladness more than Your companions.” (NKJV)

...“humility” is found as a royal virtue in the glowing description of the Davidic king in a clear military setting, alongside “faithfulness” and “righteousness”. (Goswell 2016, 16)

It is this humble one who, when He returns the second time, is personally involved in combat operations.

Zechariah 9:10

“And I will eliminate the chariot from Ephraim And the horse from Jerusalem; And the bow of war will be eliminated. And He will speak peace to the nations; And His dominion will be from sea to sea, And from the Euphrates River to the ends of the earth.” (NASB 2020)

He is the one who will pacify the nations when He returns in power at the end of the age. What we see here is a picture of global demilitarization by Messiah when He returns. The march of Alexander the Great was through territory that had been given to the nation but due to their not being obedient, they were unable to obtain.

The picture intended is that all of those lands are now brought into the subjugation of Israel with Messiah now on the throne. “And I will set your bounds from the Red Sea to the sea, Philistia, and from the desert to the River. For I will deliver the inhabitants of the land into your hand, and you shall drive them out before you.” (Exodus 23:31, NKJV)

There is still a lot more to come. We will pick back up here next time.

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