

Zech 9:1-17

Intro

Chapter 9 starts a new part of Zechariah

It has a different style of writing

There is no person telling the story

It is a collection of oracles or writing

Chapter 9-11:3 are one unit

Chapter 12 onwards is another unit

And 11:4-17 is an interlude between the two

where the narrator returns

This is therefore often called Second Zecharia

And the dates of the various parts are deemed to be later

The first part seems to fit between 520-518 BC

During the time of the temple building and rededication

The second part seems to be more around 450 BC

Just before Ezra/Nehemia and the rebuilding of the walls of Jerusalem

Structure of the passage

This passage is divided in three parts:

1. vs 1-8: Itinerary of disempowerment

2. vs 9-10 The entry of Zion's King

3. vs 11-17 God continues to protect

Passage

1. Itinerary of disempowerment

△ vs 1-8

An oracle

The Hebrew word can also mean a 'burden'

The prophet has to speak God's word as otherwise it will become a burden

It can also read "An oracle of the lord"

Instead of the An Oracle: the world of the Lord..."

God is on a journey

From Hadrach in the north, north of Damascus

To Damascus, to Aram, Hamath, Tyre and Sidon

Is the first part

And God declares that all is his

And on this journey God's word is against all the places he visits

Although the northern places, fathers from Israel we do not know what that means

But Tyre gets a special mention

It is rich and it protected itself

It had a wall, and it was an island on the coast

So very difficult to occupy

But God will destroy that too

strip it, thrown their wealth into the sea and burn it by fire

All of these things they would not be afraid of happening

No one could get to them, and there's plenty of water to quench fires

This will make Ashkelon, Gaza and Ekron afraid

All closer to Israel on the west coast

And God will take the threat out of these places

No King in Gaza

Ashkelon will be emptied

Ashdod will either be overrun by other people, or ruled over by a foreign ruler

Hebrew is unclear

And the whole area: Philistine will not have any pride left

The reason: they eating of non-kosher food (blood) and worship of other gods (abominations)

Instead they will belong to Israel

Like the Jebusites

The original inhabitants of Jerusalem

Who still lived there, but were subversive to Israel

The will be a remnant for God

Not a threat anymore

Instead God himself settles in Jerusalem

And shield and protect it

As God has seen again how the people of Israel were oppressed and threatened

2. vs 9-10 The entry of Zion's King

After this we have verses often quoted about Jesus in the NT

Rejoice Israel

Your King is coming

on a donkey, on a colt, on a foal of a donkey

This is not a warrior King

But a King that brings peace

He will remove and destroy the weapons from Israel and Judah (Ephraim and Jerusalem)

They do not need them anymore

As the King will command peace to all the nations

And he will rule from sea to sea, (West: dead sea to Mediterian), river (Jordan) to ends of the earth - The East as far as they knew it

Babylon and furher east

Even today that resonates with the phrase 'from the river to the sea'

Used by Hamas and Hezbollah to want to destroy Israel

But it is God's will that it will be the other way around

And that Israel will rule the world

In God's Kingdom

3. God continues to protect

He will be an active ruler and defender

He brings his own arrows

He will be the army

Sounding the trumpet

Marching in threatening circumstances

And shielding Israel

Israel will participate

but it is defensive only

Sling shots that can be used on their own ramparts

God is their protector

Instead they will be celebrating

Like they had too much to drink

They will continue to rejoice

full like a bowl of sacrificial blood that is offered on the altar

There sins are forgiven

And they will live in shalom

attractive and beautiful

Healthy

With plenty of food and drink

Fulfilment of the prophecy

How did this prophecy fulfil itself

On article on the internet referred to the contest of Alexander of Macedonia

↪ Around BC330

He went to same journey conquering
the same cities in a similar order

He build a bridge to Tyre so he could
defeat it

This has now become a silted / sanded
landbridge

And Tyre is now part of the main land

But when he came to Jerusalem

He found the priests and the people praying

And he stopped, adoring the Priest of
Jerusalem

Which he had seen in a dream back home

To tell him to conquer all the lands

But this army (of priests) is a divine army

And in thankfulness I will not take Jerusalem

Even offering sacrifices to God at the Temple

The details of this amazing story are
given to us through the ancient Jewish
historian Josephus

△ <https://bethanybible.org/new/bible-study/pm/2011-07-13/gods-work-through-alexander-zechariah-91-8/print/>

**But there have been other conquests
before and since**

But it is nice to think that this is the
fulfilment of the first part of this prophecy

And as Christians we have see vs
9-10 applying to Jesus Christ the
Messiah

who entered Jerusalem on a colt
and/or donkey

Therefore also indicating that he is the
Messiah

Matt 21:9, Mark 11:9-10, Luke 19:38, John
12:13

But the people did not accept him as
King

Instead he was crucified

It may be therefore that the third
part of this prophecy has not yet
been fulfilled

As the people did not accept the
Messiah

Fulfilment in the future

But that does not mean that it is
not still to come

Israel is still God's people

And he has not given up on them

And he will not give up on them

But see how God works

It is not people fighting it is God who
delivers

Without armies or weapons

God provides

Just as we saw this morning in 2
Chronicles 20

And this is what Jesus did for us

And this is what Jesus did for us
on the cross

he fought for us

Not only the people of Israel but for all
those who he called, calls and believe
in him

vs 11: refers that "because of the
blood of the covenant, God will
set prisoners free"

This has echoes in the NT

"This is the new covenant in my blood"

^ Luke 22:20; 1 Cor 11:25

The Lord's supper, which we just celebrated

It is through his blood that we are set
free

And that it is for the whole world. not just
Israel anymore

For all those who believe

And in that way we are adopted as Children
of God and in a way part of the original
people of Israel

Amen