

A&P Bible Church | Weekly Study Zechariah 9

The book is one of consolation and hope, beginning with a call to repentance and concluding with prophecies concerning the return and reign of Christ.

Zechariah predicted more about Messiah than any other prophet except Isaiah. Prophecies concerning His first coming include Zech. 3:8; 9:9, 16; 11:11-13; 12:10; 13:1, 6; and prophecies to be fulfilled at His second coming include 6:12; 14:1-21.

Thank you to Yeshua Elohim Bible Church for their online Study Bible - visit www.yebc.net for more!

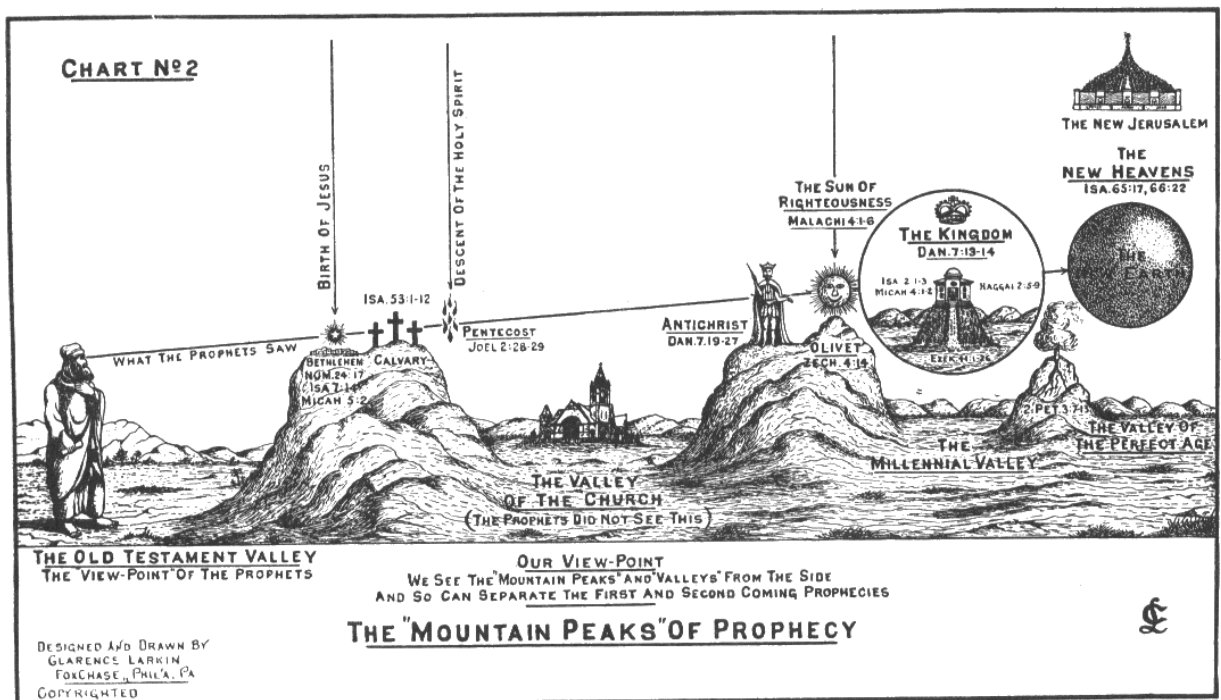
Throughout the week continue to look through the scriptures, think through the questions, and apply the Word to your life. Email any questions during the week to Brandon & Travis at ap.brandongarcia@gmail.com & ap.travisjohnson@gmail.com.

MONDAY

Let's first look at how we understand prophecy in scripture, John Barnett has a great breakdown- be sure to take a few minutes and watch this first!

QUICK OVERVIEW OF UNDERSTANDING PROPHECY IN THE OLD TESTAMENT--
Prophecy Fulfillment Near & Far

Watch here: <https://youtu.be/t68BdWWuD00>



For additional studies this week, listen to Dr. J. Vernon McGee's Zechariah sermons/studies:
https://www.blueletterbible.org/audio_video/popPlayer.cfm?id=7088&rel=mcgee_j_vernon/Zec

TUESDAY***Zechariah 9 (Power versus peace)***

Zechariah 1-8 serve as Part One of the book, but Zechariah 9-14 serve as Part Two. At this point, Zechariah dives deeply into predictions about the Messiah, as well as Israel's future. Barker writes, "While chapters 1-8 contain occasional glimpses of future events, chapters 9-14 are almost exclusively eschatological."[36] *In these six chapters, Zechariah uses the expression "on that day" 18 times.*

Summary: Some commentators believe that this death march against the enemies of Israel is a prediction of Alexander the Great, who attacked and destroyed all of these nations in 330's BC—not this view has difficulties (see v.8).

Alexander the Great conquers the ancient Near East, but not Israel

(9:1) Hadrach is in the larger area of Hamath. Damascus is in the region of Arameans.[37]

"The eyes of men, especially of all the tribes of Israel, are toward the LORD." This could refer to the fear of the nations, as God judges. It could also refer to people who were looking at Alexander's conquest, but since God was using Alexander, the nations were actually looking at God.

(9:2-4) Ezekiel also predicted the destruction of Tyre and Sidon (Ezek. 26:3-14; 28:20-24). Alexander the Great was the one who destroyed Tyre (see "Predictions of Ruined Cities").

(9:5-7) Four out of the five cities of the Philistines are mentioned here. Gath is omitted because they were losing status. Alexander the Great put an end to the monarchy in Gaza ("the king will perish from Gaza").

The Philistines will be brought into the nation of Israel (!!). Being treated like the "Jebusites" is a positive thing, because David didn't destroy the Jebusites (2 Sam. 24:16; 1 Chron. 21:18).

(9:8) Barker understands this to predict Alexander the Great conquering Egypt in 333 BC.[38] The difficulty with this view is the language of verse 8: “I will defend my house against marauding forces. Never again will an oppressor overrun my people” (NIV). Of course, the Jewish people were overtaken in AD 70. Barker retorts that this must refer to the Second Coming of Jesus for its “complete fulfillment.”[39]

However, Josephus recounts the remarkable protection of Alexander. First, Josephus recounts how Alexander overtook Tyre and Gaza, closing in on Israel (Josephus, Antiquities of the Jews, 11.313-328). The high priest at the time (Jaddua) came out to meet Alexander—along with the other priests. Then Josephus writes,

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... first saluted the high priest. (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.

Alexander explained that he had seen all of this in a dream, and he thought that this was a divine message to him about these Jewish people (333-335). Then Josephus continues,

(336) ...when [Alexander] 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.
(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; 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:
(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 entreated 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: (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 law 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" (Josephus, *Antiquities of the Jews*, 11.313-320)

There may be legend mixed with history in Josephus' account. However, at the end of the day, Alexander most likely visited Jerusalem, and the city was definitely spared by him.[40] This is high unlikely in view of the fact that Alexander had just destroyed Tyre and Gaza.

The arrival of the Messiah

The military conquering of Alexander the Great is juxtaposed by the arrival of the peaceful Messiah, who will destroy the weapons of the various lands.

(9:9) The call to rejoice is similar to Zephaniah 3:14. The reason for the rejoicing is the fact that there is a new King in town!

He is “just.”

He brings “salvation.”

He is humble, riding on a colt—not a stallion or chariot (cf. Mt. 11:29). He doesn’t come on a war horse (mentioned in verse 10).

Jesus fulfilled this prediction (Mt. 21:1-9; Mk. 11:1-10; Lk. 19:28-38; Jn. 12:12-15) in what Darrell Bock calls his “untriumphal entry.” The people didn’t accept his offer of peace, however (Lk. 19:39-44).

(Zech. 9:9) Does this passage predict Jesus coming on a colt into Jerusalem?

(9:10) The King comes in verse 9, and the Kingdom comes in verse 10. His kingdom will begin in Israel and stretch to around the world. Other prophets mention the peace brought by the Messiah as well (Isa. 2:4; 9:5-7; 11:1-10; Mic. 5:10-15).

(9:11-13) This returns to how the Messiah will protect the city of Jerusalem. He will put down enemies in judgment. The “blood of the covenant” could refer to the Mosaic Covenant (Ex. 24:3-8),^[41] or more likely, it refers to the Abrahamic or Davidic Covenants. After all, the Messiah didn’t come because the Jewish people were so righteous. He came because of God’s unconditional covenant.

(9:14-16) This seems to pick up with the Second Coming. Though, this states that Yahweh (the “LORD”) will fight for Israel.

(9:17) God will bring material blessing on the people—both food and wine.

Resource:

<https://www.evidenceunseen.com/bible-difficulties-2/ot-difficulties/zephaniah-haggai-zechariah-malachi/introduction-to-zechariah/>

WEDNESDAY

Zechariah 9 Breakdown | YEBC.net

Zechariah 09:1 An oracle of the word of the Lord concerning the land of Hadrach, with its focus on Damascus: The eyes of all humanity, especially of the tribes of Israel, are toward the Lord,

Jehovah gave Zechariah a prophecy about Alexander the Great. Alexander the Great will march upon Syria. He will take the city of Damascus, which is the capital of Syria.

2 as are those of Hamath also, which adjoins Damascus, and Tyre and Sidon, though they consider themselves to be very wise.

Tyre and Sidon were two sister cities of the Phoenician empire. They thought that they were wise in their own eyes, but Alexander the Great will conquer both cities.

3 Tyre built herself a fortification and piled up silver like dust and gold like the mud of the streets!

Tyre was originally built on the coastline of the Mediterranean Sea. After Nebuchadnezzar defeated their city, they rebuilt a fortified city on an island. The Phoenicians did not think that their rebuilt island city could be defeated. Tyre continued her shipping business and became very wealthy.

4 Nevertheless the Lord will evict her and shove her fortifications into the sea—she will be consumed by fire.

Even though Tyre (and everyone else) thought that she could never be defeated, Jehovah predicted that Tyre would be evicted from the island. She would be shoved into the sea. She would be consumed by fire.

Alexander the Great fulfilled this prophecy. He built a moat to the city. He besieged the city for seven months. He killed 8000 citizens by the sword. He crucified another 2000. He sold 13,000 as slaves. Then, he burned the city to the ground.

5 Ashkelon will see and be afraid; Gaza will be in great anguish, as will Ekron, for her hope will have been dried up. Gaza will lose her king, and Ashkelon will no longer be inhabited.

Alexander the Great will also conquer four of the five Philistine cities. Ashkelon will fear Alexander. Gaza will lose her king, because Alexander tied King Banjos to a chariot and

dragged him to death. Ekron will hope that Alexander is defeated at Tyre, but they will lose hope when Tyre is defeated. If Alexander can defeat Tyre, then he can defeat any city.

6 A mongrel people will live in Ashdod, for I will greatly humiliate the Philistines.

Alexander will defeat Ashdod. Ashdod will become a multi-cultured race of mongrels.

7 I will take away their abominable religious practices; then those who survive will become a community of believers in our God, like a clan in Judah, and Ekron will be like the Jebusites.

Jehovah will use Alexander the Great to end the occult practices of the Philistines. Those who survive the attack of Alexander will become a community of believers in Jehovah.

The Jebusites were Canaanites who were living in Jerusalem during the days of Joshua. Joshua never drove them out of the city. Later, King David conquered them and made Jerusalem the capital city of Israel. Ekron will be conquered, just as the Jebusites were conquered. Gath was not mentioned as one of the five Philistine cities, because it was already part of Israel.

8 Then I will surround my temple to protect it like a guard from anyone crossing back and forth; so no one will cross over against them anymore as an oppressor, for now I myself have seen it.

Jehovah promised that he would protect Jerusalem from Alexander the Great. According to legend, Alexander planned to attack Jerusalem. The High Priest went out to meet Alexander. When Alexander saw the High Priest decked in his holy robe, Alexander fell to the ground and bowed to him. The Greek generals had never seen Alexander bow to anyone. Later, Alexander explained that he saw this same High Priest in a dream. In this dream, God told him to fall on his knees to this man. Alexander never attacked nor exacted tribute from Jerusalem. He hellenized the whole world, teaching them Greek language and culture. Alexander left Jerusalem alone. They continued in their Jewish language and culture. They continued to teach and record the Scriptures.

During the Millennial Kingdom, God will keep His eyes upon Jerusalem. Just as God protected Jerusalem from Alexander, He will also protect Jerusalem from Gentile attacks during the Millennial Kingdom.

9 Rejoice greatly, daughter of Zion! Shout, daughter of Jerusalem! Look! Your king is coming to you: he is legitimate and victorious, humble and riding on a donkey— on a young donkey, the foal of a female donkey.

In verses 1-8, Zechariah gave details about the coming Greek king called Alexander the Great. In verses 9-10, he gives detail about a coming Jewish King named Jesus the Messiah. People moaned with fear when this Greek King came into power, but they will rejoice when the Jewish King comes into power. The Greek King will not be the legitimate king of the world, but the Jewish King will be legitimate. The Greek King will be victorious by war. The Jewish King will become victorious by shedding his own blood. The Greek King will enter his kingdom on the back of a victorious white battle horse. The Jewish King will enter His kingdom on the back of a young donkey colt which has never been broken.

10 I will remove the chariot from Ephraim and the warhorse from Jerusalem, and the battle bow will be removed. Then he will announce peace to the nations. His dominion will be from sea to sea and from the Euphrates River to the ends of the earth.

When the Jewish King comes at His second coming, He will do three things. First, He will remove all weapons of war from Israel. Second, He will announce global peace to all nations of the world. Third, He will rule not only over all of Israel, but all of the world.

The rabbi could not understand how verses 9 and 10 could speak of one Messianic King. Therefore, they taught that there were two messiahs. One was the suffering messiah, called Messiah Ben Joseph. The other was the reigning Messiah, call Messiah Ben David. The truth that they could not see was that there was only one Messiah with two different comings. He came the first time to die for the sins of the earth. He came the second time to reign as King of kings and Lord of lords.

11 Moreover, as for you, because of our covenant relationship secured with blood, I will release your prisoners from the waterless pit.

This Jewish King will fulfill the Abrahamic Covenant. In Genesis 15, the Abrahamic Covenant was given to God through the shedding of blood. During the Millennial Kingdom, this Jewish King will release the Jews from two kinds of slavery. First, He will free them from the slave pits of the Antichrist. Second, He will free them from the slavery of sin.

12 Return to the stronghold, you prisoners, with hope; today I declare that I will return double what was taken from you.

Israel was the firstborn of all of the nations. Israel not only received double blessings, but she also receives double punishment as well. During the Millennial Kingdom, Israel the first born will no longer receive double punishment. She will receive double blessings.

13 I will bend Judah as my bow; I will load the bow with Ephraim, my arrow! I will stir up your sons, Zion, against yours, Greece, and I will make you, Zion, like a warrior's sword.

During the end of the Great Tribulation, Jehovah will empower the Jews to defend themselves against the Gentile armies of the Antichrist, just as Judas Maccabees was empowered to fight against Antiochus Epiphanes of the Greeks.

14 Then the Lord will appear above them, and his arrow will shoot forth like lightning; the Lord God will blow the trumpet and will sally forth on the southern storm winds.

At the end of the Great Tribulation, the Jews will be defeated by God Himself. Jehovah will hover above them just as the Shekinah Glory hovered over Israel in the wilderness. Jehovah is the bowman. Judah is the bow. Ephraim is the arrow. Jehovah will shoot the Gentiles like lightning. He will come across them like the hot southern wind of the deserts. These hot winds dehydrated its victims, making them weak and thirsty.

15 The Lord who rules over all will guard them, and they will prevail and overcome with sling stones. Then they will drink, and will become noisy like drunkards, full like the sacrificial basin or like the corners of the altar.

Jehovah is sovereign over all of history, including past, present, and future. He will defend Israel. Israel will become a strong army. The enemy will become drunk. Their blood will pour out, just as the sacrificial bowls of the altar at the Jewish temple were filled with animal sacrificial blood.

16 On that day the Lord their God will deliver them as the flock of his people, for they are the precious stones of a crown sparkling over his land.

On the last day of the Great Tribulation, Jehovah will save Israel from the Gentile armies of the Antichrist. The reason is that Israel is precious stones on the crown of God. The King of the Universe does not want a usurper to take His jeweled crown.

17 How precious and fair! Grain will make the young men flourish and new wine the young women.

Israel will praise God over their deliverance. Jehovah is precious and beautiful. He will bring an abundance of crops to Israel during the Millennial Kingdom.

What were 5 points that stood out to you in this chapter? They can be observances, cross references, questions, etc...

THURSDAY

A. The anointed King rejected (chaps. 9-11)

1. The Intervening Judgments on Nations Surrounding Israel (9:1-8)

The NIV regards the term “An oracle” (“burden,” KJV) as a heading separated from verse 1, which begins with, “the word of the Lord” (cf. 12:1). This is probably more accurate than the redundant translation of the KJV, “The burden of the word of the Lord.” The Hebrew word *massa* (“oracle”) is derived from the verb *nasa* which has two meanings — “to bear” and “to lift up.” Though some translations (KJV, ASV) and scholars (e.g., Baldwin, Zechariah, pp. 162-3) have understood the word *massa* to mean “burden,” an ominous message of judgment which was borne by the prophetic messenger, the word is more likely based on the other nuance of the verb — “to lift up (the voice)” (cf. Judges 9:7, “shouted”; Isa. 3:7; 42:2, “cry out”). The noun is used this way (“oracle,” not “burden”) in Numbers 23:7; 24:3, 15-16. So the noun in Zechariah 9:1 and 12:1 should be translated “oracle” — what is lifted up (by the voice), whether a threat or a promise. In this context in Zechariah the two oracles are primarily promises of salvation.

Most conservative commentators regard 9:1-8 as a prophecy of the conquests of Alexander the Great throughout the area of Palestine after the battle of Issus in 333 B.C. Zechariah, living in the days of the Medo-Persian Empire, predicted the coming Grecian Empire (9:1-8, 13), the Roman Empire (11:4-14), and Israel’s future in the last days (chaps. 12-14). 9:1-2.

Alexander the Great was probably the human cause of the destruction set forth in these and the following verses (the order of the cities seems to correspond generally with Alexander’s line of march). But his involvement is bypassed in this prophecy to stress the ultimate divine cause of the judgment on certain cities and countries beginning north of Israel. The northernmost location, Hadrach, was probably Hatarikka, a city and country lying north of Hamath and mentioned in Assyrian cuneiform inscriptions. Damascus was the capital of Aram (Syria). The words, the eyes of men and all the tribes of Israel are on the Lord indicate the awe of all peoples at the divine judgment brought on their cities. Hamath was an Aramean (Syrian) city north of Damascus on the Orontes River. Westward on the coast were the Phoenician cities of Tyre and Sidon.

9:3-4.

Tyre was a stronghold, a citadel of defense which had withstood a 5-year siege by the Assyrians under Shalmaneser V and, years later, a 13-year siege by the Babylonian army of Nebuchadnezzar. Her commercial and economic self-sufficiency is reflected in figures of speech which speak of silver being as common as dust and gold as common as the dirt (cf. Ezek. 28:4-5; 27:33). Her impoverishment and destruction by Alexander’s relatively brief

five-month siege are ascribed to God's ultimate action in destroying her power on the sea (nasb, "cast her wealth into the sea"; cf. Ezek. 26:17-21; 27:27, 34).

9:5-7.

Four of the five principal Philistine cities (Gath is omitted) are next on the judgment march (cf. Amos 1:6-8; Zeph. 2:4; Jer. 25:20). The blood and the forbidden food (from idolatrous sacrifices) removed from the very mouths and clenched teeth of some Philistines indicate their removal from idolatry to belong to the God of Israel and even become leaders in Judah. Like the Jebusites, they will be absorbed into the population of God's people. Since there is no evidence that this was fulfilled in the invasion of Alexander, it apparently awaits future fulfillment as part of the blessing that will result from the messianic rule (Zech. 9:10). 9:8.

The Macedonian armies of Alexander passed and repassed the city of Jerusalem without 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).

2. The Blessings of the Messiah (9:9-10:12)

a. The coming of the Prince of Peace (9:9)

9:9.

The inhabitants of Jerusalem were personified as the Daughter of Zion (cf. 2:10; Isa. 1:8) and the Daughter of Jerusalem who, representing the whole nation of Israel, were exhorted to welcome the coming King not with fear but with glad rejoicing. The announcement that your King comes to you refers to the long-awaited King and Messiah (cf. Isa. 9:5-7; Micah 5:2-4; Luke 1:32-33). Righteous describes both His character and His reign (cf. Ps. 45:6-7; Isa. 11:1-5; 32:17; Jer. 23:5-6; 33:15-16). The phrase having salvation denotes that He will come as a Deliverer, as One to give salvation to others (cf. Isa. 62:11). His peaceful entrance — riding on a donkey — was fulfilled when He presented Himself to Israel in the Triumphal Entry (Matt. 21:1-5). In the ancient Near East, if a king came in peace, he would ride on a donkey instead of on a war stallion. Christ rode on a colt, the foal (lit., "son") of a donkey. (On the question of whether Christ rode one or two donkeys see comments on Matt. 21:2.) Like some other Old Testament prophecies this one (Zech. 9:9-10) blends two events into one perspective — events that the New Testament divides into two distinct advents of Christ separated by the present Church Age (cf. Isa. 9:6-7; 61:1-2; Luke 4:18-21). In His First Advent He rode on a donkey and presented Himself to the nation Israel but they rejected Him as their King. So His universal rule (Zech. 9:10) will be established when He comes again.

b. The kingdom of the Prince of Peace (9:10-10:12)

(1) Messiah will establish peace.

9:10.

God's destruction of war instruments — removing the chariots, the war horses, and the battle bow — signifies the end of war in the Millennium (cf. Isa. 2:4; Micah 4:3). This peaceful rule of the coming messianic King will extend from sea to sea and from the River (the Euphrates; cf. Micah 7:12; Isa. 7:20) to the ends of the earth. These expressions clearly indicate the worldwide extent of the messianic kingdom.

(2) Messiah Will Deliver Israel (9:11-17).

9:11-12.

God's faithfulness to His covenants with Israel is His basis for delivering her from worldwide dispersion. The immediate addressees in these verses may have been Jewish exiles still in Babylon, but the covenant-fulfillment theme suggests an ultimate reference to Israel's end-time regathering. At least the nation's future hope (messianic deliverance) was the basis for contemporary encouragement in Zechariah's day. The blood of My covenant with you may refer to the sacrifices of the Mosaic Covenant (cf. Ex. 24:8), but could as well relate back to the foundational Abrahamic Covenant which was confirmed with a blood sacrifice (Gen. 15:8-21). The waterless pit (an empty cistern used for a dungeon) is probably a figure for the place of exile. The fortress refers to Jerusalem. The exiles in Babylon were called prisoners of hope because they had God's promise of being regathered. God will restore twice as much, that is, His blessings in the Millennium will far exceed anything Israel has ever known.

9:13.

At least this verse, and perhaps the rest of the chapter, refer to the conflict of the Maccabees (169-135 b.c.) with Antiochus IV Epiphanes (cf. Dan. 11:32; see comments on Dan. 8:9-14), Antiochus V Eupator, Antiochus VI, and Antiochus VII Sidetes, Greek rulers of Syria. This Jewish victory foreshadowed Israel's final conflict and victory when God will bring them into millennial blessing. As the bow and arrow (that which "fills" the bow) are each essential to the other, so Judah and Ephraim (Ephraim represents the 10 Northern tribes of Israel) will be reunited. The reference to these weapons of warfare (including the warrior's sword) indicates that God will empower His people to defeat the enemy, the sons of Greece.

9:14-15.

The description of a thunderstorm controlled by God (v. 14) pictures poetically Israel's empowerment for victory over her enemies (v. 15). The divine appearance was through providential means in the Maccabean period but will be literal and visible when Christ appears victoriously at His Second Advent. The last part of verse 15 pictures Israel's unrestrained joy and fullness of rejoicing because of God's mighty deliverance.

9:16-17.

The divine deliverance predicted here will come on that day, a reference to the end time. God will care for them as a shepherd cares for his flock (cf. 10:3). Then Israel will sparkle in

His land like jewels in a crown. This is a beautiful cameo of the fulfilled promises concerning the people in the land (cf. Amos 9:11-15). They will be attractive and beautiful symbols of all God has done for them. Divine blessing on nature will produce conditions of plenty (cf. Joel 2:21-27) so that physical health will also be assured (Zech. 9:17). Zechariah 9

FRIDAY

Understanding the truth in all the current Palestine v. Israel events we see today...

These resources will help in you in understanding the connections to the truth of Scripture and the events we see happening today.

<https://www.timesofisrael.com/know-thine-enemy-dna-study-solves-ancient-riddle-of-origins-of-the-philistines/>

<https://biblemapper.com/blog/index.php/2019/12/27/philistia/>

<https://www.bible-history.com/geography/ancient-israel/israel-old-testament.html>

Hananya is a professing Christian, but you will hear him call for unity and peace on his channel. Obviously, we know scripturally that this will not truly happen until Christ returns and any illusion of that is from the Anti-Christ. We also understand that all of our desire *should be* for peace either way, but know that any attempt for this peace is from **Satan** alone.

His YouTube channel, great for a deeper understanding from the side of Israel,
<https://www.youtube.com/user/HananyaNaftali>