

9:8 – “Then I will encamp at my house as a guard,
so that none shall march to and fro;
no oppressor shall again march over them,
for now I see with my own eyes.

5674 [e]	3808 [e]		7725 [e]	5674 [e]	4675 [e]	1004 [e]	2583 [e]
ya·'ā·bōr	wə·lō-	—	u·miš·šāb,	mē·'ō·bêr	miš·šā·bah	lə·bê·tî	wə·hā·nî·tî
יַעְבֹּר	וְלֹא-		וּמִיִּשָׁב	מַעְבֵּר	מִשָּׁבָה	לְבֵיתִי	וְחֵנִיתִי 8
shall pass	and No		and him who returns	because of him who passes by	because of the army	around My house	And I will camp
V-Qal-Imperf-3ms	Conj-w Adv-NegPrt		Conj-w, Prep-m V-Qal-Prtpcl-ms	Prep-m V-Qal-Prtpcl-ms	N-fs	Prep-l N-msc 1cs	Conj-w V-Qal-ConjPerf-1cs

	5869 [e]	7200 [e]	6258 [e]	3588 [e]	5065 [e]	5750 [e]	5921 [e]
s	bə·'ē·nāy.	rā·'î·tî	'at·tāh	kî	nō·gēs;	'ō·wđ	'ā·lē·hem
ס .	בְּעֵינָי:	רָאִיתִי	עַתָּה	כִּי	נֹגֵשׁ	עוֹד	עֲלֵיהֶם
-	with My eyes	have I seen	now	for	an oppressor	more	through them
Punc	Prep-b N-cdc 1cs	V-Qal-Perf-1cs	Adv	Conj	V-Qal-Prtpcl-ms	Adv	Prep 3mp

1. After the conquest of the Pagan nations to the north and west the Lord turns and encamps at his “house” which refers to “the Temple” or “Jerusalem” or “Judah” or “the people of Israel”. All of these would be correct.
 - a. The Lord guards his house
 - b. The Lord establishes peace in his house
 - c. No military approaches his house
2. The text says “no oppressor shall again march over them”
 - a. This could refer to a temporary state until the rise of the Seleucid Empire in Syria
 - b. This could refer to the ultimate fulfillment at the coming of the Kingdom, but Alexander provides a temporary type of this peace.
3. “oppressor” is from *noges* means “to press, drive, oppress, exact” and is used of:
 - a. “tyrant” (Isaiah 9”3),
 - b. “donkey driver” (Job 39:7),
 - c. “one who exacts tribute” (Daniel 11:20)
4. Alexander approached Jerusalem, but did not attack or destroy it. Alexander worshipped in the Jerusalem temple as a Gentile worshipper of YHWH.
5. Josephus reports that Alexander had a dream, met with the priest, worshipped in the temple and decided to spare Jerusalem:

[11.317] So when Alexander besieged Tyre, he sent an epistle to the Jewish high-priest, to send him some auxiliaries, and to supply his army with provisions; and that what presents he formerly sent to Darius, he would now send to him, and choose the friendship of the Macedonians, and that he should never repent of so doing.

[11.318] But the high-priest answered the messengers, that he had given his oath to Darius not to bear arms against him; and he said that he would not transgress this while Darius was in the land of the living. Upon hearing this answer, Alexander was very angry;

[11.319] and though he determined not to leave Tyre, which was just ready to be taken, yet as soon as he had taken it, he threatened that he would make an expedition against the Jewish high-priest, and through him teach all men to whom they must keep their oaths.

[11.320] So when he had, with a good deal of pains during the siege, taken Tyre, and had settled its affairs, he came to the city of Gaza, and besieged both the city and him that was governor of the garrison, whose name was Babemeses.

[11.321] But Sanballat thought he had now gotten a proper opportunity to make his attempt, so he renounced Darius, and taking with him seven thousands of his own subjects, he came to Alexander; and finding him beginning the siege of Tyre, he said to him, that he delivered up to him these men, who came out of places under his dominion, and did gladly accept of him for his lord instead of Darius.

[11.322] So when Alexander had received him kindly, Sanballat took courage, and spoke to him about his present affair. He told him that he had a son-in-law, Manasseh, who was brother to the high-priest Jaddus (or, Jaddua); and that there were many others of his own nation, now with him, that were desirous to have a temple in the places subject to him;

[11.323] that it would be for the king's advantage to have the strength of the Jews divided into two parts, lest when the nation is of one mind, and united, upon any attempt for innovation, it prove troublesome to kings, as it had formerly proved to the kings of Assyria.

[11.324] Whereupon Alexander gave Sanballat leave so to do, who used the utmost diligence, and built the temple, and made Manasseh the priest, and deemed it a great reward that his daughter's children should have that dignity;

[11.325] but when the seven months of the siege of Tyre were over, and the two months of the siege of Gaza, Sanballat died.

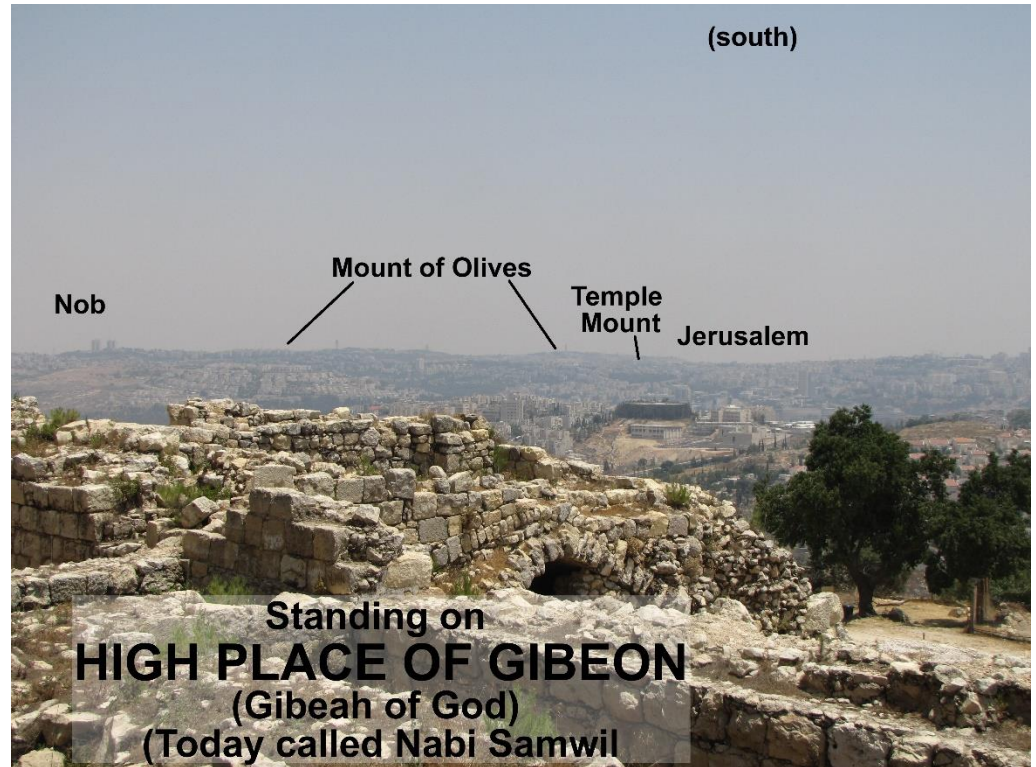
Now Alexander, when he had taken Gaza, made haste to go up to Jerusalem;

[11.326] and Jaddus (or, Jaddua) the high-priest, when he heard that, was in an agony, and under terror, as not knowing how he should meet the Macedonians, since the king was displeased at his foregoing disobedience. He therefore ordained that the people should make supplications, and should join with him in offering sacrifice to God, whom he besought to protect that nation, and to deliver them from the perils that were coming upon them;

[11.327] whereupon 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 should 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.

[11.328] Upon which, when he rose from his sleep, he greatly rejoiced, and declared to all the warning he had received from God. According to which dream he acted entirely, and so waited for the coming of the king.

[11.329] And when Jaddus (or, Jaddua) understood that Alexander was not far from the city, he went out in procession, with the priests and the multitude of the citizens. The procession was venerable, and the manner of it different from that of other nations. It reached to a place called Sapha, which name, translated into Greek, signifies a prospect, for you have thence a prospect both of Jerusalem and of the temple.



[11.330] And when the Phoenicians and the Samaritans that followed him thought they should have liberty to plunder the city, and torment the high-priest to death, which the king's displeasure fairly promised them, the very reverse of it happened;

[11.331] for 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, with his mitre on his head, having the golden plate whereon the name of God was engraved, he approached by himself, and adored that name, and first saluted the high-priest.

[11.332] 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.

[11.333] However, Parmenion alone went up to him, and asked him how it came to pass that, when all others adored him, he should adore the high-priest of the Jews? To whom he replied, "I did not adore him, but that God who has honored him with his highpriesthood;

[11.334] **for I saw this very person in a dream, in this very habit, when I was at Dion in Macedonia, who, when I was considering with myself how I might obtain the dominion of Asia, exhorted me to make no delay, but boldly to pass over the sea thither, for that he would conduct my army, and would give me the dominion over the Persians;**

[11.335] whence it is that, having seen no other in that habit, and now seeing this person in it, and remembering that vision, and the exhortation which I had in my dream, I believe that I bring this army under the Divine conduct, and shall therewith conquer Darius, and destroy the power of the Persians, and that all things will succeed according to what is in my own mind."

[11.336] And when he had said this to Parmenion, and had given the high-priest his right hand, the priests ran along by him, and he came into the city. And when he 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.

[11.337] 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. (Note: Daniel 7:6; 8:3-8, 20-22; 11:3) And as he was then glad, he dismissed the multitude for the present.

But the next day he called them to him, and bid them ask what favors they pleased of him;

[11.338] 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 asked 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.

[11.339] 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 laws 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.

[11.340] So when Alexander had thus settled matters at Jerusalem, he led his army into the neighboring cities; and when all the inhabitants to whom he came received him with great kindness, the Samaritans, who had then Shechem for their metropolis - a city situate at Mount Gerizim, and inhabited by apostates of the Jewish nation - seeing that Alexander had so greatly honored the Jews, determined to profess themselves Jews.

[11.341] for such is the disposition of the Samaritans, as we have already elsewhere declared, that when the Jews are in adversity, they deny that they are of kin to them, and then they confess the truth; but when they

perceive that some good fortune hath befallen them, they immediately pretend to have communion with them, saying that they belong to them, and derive their genealogy from the posterity of Joseph, Ephraim, and Manasseh.

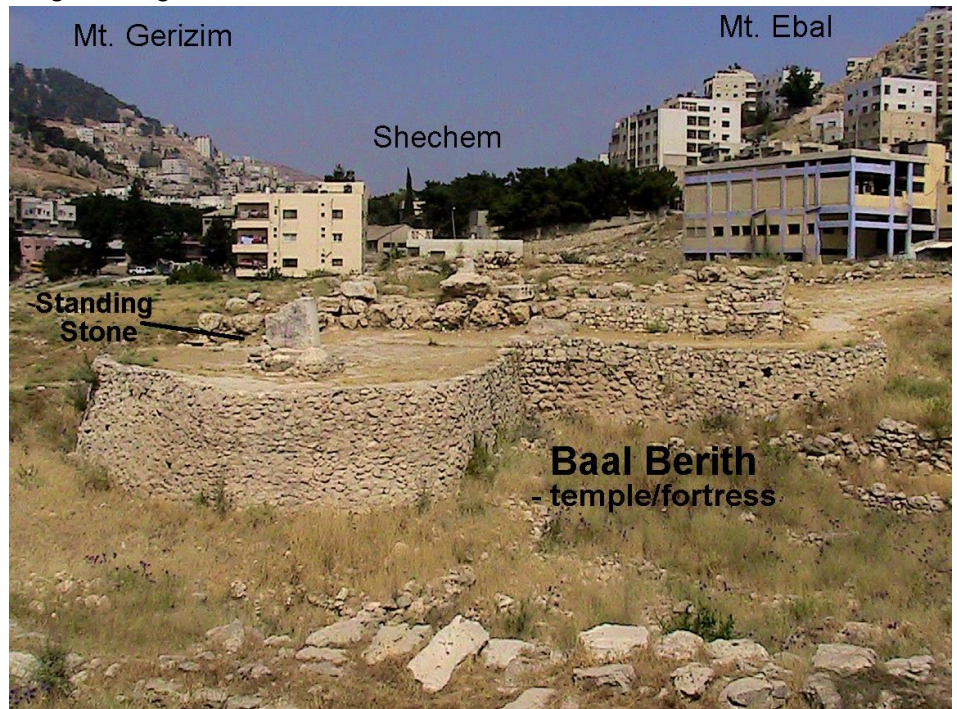
[11.342] Accordingly, they made their address to the king with splendor, and showed great alacrity in meeting him at a little distance from Jerusalem. And when Alexander had commended them, the Shechemites approached to him, taking with them the troops that Sanballat had sent him, and they desired that he would come to their city, and do honor to their temple also;

[11.343] to whom he promised, that when he returned he would come to them. And when they petitioned that he would remit the tribute of the seventh year to them, because they did but sow thereon, he asked who they were that made such a petition;

[11.344] and when they said that they were Hebrews, but had the name of Sidonians, living at Shechem, he asked them again whether they were Jews; and when they said they were not Jews, "It was to the Jews," said he, "that I granted that privilege; however, when I return, and am thoroughly informed by you of this matter, I will do what I shall think proper."

[11.345] And in this manner he took leave of the Shechemites; but ordered that the troops of Sanballat should follow him into Egypt, because there he designed to give them lands, which he did a little after in Thesis, when he ordered them to guard that country.

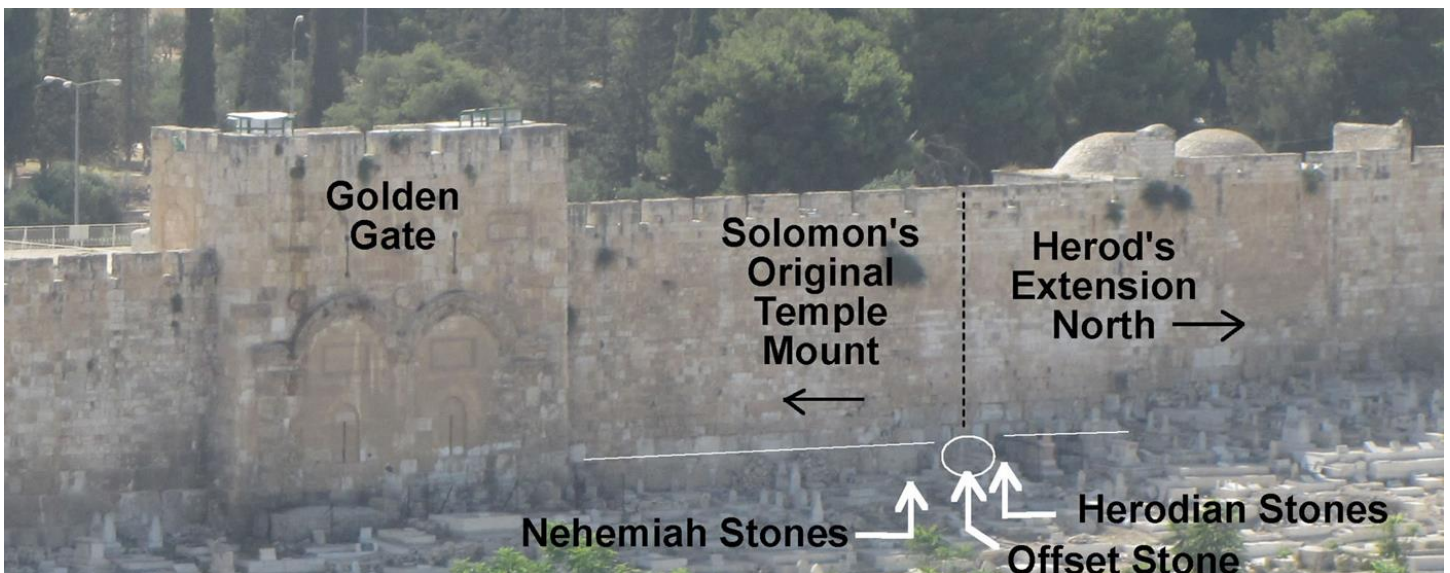
(The Samaritans sent 8,000 troops with Alexander into Egypt, but while he was gone the Samaritans killed their newly appointed governor, Andromachus. When Alexander returned, he destroyed the city of Samaria and set up a garrison of 600 troops there. The Samaritans fled Samaria to the base of Mt. Gerizim and Mt. Ebal. In 331 BC they rebuilt the city of Shechem there.)



**View of the Eastern Gate of Jerusalem (Golden Gate)
as viewed from the Garden of Gethsemane
midway down the Mount of Olives.**



In 30 AD (300 years after Alexander came from the north on a horse) Jesus would ride on a donkey, the foal of a donkey, from over the Mount of Olives into Jerusalem through the Eastern Gate in Jerusalem's eastern wall.



9:9 – “Rejoice greatly, O daughter of Zion!
 Shout aloud, O daughter of Jerusalem!
 Behold, your king is coming to you;
 righteous and having salvation is he,
 humble and mounted on a donkey,
 on a colt, the foal of a donkey.

6662 [e]	935 [e]	4428 [e]	2009 [e]	3399 [e]	1323 [e]	7321 [e]	6726 [e]	1323 [e]	3966 [e]	1523 [e]	
šad-dîq	lāk,	yā-bō-w	mal-kēk	hin-nēh	yə-rū-ša-lim,	bat	hā-rî-î	šî-yō-wn,	bat-	mə-'od	gî-lî
שָׂדִיק	לָךְ	יָבוֹא	מַלְכְּךָ	הִנֵּה !	יְרוּשָׁלַיִם	בַּת	הָרִיעִי	צִיּוֹן	בַּת-	מְאֹד	גִּילִי
just	to you	is coming	your King	behold	of Jerusalem	daughter	Shout	of Zion	daughter	greatly	Rejoice
Adj-ms	Prep 2fs	V-Qal-Imperf-3ms	N-msc 2fs	Interjection	N-proper-fs	N-fsc	V-Hifil-Imp-fs	N-proper-fs	N-fsc	Adv	V-Qal-Imp-fs

860 [e]	1121 [e]	5895 [e]	5921 [e]	2543 [e]	5921 [e]	7392 [e]	6041 [e]	1931 [e]	3467 [e]
'ā-tō-nō-wî.	ben-	'a-yîr	wə-'al-	hā-mō-wr,	'al-	wə-rō-kēb	'ā-nî	hū;	wə-nō-wō-šā'
אֲתֹנֹוֹת:	בֶּן-	עֵיִר	וְעַל-	הַמֹּר	עַל-	וְרֹכֵב	עָנִי	הוּא	וְנוֹשֵׁעַ
of a donkey	the foal	a colt	and	a donkey	on	and riding	Lowly	He [is]	and having salvation
N-fp	N-msc	N-ms	Conj-w Prep	N-ms	Prep	Conj-w V-Qal-Prtcppl-ms	Adj-ms	Pro-3ms	Conj-w V-Nifal-Prtcppl-ms

- 9:9 describes the character of the coming King.
 9:10 presents the king's accomplishments when he comes.
- The first Coming of Christ is 9:9 and the Second Coming of Christ is 9:10.
 - The whole church age occurs between Zechariah 9:9 and 9:10
 - This is the same thing that occurs between Isaiah 9:6 and 9:7
 - The Gospels clearly identify Jesus as having fulfilled Zechariah 9:9
 - The Gospels never claim Jesus fulfilled 9:10 during his earthly ministry
 - The New Testament is based in the anticipation and hope that Jesus will fulfill 9:10
- Israel's king will come:
 - Being Righteous (Just)...not oppressive, lawless or showing favoritism
 - Having Salvation...not captivity, destruction, or death
 - Humble...not proud, boastful or rebellious
- “Rejoice greatly” – *gili me'od* – is an imperative commanding the reader or the one who hears this message to obey with rejoicing.
- “Shout” or “shout in triumph” is the Hebrew *rua /roo-ah/* meaning “to raise a shout” and “give a blast” (Here it is Hiph written ha-ri-i) which is used for these in Scripture:
 - Shouting affirmation for a king – “And Samuel said to all the people, “Do you see him whom the Lord has chosen? There is none like him among all the people.” And all the people shouted, “Long live the king!” (1 Samuel 10:24)
 - Crying out in liturgy – “And all the people shouted with a great shout when they praised the Lord, because the foundation of the house of the Lord was laid... so that the people could not distinguish the sound of the joyful shout from the sound of the people's weeping, for the people shouted with a great shout, and the sound was heard far away.” (Ezra 3:11, 13)
 - War cry – “When they make a long blast with the ram's horn, when you hear the sound of the trumpet, then all the people shall shout with a great shout, and the wall of the city will fall down flat, and the people shall go up, everyone straight before him.” (Joshua 6:5, 10, 16, 20 and more)
 - Cry of military defeat – “Every man stood in his place around the camp, and all the army ran. They cried out and fled.” (Judges 7:21)

- e. Shout of military triumph – “By this I know that you delight in me: my enemy will not shout in triumph over me. But you have upheld me because of my integrity, and set me in your presence forever.” (Ps. 41:11)
6. The context of the shout is #e above of shouting out in military triumph like Psalm 41:11
7. The people of Judah and the Israelites are identified with the city of Jerusalem as:
 - a. “Daughter of Zion”
 - b. “Daughter of Jerusalem”
8. *lak*, as in “your king is coming **lak**” in the Hebrew can be translated “to you” or “for your benefit”
 - a. “Daughter your king is coming **to you**”
 - b. “Daughter your king is coming **for your benefit**”
 - c. Soon the king would be coming to the people of Jerusalem for the benefit of the people of Jerusalem.
9. The city of Jerusalem or “Daughter” matches the many examples of a city (female) receiving news from the military battle front that their men, their king, their side, their city has been victorious in battle. So, this is arrival on a donkey is the result of a military victory!
 - a. Typically, the winning side would respond with joyful songs. Usually, the women would sing since they were the once delivered from defeat by the men doing the fighting.
 - b. The opposite would be true if their male protectors (husbands, sons, fathers) had been defeated. The women would have met the news of defeat and their coming enslavement with funeral dirges.
 - i. Lamentation 1:1-2 – *“How lonely sits the city that was full of people! How like a widow has she become, she who was great among the nations! She who was a princess among the provinces has become a slave. She weeps bitterly in the night, with tears on her cheeks; among all her lovers she has none to comfort her; all her friends have dealt treacherously with her; they have become her enemies.”*
 - ii. 2 Samuel 1:24 – *“You daughters of Israel, weep over Saul, who clothed you luxuriously in scarlet, who put ornaments of gold on your apparel.”*
 - iii. Jeremiah 9:17-18, 20 – *“Thus says the LORD of hosts: “Consider, and call for the mourning women to come; send for the skillful women to come; let them make haste and raise a wailing over us, that our eyes may run down with tears and our eyelids flow with water. . . .Hear, O women, the word of the LORD, and let your ear receive the word of his mouth; teach to your daughters a lament, and each to her neighbor a dirge.*
 - iv. Ezekiel 32:16 – *“This is a lamentation that shall be chanted; the daughters of the nations shall chant it; over Egypt, and over all her multitude, shall they chant it, declares the Lord GOD.”*
 - v. Nahum 2:7 – referring to Nineveh’s fall: *“its mistress is stripped; she is carried off, her slave girls lamenting, moaning like doves and beating their breasts.”*
 - c. The “Daughter of Zion”, the “Daughter of Jerusalem” is told here they will receive Good news of military victory won by the Divine Warrior YHWH having defeated the enemies of Jerusalem (seen here in 9:1-8)
 - d. Jesus words to the women crying for him a week later after 9:9 was fulfilled must also be considered here since he uses the phrase “Daughters of Jerusalem”: *“But turning to them Jesus said, “Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children.”* (Luke 23:28)

10. "Your king"

- a. "your king" refers to YHWH who was marching through Syria, Phoenicia and Philistia in 9:1-8 as Alexander the Great.
- b. Alexander did march to Jerusalem, but on a horse. The horse was Bucephalus (about 355 BC-June 326 BC). The historian Plutarch writing at 344 BC says that at the age of 12-13 Alexander and his father King Philip II were negotiating on a horse with horse dealer named Philonicus the Thessalian. Bucephalus appeared to be untrainable and the price was too high. Alexander told his father that he would be able to train the horse and if not he would pay the high price. Alexander calmed the horse, turned its face towards the sun so the horse could not see its shadow and rode the horse. Bucephalus was a black horse with a star on his brow and one blue eye. Alexander rode Bucephalus into many battles. The horse died in 326 after the battle of Hydaspes and is buried in Pakistan.
- c. 9:9 is clearly interpreted to be Jesus who himself had defeated the demonic opposition for 3 years and "marched" to Jerusalem from the north coming from Caesarea Philippi in Syria for Palm Sunday.
- d. YHWH (God) is speaking in 9:9 saying "your king (man) is saved"
 - i. Both divine YHWH saving the royal king
 - ii. And, the human royal Son of David is saved by YHWH
 1. The humble king that needs saved by God
 2. Psalm 72 –
"Give the king your justice, O God, and your righteousness to the royal son! May he judge your people with righteousness, and your poor with justice! Let the mountains bear prosperity for the people, and the hills, in righteousness! May he defend the cause of the poor of the people, give deliverance to the children of the needy, and crush the oppressor!" (Psalm 72:1-4)
- e. YHWH is king in Zechariah 14:9 and Zephaniah 3:14-15 (see below point iii) and clearly Zechariah 9:1-8 describes YHWH as coming, but here (9:9) YHWH is introducing the king from the line of David that he has anointed to rule for him.
 - i. YHWH and David are not the same, but YHWH anoints and protects King David and all of the kings from David who sat on David's throne.
 - ii. Jesus will be both YHWH and a son of David. So, God is introducing the human king, but the human king is Jesus the Messiah, the Lord Jesus Christ.
 - iii. Zephaniah 3:14-15 – *"Sing aloud, O daughter of Zion; shout, O Israel! Rejoice and exult with all your heart, O daughter of Jerusalem! The Lord has taken away the judgments against you; he has cleared away your enemies. **The King of Israel, the Lord, is in your midst**; you shall never again fear evil."*

Zephaniah 3:14-15 Hebrew text:

5937 [e] wə-‘ā·lə·zī	8055 [e] šim·hī	3478 [e] yis·rā·‘él;	7321 [e] hā·rī·‘ū	6726 [e] šî·yō·wn,	1323 [e] baṭ-	7442 [e] rān·nī	
ועלוי	שמחי	— ישראל	— הריעו	ציון	בת-	רני	14
and rejoice	Be glad	Israel	Shout	of Zion	daughter	Sing	
Conj-w V-Qal-Imp-fs	V-Qal-Imp-fs	N-proper-ms	V-Hifil-Imp-mp	N-proper-fs	N-fsc	V-Qal-Imp-fs	

3389 [e] yə·rū·šā·lim.	1323 [e] baṭ	3820 [e] lēb,	3605 [e] bə·kāl
ירושלם:	בת	לב	בכל-
of Jerusalem	daughter	[your] heart	with all
N-proper-fs	N-fsc	N-ms	Prep-b N-msc

3478 [e] yis·rā·‘él	4428 [e] me·lek	341 [e] ‘ō·yə·bēk;	6437 [e] pin·nāh	4941 [e] miš·pā·ṭa·yik,	3068 [e] Yah·weh	5493 [e] hē·sîr	
ישראל	— מלך	— אִיבֶךָ	פָּגַהּ	משפטיך	יהוה	הסיר	15
of Israel	the King	your enemy	He has cast out	your judgments	Yahweh	Has taken away	
N-proper-ms	N-msc	V-Qal-Prtcpl-msc 2fs	V-Piel-Perf-3ms	N-mpc 2fs	N-proper-ms	V-Hifil-Perf-3ms	

5750 [e] ‘ō·wd.	7451 [e] rā‘	3372 [e] tî·re·‘î	3808 [e] lō-	7130 [e] bə·qir·bêk,	3068 [e] Yah·weh
עוד:	רע	תיראי	לא-	בקרביך	יהוה
more	disaster	You shall see	no	in your midst	Yahweh [is]
Adv	Adj-ms	V-Qal-Imperf-2fs	Adv-NegPrt	Prep-b N-msc 2fs	N-proper-ms

11. The king will come to you or with the benefit for you:

- a. **ONE:** *Saddiq* – “righteous” or “just”
 - i. The opposite of evil (*rasa*)
- b. **TWO:** *Nosa* – “having salvation” or bringing salvation to the people
 - i. Passive verb as in “having salvation”, so the king receives salvation for himself
 - ii. Reflexive as in “manifesting himself as a savior”, so by his own strength he saved himself.
 - iii. In either case the Messiah comes and is saved as the servant of the Lord
 - iv. NICOT for Book of Zechariah writes in footnotes for “saved” the following: “MT *nosa* is a *Niphal* ptc., while OG has *sozon* (pres. Act. Ptcp.), the latter suggesting an underlying Hebrew text with a Hiphil ptc. (*mosia*). IBHS 37.4.d notes that ‘the participles of the reflexive or passive stems, especially the *Niphal*, correspond occasionally to an English **-ible** or **-able** term or a Latin gerundive,’ offering *nora* (“feared, terrible”), *nehmad* (“desirable”) as examples. IBHS, 620.n.35 (rev. digital version, Logos Bible Program) notes the ptc. Here in 9:9 as possibly having the sense of “saveable, (worthy) of being saved.”...The MT

reading is the more difficult reading here, as one might expect this picture of the returning king to highlight his “saving” quality, as does the OG. Instead, the one who comes is one who has experienced the rescue of Yahweh, which does fit with the broader royal theological emphasis on the reliance of the human royal figure on Yahweh, made explicit in 9:10.”

- c. Isaiah combines “righteous” and “salvation” in these verses also:
- i. Isaiah 45:8 – “*You heavens above, rain down my righteousness; let the clouds shower it down. Let the earth open wide, let salvation spring up, let righteousness flourish with it; I, the Lord, have created it.*”
 - ii. Isaiah 46:13 – “*I am bringing my righteousness near, it is not far away; and my salvation will not be delayed. I will grant salvation to Zion, my splendor to Israel.*”
 - iii. Isaiah 51:4-5 – “*Listen to me, my people; hear me, my nation: Instruction will go out from me; my justice will become a light to the nations. My righteousness draws near speedily, my salvation is on the way, and my arm will bring justice to the nations. The islands will look to me and wait in hope for my arm.*”
 - iv. Also, 1 Peter 3:18 – “For Christ also suffered once for sins, the righteous for the unrighteous, to bring you to God. He was put to death in the body but made alive in the Spirit.
- d. **THREE:** *Ani* – means “poor, afflicted, humble” and is translated as “humble” or “lowly” or “gentle”
- i. The person who is in a “humble”, or *ani*, condition is poor, without adequate resources and dependent on others.
 - ii. The opposite would be arrogant with haughty eyes
 - iii. The idea here matches the suffering servant
 - iv. Isaiah 53:2-3 – “*He grew up before him like a tender shoot, and like a root out of dry ground. He had no beauty or majesty to attract us to him, nothing in his appearance that we should desire him. He was despised and rejected by mankind, a man of suffering, and familiar with pain. Like one from whom people hide their faces he was despised, and we held him in low esteem.*”
 - v. This king would be totally reliant on YHWH and in total submission, stricken in spirit and trembling before YHWH’s word as in Isaiah 66:2 – “*this is the one to whom I will look: he who is humble and contrite in spirit and trembles at my word.*”
 - vi. The king (man) that YHWH wants ruling his people is one who looks to YHWH and trusts in YHWH for military ability and wisdom to lead.
 1. Saul is an example of what this is not.
 - a. Consider 1 Samuel 8:20 – “*that we also may be like all the nations, and that our king may judge us and go out before us and fight our battles.*”
 - b. 1 Samuel 9:2 – “*he had a son whose name was Saul, a handsome young man. There was not a man among the people of Israel more handsome than he. From his shoulders upward he was taller than any of the people.*”
 2. David is an example of what this is.
 - a. Consider David being chosen instead of his brothers (1 Samuel 16:1-13)

- b. Consider David vs Goliath: David rejects wearing the armor of Saul and instead says to Goliath, *“I come to you in the name of the Lord of hosts, the God of the armies of Israel, whom you have defied.”* (1 Samuel 17:45)
- c. Consider David’s battle plans: *“And David inquired of the Lord, “Shall I go up against the Philistines? Will you give them into my hand?” And the Lord said to David, “Go up, for I will certainly give the Philistines into your hand.”*(2 Samuel 5:18)
- vii. The leader or king of YHWH’s Israel is the royal man that is saved by YHWH. This king will be humble and be delivered from his enemies by YHWH, not by his own strength.

12. “Donkey” is identified as “a colt, the foal of a donkey” which identifies this animal a purebred and not a mule (a hybrid of a male donkey and a horse) .

- a. **Donkeys** (some translations “ass”, which is the same thing as “donkey”), or purebreds, where the mounts rode by royalty
 - i. Judges 5:10 – *“Tell of it, you who ride on white donkeys (the wealthy, elite, ruling class), you who sit on rich carpets and you who walk by the way (the working, middle class).”*
 - ii. Judges 10:4 – *“And he (Israel’s Judge Jair the Gileadite) had thirty sons who rode on thirty donkeys, and they had thirty cities, called Havvoth-jair to this day, which are in the land of Gilead.*
 - iii. Judges 12:14 – *“He (Abdon son of Hillel, from Pirathon) had forty sons and thirty grandsons, who rode on seventy donkeys, and he judged Israel eight years.*
- b. **Mules** are a domestic hybrid between a donkey and a horse. A mule is the offspring of a male donkey and a female horse. Since a mule is crossbred and since crossbreeding was prohibited in Israel (Lev 19:19), mules were likely imported. Once Israel started importing with the success of David, and even more during the reign of Solomon, these mules became more valuable and replaced donkeys for the wealthy, royals and elite:
 - i. 1 Kings 10:24-26 – Solomon began to import crossbred mules since it was against the Law to crossbreed: *“The whole world sought an audience with Solomon to hear the wisdom that God had put in his heart. Year after year, each visitor would bring his tribute: articles of silver and gold, clothing, weapons, spices, horses, and mules. Solomon accumulated 1,400 chariots and 12,000 horses, which he stationed in the chariot cities and also with him in Jerusalem.”*
 - ii. 2 Samuel 13:29 – *“So the servants of Absalom did to Amnon as Absalom had commanded. Then all the king’s sons arose, and each mounted his mule and fled.”*
 - iii. 2 Samuel 16:2 – Mephibosheth’s (Saul’s grandson and Jonathan’s son; Saul was king before the mule replaced the status of the donkey) servant Ziba brought supplies to King David when he was a fugitive running from his son Absalom: *“And the king said to Ziba, “Why have you brought these?” Ziba answered, “The donkeys are for the king’s household to ride on, the bread and summer fruit for the young men to eat, and the wine for those who faint in the wilderness to drink.”*
 - iv. 2 Samuel 18:9 – *“Absalom was riding on his mule, and the mule went under the thick branches of a great oak, and his head caught fast in the oak, and he was*

suspended between heaven and earth, while the mule that was under him went on.”

- v. 1 Kings 1:32-34 – “Then King David said, “Call in for me Zadok the priest, Nathan the prophet, and Benaiah son of Jehoiada.” So they came before the king. “Take my servants with you,” said the king. “Set my son Solomon on my own mule and take him down to Gihon. There Zadok the priest and Nathan the prophet are to anoint him king over Israel. You are to blow the ram’s horn and declare, ‘Long live King Solomon!’”
- c. The real difference in the context of Zechariah is the donkey is not a horse.
 - i. Ruling royalty rode on donkeys and mules. Donkeys (and mules) were the ride of royalty when they ruled kingdoms at peace.
 - ii. Obedient, law-abiding Jewish royalty would ride on donkeys.
 - iii. Conquerors would ride on horses. Horses were the animal of war.
 - iv. Donkey is royalty in peace; Horse is royalty at war.
- d. The terms used to describe the animal the king is riding are a series that move from general terms to specific terms:
 - i. *Hamor* – a male donkey
 - ii. *Ayir* – a male donkey
 - iii. *Ben-* – a foal
 - iv. *Atonot* – a female donkey
- e. The king was to ride a purebred donkey. The king was to ride a male donkey which was a male donkey born from a female donkey who had been bred from male and female donkeys, and this female donkey would itself be bred with another donkey to produce the male donkey the king would ride.
 - i. The king would be riding a purebred donkey bred from purebred donkeys.
 - ii. The king would not be riding a mule bred from a male donkey and a female horse.
 - iii. Neither would the king be riding a male donkey bred from a female donkey who it self was the offspring of a male donkey and a female horse.)

935 [e]	4428 [e]	2009 [e]	3389 [e]	1323 [e]	7321 [e]	6726 [e]	1323 [e]	3966 [e]	1523 [e]
yā·bō-w	mal·kéḵ	hin·nēh	yə·rū·šā·lim,	bat	hā·rī·ī	šī·yō·wn,	bat-	mə·'ōd	gī·lī
יָבוֹא	מַלְכֶךָ	הִנֵּה !	יְרוּשָׁלַיִם	בַּת	הַרְיֵעִי	צִיּוֹן	בַּת-	מְאֹד	גִּילִי
is coming	your King	behold	of Jerusalem	daughter	Shout	of Zion	daughter	greatly	Rejoice
V-Qal-Imperf-3ms	N-msc 2fs	Interjection	N-proper-fs	N-fsc	V-Hifil-Imp-fs	N-proper-fs	N-fsc	Adv	V-Qal-Imp-fs

5895 [e]	5921 [e]	2543 [e]	5921 [e]	7392 [e]	6041 [e]	1931 [e]	3467 [e]	6662 [e]	lāk,
'a·yir	wə·'al-	hā·mō·wr,	'al-	wə·rō·kēb	'ā·nī	hū;	wə·nō·wō·šā'	šad·diq	lāk,
עֵיִר	וְעַל-	חֲמֹר	עַל-	וְרֹכֵב	עָנִי	הוּא	וְנוֹשָׁע	צַדִּיק	לְךָ
a colt	and	a donkey	on	and riding	Lowly	He [is]	and having salvation	just	to you
N-ms	Conj-w Prep	N-ms	Prep	Conj-w V-Qal-Prtcp1-ms	Adj-ms	Pro-3ms	Conj-w V-Nifal-Prtcp1-ms	Adj-ms	Prep 2fs

First, *hamor* - a male donkey

Second, *'ayir* - jackass, a male donkey

Third, *ben-atonot* - a foal of a female donkey which means the animal Jesus rode was a purebred. A male donkey born of a female donkey who was itself born from a union of a male donkey with a female donkey (and, not the foal of a donkey which had come from crossbreeding a male donkey with a female horse.)

860 [e]	1121 [e]
'ā·tō·nō·wī	ben-
אַתְּנוֹת:	בֶּן-
of a donkey	the foal
N-fp	N-msc

13. Jesus fulfilled Zechariah 9:9 according to Matthew and John:

- a. Matthew 21:1-6 – “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.”

- i. Notice the “donkey” Jesus rides is NOT the foal of a horse, but the “foal of a beast of burden” or a “donkey”
 - ii. Jesus was in no way riding a horse or a foal of a horse.
 - iii. Jesus came as ruling royalty in peace to a kingdom at peace.
 - iv. Jesus did not come as royalty at war to a kingdom at war.
- b. John 12:12-16 – “The next day the large crowd that had come to the feast heard that Jesus was coming to Jerusalem. So they took branches of palm trees and went out to meet him, crying out, “Hosanna! Blessed is he who comes in the name of the Lord, even the King of Israel!” And Jesus found a young **donkey and sat on it**, just as it is written,

“Fear not, daughter of Zion;
behold, your king is coming,
sitting on a **donkey's colt!**”

His disciples did not understand these things at first, but when Jesus was glorified, then they remembered that these things had been written about him and had been done to him.”

- i. Notice, the crowd goes out to meet Jesus like Jadda, the priests and the people went out to meet Alexander the Great.
- ii. Alexander was met at the high place overlooking the city and the Temple to the north of Jerusalem. Jesus was met by the people as he came from the east from the high place overlooking the city and the Temple (from Bethphage over the Mount of Olives.)
- iii. The disciples did not immediately make a connection, or at least did not understand the difference between the donkey and the conquering Messiah with the verses in the book of Zechariah. If the disciples were thinking of a revolt they should at least had taken note that Jesus was not riding a war horse, but instead a donkey.

14. Jesus does not ride a horse to fulfill Zechariah 9:10 until Revelation 19:11-16:

- a. Revelation 19:11-16 – “Then I saw heaven opened, and behold, **a white horse!** The one sitting on it is called Faithful and True, and in righteousness he judges and makes war. His eyes are like a flame of fire, and on his head are many diadems, and he has a name written that no one knows but himself. He is clothed in a robe dipped in blood, and the name by which he is called is The Word of God. And the armies of heaven,

arrayed in fine linen, white and pure, were following him on white horses. From his mouth comes a sharp sword with which to strike down the nations, and he will rule them with a rod of iron. He will tread the winepress of the fury of the wrath of God the Almighty. On his robe and on his thigh he has a name written, King of kings and Lord of lords.”

- i. This is when Zechariah 9:10 is fulfilled.
 - ii. Verse 9:9 and 9:10 are remarkably different.
 - iii. Palm Sunday and the Second Coming are also remarkably different.
- b. Without the Gospels and the New Testament we would like the disciples be unable to see the stark difference between 9:9 and 9:10.

15. In the first century many Jewish sects, including the Qumran community, anticipated two different Messiah’s

9:10 – **“I will cut off the chariot from Ephraim and the war horse from Jerusalem; and the battle bow shall be cut off, and he shall speak peace to the nations; his rule shall be from sea to sea, and from the River to the ends of the earth.**”

1696 [e]	4421 [e]	7198 [e]	—	3772 [e]	3389 [e]	5483 [e]	669 [e]	7393 [e]	3772 [e]	10
wə·dib·ber	mil·hā·mah,	qe·šet		wə·niḵ·ra·tāh	mī·rū·šā·lim,	wə·sūs	mē·'ep·ra·yim,	re·keb	wə·hiḵ·rat·tī-	
וַדַּבֵּר	מִלְחָמָה	קֶשֶׁת	—	וַנִּכְרַתְהָ	מִירוּשָׁלַם	וּסוּס	מֵאֶפְרַיִם	רֶכֶב	וְהִכְרַתִּי	
and He shall speak	battle	the bow		and shall be cut off	from Jerusalem	and the horse	from Ephraim	the chariot	And I will cut off	
Conj-w V-Piel-ConjPerf-3ms	N-fs	N-fsc		Conj-w V-Nifal-ConjPerf-3fs	Prep-m N-proper-fs	Conj-w N-ms	Prep-m N-proper-ms	N-ms	Conj-w V-Hifil-ConjPerf-1cs	

776 [e]	657 [e]	5704 [e]	5104 [e]	3220 [e]	5704 [e]	3220 [e]	4915 [e]	1471 [e]	7985 [e]
'ā·reṣ.	'ap·sē-	'aḏ-	ū·min·nā·hār	yām,	'aḏ-	mī·yām	ū·mā·šə·lōw	lag·gō·w·yim;	šā·lō·wm
אֶרֶץ	אֶפְסַי	עַד	וּמִנְהָר	יָם	עַד	מִיָּם	וּמִשְׁלֹו	לַגּוֹיִם	שְׁלוֹם
of the earth	the ends	to	and from the River	sea	to	from sea	and His dominion [shall be]	to the nations	peace
N-fs	Adv	Prep	Conj-w, Prep-m N-ms	N-ms	Prep	Prep-m N-ms	Conj-w N-msc 3ms	Prep-l, Art N-mp	N-ms

1. This verse includes the work of two:
 - a. “I” or YHWH
 - i. “I will cut off the chariot from Ephraim”
 - ii. (I will cut off) “the war horse from Jerusalem”
 - iii. (I will cut off) the battle bow
 - b. “He” or the king
 - i. “He shall speak peace to the nations”
 - ii. “His rule shall be from sea to sea, and from the River to the ends of the earth.”
2. Three military resources will be “cut off”
 - a. Chariot
 - i. Chariots were pulled by horses and a bowman rode in the chariots shooting arrows with their bow.
 - ii. Hebrew word for “chariot” is *rekeb*
 - b. War horse
 - c. Battle bow
3. “Cut off” – *karat* - /kaw-rath/ - means “to cut off, cut down”
 - a. Saul cut off mediums and spirits from Israel and the frogs were “cur off (removed) in Exodus 8:5