

# Zechariah 9:1-13

1. Zechariah 9-14 contain two undated oracles.
  - a. No date is given for these messages.
  - b. It could be assumed they came after chapters 1-8
  - c. And, most likely after the completion of the temple in 516 BC when culture and society had settled in after the return from exile.
2. The two “oracles” from the Hebrew *massa* also translated “burden”, “pronouncement”) are:
  - a. 9-11 – the destruction of Gentile world-power and Israel’s strengthening and protection
  - b. 12-14 – the purification of Israel through trials to purge them for the final great conflict with the nations before they are transformed into the nation of the Lord
3. Both sections have a clear coming of the Lord. This has led many Jewish groups in the ancient world to anticipate two Messiah’s:
  - a. 9-11 – the savior, gentle and humble (the cross)
  - b. 12-14 – the sovereign king conquering and ruling in victory (the crown)
4. The style and focus of the Zechariah’s writing change in 9-14.
  - a. The same happens in Isaiah chapters 40-66
  - b. There are no clear outlines
  - c. There is no accompanying interpretation or interpreting angel
  - d. There is no clear connection to contemporary people or events
  - e. There are cryptic allusions vague references to enemies, battles betrayal
  - f. There is sections that promise peace, prosperity and the final victory, but the journey to this is long and winding.
  - g. Jerome referred to the book of Zechariah as “that most obscure book of the prophet Zechariah, and of the Twelve the longest”
5. “on that day” occurs 18 times and points to the distant future based on the context.
  - a. This phrase “on that day” seems to introduce new sections or units of thoughts
  - b. These sections or units tend to match the outline below.
6. The focus of these last six chapters is the Messiah King
  - a. The Messiah King will appear
  - b. The Messiah King will bring both judgment and blessing
7. The declaration of judgment on the individual nations and ultimately all nations serves to support Israel’s faith in their God, but also to warn the Gentiles of their futility without YHWH which also comes with an invitation to join Israel in serving YHWH
  - a. God’s judgment on the nation demonstrates the impotence of the god’s ruling those nations. Thus, only YHWH is God. Only YHWH should be worshipped.
  - b. After defeat the remains of the nations will flee to Zion for protection and to honor the Lord
  - c. The defeat of the nations will result in deliverance, joy and prosperity for the world.
  - d. The judgment of the nations will end their attempt for universal dominion and open the way for the universal establishment of the righteous kingdom of the Lord
8. The whole church age occurs between Zechariah 9:9 and 9:10
  - a. This is the same thing that occurs between Isaiah 9:6 and 9:7
  - b. The Gospels clearly identify Jesus as having fulfilled Zechariah 9:9
  - c. The Gospels never claim Jesus fulfilled 9:10 during his earthly ministry
  - d. The New Testament is based in the anticipation and hope that Jesus will fulfill 9:10

9. The Gospels quote verses from these six chapters:

<b>Zechariah</b>	<b>General Content</b>	<b>Gospel</b>
9:9	The king comes to Zion humble and riding a donkey	Matt. 21:5; John 12:15
11:13	Thirty pieces of silver thrown into the house of the Lord	Matt. 29:9
12:10	Looking on him whom they have pierced	John 19:37 (Rev. 1:7)
13:7	The shepherd is struck and the sheep are scattered	Matt. 26:31; Mark 14:27

**Outline of 9-14 (can be seen with a chiasmic pattern):**

1. 9:10 – God comes to protect and bless (A)
2. 11:1-14 – People reject God’s shepherd (B)
3. 11:15-17 – The worthless shepherd hurts the flock (C)
4. 12:1-9 – Nations come to destroy Jerusalem (C)
5. 12:10-13:6 – People repent and turn to God (B)
6. 13:7-14;21 – God comes to protect and bless (A)

**A similar more detailed Outline of 9-14:**

1. 9:1-8 – Judgment and salvation of surrounding nations
2. 9:9-10 – Introduction of the king
3. 9:11-10:1 – Israel’s battle and victory
4. 10:2-3 – Idolatry and judgment
5. 10:3-11:3 – Israel’s battle and victory
6. 11:4-17 – People reject the shepherds
7. 12:1-9 – Israel’s battle and victory
8. 12:10-13:1 – YHWH’s Servant pierced
  - a. mourning
  - b. purification
9. 13:2-6 – Idolatry and judgment
10. 13:7-9 – Shepherd struck
  - a. Judgment
  - b. Purification
  - c. Return to God
11. 14:1-15 – Israel’s battle and victory
12. 14:16-21 – Judgment and salvation of all nations

520	<ul style="list-style-type: none"> <li>The two prophets, Haggai and Zechariah, minister in Jerusalem.</li> <li>August 29, the word of the Lord comes to Haggai and the book of Haggai begins.</li> <li>October 17, Haggai 2:1-9 the word of the Lord is a message for Zerrubabel, the governor, Joshua, the high priest, and the remnant of people.</li> <li>Oct/Nov Zechariah records his first message from the Lord in Zechariah 1:1-6.</li> <li>Darius Hystaspes searches the royal archives in Babylon and finds that Cyrus had ordered the rebuilding of the temple in Jerusalem. Opposition stops.</li> <li>Rebuilding of the temple resumes after opposition had stopped it 16 years earlier. (Ezra 5-6)</li> <li>December 18, 520 BC, Haggai prophecies blessings on the remnant. (Hag. 2:10-23)</li> </ul>	<p><b>Haggai</b></p> <p><b>Zechariah</b></p> <p>Haggai 1:1-15 Haggai 2:1-9 Zechariah 1:1-6 Ezra 5-6 Haggai 2:10-23</p>
519	<ul style="list-style-type: none"> <li>February 15, in one night Zechariah is given a series of eight night visions in one night.</li> </ul>	Zechariah 1:7-6:8
518	<ul style="list-style-type: none"> <li>December 7, Zechariah receives the word of the Lord in the fourth year of Darius Hystaspes. (Zech. 7)</li> </ul>	Zechariah 7
516	<ul style="list-style-type: none"> <li>The temple is completed by Zerubbabel. It has been 70 years since the temple was destroyed in 586 BC.</li> </ul>	Ezra 6:13-18 <b>Temple Rebuilt 70 Years After It Was Destroyed</b>
490	<ul style="list-style-type: none"> <li>Darius attacks Athens by sailing across the Aegean Sea and land 20 miles from Athens on the plains of Marathon.</li> </ul> <ol style="list-style-type: none"> <li>The Persians have 600 ships with 20,000 men; Athenians have 10,000 men.</li> <li>A Greek runner runs 150 miles in 36 hours to Sparta for help but Sparta does not come.</li> <li>Miltiades, an Athenian general, launches an attack by charging down the hill in formation with thin middle ranks.</li> <li>Persia breaks through the middle line but find themselves trapped. They rush back to their ships.</li> <li>The Persians head for the bay of Athens but the Athenians out run them there and Persia returns home.</li> <li>Athenians capture 7 Persian ships. Casualties suffered: Persia-6,400 Athens-192.</li> </ol>	<b>Battle of Marathon</b>
485	<ul style="list-style-type: none"> <li>Xerxes begins to reign.</li> </ul>	<b>Xerxes</b>
483	<ul style="list-style-type: none"> <li>Samaritans take this chance to file a complaint. (Ezra 4:6)</li> <li>Xerxes displays his vast wealth and military power at a banquet in preparation for his invasion of Greece.</li> </ul>	Ezra 4:6 Esther 1

<p><b>481</b> <b>480</b> <b>479</b></p>	<ul style="list-style-type: none"> <li>Xerxes goes to war against Greece. Persia fights the battles of:             <ol style="list-style-type: none"> <li>Thermopylae – This battle is the basis of the movie “300” that features the Spartan king Leonidas and his 300 men who fight the invading King Xerxes and his Persian troops.</li> <li>Salamis – Persians occupy Athens and burn the temple. The Persians move their ships into a strait through a bottle neck thinking the beached Greek trireme ships are trapped. Xerxes watches from his ivory throne placed on a hill in disbelief as his ships are rammed, congested and unable to maneuver while Persians ships continue to sail into the bottle neck. Xerxes heads back to Persia, leaving behind 1/3 of his troops which then burn Athens to the ground.</li> <li>Plataea – In what looked like a rout of the Greeks, the Persians fail to stay organized and are driven from Greece.</li> </ol> </li> <li>These Greek battles fulfill Daniel 11:2: “a fourth Persian king, who will be far richer. . . will stir up everyone against the kingdom of Greece.” This sets the stage for the rise of Alexander the Great who will seek deliverance and revenge for the burning of Athens in 336 BC.</li> </ul>	<p><b>Battles of:</b> <b>Thermopylae</b> <b>Salamis</b> <b>Plataea</b></p> <p>Daniel 11:2</p>
<p><b>478</b> <b>474</b></p>	<ul style="list-style-type: none"> <li>Esther goes to Xerxes and becomes Queen in Dec/Jan.</li> <li>Esther’s fifth year as queen.</li> <li>April 17 is the date set to meet to determine fate of Jews.</li> </ul>	<p>Esther 2 Esther 3:7 <b>Haman</b> <b>Esther</b> <b>Mordecai</b></p>
<p><b>473</b></p>	<ul style="list-style-type: none"> <li>According to Haman’s plans and Xerxes order, the Jews are to be killed in Persia on March 7</li> <li>March 7, the Jews defend themselves. The Jews kill 500 men in Susa and 10 of Haman’s sons.</li> </ul>	<p>Esther 3:12-14</p>
<p><b>465</b></p>	<ul style="list-style-type: none"> <li>Xerxes is inside his bedchamber when he is assassinated by 3 conspirators. They convince Artaxerxes, Xerxes’s son, to slay his older brother. They then try to kill Artaxerxes who is only wounded but kills his attacker.</li> <li>Artaxerxes becomes Persian Emperor and will reign for 41 years.</li> <li>Esther would be about 38 years old if she became queen when she was 25.</li> </ul>	<p><b>Artaxerxes</b></p>
<p><b>464</b></p>	<ul style="list-style-type: none"> <li>Artaxerxes orders the rebuilding of the rebellious city, Jerusalem, to stop.</li> <li>Samaritans send a letter to Artaxerxes to say Jerusalem is a rebellious city. (Ezra 4:7)</li> <li>Artaxerxes replies: “this city will not be rebuilt until I so order.” (Ezra 4:21)</li> </ul>	<p>Ezra 4:7-23 Ezra 4:21 Daniel 9:25</p>
<p><b>458</b></p>	<ul style="list-style-type: none"> <li>In Artaxerxes’ seventh year he issues the decree to rebuild and restore Jerusalem.</li> <li>Ezra leaves Babylon on April 8 and arrives in Jerusalem on August.</li> <li>December 19 the people assemble and the investigation of intermarriage begins.</li> <li>The 70 weeks (or, 490 years) of Daniels prophecy in Daniel 9:25 begins with Artaxerxes’ decree to restore and rebuild Jerusalem in 458 BC. The decree is found in Ezra 7:12-26. The 70 weeks (490 years) are interrupted after 69 weeks (483 years) with the coming of the Messiah. 458 BC minus 483 years equals 25/26 AD which is when John the Baptists will introduce the Messiah to the Jewish nation.</li> </ul>	<p><b>Decree to Rebuild</b></p> <p><b>Ezra</b> Ezra 7: 8-9, 12-26 Daniel 9:25 Ezra 10:9-16</p>

<b>457</b>	<ul style="list-style-type: none"> <li>Ezra committee ends their three month long investigation into intermarriage by Mar/Apr.</li> </ul>	Ezra 10:17
<b>446</b>	<ul style="list-style-type: none"> <li>Nov/Dec, Nehemiah is in Susa and hears a report from a Jew from Jerusalem that the walls of Jerusalem have not been rebuilt.</li> </ul>	<b>Nehemiah</b> Nehemiah 1
<b>445</b>	<ul style="list-style-type: none"> <li>Artaxerxes 20<sup>th</sup> year</li> <li>Mar/Apr, Nehemiah, Artaxerxes cup bearer, speaks to Artaxerxes about Jerusalem's ruined wall system. (Neh. 2:1)</li> <li>August 10, Nehemiah begins to rebuild the walls of Jerusalem.</li> <li>Opposition to building the walls. (Neh. 4, 6)</li> <li>October 2, The walls of Jerusalem are completed in 52 days. (Neh. 6:15)</li> <li>October 8, Ezra reads the law to public for first time in thirteen years. (8:2)</li> <li>October 9, the people of Jerusalem celebrate the Feast of Tabernacles. (8:13)</li> <li>October 30, Israel confesses their sin. (Neh. 9)</li> <li>If Esther were 25 when she married Xerxes she is now 58.</li> </ul>	Nehemiah 2:1 Nehemiah 4 Nehemiah 6:15 Nehemiah 8:2 Nehemiah 8:13 Nehemiah 9
<b>433</b>	<ul style="list-style-type: none"> <li>Nehemiah is recalled to Artaxerxes after a 12 year absence.</li> <li>Artaxerxes is in his 32 year as the king of the Persian Empire.</li> </ul>	Nehemiah 5:14; 13:6
<b>432</b>	<ul style="list-style-type: none"> <li>The book of Malachi is written.</li> <li>Malachi accuses: <ol style="list-style-type: none"> <li>the priest of not honoring God</li> <li>the people of unlawful marriages</li> <li>the people of having given up on the Lord's return</li> <li>the people of failing to give properly to God</li> </ol> </li> <li>Malachi ends with a promise in 3:1, "See, I will send my messenger."</li> </ul>	<b>Malachi</b>

<p><b>430 to 370</b></p>	<ul style="list-style-type: none"> <li>• The High Priest in Jerusalem <ul style="list-style-type: none"> <li>• After Zerubbabel the high priest fulfills the role as governor. The high priest position gains power and becomes the head of the Jewish state.</li> <li>• The priestly line was made up of an aristocratic class that could trace their lineage back to Zadok (of David's day) and some back to Aaron.</li> <li>• A tenth of the produce of the land was given to the Levites; 1 of every 25 loaves of bread went to the priest; The first born of all the cattle went to the priest; A part of every sacrifice were the priestly fee; Fines and vows went into the priest's pocket; plus more.</li> <li>• In addition to having the religious power the priests soon control the governmental power, the economic power and the political power.</li> <li>• The only thing above the priest was the written Law of Moses which began to be seriously studied in the days of Ezra.</li> </ul> </li> <li>• The Scribes <ul style="list-style-type: none"> <li>• Since a man who knew the law could control the priest, the scribe eventually rose to a position of power and dignity.</li> </ul> </li> <li>• Jewish People <ul style="list-style-type: none"> <li>• The major portion of Jews lived outside of Judea and were caught up in the commercial spirit in Susa, Ecbatana, Persepolis, Mesopotamia, Syria, Seaport cities of Asia Minor, Egyptian delta.</li> </ul> </li> <li>• Jewish View of Gentiles <ul style="list-style-type: none"> <li>• Isaiah's View: The Messiah's kingdom would include all nations.</li> <li>• Nehemiah's View: The Messiah's kingdom would only be Jewish.</li> </ul> </li> <li>• Samaritan Division <ul style="list-style-type: none"> <li>• Division had always existed between the returning Jewish exiles and those that had never left the land but had stayed and intermarried.</li> <li>• The high priest brother, Manasseh, married the daughter of a Samaritan.</li> <li>• Judea demanded a divorce but Samaria invited Manasseh to move.</li> <li>• Manasseh moved to Samaria and another temple on Mt. Gerizim was built.</li> <li>• The two groups moved further apart until John could write in John 4:9, "Jews have no dealings with Samaritans."</li> </ul> </li> <li>• Language <ul style="list-style-type: none"> <li>• Jewish religion was growing narrower and more intense.</li> <li>• The world was moving in on the Jews.</li> <li>• Aramaic was the language of the nations with trade and government.</li> <li>• Aramaic began to co-exist with Hebrew until, due to lack of use, the Hebrew language was discontinued.</li> </ul> </li> </ul>	<p><b>High Priest</b></p> <p><b>Scribes</b></p> <p><b>Jewish People</b></p> <p><b>Gentiles</b></p> <p><b>Samaritans</b></p> <p><b>Aramaic</b></p>
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<b>367</b>	<ul style="list-style-type: none"> <li>15 year old Philip, son of the Macedonian king, is taken hostage to Thebes, Greece for 2 years at the age of 15.</li> </ul>	<b>Philip of Macedonia</b>	
<b>366</b>	<ul style="list-style-type: none"> <li>In Greece Philip learns military science and the Greek passion to overthrow the Persians.</li> </ul>		
<b>365</b>	<ul style="list-style-type: none"> <li>Philip becomes co-regent with his father in Macedonia and demonstrates ability as a general and in diplomacy.</li> </ul>		
<b>359</b>	<ul style="list-style-type: none"> <li>Philip becomes king of Macedonia.</li> </ul>	<b>Macedonian Warfare</b>	
<b>356</b>	<ul style="list-style-type: none"> <li>Philip turns the Macedonian military into a tool of expansion by taking Greek cities and the gold and silver mines of Philippi.</li> <li>Philip reorganizes the Macedonian army and begins to use phalanx (fay-lanks) which are heavily armed infantry troops in tight ranks of 8-12 rows deep that carry long spears and overlapping shields. The phalanx are supported with a cavalry.</li> <li>Alexander the Great is born.</li> </ul>		
<b>346</b>	<ul style="list-style-type: none"> <li>Philip has become the master of Greece.</li> </ul>		<b>Greece Conquered</b>
<b>337</b>	<ul style="list-style-type: none"> <li>Philip announces his decision to his Greek confederacy that he is going to invade Persia. The Greek city/states unite behind Philip.</li> </ul>		<b>Philip Unites Greece</b>
<b>336</b>	<ul style="list-style-type: none"> <li>Philip sends 10,000 troops across the Aegean Sea to Troy or Troas.</li> <li>Summer, Philip is assassinated at his daughters wedding when a roval attendant steps forward and stabs him.</li> </ul>	<b>Philip Assassinated</b>	



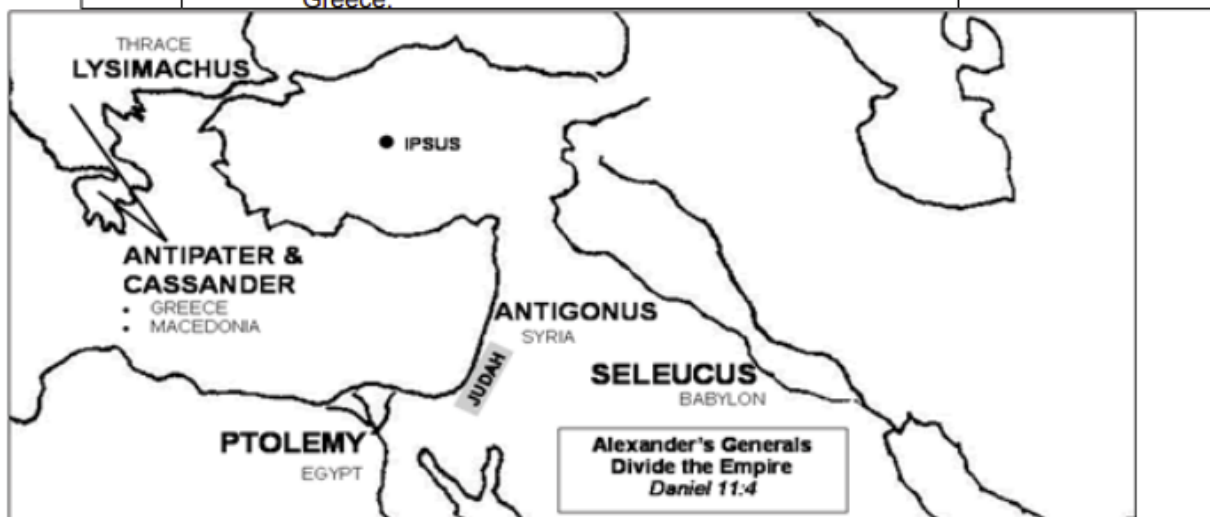
<b>The Grecian Empire</b>		
<b>336</b>	<ul style="list-style-type: none"> <li>Philip's son, Alexander (356-323 BC), becomes king of Macedonia and Greece, age 20. <ol style="list-style-type: none"> <li>Educated by Aristotle and memorized the "Iliad" at 13 years old.</li> <li>Macedonia's ambassador to Athens at 18 years old.</li> <li>Mother Olympias taught him his ancestor was the Greek god Achilles and his father, Philip, came from the line of Hercules.</li> </ol> </li> <li>Thebes rebels against Alexander so Alexander attacks and sells 30,000 of its people into slavery. All of Greece unites behind Alexander.</li> </ul>	<b>Alexander</b>

334	<ul style="list-style-type: none"> <li>• At the age of 22 Alexander leaves Pella for Asia Minor to begin an invasion of Persia with 30,000 foot soldiers and 5,000 cavalry. Alexander would never see Greece again.</li> <li>• He covers 300 miles in 20 days to arrive at the Hellespont. He crosses it and sails for Troy.</li> <li>• At a temple to Athena in Troy Alexander exchanges his armor for the sacred armor from the Trojan War.</li> <li>• Alexander led his troops across the wild Granicus River to meet Persian soldiers but they flee.</li> <li>• Greek colonies along the coast welcome Alexander.</li> <li>• In seven months Alexander controlled the coast of Asia Minor.</li> <li>• Alexander is the "hero-king" of Daniel 11:3.</li> </ul>	<p><b>Alexander begins to Conquer</b></p> <p>Daniel 11:3</p>
333	<ul style="list-style-type: none"> <li>• Alexander goes through Gordium.</li> <li>• In a night attack he passes through the Cilician Gates which should have been easily defended, since two loaded camels could not pass through together.</li> <li>• Fall, Alexander meets the Persian king, Darius III, for the first time at Issus. The Greeks outmaneuver the Persians. Alexander and the Champions, his elite cavalry, charge and collapse the Persian frontline. Alexander pursues Darius III. Darius escapes into the night but Alexander spends the night in Darius' royal tent.</li> <li>• This battle is the meeting of the ram from the east with two horns (Darius III, Persia) and the goat from the west with one prominent horn (Alexander, Greece) from Daniel's prophecy in Daniel 8.</li> </ul>	<p><b>Alexander Faces Darius III</b></p> <p>Daniel 8</p>



<p><b>332</b></p>	<ul style="list-style-type: none"> <li>• Alexander continues south between the Mountains of Lebanon and the Mediterranean Sea to Tyre.</li> <li>• Alexander sends ambassadors to the island city of Tyre, a half mile off the coast. However, the people of Tyre kill the ambassadors and throw their bodies over the wall into the sea. Alexander then takes the next seven months to build a 200 foot wide and a half mile long mound in the sea in order to make a road out to the island city of Tyre. Alexander then rolls his catapults and battering rams up to the wall and destroys the city of Tyre. This fulfills Ezekiel's prophecy in Ezekiel 26:2-18.</li> <li>• Darius offers Alexander his daughter in marriage, \$300,000,000 in gold, the territory west of the Euphrates (1/3 of the Persian Empire). Alexander declines and leaves to conquer Egypt.</li> <li>• On his way to Egypt, the Philistine city of Gaza refuses to open its gates and is destroyed by Alexander.</li> <li>• Egypt welcomes Alexander who stops first at Memphis and then establishes one of several cities he would call Alexandria.</li> <li>• While in Egypt Alexander goes out in the desert to Ammon to speak with the priest of the goat-god, Ammon.</li> <li>• Alexander leaves Egypt, heads back towards Darius and goes to Jerusalem.</li> <li>• Jaddua is the high priest from 371-320 BC and watches Alexander's conquest. Jaddua is mentioned in Nehemiah 12:10, 11.       <ol style="list-style-type: none"> <li>1. Jaddua began to think that this young Macedonian might be the goat or the four-winged leopard of Daniel's prophecy.</li> <li>2. As Alexander approached Jerusalem Jaddua did not lead Jerusalem to resist but instead put on his high priestly garments, took the Scriptures in his hands, opened the gates and went out to meet Alexander. The other priests went with him dressed in white robes.</li> <li>3. Alexander got off his horse, hurried over to Jaddua and bowed down in front of him.</li> <li>4. Alexander then said that he had seen Jaddua in a vision and that Jaddua was a representative of heaven.</li> <li>5. Alexander told Jaddua that what he had to say would be of great advantage to Alexander.</li> <li>6. Jaddua then opened the scroll to Daniel and read to Alexander the prophecies of himself.</li> <li>7. Alexander then promised Jerusalem would never be touched nor its temple polluted. He entered Jerusalem and worshipped as a Gentile at the temple. Before leaving in peace Alexander gave gifts to Jerusalem and to Jaddua.</li> </ol> </li> <li>• Alexander moves north to Samaria who killed Alexander's deputy and rebelled. Samaria is destroyed.</li> <li>• Alexander moved to Tyre and rests his troops before he began to move across Syria to meet Darius III.</li> </ul>	<p><b>Alexander Destroys Tyre</b></p> <p>Ezekiel 26</p> <p><b>Alexander Destroys Gaza</b></p> <p><b>Alexander in Egypt</b></p> <p><b>Alexander in Jerusalem</b></p> <p><b>Jaddua</b></p> <p>Nehemiah 12:10, 11</p> <p><b>Alexander in Samaria</b></p>
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331	<ul style="list-style-type: none"> <li>In preparation to meet Alexander, Darius III burns the fertile plains to cut off Alexander's food supply and levels a plain called Gaugamela so he could use his chariots with curved blades in the wheels.</li> <li>Darius III attacks Alexander with the chariots but the Greeks part their ranks, trapping the chariots which cannot stop or turn quickly. The Persians are pulled from their chariots and Darius flees on horseback.</li> <li>Alexander moves into Babylon and rests his troops for a month. The people of Babylon offer no resistance.</li> <li>Alexander appoints a Persian as governor in his first step to uniting the west with the east. Alexander and his generals also wear Persian clothing and marry Persian women.</li> <li>Alexander then moves to Persepolis. In revenge for the Persians burning of Athens in 480 BC, Alexander burns Persepolis.</li> </ul>	<p><b>Darius III Flees</b></p> <p><b>Alexander in Babylon</b></p> <p><b>Alexander in Persepolis</b></p>
330	<ul style="list-style-type: none"> <li>Spring, Alexander leaves to catch up with Darius III. Alexander travels 36 miles a day and when he catches Darius III he has already been killed by the Persian generals.</li> </ul>	<p><b>Darius III Killed</b></p>
330 to 324	<ul style="list-style-type: none"> <li>Alexander continues conquering to the east thinking he will reach the end of the world.</li> <li>His army finally refuses to go any further and Alexander turns back towards Babylon.</li> <li>Alexander and his army had left Greece 10 years before to attack Persia.</li> <li><u>They faced great difficulties in their return to Babylon.</u></li> </ul>	<p><b>Alexander in the East</b></p>
323	<ul style="list-style-type: none"> <li>Alexander arrives back in Babylon. At the age of 32 he is worn out from wounds, hardships and over drinking.</li> <li>June 11, Alexander is sick with a fever and dies.</li> <li>At his death his oldest son, Hercules, is killed by his generals. A second son, Alexander II is born after his father died and is killed at the age of 13 in 310 BC.</li> <li>Alexander's Generals: <ol style="list-style-type: none"> <li>Ptolemy takes control of Egypt.</li> <li>Seleucus takes Babylon.</li> <li>Antigonus seizes Syria from Ptolemy.</li> <li>Lysimachus goes to Thrace and Asia Minor.</li> <li>Antipater and his son Cassander take Macedonia and Greece.</li> </ol> </li> </ul>	<p><b>Alexander Dies</b></p> <p><b>Alexander's Generals Divide Empire</b></p> <p>Daniel 11:4</p>





- c. Falling on nations to bring judgment (Isaiah 9:8)
- d. Coming as a destructive fire (Jeremiah 5:14)
- e. Transforming and shaping future events as the Lord plans (Ezekiel 12:28)
- 4. The enemies of these lands always came from the north, even if they were from the east (Babylon, Assyria) or the west (Greece, Rome)
- 5. The Lord is invading from the north also, but instead of using Assyria, Babylon or Persia he is using Alexander.
- 6. This is Alexander's invasion after he defeated the Persians at Issus in 333 BC
- 7. The eyes of the whole world were watching Alexander's movements. Judah was particularly aware due to:
  - a. Their defeat by Babylon
  - b. Their standing in the Persian Empire
  - c. The prophecies of Daniel
- 8. Only mention of Hadrach is here in the Bible
  - a. thought to have been North of Lebanon.
  - b. Tiglath-Pileser III and other Assyrians identified Hadrach in cuneiform texts
  - c. the Assyrian place-name Hatarikka, or Aramean Hazrik
  - d. today it is ancient archaeological site of Tell Afishe in Syria
  - e. Taken by the Hittites in 1350 BC and ruled by Hittite king Hattusili III in the 1200's BC
  - f. In 785 Hadrach was in the Kingdom of Hamath
  - g. Hadrach was mentioned in the basalt Stele of Zakkur as Hazrach. The inscription says Zakkur, the king of Hamath, was besieged by King Ben-Hadad III the son of Hazael and seventeen other kings.
  - h. 28 miles SE of Aleppo
- 9. An interesting note: Matthew Henry, who is an amillennialist, interprets these verses like this:
 

*“When Saint Paul was converted at Damascus, and preached there, and disputed with the Jews, then the word of the Lord might be said to rest there, and then the eyes of men, of other men besides the tribes of Israel, began to be towards the Lord.”* (Acts 9:22)

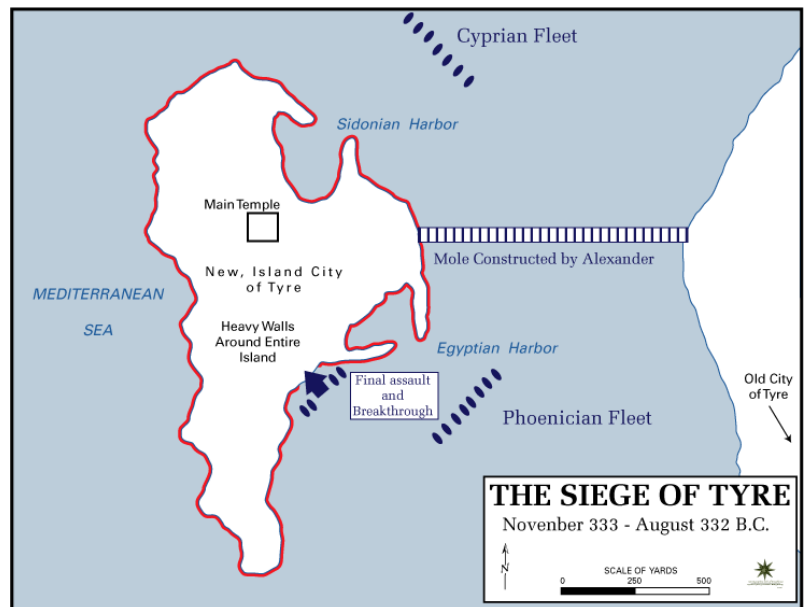
9:2 – **“and on Hamath also, which borders on it, Tyre and Sidon, though they are very wise.**

3966 [e]	2449 [e]	3588 [e]	8721 [e]	8865 [e]		1379 [e]	2574 [e]	1571 [e]
mə-’ōd.	ḥāk-māh	kî	wə-šî-dō-wn,	šōr	bāh;	tiḡ-bāl-	ḥā-māt	wə-ḡam-
מְאֹד:	חַקְמָה	כִּי	וַעֲדֹן	צֹר	בָּהּ	תִּגְבַּל-	חַמַּת	וְגַם 2
very	they are wise	though	and Sidon	and [against] Tyre	on it	[which] borders	[against] Hamath	and
Adv	V-Qal-Perf-3fs	Conj	Conj-w   N-proper-fs	N-proper-fs	Prep   3fs	V-Qal-Imperf-3fs	N-proper-fs	Conj-w   Conj

- 1. Hamath
  - a. On the Orontes River
  - b. S
- 2. Damascus
  - a. Capital of Aram
- 3. Tyre
  - a. Phoenician city
  - b. Trusted physical fortifications
  - c. Trusted stockpiles of silver and gold
  - d. Tyrians had a 150-foot-high wall around the city which stood on an island just off the coast

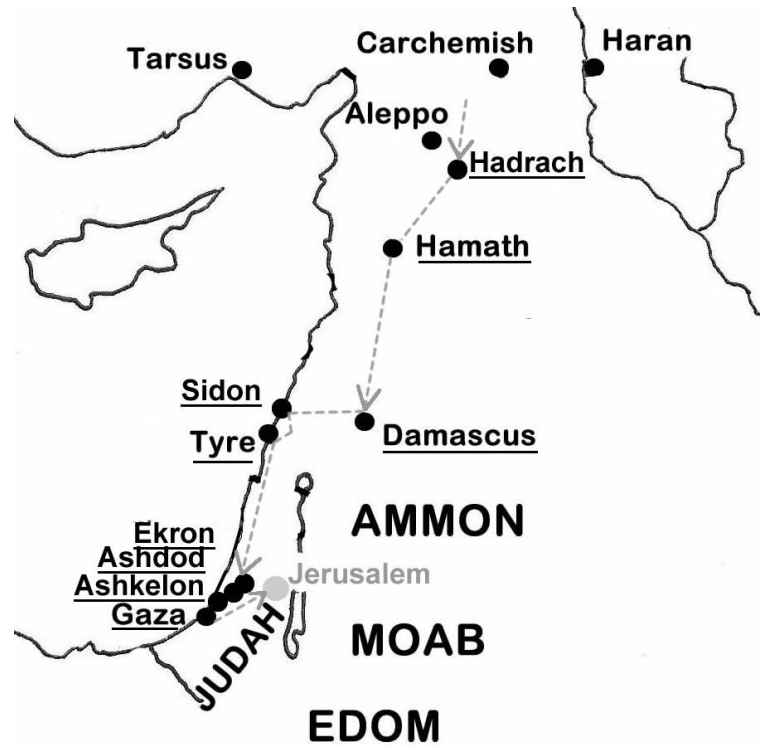
- e. Nebuchadnezzar fought against Tyre for 13 years and defeated the city on the mainland, but could not reach the city on the island.
  - i. Ezekiel 29:17-20 -
 

“In the twenty-seventh year, in the first month, on the first day of the month, the word of the Lord came to me: “Son of man, Nebuchadnezzar king of Babylon made his army labor hard against Tyre. Every head was made bald, and every shoulder was rubbed bare, yet neither he nor his army got anything from Tyre to pay for the labor that he had performed against her. Therefore thus says the Lord God: Behold, I will give the land of Egypt to Nebuchadnezzar king of Babylon; and he shall carry off its wealth[d] and despoil it and plunder it; and it shall be the wages for his army. I have given him the land of Egypt as his payment for which he labored, because they worked for me, declares the Lord God.”
  - ii.
  - iii. 21 “On that day I will cause a horn to spring up for the house of Israel, and I will open your lips among them. Then they will know that I am the Lord.”
- f. Ezekiel 26:1-14
- g. Alexander destroyed Tyre on the island by building a road or a causeway from the mainland to the island city which was about 0.6 miles (1 km) from the coast. He used the debris of the destroyed mainland city left from Nebuchadnezzar’s siege to build the “bridge” out to the island
- h. Alexander tore down the 150 ft high walls on the eastern, landward facing, side of the island.



- 4. Sidon
  - a. Phoenician city
  - b. Ezekiel 28:20-26

9:3 – “Tyre has built herself a rampart and heaped up silver like dust, and fine gold like the mud of the streets.



2351 [e]	2916 [e]	2742 [e]	6083 [e]	3701 [e]	6651 [e]	4692 [e]	6865 [e]	1129 [e]	
hū·šō·wt.	kə·ṭīṭ	wə·ḥā·ruš	ke·'ā·pār,	ke·sep	wat·tiš·bār-	lāh;	mā·šō·wr	šōr	wat·ti·ben
חוצות:	קטיט	וחרוש	כעפר	כסף	ותצבר	לה	מצור	צור	ותבן
of the streets	like the mire	and gold	like the dust	silver	and Heaped up	herself	a tower	Tyre	For built
N-mp	Prep-k   N-msc	Conj-w   N-ms	Prep-k, Art   N-ms	N-ms	Conj-w   V-Qal-ConseclImperf-3fs	Prep   3fs	N-ms	N-proper-fs	Conj-w   V-Qal-ConseclImperf-3fs

9:4 – “But behold, the Lord will strip her of her possessions and strike down her power on the sea, and she shall be devoured by fire.

398 [e]	784 [e]	1931 [e]	2428 [e]	3220 [e]	5221 [e]	3423 [e]	136 [e]	2009 [e]
tē·'ā·kêl.	bā·'ēš	wə·hī	ḥé·lah;	bay·yām	wə·hik·kah	yō·w·ri·šen·nah,	'ā·dō·nāy	hin·nêh
תאכל:	באש	והיא	חילה	בים	והקה	יורשנה	אדני	הנה
will be devoured	by fire	and she	her power	in the sea	and He will destroy	will cast her out	Yahweh	Behold
V-Nifal-Imperf-3fs	Prep-b, Art   N-cs	Conj-w   Pro-3fs	N-msc   3fs	Prep-b, Art   N-ms	Conj-w   V-Hifil-ConjPerf-3ms	V-Hifil-Imperf-3ms   3fse	N-proper-ms	Interjection

9:5 – “Ashkelon shall see it, and be afraid; Gaza too, and shall writhe in anguish; Ekron also, because its hopes are confounded. The king shall perish from Gaza; Ashkelon shall be uninhabited;

954 [e]	3588 [e]	6138 [e]	3966 [e]	2342 [e]	5804 [e]	3372 [e]	831 [e]	7200 [e]
hō-bîš	kî-	wə-'eq-rō-wn	mə-'ōd,	wə-tā-hil	wə-'az-zāh	wə-tī-rā,	'aš-qə-lō-wn	tē-re
הָבִישׁ	כִּי	וַעֲקֵרוֹן	מְאֹד	וְתִחַל	וְעֵזָה	וְתִירָא	אַשְׁקֵלוֹן	תִּרְא
He dried up	for	and Ekron	very	and shall be sorrowful	and Gaza	and fear	Ashkelon	Shall see [it]
V-Hifil-Perf-3ms	Conj	Conj-w   N-proper-fs	Adv	Conj-w   V-Qal-ConjImperf-3fs	Conj-w   N-proper-fs	Conj-w   V-Qal-ConjImperf-3fs	N-proper-fs	V-Qal-Imperf.Jus-3fs

3427 [e]	3808 [e]	831 [e]	5804 [e]	4428 [e]	6 [e]	4007 [e]
tē-šēb.	lō	wə-'aš-qə-lō-wn	mē-'az-zāh,	me-lek	wə-'ā-bad	mēb-bā-tāh;
תִּשְׁבּ:	לֹא	וְאַשְׁקֵלוֹן	מֵעֵזָה	מֶלֶךְ	וְאָבַד	מִבְּטָהּ
shall be inhabited	not	and Ashkelon	from Gaza	the king	and shall perish	her expectation
V-Qal-Imperf-3fs	Adv-NegPrt	Conj-w   N-proper-fs	Prep-m   N-proper-fs	N-ms	Conj-w   V-Qal-ConjPerf-3ms	N-msc   3fs

1. The Philistine cities would see the fate of Tyre and fear
  - a. Ekron was the closest city to Tyre and feared the most.
  - b. Gath is not mentioned because they fell to Uzziah, king of Judah in 2 Chronicles 26:6 (792-740 BC) and fell to Sargon II in 711 BC (Amos 6:2).
2. Alexander was on his way to Egypt

9:6 – “a mixed people shall dwell in Ashdod, and I will cut off the pride of Philistia.

6430 [e]	1347 [e]	3772 [e]	795 [e]	4464 [e]	3427 [e]
pə-liš-tīm.	gə-'ō-wn	wə-hik-rat-tī	bə-'aš-dō-wd;	mam-zêr	wə-yā-šab
פְּלִשְׁתִּים:	גָּאוֹן	וְהִכַּרְתִּי	בְּאַשְׁדּוֹד	מִמְזַר	וַיָּשֶׁב
of the Philistines	the pride	and I will cut off	in Ashdod	a mixed race	And shall settle
N-proper-mp	N-msc	Conj-w   V-Hifil-ConjPerf-1cs	Prep-b   N-proper-fs	N-ms	Conj-w   V-Qal-ConjPerf-3ms

9:7 – “I will take away its blood from its mouth, and its abominations from between its teeth; it too shall be a remnant for our God; it shall be like a clan in Judah, and Ekron shall be like the Jebusites.

1931 [e]	1571 [e]	7804 [e]	8127 [e]	996 [e]	8251 [e]	6310 [e]	1818 [e]	5493 [e]
hū	gam-	wə-niš-'ar	šin-nāw,	mib-bēn	wə-šiq-qu-šāw	mip-pīw,	dā-māw	wa-hā-si-rō-tī
הוּא	גַּם	וְנִשָּׂאֵר	שֵׁנָיו	מִבֵּין	וְשִׁקְצָיו	מִפִּיו	דָּמָיו	וְהִסְרֵתִי
he [shall be]	even	But he who remains	his teeth	from between	and the abominations	from his mouth	the blood	And I will take away
Pro-3ms	Conj	Conj-w   V-Nifal-ConjPerf-3ms	N-cdc   3ms	Prep-m	Conj-w   N-mpc   3ms	Prep-m   N-msc   3ms	N-mpc   3ms	Conj-w   V-Hifil-ConjPerf-1cs

2983 [e]	6138 [e]	3063 [e]	441 [e]	1961 [e]	430 [e]
kī-bū-sī.	wə-'eq-rō-wn	bī-hū-dāh,	kə-'al-lup	wə-hā-yāh	lê-lō-hē-nū;
כִּיבוּסִי:	וַעֲקֵרוֹן	בֵּיהוּדָה	כְּאַלְלָפ	וְהָיָה	לְעַלְתֵּינוּ
like a Jebusite	and Ekron	in Judah	like a leader	and shall be	for our God
Prep-k   N-proper-ms	Conj-w   N-proper-fs	Prep-b   N-proper-ms	Prep-k   N-ms	Conj-w   V-Qal-ConjPerf-3ms	Prep-l   N-mpc   1cp

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.





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

[11.326] and Jaddus 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.

[1.339] 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.

[...]

[11.342] 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.

**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.**

**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.**

**9:11 – “As for you also, because of the blood of my covenant with you,  
I will set your prisoners free from the waterless pit.**

**9:12 – “Return to your stronghold, O prisoners of hope;  
today I declare that I will restore to you double.**

**9:13 – “For I have bent Judah as my bow;  
I have made Ephraim its arrow.  
I will stir up your sons, O Zion,  
against your sons, O Greece,  
and wield you like a warrior's sword.**

1. The rise of Greece verse the Maccabees
2. Rise of Rome is predicted in Zechariah 11:4-14