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A Prince of War, A Prince of Peace, A Prince of Glory

Zechariah 9

Most likely is still true that if you ask a person on the street as to the first thing that comes to their mind when they think of God, they will say love. And that is at it should be for John tells us that “God is love” (1 John 4:8b). In fact, many an unbeliever today still can recite the words of John.

John 3:16a, "For God so loved the world, that He gave His only begotten Son..."

Yet this is just the beginning. The Bible is replete with example after example of the loving character of God.

Psalm 136:1-2, "Give thanks to the Lord, for He is good; for His lovingkindness is everlasting. Give thanks to the God of gods, for His lovingkindness is everlasting."

This Psalm goes on like this for another twenty-four verses in which God's love is celebrated, being proclaimed no less than twenty-six times! When one thinks of the Prodigal Son we read of the heart of the Father "going out to the prodigal" even in his rebellion (Luke 15:20) OR Christ's love for His disciples all of whom forsook Him at the time of His greatest need (Matthew 26:56)! There is no question, God is a God of love!

Yet the Bible also says that God is a warrior and so One who will NOT remain silent in the face of hostility, oppression, violence, or sin. Moses wrote this:

Exodus 15:3, 6-7a, "The Lord is a warrior; the Lord is His name... Thy right hand, O Lord, is majestic in power, Thy right hand, O Lord, shatters the enemy. And in the greatness of Thine excellence Thou dost overthrow those who rise up against Thee..."

And the sons of Korah wrote this:

Psalm 45:3-5, "Gird Thy sword on *Thy* thigh, O Mighty One, *in* Thy splendor and Thy majesty! And in Thy majesty ride on victoriously, for the cause of truth and meekness *and* righteousness; let Thy right hand teach Thee awesome things. Thine arrows are sharp; the peoples fall under Thee; *thine arrows are* in the heart of the King's enemies."

Zechariah 9 unites these two truths as it describes God as a warrior and a Prince of Peace!

Zechariah 9:1, "The burden of the word of the LORD..."

The word for "burden"¹ is the word used throughout the Old Testament for an oracle given by God to a prophet. Yet this translation is misleading for it does NOT carry with it the "burden" associated with this word, מַשָּׂא (massa). It denotes a heavy weight that rests upon an individual, almost to the point of suffocation.² It is as Jeremiah wrote:

Jeremiah 20:8-9, "I proclaim violence and destruction, because for me the word of the Lord has resulted in reproach and derision all day long. But if I say, 'I will not remember Him or speak anymore in His name,' then in my heart it becomes like a

burning fire shut up in my bones; and I am weary of holding *it* in, and I cannot endure *it*.”

The message of God’s word is viewed a burden on the one called to proclaim it! And that is the idea here.

Now in this final section of Zechariah, we read that God gave two “burdens” to Zechariah, here and then in Zechariah 12:1, notice, “The burden of the word of the Lord concerning Israel...” That tells us that there are two parts to this closing section.

1. Zechariah 9-11 which involves various judgments against the enemies of God’s people AND the promise of God’s enabling grace for His people.
2. Zechariah 12-14 shifts the focus to God’s people in which the Lord promises to temper them and so transformed into the holy nation of the Lord!

Now it is NOT my intention to preach through each of these sections, but simply to give you the flavor of each. So, this week we are going to look at the first part of this first oracle and so view Christ’s work as a Prince of War.

Zechariah 9:1-2, “The burden of the word of the LORD is against the land of Hadrach [which at one point was on the extreme north end of Palestine], with Damascus as its resting place [we’ve moved south to the capital of Syria] (for the eyes of men, especially of all the tribes of Israel, are toward the LORD), and Hamath³ also [this was known as the northern boundary of Israel], which borders on it; Tyre and Sidon, though they are very wise.”

The description is progressive, detailing the route one might take if they were endeavoring to conquer Palestine from the north.

Now, there is some debate as to what prophetic event(s) is in mind here. However, as this is a prophecy of a future time, many take this passage as a description of the judgment which God in short order would execute against the Palestinian nations and cities via Alexander the Great (cf. also Daniel 11). In the words of James Montgomery Boice we read this:

The remarkable thing about the first section of this rehearsal of judgment against the gentile world powers is that it accurately foretells the conquest of the eastern Mediterranean coastlands by Greek armies under the command of Alexander the Great. (Boice, 2006, p. 529)

Zechariah 9:3-4, “For Tyre built herself a fortress [a wall] and piled up silver like dust, and gold like the mire of the streets. Behold, the Lord will dispossess her and cast her wealth [the word could also be in reference to her ‘armies’⁴] into the sea⁵; and she will be consumed with fire.”

Historically the downfall of Tyre is an amazing story- and it happened just as it is prophesied here. Tyre was an ancient city situated centrally on the coast of Palestine. Yet it was quite vulnerable to the many warring armies which frequently swept through this land. Accordingly, at some point in its history the entire city moved off the coast to an Island one-half mile from the shore. And talk about fortified! The Tyrians built NOT one BUT two walls circling the entire Island. Each wall was 150 ft. high. And the space between the walls was backfilled with 25ft of dirt and rubble! This made the city impregnable! Think of it, unlike the well-fortified cities on the mainland which could be starved into submission (via siege warfare), Tyre was surrounded by water such that it always could receive supplies via the sea.

As a result, the city prospered, defying many would-be conquerors throughout the ages, It had withstood sieges by the Assyrians in 701 BC, 671 BC, and 663 BC! Then under the Babylonians, it held up under a 13-year siege!

But with Alexander, everything changed. Alexander's forces breached the walls in just seven months! After which Tyre's army was routed (chased into the sea), the city was burnt (cf. Amos 1:10) and then razed, many of its inhabitants killed, and a whole lot more enslaved! It was just as Ezekiel prophesied. Speaking of Alexander's army and Tyre we read this:

Ezekiel 16:12, 14: "Also they will make a spoil of your riches and a prey of your merchandise, break down your walls and destroy your pleasant houses, and throw your stones and your timbers and your debris into the water... And I will make you a bare rock; you will be a place for the spreading of nets. You will be built no more, for I the Lord have spoken,' declares the Lord God."

How was Alexander able to do this? He had his army fill in the one-half-mile stretch of sea separating the shore from the island, using stones, timber, and other material from the remains of the old city on the shore. Now, following the destruction of Tyre, Alexander's campaign continued south to the Philistines.

Zechariah 9:5-6, "Ashkelon will see it and be afraid. Gaza too will writhe in great pain; also Ekron, for her expectation has been confounded. Moreover, the king will perish from Gaza, and Ashkelon will not be inhabited. And a mongrel race will dwell in Ashdod, and I will cut off the pride of the Philistines."

That is exactly what happened. Alexander crushed these cities! In fact, so thorough was the devastation, that all that remained was "a mongrel race"⁶ of people who could claim no nation as their own! But then we read something odd as it would pertain to the people of God.

Zechariah 9:8, "But I will camp around My house [this could refer to the temple all

the way to the area around Jerusalem] because of an army, because of him who passes by and returns;⁷ and no oppressor will pass over them anymore, for now I have seen with My eyes.”

When Alexander came to God’s people, he did a most curious thing. He did NOT raze Jerusalem or enslave its people!⁸ There have been many explanations that have arisen to explain this — FROM a dream given to Alexander by the gods TO the Jewish High Priest flattering Alexander — yet this we know, per the prophecy here given, Alexander did NOT conquer the city because God was protecting it! Joyce Baldwin, commenting on this verse, wrote this:

Two links between this verse and chapters 1–8 are worth noting. *So that none shall march to and fro* is identical in Hebrew with ‘so that no one went to and fro’ in 7:14, and mention of the *eyes* of the Lord takes up the expression ‘the eyes of the Lord, which range through the whole earth’ (4:10b). In both contexts the Lord’s all-seeing eye purposes to defend and provide for his people. (Baldwin, 1972, p. 174)

What a glorious promise given to the people of God in Zechariah’s day. ALL the nations which heretofore had attacked, compromised, or subjugated them in the past — nations and peoples who continued to threaten the newly returned people of God — someday would be dealt with by God! Vengeance truly is with God; He always repays (Deuteronomy 32:35)!⁹ Yet until then, God’s people were to live, trusting their Lord to protect them from all known as well as unknown threats- which brings us to vv. 13-15.

[When it Comes to our Unknown Enemies, vv. 13-15.](#)

Zechariah 9:13, “For I will bend Judah as My bow, I will fill the bow with Ephraim. And I will stir up your sons, O Zion, against your sons, O Greece; and I will make you like a warrior’s sword.”

Once again, if we take this as a prophecy of the future — as we rightly ought — we see clear reference to the Maccabean revolt which occurred on the part of the Jews in 167 BC. James Montgomery Boice wrote this:

Since the only time in history that the Jews have been at war with Greeks was during the period of the Maccabean revolt, the passage must refer to those years. (Boice, 2006, p. 532)

Allow me give you the salient details of this revolt for it corresponds with what God predicted in Daniel 11:3-45 and here. After the death of Alexander, the Greek empire was divided amongst Alexander’s four generals:

- Greece was taken by Antipater.
- Asia Minor was taken by Antigonus.
- The eastern lands, including Judah, eventually ended up under Seleucus.
- Egypt was taken by Ptolemy.

Now unlike the Ptolemies, the Seleucid kings ruled over their land with an iron fist! One such king was Antiochus IV, known as Antiochus Epiphanes. He suspended the daily sacrifices of the temple, abolished the Sabbath, destroyed copies of the Scriptures, forbade circumcision, and erected pagan altars throughout Palestine.

And it came to a head in December, 167 B.C, when the Jews were forced to sacrifice a pig on the Jewish Altar in honor of Zeus!¹⁰ Boice explained what happened next; it is the fulfillment of our text:

Against this offensive and autocratic rule, the areas of Judah and Ephraim (that is, the northern and southern parts of the ancient Jewish nation) were indeed aroused, as Zechariah prophesied (9:13). The spark was struck in Modein, a little town in the hill country northwest of Jerusalem. A Syrian officer had demanded that the people make pagan sacrifices. But when a Jew came forward to make the sacrifice, a local priest named Mattathias rose up and killed both the Jew and the Syrian officer. Then he fled to the wilderness with his five sons: John, Simon, Judas, Eleazar, and Jonathan. Others gathered around them, and a guerrilla war commenced. When Mattathias died soon after the outbreak of the rebellion, leadership passed to Judas, who became known as Judas Maccabeus, which means ‘the hammer.’ Judas won stunning victories against a number of Antiochus’s generals and eventually occupied Jerusalem and purified the temple. The Maccabees were able to achieve a century of Jewish independence that lasted until the coming of the Roman ruler Pompey in 63 B.C. (Boice, 2006, p. 533)

That is what is being spoken about in the text.

Zechariah 9:14-15a, “Then the Lord will appear over them, and His arrow will go forth like lightning; and the Lord God will blow the trumpet, and will march in the storm winds of the south. The Lord of hosts will defend them. And they will devour, and trample on the sling stones...”

It is notable that the primary approach of the Maccabean revolt as referenced here was guerrilla warfare in which the Jewish troops would strike the Greeks, run into the hills, and then ambush the pursuing army. In the end, the people of God enjoyed a short-lived freedom until the Romans took over Palestine. Yet during this time, God’s people would.

Zechariah 9:15b, “...drink, *and* be boisterous as with wine; and they will be filled like a *sacrificial* basin, *drenched* like the corners of the altar.”

This speaks of the many victory banquets held by God's people during this time!

So, when it comes to God's reign and rule over both His and our enemies known and unknown, the message of this prophecy is that the Lord will take care of His people!

Truly it is as we saw earlier in Zechariah, right now the noose is tightening around every non-believer's neck — both man and nations (Zechariah 3:20-21)! Let us therefore NOT fear what man can do, BUT fear what God will do if the unbeliever remains in his sin.

But what about His people as they struggled with just surviving in Palestine at this time? Notice the work of our warring Prince.

His Work as a Prince of Peace, Zechariah 9:9-12

This text tells us four things about God as our Prince of Peace. First, what He is.

Zechariah 9:9, "Rejoice greatly, O daughter of Zion! Shout *in triumph*, O daughter of Jerusalem! Behold, your king is coming to you [clearly speaking of Christ]; He is just and endowed with salvation, humble, and mounted on a donkey, even on a colt, the foal of a donkey¹¹."

The immediate context (vv. 1-8) detail the dreadful coming of Alexander and what he would do to the nations he conquered. In contrast, what would Christ do when He came to His people? His coming would be characterized by two things- notice the descriptions:

- He is just: the word is צַדִּיק (tsaddiq) and speaks NOT just of being "fair," BUT *doing* justice.¹² Accordingly, it references the rule which governs uprightly, upholds justice, and encourages holiness!
- He is... humble, and mounted on a donkey: the sense of the Hebrew word for "humble" is that of being "poor"¹³ or "afflicted"¹⁴- both are descriptions of a servant! And yet there is more.

The fact that he also would be "mounted on a donkey" speaks of His meekness (His strength under control)! In ancient times donkeys were the animal of royalty.¹⁵ However against the backdrop of Alexander the Great (vv. 1-8), the contrast is notable! Alexander road a massive stallion, Bucephalus, which no one was able to train except Alexander. As he approached each of the cities he conquered, he would have been quite the impressive warrior riding upon this powerful war horse. In contrast, Christ/God came to Jerusalem on a humble donkey and so a Royal Servant!

Such is the nature of our Divine Warrior who came to conquer NOT an earthly kingdom

(which is why His servants did NOT take up arms, John 18:36), BUT an eternal kingdom!¹⁶ This sets us up for v. 10. Because of His character, what will He do?

What He Ultimately Will Do, v. 10.

Zechariah 9:10, “And I will cut off the chariot from Ephraim, and the horse from Jerusalem; and the bow of war will be cut off. And He will speak peace to the nations; and His dominion will be from sea to sea, and from the river to the ends of the earth.”¹⁷

In essence, our Prince of Peace will usher us into a time of peace where all weapons of warfare are removed, for they no longer will be needed! How so? Someday our Prince will rule over the entire physical world! At that time, the present world will have been destroyed by fire (2 Peter 3:10), BUT remade into the paradise of God over which Christ will rule! And all of this will come about on account of what Christ did.

What He Did, v. 11.

Zechariah 9:11, “As for you also, because of the blood of My covenant with you, I have set your prisoners free from the waterless pit.”

This passage was directed to the people of God still in exile who continued to live as if they were “in a waterless pit” [in other words, they are NOT going to die, BUT they nevertheless were living in misery]. So, what is God’s word to them? It was to call them back on account of “the blood of My covenant.”¹⁸

Recall when God entered into a relationship with Abraham, He had the patriarch cut a series of animals in two and then place them on the ground to form a pathway (cf. Genesis 15:9-11). Now in the ancient world, the practice would be for the kings of two nations entering into an alliance to walk between the halved animals symbolizing that such would they be if they failed to fulfill their commitment. Yet when God preached the gospel to Abraham (Galatians 3:8), only God walked between the animals by which He made the promise to Abraham (and all his descendants in Christ) that the only way he/we could lose his/our salvation was if God proved unfaithful!¹⁹ That is what “the blood of the covenant” is all about!²⁰ It reminds us of the sacrifice Christ made that we might enjoy the eternal status of a “covenant keeper” before the Lord!

How would our Warring Prince of Peace do this? Roughly 550 years after this text, God became a man, fulfilled the law, and then died in our place on a Roman cross. Yet before He died, what did He do? He entered Jerusalem in fulfillment of the text before us! We call this Palm Sunday, the time when Christ entered as a Warrior Prince on “the foal of a beast of burden” just as Zechariah predicted — a fact that Matthew himself recorded:

Matthew 21:4-5, “Now this took place that what was spoken through the prophet might be fulfilled, saying, ‘Say to the daughter of Zion, “Behold your King is coming to you, gentle, and mounted on a donkey, even on a colt, the foal of a beast of burden.””²¹

In light of His person and work, notice fourthly what Christ desires.

What He Desires, v. 12.

Zechariah 9:12, “Return to the stronghold, O prisoners who have the hope²² [lit., ‘prisoners of hope’ - a reference once again to any and all of God’s people living in exile²³]; this very day I am declaring that I will restore double to you.”

This continues to be God’s call to His people in exile. You know who those people are by application?

- Those living in the 7th and 8th chapters of this book- men and women who have been saved by grace in Christ, yet are busy building cisterns in the hope that they might hold water (cf. Jeremiah 2:13)!
- These are the ones who have forgotten the significance of Christ’s cross work such that they believe that their religious acts have the power to placate God.

To these His children, God issues forth this call: “Return to the stronghold!” — which is nothing less than Jesus Christ! In other words, stop relating to God on the basis of your religious activity and come back to God, back to His grace, back to peace and safety! With that we come to the final movement of this chapter. A description of His will as our Prince of glory.

His Will as Our Prince of Glory, Zechariah 9:16-17

Zechariah 9:16-17, “And the Lord their God will save them in that day as the flock of His people; [Why?] for *they are as* the stones [jewels] of a crown, sparkling in His land. For what comeliness and beauty *will be* theirs! Grain will make the young men flourish, and new wine the virgins.”

We’ve seen this throughout our study of Zechariah! Why does God act in mercy when it comes to His people? This text tells us once again that it has NOTHING to do with us, BUT everything to do with God — His mercy, His love, and His compassion! Look at the text again.

Zechariah 9:16, “and the Lord their God will save them in that day as the flock of His people; FOR *they are as* the [jewels] of a crown, sparkling in His land.”

We are and remain God's people NOT because anything we do (cf. Deuteronomy 9:6), BUT because in eternity past the Lord set His love upon us with the plan to make us "the stones of [His] crown, sparkling in His land."

What is the purpose of "the stones" in a king's crown? They are there to proclaim the glory and majesty of the monarch. That is what we have become in Christ.

- When we sin enough times, we have the tendency to think that God will reject us! Yet that is crazy talk when you understand what you are! What happens if the jewels of a monarch's crown become dirtied? They are NOT thrown out OR replaced. RATHER, they are cleansed!
- That is what God does with us! From eternity past He set His love upon us. Now that we are saved, the Divine response to any sin on our part is NOT to throw us away, BUT to clean us! Why?

Ephesians 1:4b-6, "...In love He predestined us to adoption as sons through Jesus Christ to Himself, according to the kind intention of His will, to the praise of the glory of His grace, which He freely bestowed on us in the Beloved."

Why are you saved? That "the glory of God's grace" might be proclaimed through you-both in your past AND present forgiveness! Paul, speaking of God's grace whereby He was patient toward us before we believed, wrote this;

Romans 9:23-24a, "And *He did so* [exercised patience] in order that He might make known the riches of His glory upon vessels of mercy, which He prepared beforehand for glory, *even us...*"

What ought we to expect from the Lord who has made us "gems in His crown"? In the face of our sin, He will ever and always cleanse us unto His glory and praise! Oh Christian, may we begin to define ourselves in light of this purpose! If we do, the focus of our walk will NOT be OUR personal victory over sin, OUR godly choices, or anything WE have done. BUT the demonstration of the glory of God's grace as He has and continues to forgive us!

References

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- Duguid, L. (2010). *Haggai, Zechariah, and Malachi (Ep Study Commentary)*. Grand Rapids: EP Books.

End Note(s)

¹ “*Maśśā*’ is a burden, ‘imposed by a master, a despot or a deity on their subjects, beasts, men or things’. It can apply to leadership of God’s people, to a cultic duty and to a judgment of God. As used in prophecy it acquires an ominous sense linked up with the catastrophic nature of so many prophecies. In the headings of prophetic oracles *maśśā*’ means ‘burden imposed on ...’. As a technical term it introduces the theme of the following passage, indicating the character of the prophecy.” (Baldwin, 1972, p. 175)

² “It lays stress on the prophet’s sense of constraint in giving the message that follows. He would not have chosen to give it but he finds he has no option (cf. Jeremiah 20:9; Luke 12:49, 50). It has been placed on him, and like the loadbearer, he has to accept it and discharge his duty. Like an ambassador he is given his message, and however unacceptable it may be he cannot alter it; hence the burdensome aspect of his calling. To the rather neutral term ‘oracle’, therefore, must be added the idea of compulsion, urgency, dread; the prophet would escape if he could from what may understandably be called his ‘burden’.” (Baldwin, 1972, pp. 175-176)

³ “Hamath on the Orontes river had featured in some accounts of the limits of the promised land (e.g. Numbers 13:21; Joshua 13:5; Judges 3:3). It was remembered as a great city in the time of Amos (Amos 6:2), and survives even today as Hama on the main road between Aleppo and Damascus.” (Baldwin, 1972, p. 172)

⁴ “The Hebrew is capable of bearing more than one interpretation because ‘wealth (*hayil*)’ has many other meanings, including ‘strength’, ‘efficiency’, ‘army’, and the preposition means both ‘into’ and ‘in’.” (Baldwin, 1972, pp. 172-173)

⁵ “The phrase stating that he will ‘strike her strength into the sea’ includes a play on words: the word for ‘strength’ could also be translated ‘army’, or ‘wealth’. The Lord will strike Tyre’s army and in so doing sweep her wealth into the sea, which was historically both the source of Tyre’s wealth and her strength (see Ezekiel 27–28).” (Duguid, 2010, p. 147)

⁶ “An outworking of Zechariah’s prophecy is seen in Acts 8:26–40, where Philip went not only to the Ethiopian but also to the cities of the Philistine plain. Azotus (Acts 8:40) was the Roman name of Ashdod.” (Baldwin, 1972, p. 174)

⁷ “[The expression] is identical in Hebrew with ‘so that no one went to and fro’ in 7:14, and mention of the eyes of the Lord takes up the expression ‘the eyes of the Lord, which range through the whole earth’ (4:10b). In both contexts the Lord’s all-seeing eye purposes to defend and provide for his people.” (Baldwin, 1972, p. 174)

⁸ “Verse 8 of this chapter says that during this invasion of Alexander, Jerusalem and its people would be spared. (‘But I will defend my house against marauding forces.’) Josephus tells how this happened. When Alexander was besieging Tyre he sent a letter to the high priest, who lived in Jerusalem, requesting him to send him assistance and to supply his army with provisions. The priest declined to do this because, as he said, he had sworn an oath of loyalty to King Darius, which he would not break so long as Darius was alive. This infuriated Alexander, and he determined to besiege and sack Jerusalem as soon as the coastal conquests were behind him. ¶ When the seven-month siege of Tyre and the two-month siege of Gaza were over, Alexander started for the Jewish capital. Jaddus, the high priest, was terrified, not imagining how he could meet the victorious forces of Alexander and fearing the worst for his people. He therefore ordered the Jews to make sacrifices to God and ask for deliverance from the advancing danger. That night, after the sacrifice, God spoke to Jaddus in his sleep, telling him to take courage. He was to adorn the city with wreaths and then open the gates and go out to meet the invaders. The people were to be dressed in white garments and the priests in the robes prescribed by law. Josephus writes: ‘When Alexander while still far off saw the multitude in white garments, the priests at their head clothed in linen, and the high priest in a robe of hyacinth-blue and gold, wearing on his head the mitre with the golden plate on it on which was inscribed the name of God, he approached alone and prostrated himself before the Name and first greeted the high priest.’ ¶ Alexander’s men were astonished at this, and Parmenion, his second-in-command, asked why he had bowed down to the Jewish high priest. Alexander replied, ‘It was not before him that I prostrated myself but the God of whom he has the honor to be high priest, for it was he whom I saw in my sleep dressed as he is now, when I was at Dior in Macedonia. As I was

considering with myself how I might become master of Asia, he urged me not to hesitate but to cross over confidently, for he himself would lead my army and give over to me the empire of the Persians. Since, therefore, I have beheld no one else in such robes, and on seeing him now I am reminded of the vision and the exhortation, I believe that I have made this expedition under divine guidance and that I shall defeat Darius and destroy the power of the Persians.’ ¶ Most scholars are skeptical of this account, but it is a fact that Jerusalem and the surrounding cities of the Jews were not destroyed by Alexander and most of the gentile cities were.” (Boice, 2006, pp. 530-531)

⁹ “Whereas earlier prophets had foreseen enemies invading from the north (Isaiah 41:25; Jeremiah 1:14f.; Ezekiel 26:7), now it is the Lord who conquers every city and people as he makes his way south to set up camp in Jerusalem.” (Baldwin, 1972, p. 169)

¹⁰ This is what is known in Scripture as “the abomination of desolation” (cf. Daniel 11:31 and 12:11 [cf. also 1 Macc. 1:54]).

¹¹ “The parallelism is suggested by Genesis 49:11, part of the mysterious deathbed pronouncement of Jacob on Judah, in which Judah’s ruler binds ‘his foal to the vine and his ass’s colt to the choice vine.’” (Joyce G. Baldwin, *Haggai, Zechariah and Malachi*, TOTC, p. 179)

¹² “...righteousness is seen in the activity of the King, governing, administering justice, encouraging right. When rogues continually succeed in getting away with their crimes, while innocent people suffer and find no redress, to be promised that right will triumph, that the righteous will be vindicated, is a cause for deep joy.” (Joyce G. Baldwin, *Haggai, Zechariah and Malachi*, TOTC, p. 178)

¹³ Cf. Zechariah 7:10; 11:7, 11.

¹⁴ Cf. Isaiah 14:32; 51:21; 54:11.

¹⁵ Cf. Judges 5:10; 10:4; 12:14; 2 Samuel 16:2.

¹⁶ In fact, look back at v. 7. Speaking of the “mongrel race” of v. 6, notice what this Prince of Peace would do outside of Jerusalem, “And I will remove their blood from their mouth [as in the meat they eat], and their detestable things from between their teeth [as in unclean things]. Then they also will be a remnant for our God, and be like a clan in Judah, and Ekron like a Jebusite.” It is as Habakkuk prayed in Hab. 3:2, “In wrath remember mercy!” Though God recompenses the sin and wickedness of this world, nevertheless in HIS recompense there is the mercy of grace, compassion, forgiveness, and healing as He brings men and women into His Kingdom!

¹⁷ “The coming ruler will rule the whole earth, ‘from sea to sea’ and ‘from the [Euphrates] River to the ends of the earth’, just as Psalm 72:8 anticipated. The result of his rule will be universal ‘peace’.” (Duguid, 2010, p. 149)

¹⁸ “When a covenant was made in the ancient world, the sacrificial animals were symbolic of what should happen to covenant-breakers. Their blood formed a self-imprecatory oath that testified to the seriousness of the covenant bond between God and his people.” (Duguid, 2010, p. 150)

¹⁹ “Yet behind the Sinai covenant lay an older covenant between God and Abraham established in Genesis 15. In this covenant, Abraham did not pass between the pieces of the torn-up animals, as the parties making the covenant normally did. Instead, God passed alone between the pieces in the form of a fiery torch. The commitment sealed in blood that confirmed the covenant with Abraham was not made by Abraham but by God. God himself would pay the price necessary for covenant-breakers to be received into his blessings. The blood of this covenant testified that, even though the people deserved death for transgressing the covenant made at Sinai, God himself would none the less bring to fruition his purpose to have a people for himself.” (Duguid, 2010, p. 150)

²⁰ “The covenant was ratified by blood sacrifice at its initiation with Abraham (Genesis 15:9–11), at its extension under Moses (Exodus 24:5–8), and in its continual renewal through the daily offerings in the temple (Exodus 29:38–46). Only in Exodus 24:8 is the ‘blood of the covenant’ expressly mentioned in the Old Testament, apart from this passage. The association of the two words has become familiar through Jesus’ use of them at the institution of the last supper (Mark 14:24), and in his death they took on their full meaning.” (Baldwin, 1972, p. 180)

²¹ “Both Matthew and John refer to these verses in their accounts of Jesus’ triumphal entry into Jerusalem, but neither quotes precisely the prophet’s words. Matthew (21:5) borrows his first

words from Isaiah 62:11, and then follows the Hebrew, whereas John (12:15) writes a very free summary, introduced by 'fear not'. The fact that Passover crowds recognized the fulfilment of prophecy in a man's journey into Jerusalem on a donkey proves that the passage was well known by the ordinary Jew of Jesus' day." (Baldwin, 1972, p. 176)

²² "...that is, those who believe in the promised king and therefore are expectant." (Baldwin, 1972, p. 181)

²³ "The 'captives', or 'prisoners', those of God's people still remaining in exile, would be set free from 'the waterless pit', a dry well that could be used as a temporary prison (see Genesis 37:24; Jeremiah 38:6)." (Duguid, 2010, p. 149)