

**Zechariah 9:1-17**  
**August 10, 2022**

**III. Past Hypocritical Worship; Future Pure Worship (7:1-8:23)**

**IV. Yahweh's Sovereignty (9:1-11:17)**

**A. Coming of the True King (9:1-17)**

Chapter nine opens up in vv. 1-8 with a prophetic word against the nations surrounding Israel. Wisdom (v. 2) and riches (v. 3) are no match for the LORD. The kingdoms of this world may have significant might and power, but when the LORD is ready to execute His judgment there will be no stopping Him (cf. 2 Kings 19:35; Rev 19:17-21; 20:7-9).

The gem of this passage, however, must be vv. 9-17. In the second half of this chapter, we have another direct allusion and prophecy of the Messiah. It begins in v. 9 with a prophecy that Israel's *King... is just and having salvation, lowly and riding on a donkey*. We know this looked forward to Jesus' Triumphal Entry the week of His crucifixion, because this verse is quoted directly in Matthew 21:1-9 and John 12:12-16.

The faithful Israelites would've seen this as part of the fulfillment of prophecy, and they were no doubt thinking that Jesus was about to take His rightful place as the King of Israel. The *salvation* they had in mind was political deliverance, and the wind was knocked out of their sails when that didn't happen at His First Coming.

Who could've blamed them? After all, the very next verse tells how *His dominion shall be 'from sea to sea and from the River to the ends of the earth.'* (v. 10; cf. Ps 72:8). What they didn't understand at the time, and what we must understand, is that the Old Testament prophets often saw future events as one big lump. In actuality, the prophets wrote of these future events without understanding that there may be periods of time between these

events. While v. 9 was fulfilled at Jesus' First Coming, v. 10 will be fulfilled at His Second.

The events of His Second Coming continue through the remainder of the chapter. Indeed, while we made a passing reference to Revelation 19 earlier, vv. 11-17 describe how the LORD will go to battle for His people on that day.

God will *set their prisoners free from the waterless pit* (v. 11) and *restore double to them* (v. 12). In v. 13, we have *Greece* mentioned by name. Greece wasn't the dominant world power in Zechariah's day, but the conquests of Alexander the Great were two centuries away, at which point Greece would take that title from Medo-Persia.

As we re-read vv. 14-16, we again sympathize with the faithful Israelites of Jesus' day. While they should've recognized that spiritual deliverance from their sins was even more essential than physical deliverance from Rome, it's actually quite understandable that they were looking for the latter!

The Old Testament prophets routinely spoke of the Messiah as being the answer to their political and national woes. After all, He was the Lion of the Tribe of Judah (Gen 49:10; Rev 5:5)! David's throne was to be established forever (2 Sam 7:16)! But they also pictured Jesus as the Suffering Servant (Isa 42:1-4; 53:1-12), one who had to be *pierced for our transgressions*.

But make no mistake about it, while Jesus procured our spiritual deliverance from sin at His First Coming, He will most assuredly procure Israel's physical, national deliverance at His Second. Indeed, His sacrifice in the past paves the way for His exaltation in the future!